The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35. CHICAGO, ILL., NOVEMBER 10, 1906. NO. 880

Nov. 10. 1906

A NOBLE HUMANITARIAN WORK.

An Outing Enjoyed by Chicago Mothers and Children, at Clinton Camp, Iowa.

We hear so much criticism both outside and inside the body, about the lack of humanitarian work undertaken by Spiritualists generally, that it is a matter for great rejoicing when any move is made by any of its people that is calculated to make the world understand they do not live for themselves alone.

Such a move has been made by the Mississippi Valley Spiritualist Association of Clinton, Iowa, and I am more than anxious that a report of the work done there, should be scattered far and wide, through the pages of The Progressive Thinker.

It may not be generally known that two years ago the M. V. S. A became interested in the summer outing work of the Bureau of Charities of Chicago, the object of this work being to provide a much needed summer outing to the hard-working mothers and children of the congested districts of the city. During the correspondence that followed the M. V. S. A. generously offered the use of their beautiful camp ground at Mt. Pleasant Park, Clinton, Iowa, for this purpose. The offer was gratefully accepted by the Bureau, and a year ago the first party of 50 were sent, and enjoyed the hospitality offered them by the friends there.

The venture proved so satisfactory and successful that this year again the offer was repeated, and an enlarged number invited, and a very pleasant surprise was given the writer when she received a telegram from the Bureau of Charities, with a special request that she would go to Clinton and take charge of the camp. The telegram was like the boom of a cannon to an old war-horse, and so with her indulgent husband's permission the invitation was accepted, and on the 28th of August, the family of 70—13 mothers with their children and three attendants—started for the camp grounds at Clinton.

We were met at the depot by the citizen's committee, representing the city generally, who had generously provided a fund amply sufficient to pay all the expenses of the party while there. We were conducted to a special car and taken to the park, and were cordially welcomed there by the representatives of the M. V. S. A., Mr. and Mrs. Chambers, superintendent of the grounds. The party was at once conducted to the dining-hall, where a sumptuous supper was already awaiting us, and having done justice to this, the work of settling the family for their ten days' outing was begun. We found the spacious pavilion on the grounds already prepared to receive us, the association having furnished all the supplies necessary for our comfort. The beds were quickly allotted, the mothers with large families being placed in tents by themselves, and this finished, the entire party threw care, toil and trouble to the winds, and entered upon what will be to them a never-to-be-forgotten ten days of unalloyed happiness and rejoicing.

To those who know the beautiful camp grounds of Mt. Pleasant Park, the delight of the weary mothers and happy children, as they enjoyed the absolute freedom of the grounds, will be fully appreciated. No restriction was placed upon them save that which exists in all well regulated families, and to their credit be it said, no liberties were taken, no breach of discipline occurred, and we think the management of the grounds will bear us out in saying no injury was done the park in any way. Our genial host and hostess were everywhere in evidence, untiring in their efforts, and no stone was left unturned to insure the comfort of the party.

As already intimated the fund for the support of the camp had been raised among the citizens, and the provisions were of the best, plain but good, generous and bountiful, and one of the most delightful features of the venture was that all the churches worked hand to hand and heart to heart with the Spiritualist association in the good work. Each day a committee of ladies, representatives of the various churches, met at the grounds and waited upon the tables, thus bringing them in personal touch with the recipients of their bounty, the enjoyment to them being found in the rapidity with which the generous supply of good things disappeared and the evident enjoyment of the consumers.

A trip to beautiful Eagle Point Park furnished one delightful afternoon's enjoyment. Dancing and other amusements in the pavilion at night were enjoyed by all, some of our friends still on the grounds sharing the fun with us, and on Sunday a concert was given in the auditorium by the church choirs of the city, and once more we were permitted to hear the voice of our own sweet singer, Mrs. Frankie Cole, so well known to Spiritualists generally, and who fortunately was still upon the grounds.

Indeed each day was a continuous song of joy which only ended when at the close of ten happy days the party again boarded the train for home, shouting themselves hoarse for the M. V. S. A., and the generous citizens of Clinton for their hospitable welcome.

The temptation to enlarge more upon this record-breaking outing is very great; I know the space is limited—but who can tell the good that was accomplished there? It did the writer's heart good to see the kindly spirit evinced by all, and to hear the words of respect, esteem and gratitude from the citizens to the association for the generous loan of their grounds, and the use of the necessary supplies, and so enthusiastic have they become in the work that at the close it was determined to make a two weeks' outing at Clinton a permanent institution. One hundred (mothers and children) are to be entertained next year.

This is the kind of work we need; no need to erect great buildings of wood and stone, if we reach the hearts and souls of humanity, and lift them up to higher and better things. Clinton has set a noble example. She has opened the door to a wide sphere of usefulness, and too much praise cannot be given. They have proven the possibility of success, and the name of Clinton is already engraven in gratitude upon many a suffering heart; and what she has done, other Spiritualist associations may do. The need is great, and hearts are waiting for that ray of sunshine which it is in the power of our people to give, and we believe the generosity of the M. V. S. A. will find its echo, and that in the near future other camp grounds will aid in the good work.

CAROLINE CATLIN SILVER.

PETTY GRAFT PREVALENT.

The Need of More Genuine Spirituality Is Apparent When One Considers Petty Graft as Exemplified in Ordinary Business Transactions.

The great American public is protesting against graft. And yet that same protesting, finger-pointing public daily is giving support and encouragement to hundreds of little grafts which should be forced out of existence. The dear blind public overlooks the fact that the only difference between the small grafter and the big grafter is measured by dollars and limited by opportunity. The little grafter of to-day may be the big grafter of to-morrow.

One of the strongest pillars of the *small graft* is the bargain-hunting craze. In the desire to get something cheap or something for nothing people with limited means will grasp at any opportunity which presents itself garbed in a well-worded ad. The woman who wants to buy a fur coat, for example says: "Why should I go to a large establishment and pay an exorbitant price just for the name when I can go right to a pawnshop and buy a garment which has not been redeemed by its owner, but which is quite as good as new, for about half price?"

Buying Furs From Pawnshop.

Accordingly she goes to the pawnbroker and purchases the coat. She does not stop to consider that comparatively few women pawn their furs and fewer leave them unredeemed, nor does she realize that quite a number in proportion will be moved by the same impulse which took her to the pawnshop, or that the supply of unredeemed garments does not begin to meet the demand for fur bargains. What is the result? Old furs are bought up for a song, dyed, made over, given an up-to-date touch in buttons or trimming and sold as "almost new." A pawn ticket attached to a button is all that is needed to carry the sale.

Perhaps you will say the writer has gone a long distance out of his way for this illustration. Granted. But when it becomes known that a single pawnbroker offered to buy the services of a leading furrier, taking his force of workmen as it stood, for this work exclusively, and agreed to give him a contract for five years, the possibilities of this seemingly insignificant graft become apparent.

Fake Auction Grafters Flourish.

A few years ago a man in Cincinnati had a small store which he found falling behind and which he decided to sell out. His entire stock occupied but one floor, and, with a good auctioneer and a buying crowd, could not have outlived more than a week of brisk selling. Eight months that closing out sale continued, and was terminated then only by the expiration of the lease. Goods which never had a place in the store were brought in in carload lots and sold at enormous profit in the excitement of the auction.

The proprietor of the store retained the auctioneer, and together they go from town to town, staying from six months to a year in a place, and selling out the business of some merchant who has not been able to succeed.

Bankrupt stocks and antediluvian merchandise he buys up right and left for these sales, and the latest addition to his working force is a buyer who draws a salary of $5,000 a year. And the money he makes comes out of the pockets of the American public bitterly protesting against graft.

Eyeglass Game Is Easy.

Some of the little grafts practiced in the country are unique enough to be interesting and small enough to make the mind which could originate them seem most contemptible.

There is the "eye-glass game," as it is called by members of the profession. A peddler or agent comes through the country with a line of goods which he displays to the farmer and his family. Perhaps he makes a sale, but whether he does or not he has gained an audience with them, discovers some member of the family wears glasses, so, quite casually, remarks that he "picked up" a splendid pair of solid gold glasses on the train that morning—some traveler must have dropped them. Then he searches around in the bottom of the case and brings out the glasses which he thinks will be about right for the intended victim. They are resplendent and stylish, and immediately the desire to exchange the old steel bowed spectacles for a pair of shiny, up-to-date nose glasses is created. Reluctantly the agent parts with them for from $1 to $3 and then goes on his way.

Cost 27 Cents a Pair.

At the next sewing society the story leaks out, and it is well for the agent that he has sought new territory. These glasses cost him at wholesale about 27 cents a pair.

It seems a far cry from the pawnbroker to the auctioneer, and the eyeglass seller to the bank looter and fugitive from justice, but after all the difference largely is in environment and education. The owner of the pawnshop, whose name does not appear in connection with that business, is a power in a growing corporation, and it is safe to assume that the methods prevailing in one business will be introduced in the other. The auctioneer, or rather the man who runs the auction scheme, already is a director in one of the larger banks, and the seller of eye glasses awaits only an opportunity to branch out in his operations to cheat the people.

When the public takes a stand for honest methods, honest merchandise, and a "square deal" in every phase of business dealing, then will the row of the grafter be hard whether he works up on the heights in banking circles or down in the lowlands of penny practices.

J. N. MITCHELL.

LONG YEARS AGO.

The sun went down upon our wrath
  Long years ago;
Dark shadows fell upon our path—
  'Tis ever so.
Spring time and summer come and go,
  With bud and flower,
Then autumn rains her warning down
  In golden shower.
The sun went down upon our wrath
  Long years ago;
The shadows deepen on our path,
  We older grow.
Comes winter, bringing Yule log in
  And berry bright;
Then the pale embers whisper low,
  "Good night—Good night."

—E. E. Cheveley.

SECULAR MORALITY.

It Is the Most Exalted Kind, Spiritualizing and Uplifting, and Leads to Excellent Results, as Set Forth in the Searchlight.

The English people have had a world of trouble over the desire of so many that religion be taught in the public schools.

At an earlier stage of the interminable controversy going on, mainly between the Church of England and the dissenting Protestants, Mr. W. T. Stead said: "When once we begin to examine and to define we shall not be long in discovering that nearly everything which is of vital practical importance in the "religious" lessons can be taught as part of the ordinary compulsory 'secular curriculum,'" in which connection he states that, "The only definition of religion in the Bible limits it to the secular virtues of visiting the fatherless and widows in their affliction, and in keeping ourselves unspotted from the world."

That is coming near the position I have suggested more than once that true morality of the highest type can be taught without any reference to the Bible. It is not necessary to quote the Ten Commandments in order to teach children to honor their parents. There is no moral good in the Bible that cannot be found elsewhere and nothing is morally good because it is in the Bible.

Liberals are just as anxious to have morality taught in the schools as are Christians, but they object to having that morality cloaked with religion. There are Sunday-schools, churches and family circles in which those who so desire can teach religion, but, in the public schools, let us have morality without religion.

Some time ago it was reported that in New York City there was to be introduced a "Syllabus of Ethics," from which the press of that time published extensive quotations. If the plan was ever put into execution I have seen no statement regarding its results.

As may be observed from the following paragraphs, which are taken from reports then current, the plan proposed was truly non-sectarian in character, and suggestive of considerable improvement over former methods. It went on to say:

"It should be the aim of every teacher to make each part of the life of the school count for moral education. This aim should be present, not only in formal instruction and training, but also in the general atmosphere and spirit of the class-room and of the school. In working toward this aim the following suggestions, based on the experience of practical teachers, will be found helpful:

"The personality of the teacher is at the root of all moral education in the school. The teacher's ideals, sincerity, poise, self-control, courtesy, voice, manner, dress and general attitude toward life, are potent forces for character building.

"Self-respect, which is also fundamental to moral development, is engendered in a child when he does his best tasks that are worth while and within his power to do well, with proper recognition by teacher and school-fellows of work well done.

"The child should early gain the idea of social membership. The truth that co-operation and unselfishness are essential to true social living should be made real and vital. This truth is brought home through 'group work,' where the work of each is necessary to the work of all, and through the feeling in a school or class that the honor of all is in the keeping of each.

"The child should also learn that he is a member, not only of the school, but of the family, of the neighborhood, of the city, and of the State and Nation. The meaning of loyal membership of these social institutions should be made clear. The naturalness and the necessity of obedience and helpfulness should be shown. The moral aspect of home tasks and working with and not against the departments of health, street cleaning, police and education, should be enforced by concrete applications. In general, the truth should be impressed that without loyal and effective social membership no individual can wholly live.

"No person has a fully developed moral character until there has been a transfer of the seat of authority from without to within himself; a moral man obeys himself. Each child, in every grade, should be steadily helped towards self-direction and self-government. Effective means to this end are: appeals to initiative and resourcefulness; the development of such a sense of honor as will preserve order without surveillance; and some form of organization designed to quicken and exercise the sense of responsibility.

"In connection with the regular studies of the school, certain aspects of contemporary civilization, which are of value for developing the social spirit, should receive attention. Hospitals, societies for the prevention of cruelty to children and to animals, homes for orphans and for the aged and infirm, fresh air funds, and similar agencies for social service, should be brought within the child's comprehension at the proper stage. Deeds of heroism and self-sacrifice done by firemen, policemen, soldiers, inventors and persons in the ordinary walks of life, should be presented and dwelt on. The truth that success in life means more than mere money getting can thus be brought home again and again. The contemplation of deeds of cruelty, dishonor and shame has a necessary, though subordinate, place in molding moral taste."

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

This is a world of compensations; and he who would be no slave must consent to have no slave.—Abraham Lincoln.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness.—Gelett Burgess.

Sir, in carrying on your government, why should you use killing at all? Let your evinced desires be for what is good, and the people will be good. The grass must bend, when the wind blows across it.—Confucius (to Emperor Ke Wang).

The true rule in business is to guard and do by the things of others as they do by their own.—Hindoo.

A Pertinent Illustration.

It Demonstrates the Infamous Work of the Catholic Priesthood in Our New Possessions, the Philippines.

DOCTRINE OF THE HOLY CHURCH.

Concerning the Election of Public Officials.

[From the Manila Daily American.]

To the Voters: — "CATHOLICS MUST NOT VOTE FOR MEN TO FILL RESPONSIBLE POSITIONS EXCEPT THOSE WHO ARE TRUE AND LOYAL CATHOLICS. It is not possible and unreasonable to expect that irreligious men (non-Catholic) will put down existing evils."—Leo XIII.

"The voter will sin if he does not fulfill his duty at election time. He must choose Christian men who are faithful to the church and who fear God, men who will not bring discredit upon it and not cause it to take a backward step by working against truth and righteousness, but who will rather advance the interest of the government."—Archbishop of Colon.

THE ONES WHO HAVE IN KEEPING YOUR BODY AND SOUL ASK THAT YOU NOT ONLY VOTE FOR MEN WHO ARE WISE, BUT FOR MEN WHO ARE GOOD CATHOLICS, who will promote the welfare of the people according to the commandment of God given to Moses when he said: "Choose you from the multitude men who fear God and hate iniquity and make them rulers over you."—Exod. 18.

And because many of you do not know for whom you should vote, YOU MUST CONFER WITH YOUR FATHER CONFESSOR AND OTHER GOOD MEN OF THE HOLY CHURCH WHO HAVE CLEAN CONSCIENCES TOWARD GOD. If you vote for a man who will not advance the interest of the people you commit a mortal sin.

NEVER VOTE FOR ANY OTHER THAN A TRUE CATHOLIC. If you vote for any other than a true Catholic, you will be overwhelmed by the many sins that will be thrust upon you, besides you will be responsible for all he does.

Therefore we desire that you take these two words of instruction: First, it is the duty of all Catholics to vote when they get a chance; second, THE VOTER HAS A BINDING AND HEAVY DUTY TO INDUCE ONLY CATHOLICS TO VOTE, AND TO VOTE ONLY FOR CATHOLICS.

By order of the
ARCHBISHOP OF MANILA.

TRENCHANT REFLECTIONS.

Important Extract From Faraday's Origin of Religion, Illustrating How the Church Once Ruled With an Iron Scepter.

The church once ruled with an iron scepter "over science, and crushed it out wherever it threatened to reveal the falsity of her claims. Millions of spirits were sent into the life hereafter with no knowledge of that life as it really is, and the effect upon them has been to retard for centuries the spread of the truth concerning spirit life to those on earth. By the law of temperamental adaptation, they hover near the earth without knowledge of the means to effect their own redemption from the results of earth life, and reflect their own ignorance and sorrow upon the sensitive minds there, producing fantastical and extravagant feelings which ignorant people suppose to be a necessary proof of religious experience. Such people are the victims of self-imposed limitations of knowledge as well as psychological impressions, for if they could fearlessly inquire of other people the opinions held by such people upon religious topics, they would change the action of the brain and give both the spirit in and the spirit out of the mortal body an impetus in a new line of thought.

"Much of the persecution and evil that has centered around the religions of the world came from the determinations of the priestly orders to prevent the overthrow of their power, and not from a desire to preserve truth. This bias of the race having been determined by religion as a method of attaining truth of a spiritual nature, most of the efforts of better minds in spirit life had to be diverted into the channel of religious reforms in order to obtain access to the minds of people on earth, so that moral ideas could be enforced from a spiritual standpoint; for it was in obedience to moral ideas as a basis that true spiritual growth could be obtained.

"This brought the reformers in direct collision with the old superstitions, and the believers in the old being more powerful in numbers, with the advantage of the civil power in their hands, attempted to suppress the new ideas with violence, filling the earth with blood and crime in the name of religion. In the history of all religious persecutions the priests of the old religions have been the persecutors of the founders of the new.

"The priesthood claimed a higher position for themselves in morals than they demanded of the common people, but usually their lives were below the average moral standard. Living sumptuously upon the sacrificial offerings of animals and other gifts, they developed abnormal animal passions, which caused much of the degradation which involved the temple and cloister. The vestal virgins in ancient religions, and nuns in modern religions, and other secluded classes of women in religious orders, afford the passions of the priesthood a safe and secret method of gratification.

"In ancient days the birth of a child from one of the sacred priestesses was considered by the people to be evidence of the proximity of a God in the temple, and the woman so favored was regarded as honored beyond other women, but in modern days no woman even in seclusion can attribute the paternity of her child to the favor of the Almighty and be believed. Since the acceptance of Jesus as the only son of a virgin, begotten by God, the public occupation of such virgins has changed in religious orders, although you have no evidence that the real object for which the order was instituted has been modified."

Mr. Editor, please pardon me if I omit any comments on the foregoing extract. That Spirit Faraday is one of the most difficult fellows to get hold of in logic and argument, and it is my opinion the entire priesthood are tired and disgusted with him.

Several years ago I read and studied the "Confession of the Pagan Priests of Rome," and thought I should have to fight this same Faraday; but when I got to him he showed up so tall, broad-shouldered and muscular, I concluded not to take hold.

E. T. DICKINSON.

Limona, Fla.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

MOSES AND MATTIE HULL

They Are to Make Another Trip to the Pacific Coast, and Spiritualists All Along the Line Should Keep Them Busy.

Not until the close of the National Convention at Chicago, was it fully decided to make one more trip to the Pacific Coast. This is done in the interest of Spiritualism in the places where we may visit, and to arouse an increasing interest in the Morris Pratt School. Those wishing our services en route, or while on the Coast, should lose no time in letting us know that we may make a date for them on the way.

Our decision now is to leave the school and our home in Whitewater, either on the 15th or 16th of November. Our first stop will be in Minneapolis and St. Paul. It is possible that we may spend a week, or even more in the "twin cities." Address us while there in care of Dr. J. S. Maxwell, 1644 Hennepin avenue, Minneapolis.

Our next halting place will be Billings, Montana. Address us while there at "Cottage Inn." Then we go on, via Spokane, Seattle, Tacoma, Olympia, Wash., and Portland, and other places on the route to San Jose and other points to which we are called in California.

Our terms are: Give us good audiences, in as good halls or parlors as can be conveniently obtained; do as much as you conveniently can toward paying our traveling expenses, and give the Morris Pratt School as large a lift, at each place as is consistent.

It is sincerely hoped that this trip may be the last one necessary to be made in behalf of that school.

We shall report from time to time our successes and failures, in The Progressive Thinker.

MOSES HULL,
MATTIE E. HULL.

RAMBLING THOUGHTS.

While Enjoying a Delightful Season in the Beautiful Village of Corona, California.

As I gaze upon the Pepper Tree
In its perfect shade of green,
With its lovely load of berries
Hanging gracefully between,
Seems like a giant monarch
Or upon her throne a queen.

How beautiful its coloring, and its spicy fragrance seems like sweet incense to the spirit, bringing us in harmony with the Great Master Mind that has made all things in harmony and love. How can we hold hate, envy, jealousy, while we realize how all our wants have been anticipated and provided for? Why waste our time in idle regrets or worry for past or future, while we see and know that God's great storehouse and college has its doors wide open for us to learn the things which will bring us truth, love and happiness?

How glad am I that I live in this age or era, when we can all mingle together free to seek God through the different avenues of our own understanding; that only the ignorant will say, "I am right; you are wrong."

We find what seemed a wrong yesterday was a wrong interpretation through ignorance; by study we find a great truth, and truth comes to us in so many different ways.

In order to appreciate the moon we must have the darkness of night. In all ages people have been seeking happiness, but how differently, according to their environments, ignorance or knowledge. Youth seeks happiness mostly in athletic sports, and this is wisdom's intuition, as it is necessary to the development of the man or woman, to give strength to the body for the future in whatever direction it may seek happiness, for that is the aim in life. The miser, the gambler, embezzler and murderer, all are seeking happiness, they risk life in trying to gain that which they desire, expecting it to bring them happiness; but the fallacy is in their perverted idea. If one starts off in the wrong direction he is like the lost traveler, he continues in the same path, going round and around until he sees a landmark, or a light in another direction.

Let us seek to be a landmark
To those that go astray,
And we can learn true happiness
From leaf, and branch and tree;
That we cannot live another's life
But blend in harmony.
As great, or small, it takes us all
To make one living family.

New York City. C. A. PECK.

THE NEW THOUGHT CONVENTION.

Something Regarding This Harmonious Body of People—Our Cousins.

Having put in the nights and days during the previous week compiling the proceedings of the National Spiritualists' Convention, your reporter also spent the evenings of last week at the New Thought Convention, and while it is not the purpose in this article to give the proceedings, I do want to make some statements by way of comparison, and will endeavor to make them interesting and instructive.

In the first place, let it be said that the New Thought people have harmony; it is one of the foundation principles of their organization; they unify their thought and their work by concentration upon the one word "Harmony;" they go into the silence in prayer (very much as the Quakers do) upon a single thought, and no psychic (and they are all psychics) can help feeling the vibrations of peace, love and upliftment; the very air is permeated with the unified thought and its power for good must be apparent to every thinker and more especially to every true psychic.

Every Spiritualist who has lifted his thought from the phenomena of Spiritualism long enough to reflect upon the power of thought and kindred subjects, believes, with these people, in the efficacy of pure and uplifting thought.

Many of the members of the New Thought movement are also workers in the cause of Spiritualism; in fact, as Mrs. Richmond told them in her address Thursday evening, Spiritualism made it possible for the New Thought Association to exist.

They believe in a future conscious existence of spirit, and the possibility to return from that bourne to communicate with mortals, and nowhere else in modern times can proof be found to substantiate this statement, but in and through mediumship of some phase.

Spiritualism has the foundation upon which this structure is being built, and can with as much propriety "go into the silence" and commune soul to soul, and harmonize their effort, as the New Thought people. But there has ever seemed a disposition among Spiritualists to settle down upon their truth, their foundation, and bend their efforts towards showing it to the world, their phenomena, with an air of ownership, through a right of discovery (re-discovery, properly speaking), to the complete neglect of the adoption of the many uplifting and inspiring teachings of their spirit friends.

They have not been sleeping during all the past years, but have been too busy gloating over what they found to think of some practical use it might be made to the world.

Spirit friends have ever taught "peace on earth and good will to men;" they have stood for harmony, truth and love; the power of thought; the influence of silence toward the formation of high and noble resolutions; and still Spiritualists have lingered in a state of elation, enthusiasm and ecstasy, close around the foundation, visiting, joking, gossipping, and often, too often, slandering, scandalizing, criticising and backbiting each other; creating inharmony, confusion, and a proportionately bad impression upon the minds of thinkers and inviting, very justly, the contumely of the better class of people.

This may seem harsh, and in reality does not include all Spiritualists by any means, but everyone knows it is the truth, and this New Thought Association is beginning the work we should have been doing, in part, long ago.

They do not deny the existence of matter, as do Christian Scientists, but they know that spirit has supremacy over matter. They do not deny that there is sin, error, and disease, but hold spirit as the ruling power over all—rightly understood and applied.

Is there anything in this that Spiritualists deny? No; and they can work with these people for peace and harmony; health and happiness.

When we lose our broadness and cling to envy, selfishness and prejudice we become dogmatic and narrow.

Spiritualism should take hold of every movement that has for its purpose the betterment of humanity, and so they are to an extent; but it should not only go hand in hand with other institutions of reform; it should lead and push. This belongs to the spirit part of man, the finer and higher side of life, and the angels of wisdom urge it upon us.

We have told the world over and over about our phenomena and beautiful philosophy; how it came through those innocent little girls, from a peddler who was rapping at the door, tapping on the window, etc.; that is history now, and we should make more history, and perpetuate the cause by teaching the people that harmony and peace are better than strife and war; that truth is superior to falsehood; that life is continuous in which to grow and unfold; to evolute; to rise; and that while we have re-discovered an important truth, now we must use it toward the universal good.

In the meantime let us remember that as we drop into the cold earth this old clod of clay, the unused wealth that might and should have been used to carry cheer to souls of despondents, and food to the hungry, will but be a millstone about the neck in spirit land, if left to fight over when we are gone.

The New Thought Convention was composed of intelligent, clean-looking and cheerful people, as was the N. S. A. Convention. The difference between the silent work of thought for harmony and the vigorous contention for unimportant measures of legislation was apparent to the casual observer, and decidedly in favor of work through silent, calm concentration.

No one is going to steal the phenomena, and we hold no deed to it, could not hold it as our own if we would. Spirit return depends upon the knowledge and power of the disembodied spirits, and they return through every possible channel, irrespective of ism or philosophy, morals or wealth, and it is left with us to build upon it for the world a home of peace and happiness here and now, and for all future time.

The teachings of Spiritualism are clearly religious in the highest sense, according to the best modern definition of the word, and rightly understood belong in every reform work, also every institution having for its aim the good of every living thing.

New Thought people have discovered nothing that can properly be called new; they have adopted a method of putting into use the power of mind to the benefit of themselves and others. They have learned that spirit has supremacy over matter, and are trying to direct their spirits in unison toward a high purpose, and ought to be commended and encouraged for it, and supported in their great movement.

For my part I can see as much and more in our own movement for the upliftment of the souls of men and women, as it is organized now, but that organization needs the unanimous support of all who claim to be Spiritualists, to make it effectual to the highest degree. If there is anything beyond us to reach out to and help along we ought to be broad enough and unselfish enough to take hold of it. This movement is within the limitations of Spiritualism; it is a wing, and we need not be afraid of it. It will not fly away with one side of us; but if we should rise from our solid foundation we must flap our other wing and rise square with the world. Our foundation will remain where it is. We need not spend our whole time and all our energy watching it.

Let Us All Be Large.

If we have a truth of value to the
  world in need to-day,
Pray why should we not divide it with
  our brothers on the way?
And why should we hover o'er it and
  refuse to let it go,
When the dear old world is hung'ring
  for the truth we claim to know?
  Let us all be large.

Every truth that comes to mortal from
  the higher wisdom sphere
Is intended for upliftment of the people
  now and here,
And to try to catch and cage it is a
  useless thing to do,
For 'tis handed down to others just
  as much as down to you.
  Let us all be large.

We are pleased because we found it
  and its beauty love to show,
But in selfishness we guard it as if
  loth to let it go.
It is childish to be narrow and in spirit
  be so small
O'er possessions that were given us
  abundantly for all,
  Let us all be large.

That our truth has changed religion is
  encouraging to know,
For this age would never sanction that
  old hell of long ago,
Nor the same old God of vengeance,
  with the devil at his side,
All those ancient superstitions, since
  our truth came forth, have died.
  Let us all be large.

Let us hold before us ever all the
  beauties of our truth,
But be rising into manhood from the
  lessons of our youth.
Let us grasp the hands of brothers
  who are walking by our side,
And with them our cherished treasure in unselfishness divide.
  Let us all be large.

DR. T. WILKINS.

Childhood itself is scarcely more lively than a cheerful, kindly, sunshiny old age.—L. M. Child.

LEGERDEMAIN.

Cases Where It Is Practiced Are Still Coming to Light—The Latest Victim at Ray, Ind.—Another Credulous Victim Duped.

A. B. Noble of Ray, Ind., is the latest professed Spiritualist to allow credulity to predominate over good judgment. Early last spring he became a regular visitor to Fort Wayne, ostensibly on business, but it has developed that he went to consult fortune-tellers and clairvoyants, keeping posted on all the new ones that came to that town.

On Oct. 7, Mr. Noble went to Fort Wayne to meet a "Prof. Vaughan," and among other things the Professor had him give him a small amount of money which was put into an envelope and sealed and after some incantations was handed back to Noble with the instructions to carry it for several hours that it might work as a talisman to attract other money to him. Noble did this and the next day opened his package and found his money all right. He hurried back to the Professor in a day or so, who after the usual amount of "soft soaping," told Noble there was a band of evil spirits around him which he would have hard work to evade, and told him to come back on October 17, with all the money he could get, and they would try and overcome the evil influence of the band. Now Noble had a couple of hundred dollars of his own money, so on the pretense of needing it to pay for a carload of poultry which he was to ship in a day or two he was able to borrow from his business partner, his father and other friends enough to bring the amout up to a little over $1,100. In jubilant spirits Noble rushed to Fort Wayne on the day appointed and handed over the full amount, which was put into a large envelope and this then put into a still larger one, and the "ashes of good fortune" sprinkled in with it. Noble was then told it would be necessary for him to carry this for twenty hours for the good spirits to work with. Noble returned to Ray and guarded his package with jealous care for the allotted time, and when he opened it behold, NOTHING BUT A BUNCH OF WORTHLESS PAPER!

To shield himself Noble then gave out the report that he had lost the envelope containing the money on the streets of Ray. The farmers were delivering their poultry and were demanding their money, so the whole populace turned out to help in the search for the lost funds.

When on the second day the money still remained missing, those who had loaned him the money took him to serious task to account for the missing funds, when Noble broke down and made a clean breast of the whole affair.

About a year ago Noble had domestic trouble that ended in a separation of himself and wife, then followed a business failure that let down storekeepers all over this section of the country from whom he bought poultry, butter and eggs. Public sympathy was with him to that extent that his friends helped him to get a new start, but now they haven't a pleasant look for him and he has gone to live with his aged father near Montgomery, Mich.

The "Professor"? Oh, it's just a case of another field, ANOTHER NAME AND MORE VICTIMS, OF WHICH THE WOODS ARE FULL, AND MAY GOD HAVE MERCY ON THEM IN THEIR CREDULITY.

O. V. LABOYTEAUX.

Reading, Mich.

An Analysis of Sleep.

Illustrating Its Nature in Various Ways—Many Problems of Great Moment Have Evolved During Sleep, and Been Revealed in What Appears as a Dream.

Sleep, so freely and regularly indulged in by the animal kingdom, is as little understood as the subject of dreams or death itself.

While great relief and reanimation result from healthy sleep, yet Locke seems almost alone in maintaining that mental activity is not continuous during this state. Aristotle, Plato, Cicero, Kant, Leibnitz, Descartes, Hegel and a host of others contend that there is no cessation of mental activity during sleep, save as to the volitional, directional faculty of the individual.

That the animal kingdom requires sleep; is quite established. That renewed vigor follows this period of quiescence is also clear.

That many problems of great moment have evolved during sleep and been revealed in what appears as a dream, has been repeatedly demonstrated, and indicates clearly that, while association and environment, and great anxiety may, and do, in cases, influence mental activity during sleep, that this process is as often independent of such influences is illustrated in the interpretation of certain inscriptions found at Nippur by Dr. Herman Hilprecht. This noted Assyriologist having made many marvelous discoveries for the University of Penn., in the valleys of the Tigris and Euphrates, officially reported that the interpretation of certain inscriptions had been revealed to him during his sleeping hours

No attempt was made to enter into a discussion of the philosophy of the application of this knowledge, and I concede my inability to do more than conclude that the mind of the professor was in a high state of receptivity and corresponding activity during the period of his sleeping hours on this occasion; induced, probably, by his interest in the subject.

This circumstance is noteworthy as being more than a mere coincidence, since it savors strongly of an interposition of extra mundane intelligence in aid of information which is to inure to the common good of mankind.

The weakness of this argument may be pointed out as not being supported by direct testimony, but may I not ask if an evolutional interpretation of a phenomena of nature is not the only logical application to be attributed to a phase of nature which is susceptible to the unfoldment and edification of humanity?

There is here every evidence of special creative and studied effort to impart information, veiled from the gaze of the present age, by stamping its impress upon the sensitive and active soul while its mortal possessor has no conscious control over its functions.

Had this data proceeded from a less exalted source, criticism calling into question its authenticity and value might have been admissible.

It occurs to me that the fact of one dream being established, is sufficient evidence to indicate that such unconscious mental activity is not incidental and occasional, but a perfectly natural and continuous function of the mind of man.

Let us consider a subject on the verge of falling asleep, but who, nevertheless, is making heroic efforts to avoid being overcome by this condition. It is noteworthy in cases of this kind, if the efforts of the individual are sufficiently vigorous and persistent, it will be found that sleep has actually overtaken him on one or more occasions, and from which he has found himself abruptly aroused, and during which times of semi-consciousness the mind has been discovered to be in a high state of activity, and particularly so in respect to matters absolutely foreign to subjects which have most recently engaged his conscious attention.

It will be conceived that the mind has already started on its customary journey, untrammeled by the disciplinary harassing of conscious direction, but whose start has been temporarily arrested by the super-human efforts of the individual to retain conscious control a few moments longer. There may now be presumed to be in progress a battle royal between the mind, free and unshackled, and the same faculty in the directional grasp of the conscious individual requiring it, arbitrarily, to make correlative response in the field of environment. Sleep has now overcome the individual for a brief moment, during which comparatively infinitesimal period of time, the free mind has seemingly wandered over an age of strange experiences, only to be suddenly checked when the individual finds himself abruptly awakened and enabled to continue his attention to his latest subject without any apparent interruption save a most vivid recollection of the momentary experience of his free mind. This will continue until one or the other is victorious—and sleep is usually the victor.

The two experiences here noted have nothing in common with each other. The pursuit of the directional mind is entirely different in character and purpose from that of the free mind which at once wanders over fields and among incidents with which the directional mind may be totally unacquainted and unfamiliar.

Let the individual so systematize his research to ascertain, immediately on waking, if any recollection appears of any mental activity which may have supervened since his last waking moment, and it will almost invariably be discovered that fragments of the work of the free mind will manifest themselves clearer by degrees as studious attention is given the subject; and what, to the casual observer, will appear to be fragmentary ideas obtained at random in a desultory fashion at some previous time, will be found to be in reality the results of great mental activity during the unconscious period from which the subject has just emerged. The degree of excitability resulting from this activity will determine the vividness of their recollection in the waking moments; and hence it will be seen that what has been here described is a perfectly normal, regular and certain function of the mind, and the period known as sleep and unconsciousness is, in reality, a period of the greatest mental activity, and may logically be presumed to be the source and inspiration of the great ideas and problems to be evolved and embellished during the conscious moments.

"The night time of the body is the day time of the soul."—Jamblicus.

Thus it will appear that there are no dormant moments in the animal life, and that the mind of man is always active whether the individual possessor sleeps or not.

It will be asked why we are so tired before sleeping, and so fully refreshed on waking?

Animal life is born in sleep, and this condition predominates for a considerable period pending the mental and physical development of the new birth. This requirement diminishes with the growth and development of the individual even to old age; and I would use the same argument which insures the creation of animal life by and through the gratification of the sexes, to support the theory of induced relaxation of physical stimulus resulting in weariness and sleep, to enable the free mind to function in relief from the cumbersome attributes of physical life, and continue the accumulation and advancement of spiritual growth and development.

It is thus that the directional mind obtains fresh and renewed stimulus for the morrow from this never ceasing fountain of mental activity.

It will be seen that the mind becomes weary as a result of its enforced association with unsympathetic environments which are foreign to the purposes of the free mind. Note the closed eyelids in a court of justice pending the discussion of a technical question, or among the auditors at the ordinary Sunday sermon. For the mind not in sympathy with a subject, or not of sufficient capacity to grasp a theory or participate in a discussion, the apology is made that the subject is not interesting; and, if no person or other attraction comes to the rescue, the individual straightway falls asleep to enable his mind to relieve itself from its unsympathetic environment and pursue its untrammelled course during the unconscious moments of its possessor, and obtain stimulation for a further onslaught against associations not in harmony with its aims, and which are sure to be encountered as a natural result of promiscuous environment, when its possessor regains consciousness.

It may be observed, however, that the more potent reason lies in the fact that sleep is the natural condition of animal life from which it is ruthlessly distracted by the pangs of thirst and hunger, as well as by enforced associations not in harmony with the aims and purposes of the free mind.

The volitional requirements of the conscious state evidently necessitate the sleep which is incumbent in animal life; and while the more cumbersome part of man enjoys the rest and solace of sleep, the intellectual function is ceaselessly at work on problems of its own.

It will, therefore, be seen that sleep and dreams are integral features of the same subject, and the treatment of one necessitates a notice of the other.

Many problems which agitate one during the hours of consciousness, are elucidated and unfolded to us during sleep in what appears to us as a dream; and while many such developments are similar in the corresponding analysis to the experimental suggestions of the conscious moments, they are none the less valuable and interesting for having been thus stimulated by conscious incentive.

"Nothing more closely resembles the death of man than sleep; but it is in sleep that the soul of man appears most divine, and it is then that it foresees something of the future; for then, as it seems, it is most free."—Xenophon Cyropedia, Book 8, ch. 7.

That many of the most noted and interesting characters in history were able to accomplish stupendous results with a minimum amount of sleep, is emphasized in the lives of Humboldt and Napoleon I, whose careers, although dissimilar in the manner of impressing humanity of the value of individual genius, each in his own way left his great heritage to humanity with the assistance of less than four hours of sleep in twenty-four, while other instances of equally noted personages may be cited in which the individual was a most profound sleeper.

Cato, one of the calmest of men, prefaced many of his greatest accomplishments with a profound sleep.

On the eve of his suicide, Plutarch informs us, he delayed the commission of the act until the receipt of certain information concerning the welfare of certain of his friends, to obtain which he had dispatched couriers, and pending the arrival of whom, he enjoyed the luxury of a profound sleep, notwithstanding the determination of becoming on the morrow a denizen of the spirit world. Suicide was in this age a most honorable death.

Alexander the Great opposed any interference with the contentment he found in sleep, and the great Marius, in his last battle against Sylla, is reported to have fallen into a heavy sleep under an oak tree as the onslaught began.

Augustus Caesar was likewise an indulgent sleeper, but I cannot conceive that in these instances the tendency resolved itself into a passion resulting from power and luxurious living, since events of great moment in shaping the lives of these men were constantly happening, and I am unable to assume that this propensity to sleep was not a necessity, and probably a prefatory condition to other and further successful moves on the political chess-board.

CHAS. W. KLEE.

Washington, D. C.

THE ANGELS' CHORUS.

When I hear the angels' singing
Sounding through the ether spaces,
When I hear their chorus ringing,
To awake earth's dormant races,—
Then I join that welling chorus,
Singing with the heavenly throng,
Voicing harmony sonorous
Blended with the angels' song.

When I see those happy faces
Shining with celestial light,
Brightening the darkest places
Hid away from truth and right,—
Then I join the chorus swelling
Earth with song so sweet and clear,
Cheering man, his gloom dispelling
For he knows that friends are near.

When I know that life eternal
Is a part of God's wise plan,
That we go to worlds supernal
After earth's allotted span,
Then I join the chorus telling
Man of joy he soon must share,
When he finds that better dwelling,
Far beyond earth's pain and care.

P. A. JENSEN.

Los Angeles, Cal.

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Miracles in Surgery.

Making Persons Better by Mechanical Means,--Hence in a Measure Spiritualizing Them--The Idiot Made Intelligent, the Blind Made to See and the Wrong-Doer Reformed. A Mother's Sacrifice.

As set forth in the New York World, the medical men here and abroad are awaiting with considerable interest a report from Berlin giving complete details of a most daring and unusual surgical operation performed there a few weeks ago.

An idiot child, the six-year-old daughter of Mrs. Louis Wolff, a resident of Berlin, has been converted into an intelligent being by the process of grafting part of the mother's thyroid gland upon the child's pancreas. Reduced to plainer language, this means that part of the mother's throat has been transferred by the grafting process to a gland, or tissue, lying directly at the back of the stomach. By this operation the dull, inactive brain of little Lena Wolff has been awakened so that it is now performing the duties for which it was intended.

This, in the history of medical science, is without a parallel, not only because such an operation was never attempted before, but also because of its seeming vagueness. The idea of grafting part of the throat of a mother to the pancreas gland of her child with the expectation of converting the child from idiocy to a normal mental condition, would seem at first glance unworthy of serious consideration. But Dr. Karl Garre, professor of surgery in the medical university of Bresslau, did exactly what has been described above, and recent dispatches from Berlin declare that the operation has been pronounced a complete success.

Prof. Garre is an eminent German surgeon whose success in the transplanting of organs from one animal to another and even from the lower animals to human beings, has attracted the attention and admiration of surgical men all over the world. When his report of how he changed Lena Wolff from an idiot into a bright and intelligent little girl is completed it will form a valuable addition to the list of modern miracles of surgery.

Lena an Idiot from Birth.

From the details of the case already received from Germany it appears that Lena Wolff was born an idiot six years ago. Reason never dawned for her as in other babies. She had come into the world without one apparent spark of intelligence and seemed doomed to pass her whole life without knowing the joys and the sorrows of living.

Her case was called to the attention of Prof. Garre, who was interested from the very beginning, because in it he saw a possibility of being able to prove the correctness of a theory on which he had been at work. This involved the probable action or influence that certain substances or secretions found in the ductless glands of the human body have upon the blood.

It is the blood, as everybody knows, that feeds the brain; keeping it active and clear and in good working order. If the blood is thin or sluggish the brain is first to record that fact. The great German surgeon knew that the reason Lena Wolff's brain was dull and inactive was because the blood was not feeding it as it should.

One of the principal duties of the pancreas, situated just behind the stomach, is to superintend the regular feeding of the brain with good blood, according to the theory of the German surgeon. In the case of Lena Wolff, he believed the pancreas was minus one very important digestive essential, without which it could not do its work properly. That very important essential had to be supplied by grafting a portion of a ductless gland from another living person.

The child's mother readily offered herself as a sacrifice. She was perfectly willing to undergo the necessarily painful and tedious operation of having part of her throat grafted on the body of her little daughter if only it would give Lena her reason. The mother's throat was selected because of the accessibility there to the thyroid gland, a ductless gland.

The operation took place in one of the large hospitals in Berlin, and by the grafting process one end of the mother's thyroid gland was released and stretched over to the exposed pancreas of her idiot daughter.

For days neither mother nor child was permitted to move. To insure a successful grafting operation they had been tightly bound together, the child's body against her mother's neck, and there they remained until the severed end of the thyroid gland had knit firmly to the pancreas, forming a living, pulsating link between mother and daughter. Then the link was cut, leaving a portion of the thyroid gland grafted successfully to the child's pancreas. It is believed now that both mother and child will recover. The complete success of the operation cannot, however, be announced yet, as too short a time has elapsed since the operation was performed.

But it is known that the dawn of reason came to little Lena Wolff almost immediately after the thyroid gland began to knit. For the very first time the idotic stare gave place to a look of intelligence. She may grow up to be a very bright young woman.

Dr. Swale Vincent, professor of physiology in the University of Manitoba, at Winnipeg, Canada, has prepared an extremely interesting article on the duties of the thyroid gland, the pancreas and other ductless glands, which appeared in a recent issue of the London Lancet.

"It is believed," he says, "that these ductless glands manufacture and pour directly or indirectly into the blood stream some substance or substances which are of service to the economy, either by supplying a need or by destroying other substances which are needless or positively harmful. This last function is usually prescribed to the thyroid and parathyroid glands.

"It is obvious that, in the broadest sense of the expression, all tissues and organs of the body may be said to have an internal secretion—i. e., the blood which leaves by their veins contains different chemical substances from that which enters by their arteries.

"The most usually quoted example, however, of a gland which has both an external and an internal secretion is the pancreas. A relation between diseases of the pancreas and diabetes has long been suspected, but Minkowski and Mehring first definitely showed that complete removal of the pancreas in the dog, cat and pig is followed by diabetes, having the usual symptoms of that disease in man. That this is caused by the absence of an internal secretion is proved by the fact that it does not occur if the gland be left in situ and the duct tied, nor does it occur if a portion of the pancreas be grafted in some situation remote from its normal position. How the internal secretion of the pancreas normally prevents glycosuria is not clear. We can only say that it exerts some influence upon the carbohydrate metabolism, either by favoring the formation of glycogen in the liver from the dextrose taken to it by the portal vein or by furthering the oxidation of dextrose in the tissues generally."

Equally remarkable and interesting is the operation by which sight has been restored to the blind eyes of little Margaret Huber, aged ten years, of No. 524 East Eighty-fourth street, New York City. She has become the subject of widespread interest among opthalmologists by reason of her "pinhole camera" eyes. Eye surgeons who have followed the case at the German Poliklinik declare it to be, so far as their observations have gone, without an exact parallel.

Nobody knows exactly how Margaret became blind. The liquid matter constituting the lens of the eyes became atrophied and was entirely absorbed, leaving the lens a thick, opaque, fibrous cap, which shut out every glimmer of light. This was three years ago, when the little girl was only seven.

Several operations were tried, but with no good results. The membranes of the eyes were punctured, but they immediately closed again over the openings like sheet rubber when a hole is made in it.

Dr. John A. Price, chief surgeon of the opthalmic department of the German Poliklinik, took charge of the case, performing three operations in February, March and April, 1904. The third one restored the sight to the left eye. The right eye remained stone blind until two weeks ago, when he performed a most unusual and successful operation upon it.

He first made a peculiarly shaped pair of scissors, the under blade pointed and the upper blade blunt. This instrument he inserted through an incision in the cornea made at the top. Pushing the points down through the pupil, with the sharp blade he punctured the opaque membrane of the lens capsule and cut it squarely in two. The task of the surgeon was to cut so delicately and precisely as to divide the obstruction and let the light into the eye again.

The operation was entirely successful. The dead lens matter remains in the eye and on either side of the pupil a speck of the opaque substance can yet be seen. This in time may be absorbed.

Philadelphia and Toledo, Ohio., have recently contributed to the list of marvels of surgery through operations on the brains of incorrigible and mentally defective boys. A still more recent case is that of Carl Fredericks, aged nine years, of No. 200 Clinton street, Hoboken. He is under observation at the Ranway Reformatory preparatory to the practical reconstruction of his brain.

Surgery to Awaken Sense of Right.

The doctors say the boy's brain is so peculiarly constructed that it prevents him from being good for more than an hour at a time. The head is of abnormal shape, the skull coming almost to a point. The ears are small and protruding, and the eyes are as sharp as a ferret's

Tests made a few days ago showed that the boy had no sense of right or wrong. This is attributed to an abnormal brain growth. As the result of the operation, which includes the cutting out of certain parts of the brain, it is expected to relieve the boy of his wicked tendencies and transform him into a model youth.

Scientific surgery is gradually solving the problem of making us over piecemeal. Raymond Moore, aged twenty, of Baltimore, lost the sixth and seventh ribs on the right side. Dr. Hamilton Brown replaced them with artificial ribs of hard rubber tubing.

By an operation at Fordham Hospital, Joseph Reicher was supplied with a silver windpipe to replace the original, which had been damaged beyond repair by a hard fall.

Dr. Kaintsky, the famous Russian surgeon, recently astonished the medical world by furnishing a man with artifical arteries. The operation took place in Dr. Kaintsky's private laboratory at St. Petersburg. The patient, a very rich farmer and cattle raiser, Ivan Poitinkask by name, had collided violently with a stump while driving in a sleigh. He was hurled out and impaled upon a broken branch. The jagged piece of wood struck him below the hip joint and ranged down for about four inches. The wound was an exceedingly ugly one. It was directly over and in line with the femoral artery which supplies the entire leg with blood. Dr. Kaintsky saved Poitinkask's life by removing the injured part of the femoral artery and replacing it with an artificial one.

The Berlin surgeon, Dr. Seyfried, has succeeded in giving a man a new top of his skull, made from the skull of an ox.

At Stamford, Conn., a unique operation on the skull of the two-year-old son of Michael Gunther has given the boy rationality. The boy was born with normal mental and physical endowments and began to show, when a year old, signs of general deficiency in all his senses. It was finally determined by the surgeons interested in the case to explore the child's skull. Dr. J. T. Biggs, of New York, assisted by Drs. Whitehorn and Hogan, of New York, and Howell and Loeb, of Stamford, performed the operation at Stamford Hospital a few months ago. They removed a strip of bone from the skull three inches long and one-half inch wide, to give the brain a chance to grow. Immediately on recovering from the anaesthesia a look of normal intelligence showed in the child's eyes, proving the theory of the doctors that the skull had been pressing unduly on the brain. With the pressure relieved, the brain was free to exert itself. The doctors believe the boy will soon be able to talk and act as rationally as the brightest of his little playmates.

Dr. Guthrie and Dr. Carroll, of the University of Chicago, have been making a series of remarkable experiments in surgery. Hearts of dogs have been successfully moved up into the animals' necks and there performed their functions. The circulation of blood in canines has been reversed without causing the animals any apparent inconvenience.

"What we have learned," said Dr. Carrell a short time ago, "gives us hope that some day we may replace wounded and worn-out hearts in human beings with the healthy, youthful and strong hearts of living monkeys."

Sewing Up a Stabbed Heart.

A recent dispatch from Milan described a wonderful surgical operation performed there by Dr. Meda. A workman had been murderously assaulted, a knife in the hand of an assassin actually piercing his heart. He was attended by surgeons who cut a way through his breast to reach the wounded heart. Three stitches were required to close the wound, which had almost entirely healed five days after the operation.

To restore sight to the blind eyes of William Heinard, of Washington, the specialists at the Episcopal Eye, Ear and Throat Hospital have grafted the transparent membrane of a Belgian hare's eyeballs to Heinard's eyes. The most recent reports on this operation indicate that it is going to be a success.

C. A. McCartney, a young contractor of Passadena, has survived the unusual experience of having his heart and lungs, exposed, washed, mended and replaced. He was injured last June by falling from a bicycle upon the upturned prongs of a hayrake. He is almost as well as ever.

At the Harper Hospital at Detroit, Dr. H. O. Walker has succeeded in giving a twelve-year-old boy a new shin bone taken from the leg of a dog.

WOMAN IN POLITICS.

They Are Assuming a Prominent Position Therein.

The elections of 1906 present a unique feature in the elections of Illinois, from the fact that all the parties have one or more lady candidates. The greatest interest in this feature is shown not only by the candidates themselves, but also by the women who participate in voting for them.

In response to a request for some information regarding these ladies some facts have been gathered and boiled down for publication.

Mrs. Carrie T. Alexander of Belleville, who was nominated by the Republican party to succeed herself on the Board of the State University, is so well known in Republican clubs, and G. A. R. circles that she needs no introduction to Illinois readers.

Miss Anna Nicholes, who was nominated by the State Central Committee of the Democratic party, September 29, was born and educated in Chicago, and later graduated from the Rockford College. She took the course of training in the Training School for Nurses in Chicago, but never practiced in that line. Very early her sympathies were enlisted in the cause of working women, and all her energies have been directed toward some amelioration of the curcumstances under which wage-earning women labor. For several years past she has lived at Neighborhood House doing settlement work, and incidentally filling onerous positions in the Consumers' League, the Trades Union League and editing the Women's Department of the Union Labor Advocate.

The Democratic party also nominated Miss Caroline Grote of the Normal School at Macomb, for Superintendent of Public Instruction; and although women throughout the State cannot vote for her, the fact of putting a woman at the head of the educational interests of the State has awakened the keenest interest in the mothers, the teachers and even the pupils of Illinois. Miss Grote has issued a tiny bulletin, setting forth her parentage, education and experience as a teacher and county superintendent, with the result that she is being invited by all kinds of women's societies to speak or meet with them.

The Prohibition party nominated two women trustees of the State University—Mrs. Eva Munson Smith of Springfield, and Miss Eva M. Shontz of Beverly Hills, Chicago. Mrs. Smith is well known in Republican circles as the wife of George C. Smith, and has been very active all her long life in the various organizations that appealed to educated, cultured women; this includes missionary societies of the Presbyterian church, W. C. T. U., Suffrage Association, D. A. R., Illinois Humane Society, Associated Charities, and she found time to issue a few books, "Woman in Sacred Song," containing the best that any women has ever done in hymnology. Miss Shontz is a graduate of Monmouth College and taught school in Centreville, Iowa; she also spent a year at the Philadelphia School of Oratory. She was an admirer of Miss Willard, and has been very active in Y. W. C. T. U. work. Her highest ambition is said to be as good a woman as Frances Willard."

GLORIOUS NEWS.

A Splendid Medium Wins Her Case in Colorado.

The following items are from Colorado Springs papers:

The two appeals of the City of Colorado Springs vs. Lucy A. Sampson were yesterday dismissed at the cost of the city.

This is the final termination of a hard-fought case and makes the third victory for Mrs. Sampson. Attorney Wm. Swift represented Mrs. Sampson in all of the three cases.

She was acquitted twice in the lower court and the case attracted considerable attention throughout the country. Mrs. Sampson's attorney, Mr. Swift, claimed that Mrs. Sampson was not guilty of violating the ordinance and that the ordinance was unconstitutional and he was successful in his claim.

The cases of the city against Mrs. Lucy A. Sampson, in which the defendant was charged with practicing clairvoyancy without a license, have been dismissed by Judge Robert Kerr, in accordance with stipulations filed by the parties to the suits.

Judge Robert Kerr in the county court has dismissed the case of the city against Mrs. Lucy Sampson, charged with practicing clairvoyancy without a license.

Letter From Mrs. Sampson.

To the Editor:—The enclosed clippings are from Colorado Springs, Col., papers, bearing on the case of Mrs. Lucy A. Sampson, a clairvoyant medium, who was arrested twice for not paying a prohibitive license of one hundred dollars per year to qualify her for giving psychic readings, and for charging for same. She won both cases before the police court; then it was appealed to the county court, from which the two appeals were both dismissed at the cost of the city.

This is a grand victory for the mediums throughout Colorado, and for Spiritualists generally, as it establishes the fact that all true mediums have as much right to practice their religion as any other denomination, and they have a right to ask and receive compensation the same as all other religious bodies.

The Constitution of these United States gives liberty to worship our Creator according to the dictates of our own conscience.

Only one sermon is credited to Jesus Christ; all his other teachings were in the form of parables or manifestations, objective lessons, as it were, to show us the power of spirit and as God is claimed to be a spirit, then spirit power is the greatest of all, pre-eminently above and beyond all others, hence Spiritualists who develop along these lines have discernments far beyond those who refuse to investigate or develop the receptive and spiritual senses.

The five material senses must perish with this material body, and hence the greater necessity for us all comes to us with greater momentum to develop the intuitive and spiritual senses, which live for ever with the spiritual body. LUCY A. SAMPSON.

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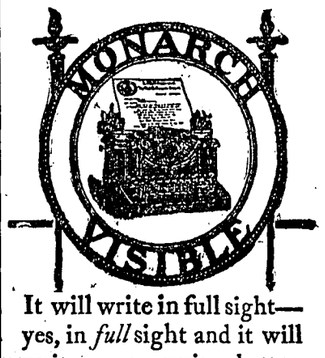
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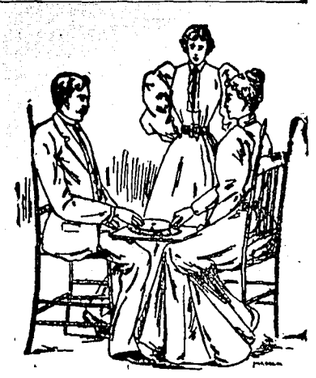
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Very Remarkable Doings.

Occurrences at Mr. T. W. Stanford's Seances with the Noted Australian Medium, Charles Bailey. More Tablets Are Brought.

It is a somewhat remarkable coincidence that the reproduction of photos of some of the Assyrian tablets received at Mr. Stanford's circle should have been arranged for just before the receipt of news of their total destruction at the Leland Stanford Jr. University during the recent earthquake. At first the extent of damage to the museum and its exhibits could not be ascertained, and it was only after the work of clearing away the debris had been done that the exact position of affairs was known. Strange was it also that during Mr. Stanford's absence from the circle, on September 14, it was announced by Dr. Whitcomb that on the following Friday night, after Mr. Stanford's return, they would commence to bring a second series of tablets. In the following week, on September 18, the San Francisco mail arrived, bringing the news that the tablets being found ground to powder under the fallen ruins. These are some of the originals of those given as supplement to this issue of the Harbinger, and around which in American journals last year so much controversy was raised. Of the genuines of the tablets there can be no doubt, but what chiefly concerns investigators into the possibilities and potentialities of unseen forces is that solid matter can pass through solid matter when spiritual forces set to work.

On the evening of September 20, true to promise came the first of a new set of tablets, and it fell with such force on the table that it was broken in half. It was brought, it was stated, from a mound at Nineveh, and with hieroglyphic inscriptions on both sides, which will be translated by Dr. Robinson at a subsequent meeting.

It may be mentioned here that on Mr. Bailey's recent visit to London he carried with him three tablets, and took them to the British Museum. Dr. Whitcomb informed the circle on September 14, that Bailey saw Mr. King, Dr. Budge's assistant in the Assyrian room, who deciphers with Dr. Budge cuneiform inscriptions. The medium said, "I have three tablets, and I would like you to tell me if they are genuine." Mr. King asked who he was and where he got them. He gave his name and said, "I got them from a friend"—which was perfectly true, added Dr. Whitcomb. "Yes, they are perfectly true," said Mr. King. Then he deciphered them. The whole three were receipts for corn, and the translations are in the possession of Mr. Stanford.

The following is a brief record of the circles held since August 17:

Fourth Seance, August 24.—Address by Prof. Denton, "What is the use of it?" Phenomena. Solid lump of clay containing flint spear heads. Flag from the Soudan used in the Battle of Ondurman with letters from the Koran worked in on either side; a most remarkable exhibit, promised many months before, and procured through the agency of Hassan, a soldier killed in the war, and in communication with Abdul and Selim.

Fifth Seance, Friday, August 31. Creswick night. Three of his own original pieces given by Creswick, the late well-known actor, through the mediumship of Charles Bailey. The third one, "The Wanderer's Return," acted with thrilling effect, will be given in a future issue.

Sixth Seance, September 7. Address by Professor Denton on "God is a Spirit." Phenomena. A lovely and rare bird from Malay, unlike any brought before, with yellow head and brown beautifully marked body. Lump of clay with spear-heads embedded. These made ten in all. Dr. Whitcomb explained that they were brought from Central America, from a sort of pre-historic flint arsenal—that 2,000 or 3,000, all sizes, some very large, could be brought if desired. Yogi promised to grow tree from Mango seed if obtained for him.

Seventh Seance, September 14. Addresses by Dr. Witherow (given below) and Signor Valetti. Phenomena. Bird brought, mate to the one of previous week, a female, with less bright coloring. Abdul said it was "real wife of Sahib bird brought the week before," and they met as long lost mates. Three small spear-heads in clay. Mango seed thrown on table, as none could be procured in Melbourne. Given in charge of a clergyman, who is to make his own private marks on it previous to being grown by Yogi at circle.

Rev. W. H. Witherow's address, given on September 14, on "Conditions," has been selected for reproduction, as full of interest for all who desire to obtain the best results when sitting for physical and other phenomena.

Rev. W. H. Witherow:—It gives me very much pleasure to speak to you once more. To me it is perfectly delightful to return and through a sensitive commune with my brethren and sisters who are yet tabernacling in the flesh; and I try always, when called upon to speak, to say something that will help you and be beneficial to you spiritually. This is my mission—to teach, to uplift spiritually, and to prepare men and women for the life to come.

"I have been asked to speak on the subject of "Conditions," and as a plain man who has learned a little, who has received a little knowledge in the spirit world, I desire to give you my thoughts and advice on how to obtain the best results. I have no need to tell those who have been sitting in the circle here for a long time, how very necessary it is that there should be perfect harmony, and that you should be en rapport with this spirit world to obtain good results.

From time to time you learn something of the finer forces; for a long period man knew little or nothing about the occult forces and power. Only when he seriously began to investigate in the face of opposition, in the face of revilings and persecutions, and even death itself, did he become possessed of a little knowledge concerning the spiritual forces. It has been truly said by other speakers that conditions are necessary for almost everything—for the production of everything round about you. To grow corn you must have the requisite conditions—there must be soil and seed, moisture and light and heat; without these your crops would fail. To take pictures of the human body with a photographic lens you must have the necessary conditions; how much more so, then, when dealing with those finer forces which are round about you and of which you know so little?

You have not an intimate knowledge of the laws that obtain, and are in operation in the spirit world; hence you must go to the spiritual messengers for a good deal of that knowledge. A Yogi, a descendant of one of the ancient races of India, who spoke to you in the spirit on the last occasion, tried to make you understand, in his broken language, that it was necessary that there should be as near a perfect condition of the body for the proper manifestation of spirit power as you can have it.

Why did these old ascetics retire to the caves? It was because they knew that by entering into silence, peace and quietness, they could be at one with the spiritual forces round about them. They may not call the spiritual hosts by the same name as you, but they understand and realize that the spirits of men having great power, who have dwelt in the flesh, are in communication with them.

I said once before that man's normal condition, his proper state, should be perfect health of spirit, soul and body. As Paul prayed long ago, "I pray God your whole spirit and soul and body be preserved blameless." A great many people make a mistake by putting it the other way round—body, soul and spirit. It is spirit, soul and body, because the work from the spiritual world begins from within and not from without.

Did you ever know a man with a pure spirit who had a dirty body? I do not think you have, for "cleanliness is next to godliness," and no godly man can be unclean; and if I touch to-night on some of the common habits of the day, popular prejudices, I pray you do not think I am a fanatic, but I am telling you to live the better life which will bring you not only peace, and joy, and satisfaction, but will make you a power amongst the people with whom you dwell.

I have been told that there are present here, from time to time, one or two of the clergy, and I am so pleased to know it. They are the spiritual teachers in the flesh and they should receive spiritual knowledge. People look to them to answer their questions, and they should be filled—first emptied and then filled; emptied of all pre-conceived notions and ideas, of all theological dogmatic teachings, and filled with the truth and spiritual light. Then they will become a power in the land.

From what I have said you will gather that it is necessary that every sitter should be pure. Now I must, as a faithful messenger, say that Spiritualists who are smokers do not make the best investigators—not that there is any sin attached to smoking in itself; it is a habit, I believe, derived from savage life, but there cannot be any question that it is defiling. There is no doubt that a man who does not smoke is cleaner than one who does, and I know that smoking is an obstacle, a bar to perfect harmony between fleshly and spiritual things. I am not going to enumerate many of the vicious habits and customs of the present day; they are known to you too well!

The Yogi Indian said that one must not partake of swine flesh if he would be a seer, if he would understand Nature's laws, if he would be taught of God. In the old dispensation—which you call the Mosaic dispensation—the eating of swine's flesh was prohibited; on scientific grounds I believe that this is verified to-day. I remember there was a very serious discussion in the German Empire about prohibiting the importation of the flesh of the pig, for the reason that it was productive of many diseases. But I am not going to say that you cannot be a good sitter or a good medium if you do eat the flesh of swine, but I do say that a man or woman who does eat of the blood, is unclean; I do say that a man becomes savage like unto an animal if he eats largely of animal food. Take the man who lives upon beer and beef, he becomes fleshly, sensual. Do you know that the fakirs of India lived largely on seeds and vegetable cereals. I am not an advocate of vegetarianism, but I do believe that the herbs and the grains and the fruits were given for man's food, and if you never partake of the flesh of animals I am quite sure you would not be any the worse for it. Some of you will wonder why I touch upon this subject, but it is of importance. Man should be pure in spirit and in thought; the sensual or fleshly cannot be joined to the spiritual. And if your life is pure, then you draw to yourself the refining spiritual influences that are around about you. Oh, my friends, think of the gin shops and other such places, remember that they draw to themselves the earth-bound, the sensual, whose punishment is an unsatisfied craving which was bred in the flesh; they will not hearken to the spiritual teachers and they wander about. You read in the Epistles of certain who kept not their first estate. Milton was right when he said that, "Millions of spiritual creatures walk the earth unseen, both when we wake, and when we sleep."

You remember the parable—the man's house was swept and garnished, the evil one was cast out, and after a time he returned to his old ways and the house was occupied again, filled up with evil influences.

Let us presume that, according to your light and conscience and living a life that will be productive of good spiritual results, you come to the seance room with a peaceful, calm mind, leaving all that is worldly, all that annoys and worries and perplexes you outside. Truly you are about to enter the holy place to communicate with the spirits of the so-called dead. It is a solemn time for everyone—or should be. But alas, some enter with frivolous minds, without a desire to be benefited spiritually, something of the mind, with which they go to the theater, and we find that instead of having a perfect chain, a magnetic chain, we have links of gold and silver and iron. The time is coming when men and women, with a desire for knowledge and for a perfection of their spiritual condition, will assemble and the results will be as it was on that pentecostal day—tongues of fire will be upon the heads of everyone and they shall speak with new tongues, they shall prophesy; the phenomena that will be produced will be like unto that recorded in the Testament. Get back to primitive Christianity, the simple, Christian life. I often think that homely, lowly Spiritualists, who are seeking spirituality and the perfecting of the spiritual life, are nearer to primitive Christianity—the Christianity of the first three centuries—than millions of church adherents who are seeking to serve God with pomp and ceremony. The early Christians met as you are meeting, in the house of one of the brethren, and they broke the holy bread and sang hymns unto God; and some spake with the tongues of prophecy, and others cast out evil influences. In the catacombs at Rome an inscription has been found relating to an exorcist. That office has died out of the church, and there is no such officer in the modern church, but in the early days of Christianity were one or more exorcists attached to each church, who understood something of spiritual laws and could banish the evil influences that, like the man we read of in the gospels, threw him upon the ground and tare him.

With harmonious conditions you should expect great spiritual results. The source of weakness, I find, is that some come from curiosity, others desire to be amused. It is true to-day as of old that many have come to blaspheme and they have remained to pray. Understand me that there should be meetings held for special purposes; for instance, an advanced class for the production of phenomena and the perfecting of mediumship. I see a number of men and women here to-night, and each one has a gift of some kind. In such a circle your gift would develop, your mediumship would develop; but in a mixed circle as you call it, this does not frequently happen. There should be other meetings for beginners where they could be taught. The evil of to-day is, my friends, that people desire to witness advanced phenomena before they understand the rudiments of spiritual philosophy. Remember that you were once placed in the A B C division of your school before you entered the third or fourth division. What would you have thought of the schoolmaster who took you as a little child and placed you amongst the seniors? Herein we have found the reason why Spiritualism does not make headway as it should.

There is, however, a good time coming for spiritual investigators because they hold the primitive teaching, the simple truth in its purity—what is needed for the uplifting of humanity. The church, with her doctrines and dogmas, her vestments, her incense swinging and her cathedrals, her priests and priestesses, has failed largely to bring about the desired spiritual state. As man becomes more cultured and receives more knowledge, he looks down upon these things as you look upon the memories of the fetish men. What is needed is the simplicity of the spiritual church of the first Christian century. If you have ever read the writings of Tertullian and others of the Christian fathers, you will find there recorded many incidents, even to the end of the third or beginning of the fourth century, showing that what you call supernatural or miraculous things have passed away from the church. Primitive Christianity is what each and everyone should strive for at the present time; men and women would listen and you could command the attention of millions who are now careless.

Do you not, my friends, believe that the wayward, the unthinking, the evil, can read the scripture as well as you? True, they may not understand it spiritually, but they can read the promises, and when the clergy stand in their pulpits and teach them that "God is the same yesterday, to-day and for ever," when they read the words of the Nazarene, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father," when the people read that certain signs and wonders should follow the teaching of the truth, and they say unto their teachers: "Where are the signs and wonders promised?" their weak-kneed explanation, their apologies for want of power are derided and laughed at because the Word says it shall be so; and what right have they to say it shall not? A weak explanation cannot help the cause of truth, but when there is a perfectly harmonious body of people, the signs and wonders must follow, and you can go forth to the world and give evidences of the truth. My time has expired. Some other evening I shall continue this subject, "How to Obtain the Best Results."—Mrs. Charles Bright, in the Harbinger of Light.

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While in truth, love is the only power that eventually must shape the true destiny of life which leads to perfect conditions, passion and in fact, every faculty of mind by which mankind has ever been guided, made of love a transitory personal condition and used it only for selfish designs, where in truth it must become universal and govern and control every intellectual power exactly the same. It must be governed by a high degree of intellectual endowment, where energy and effort in using their forces are so directed that each and every human being with whom it comes in contact will receive the full and exact reward that equals the effort of their life.

In fact, love has its degrees of comparison, it has its limit of operations, it forms a circle surrounding every spark of life, and its circles are great or small in proportion to the advanced condition of that life.

An animal loves its offspring in its wildest and most vicious condition, but greedily devours the life of another to satisfy its appetite.

The love of a dog for his master is phenomenal, a condition of devotion which equals, if not excels the average love of man. Love, too, in its smaller circles of life has peculiar conditions whose effect seems to be the same at certain stages of its existence in both animal and man; that is, selfish and sordid in its nature. The dog that loves its master endures pain, when it sees its master love another of its kind, and will demonstrate this selfish spirit very plainly too. The same condition exists in man and woman, as well. They can love their own offspring to an extent that they will deprive themselves of every comfort of life; ah! even sacrifice their life itself in order to protect the freedom of the child where his errors have led him into a criminal channel, where his freedom, if not his life must be taken to satisfy the law. Yet these same human beings willingly would furnish means as well as circumstantial evidence to place in chains and prison, if not on the gallows, the life of another's child who had been guilty of committing the same error.

This seems to be a ruling passion in all mankind to centralize this love in small circles and keep it there, and thus create a central power where life can be fed, clothed and sheltered, and enjoy every luxury of earth, regardless of the source from which these luxuries are drawn, regardless of the condition left in the trail of its operations, although it is perfectly familiar with the miserable condition to others, it has created by its efforts.

It tenaciously clings to the environments that bring to it the object of its affection, whether this object be worldly power to command mankind and force them to obey. It is with these powers we seek to discuss the great fundamental principle of life, so as to discover if possible, to what extent they are in error, as well as the remedy that will forever remove that error, so that love can widen its field of usefulness, and become universal in all of its character, not only universal, but omniscient and omnipresent.

Then if our theory of life is true, the germ of discord which has ever contravened the element of human progress, which has builded the great walls where human beings are held in bondage has created forms of tyrannical governments, has in fact, made life a burden to the major portion of mankind in order that a few could enjoy the blessings of earth, which spring from human effort.

These circles of sordid love have been inherited from our ancestral race and have been sacredly held and cherished, as man's most commendable achievement, and dignity and honor, as well as surplus wealth have flowed into their coffers. In all European and Asiatic countries, these central forces in former ages, seldom changed. If at all, one powerful force subdued another.

The magnetic central power of individual man could not expect to enlarge his circle. It was forever at the mercy of the central power, under which it lived and was forced to contribute its surplus energy to this central force. This was the case until America was discovered. There the freedom of individual man found a field for its own development, and in this field, it has grown and expanded until even the monarchical governments of every sphere of earth have been forced to bow and acknowledge this individual power. Yet in this development tremendous forces came as an inheritance of the monarchical governments, from which we as a nation sprang. And as a government we placed in active operation many of these fundamental principles as the foundation upon which our free government should rest.

As a result America has on different occasions run rivers of blood drawn from the veins of humanity, in order that the principle of individual liberty might be sustained. But yet the magnetic central forces which seek to control human action by the control of the product of labor is still strongly intrenched and seem at least to be well fortified in their citadel of central love, each having its field of action, each controlling a portion of the individual power of the whole; all surrounded and encircled with a central force of government which acknowledges the power and authority of each.

The next step in human progress must be to dissolve these magnetic central powers so that absolute personal liberty to individual man will be assured and when he fully realizes the object of life by becoming familiar with its problems and widens his sphere of love, so as to become perfect with God, then will individuality fully realize that love is limitless and boundless as time and space, and that any sphere of human action which attempts to encircle it and hold it in a limited sphere is an error,

There must be a point in the evolution of life to be gained. There must be an object, and that object must be to convert darkness to light, and it must come through the developed power of conscious mind; it must come from proper thought to fully comprehend its mission.

Space is boundless and until converted to light by love, is utter darkness. We can comprehend that each planet is caused to revolve in a given sphere in this darkened condition of space.

That is in perfect accord with the life element which composes it, and that the sphere in which this planet floats will eventually become a field of light and life and love, the abiding place of the conscious minds from which this conversion came.

I am led to believe that each individual perfect mind becomes the parent of a planet, and that the absolute personal freedom of that mind will never be reached until that planet is converted into a paradise of love and light and joy, and an intellectual attainment to a perfect degree. That planet may by the thought and action of the mind that created it be very refined or it may be very crude; it may be light and airy, in which the life germs which compose it are in a high degree of development; or it may be dense and solid, from the selfish error from the mind from which it sprang, so that cycles of ages will be required for its conversion in the density and darkness in which it was thrown.

These conditions are the legitimate fruit which springs from the fact that every substance is attracted to that condition that is in harmony with it, and could we but see the trail we have left behind us; could we see floating in the atmosphere each germ of magnetic life which we have been the parent of, which we have converted from matter and started on life's mission in a new form that was a perfect personality of our being, that in fact was a germ-child of our own, the true reflection of our most inner soul.

Then if we fully comprehended the truth governing evolution, the growth and development of these germ-cells of life, until they reached the stage of conscious mind, then could we fully realize our future efforts ere personal freedom could possibly be obtained.

How stranger than fiction, then would life appear. We must not forget that every breath that we breathe we send into the atmosphere new living germs of life that are perfect representations of our mental condition at that hour. Every element of the body does the same thing.

We cannot exert one single minute of time that we are not producing living germs; we are in fact a hot-house for germ development. These life germs float in space until they find a perfect covering that is in harmony with each; this fact is true with both animal and vegetable life, and we, as their parents, must of necessity be their protector and in the future ages to come be their redeemer.

When error has been followed, when when darkness instead of light has been entered so, as before stated, conscious mind becomes the parent of a plaet, and its brilliancy or density must depend upon how near or how far have we wandered from the true road in life's development. Under these conditions life becomes a reality that is well worth our most serious consideration. And truth and virtue, as well as error, will receive from us a more candid and careful consideration, and each life we come in contact with, be it of high or low in its degrees of development to us, will be a problem worthy of our best efforts, not only to fully understand, but loyally and lovingly to assist.

FRENCH HOLLINSHEAD.
Joliet, Illinois.

A LETTER TO OUR READERS.

To the Readers of The Progressive Thinker:—In 1891, while on a visit to Pine Ridge Indian Agency, South Dakota, I was entertained by Rev. John Jutz, S. J., Father Superior of the Holy Rosary Mission, a Roman Catholic institution. I had previously spent a few days at Rushville Nebraska, where, on invitation of a committee, I had given a lecture in the M. E. Church, on "Some Social Aspects of Christianity." That lecture was published in the Rushville Sun. After supper, on the first day of my visit with him, my host said to me:

"Dr. Bland, I have read your lecture in the Rushville Sun, and I do not agree with you on religion. I want to ask you some questions on that subject."

I replied: "If you ask me any questions I can answer, I will answer them frankly and to the best of my ability."

"That is just what I want you to do, and what I should expect of you, for I believe you to be a good man."

Our dialogue covered the whole ground of the difference between the doctrines of the Roman Catholic church and rational religion.

My priestly catechist did not argue with me, but simply asked questions and waited for my answers.

I have written up that dialogue and propose to print it in a booklet, with the title, "A dialogue on Religion, Between Rev. John Jutz and Dr. T. A. Bland." This booklet will also contain a review of the Roman Catholic and the Seventh Day Advent theory of Spiritualism, showing the inconsistencies of their hypothesis, and a review of the rise and progress of rational religion.

It will be printed on fine paper and bound in flexible leatherette covers, with gold title. Price twenty cents, three copies for fifty cents or seven for one dollar.

I would appreciate advance orders, as that would aid me in paying my printer. The booklet will be ready for delivery by December first.

T. A. BLAND.
231 Hoyne Ave., Chicago, Ill.

LETTER FROM ST. LOUIS, MO.

An Enjoyable Meeting of the State Board at the Home of President McArthur.

To the Editor:—Saturday, October 27, being the first regular meeting of the Missouri State Board after the National Convention, President McArthur, Brother Beauvais and wife, Sisters Jones and Hary, brought us stay-at-home members news of good cheer, that Spiritualism is fast taking the place in the world that it rightly belongs to and the National is with us in our desire to clear our ranks as fast as possible of the questionable speakers and mediums; and Spiritualism as an organized movement is fast attracting the attention of thinkers in every part of our country.

Th State of Missouri is organizing a fall and winter campaign for funds, in order that we may show a good work this year, and have a handsome balance on hand at the end of the year, to insure the continuation of the good work of spreading the gospel of truth and freedom in every corner of the state.

Brother Beauvais and wife, Brother Cershaw and wife, Brother Cornelius and wife, and ye editor-at-large and wife were notified that on the regular meeting night of the State Board also fell the anniversary of an event in the life of our honored president, never to be forgotten by him, that he had passed one more milestone in his journey of physical life. In honor of that event, on the invitation of himself and wife, we had the regular session of the Board at his home, which was adjourned early in order that we might partake of many of the luxuries of life prepared by the estimable Mrs. McArthur. After the inner man had been satisfied we met in the parlor and enjoyed the most pleasant evening that has been our lot to enjoy in many moons. As I sit writing this, the thought comes to my mind, if all Spiritualists could be of one accord as was that company of men and women, we could say, "The world is ours," as all the dogmas of the past could not withstand the great influence of co-operative fellowship displayed there, but would sweep back the cloud of ignorance, loosen the chains of bondage, and make every woman a queen and every man a king. In conclusion I will say, we all retired to our respective homes in the wee hours of the morn, better for having enjoyed that fellowship of men and women who have the knowledge that if a man die here, he still lives.

G. A. GILBERT.
Editor-at-Large, M. S. S. A.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

"New Testament Stories Comically Illustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and excruciatingly funny. Price, in boards, $1;

LOOKING FORWARD.

There is progress and much retrogression,
In the world's busy marts and highways,
Some persistently toil and move onward,
While the work of the slothful decays.
There are many who will not look forward
But they gropingly move with complaints
They consider their life's tasks a burden,
These would try all the patience of saints.

Do they think that by sitting and sighing,
They shall ever obtain all they want?
It is cowards alone fear the future,
And are foolishly saying, "I can't."
It is only by planning and striving,
With a forward look up life's steep hill,
That the goal may be reached if you're trying,
To meet problems of life with good will.

Are you now looking forward or backward
As the journey of life you pursue?
Are your thoughts of the past, or the future,
Is it progress with you, or review?
Are you trying to cheer weary mortals
Who are fighting life's battles alone,
Or sit you in mood reminiscent,
Of events that are long past and gone?

Are you thinking that you've done your duty,
And henceforth need do nothing more,
Do you feel compassion and pity,
For the needy ones there at your door?
Who can tell what the years yet may bring you?
Do not frown down distress and despair,
Do not feel too secure of the future,
It may come fraught with sorrows and care.

Is there good in the work you are doing,
Has pure selfishness in it no part,
Do your plans and ambitions and motives,
Aim to comfort and cheer one sad heart?
Then just carry your work to perfection;
The reward of good deeds follows sure;
There is comfort and sweet consolation
In this world for the good and the pure.

J. H. YENNI.
Chicago, Ill.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of "Startling Facts." Price, 10 cents each, or two for 15 cents.

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A Book That Every American Freethinker Will Delight to Own.

By John E. Remsburg.

The work consists of two parts, "The Fathers of Our Republic," and "The Saviors of Our Republic." In regard to Paine's religious views, Mr. Remsburg establishes the negative of the following (1) Was Paine an Atheist? (2) Was he a Christian? (3) Did he recant? Page after page of the most radical freethought sentiments are culled from the correspondence and other writings of Franklin and Jefferson, which show that these men were as pronounced in the rejection of Christianity as Paine and Ingersoll. That Washington was not a Christian nor a believer in Christianity. In support of Lincoln's infidelity he has collected the testimony of more than one hundred witnesses.

The book is handsomely bound in cloth, giving fine portraits of George Washington, Benjamin Franklin, Thomas Paine, Thomas Jefferson, Abraham Lincoln and U. S. Grant; also portrait of the author.

This book contains 365 pages, printed on heavy paper, well bound in cloth. Price, $1.25. For sale at this office.

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"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50. For sale at this office.

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THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

REMITTANCES:

Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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SATURDAY, NOVEMBER 10, 1906.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

Protracted Torture for the Damned.

During the writer's youthful years, while a member of an orthodox church and accepting its dogmas, among which were that of an angered God and eternal torture as punishment for unbelief—dogmas inherited from Christian parents, a booklet published by the American Tract Society, fell into his hands. The title is forgotten, but it was a diatribe on hell, its awful furnace of flame and its eternity of duration for not believing Jesus is the son of God, and the Redeemer and Savior of fallen humanity.

That tract was read, re-read, and finally its graphic description of an eternity of anguish and unparalleled misery long drawn out, was memorized, and has been a constant companion for full three score years, during all of which period we have felt justified in "kicking hell," a la Col. Ingersoll. We quote for the delectation of faithful churchmen who have never been permitted to see a first-class notice of the eternity of the damned as protracted by a good rhetorician:

"When millions on millions of years shall have rolled over its victims; yea, when ages on ages innumerable, multiplied in continued succession by all the stars that twinkle in the azure dome of heaven, by all the drops of water that circling roll in ocean's waves, by all the grains of sand that compose this globe, by all the blades of grass, and all the leaves of trees that grow, and that number multiplied in continued succession by all these, still the ceaseless waves of liquid wrath and burning agony will heave and roll over the body and mind of those who, for disobedience of divine law, God has consigned to the miseries of the damned, over whom the saints of heaven will rejoice with joy unspeakable."

And yet the God who made man and saw the end from the beginning, and knew the great mass of mankind would be doomed to eternal torture, demands our prayers and praise, else the average theologian lies. The Jewish tribal God Jehovah, a priest-made fiction, may be such a character, but the True God who is worthy of universal love never taught any such grossness. Hell was priest-invented for pious uses, and has been employed with great skill to advance the needs of the craft, but it has seen its best days.

Suggestion a Powerful Curative.

On the occasion of commencement exercises at the Eclectic Medical Institute, Cincinnati, February 7, 1863, in conferring the degrees on that occasion. President Wm. S. Merrell, among many other good things, said:

"There is a qualification which must be brought into use to make the successful practitioner in medicine. It is an INTUITION, a reception of truth not received from outward teaching. This is experienced by men in every vocation, but by none in a higher degree, than by the physician, when exercising his profession in the love of it. I hold it to be an influx from the inner and higher life. Explain it as you will, there do suggestions or impressions come into the mind when anxiously desiring the truth, and placing itself in a passive or recipient condition, which it cannot trace to any outward or previously received instruction. It is owing to this there have always been many so-called doctors who acquire no little notoriety in curing disease, and often in their success shame the educated M. Ds., yet are uneducated, and know nothing of the first principles of medical science."

The above was recalled by reading Dr. Davis' article in our issue of Sept. 15, entitled "Spiritualizing Suggestion," one paragraph, in substance, we quote:

"There is more in the practice of medicine than can be attributed to the action of drugs. Look at the history of material medicine, and trace its history back one to two thousand years. What a constant revolution of ideas. Wonderful panaceas have flourished for a time, then have been discarded as useless."

His illustration of the action of the mind on the organs of the body was beautiful, forceful and truthful. That Doctor who neglects the employment of "suggestion" in the cure of disease has an imperfect knowledge of his profession.

A Great Disturbing Element.

An overwhelming question puzzling all of us that must be met in the near future is, what is to be done with the negro? It is very evident the two races cannot live together in harmony. Collisions are constantly occurring, and the bitterness increases with advancing years. The Progressive Thinker has not the necessary foresight to determine the solution, but it can look back to the origin of the terrible calamity which threw the two races together in America, and it can trace the evil through all the subsequent years.

An attempt was first made to enslave the native Indians, but the project was a failure, though multitudes perished in the attempt. The good Columbus, whose fame we celebrated in Chicago in 1893, captured 500 natives and sent them home to Spain, who were sold in Seville as slaves. Queen Isabella interfered and sent them back to America. Then the supreme head of the Christian church found a "Thus saith the Lord" permitting the enslavement of heathen, and a bull was issued allowing the capture and sale of the natives of Africa. The first cargo of negroes reached Jamestown, Virginia, in 1620. Their numbers have rapidly increased by importation and generation until now they equal 10,000,000 in the United States.

The colored man has become a disturbing element wherever found, particularly in the Southern states. It was hoped education and experience would fit him for citizenship; but it must not be forgotten that civilization is a creature of growth and habit, not of a day, or a generation, but of long ages, and that traits of character are transmitted from parent to son, and is passed on by inheritance, each successive generation rising higher and still higher in the scale of intelligence and moral worth.

Pennsylvania, in her act of emancipation, drafted by the hand of Thomas Paine, became a law in 1780. It adopted what is known as the apprenticeship system. Children born of slave parents after a given date were to be free at 25. Those in advanced years remained in servitude, and were to be cared for by the master for life. Because of this method no injury to industrial pursuits followed, and the young were fitted for freedom, so far as they were capable, by the time the age was attained when they assumed the new relation on which they entered.

Possibly it would have been better at the close of our civil war had we adopted a similar enactment, in place of having enfranchised such a mass of gross ignorance, which had not the necessary ability for self-government, saying nothing of ability to govern the state and nation.

We do not write to suggest a remedy to correct existing evils, but to deplore the fact that Christianity, which claims to be the great civilizing agency of the world, insisting its junior God was its founder, permitted such a curse as chattel slavery to be established by his vicegerent, out of which grew the most destructive war of all the centuries, and which curse will continue a source of discord until a separation of the races shall be complete.

Which?

"Thus saith the Lord of hosts, 'I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

"'Now go and smite Amalek, and utterly destroy all they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.'"—I. Sam. 15: 2, 3.

No savage chieftain ever issued such a cruel order to his fellow savages. Angered, he might destroy the lives of his enemies, but he would have saved alive the "ox, sheep, camel and ass." Either the Lord issued such an order to Israel, else the inspired author of that damnable record lied. If he lied the book is unworthy of credence. Take which horn of the dilemma the Christian reader prefers he occupies an unenviable position.

The Lord The Progressive Thinker adores never issued any such order. The sacred historian shamelessly falsified when he so wrote. The book in which the record is made is everywhere errant, and should occupy the place on our library shelves with other discarded mythological productions. This cannot be stated too often or too forceful, with the reasons therefor.

Cured by Adventist Prayers.

A news item says: "Miss Frances S. Case, for four years a teacher in the Adventist school in Battle Creek, Mich., declared that after suffering two years with tuberculosis, and after hope for her recovery had been abandoned by physicians, she was cured by prayer. She says she asked four elders of the Adventist church to pray for her, and that after an hour's intercession the miracle was performed. She avers that her recovery is complete, and she has resumed her work as a teacher in the Adventist school."

Such cures are common among the Christian, Spiritual and Mental Scientist, and even among magnetic healers, many of whom treat the mind more than the body. It is simply an instance of the supremacy of the spirit over matter, and the aid, doubtless, of spirit friends, who, though they may not have grown beyond Adventism, hold the same anxiety for earth friends that they held while with them in the form. Again we are shown that no one has more claim on these powers than another, only as they are proven to possess them by demonstration.

GOD'S MEASURE.

God measures souls by their capacity
For entertaining his best angel Love.
Who loveth most is most akin to God,
Who is all Love, or nothing.
He who sits
And looks out on the palpitating world
And feels his heart swell in him large enough
To hold all men within it, he is near
His great Creator's standard, though he dwells
Outside the pale of churches, and knows not
A feast day from a fast day, or a line
Of scripture even. What God wants of us
Is that outreaching bigness that ignores
All littleness of aims, or loves, or creeds,
And clasps all earth and heaven in its embrace.

—Ella Wheeler Wilcox.

The Weakest Link

And the Part it Plays in Spiritualism—The Medium Kingsley—John C. Amos Now Believes the Spirit Voice a Veritable Sham that Induced Him to Give Away Half of His Property—Elsie Reynolds Again Exposed—The Weak Links in Spiritualism Carefully Considered.

"SPIRITUALIST—The Great Kingsley will this (Sunday) evening at 8 o'clock, in First Spiritualist Church, corner of New York and North Alabama streets, deliver the greatest of all his series of great lectures, entitled 'The Man of God.' Good music and astounding tests given. My platform is open and free to man or woman. I bar neither color nor creed. I am master of every medium in the state. They dance to my music. Reformed trumpet mediums, independent slate writers and users of 'luminous paint' during ye dark seances will please sit on the mourner's bench with their eyes glued on the most worthy pastor. Come early to secure seats. 'The truth sets us free.'"—Advertisement in an Indianapolis paper.

The above illustrates most comprehensively the condition of Spiritualism in Indianapolis, Ind. It is alleged that this man Kingsley is the original Jules Wallace, at one time a "celebrated" materializing medium of Milwaukee, Wis., at whose circles some sixty materialized "spirits" would appear in a single evening—all the work of skillful confederates, aided by legerdemain.

Mr. Kingsley has assumed special importance in Indianapolis, as set forth in the statement—"**I AM MASTER OF EVERY MEDIUM IN THE STATE. THEY DANCE TO MY MUSIC.**" In making that statement he places himself in an exalted position, illustrating his inordinate egotism, his overweening vanity, and as well, his consummate foolishness! This man with his colossal vanity has his special following in Indianapolis, and several of his gullible friends have endeavored to force into The Progressive Thinker notices extolling him "to the skies."

It is one of the lamentable aspects of our grand and beneficent Cause, that such a man is considered by the general public as one of the segments of Spiritualism, and its ethical standard by the public is often **MEASURED BY ITS WEAKEST LINK** as manifested in this Indianapolis individual—just as one's personal strength of character, spiritual, ethical and intellectual is estimated—judging **FROM THE WEAKEST LINK IN HIS MAKE-UP.**

Spiritualism is judged all along the line by its **WEAKEST LINK OR LINKS.** It is the same in all great ethical, social or political reformatory movements—**THE WEAKEST LINKS** stands forth exceptionally prominent, and at times attracts the most attention, and it is invariably **THE WEAKEST LINKS** that lead one ofttimes practically to ruin.

And here is another case of peculiar importance and significance—something like the one that occurred in the East some time ago, where a spirit—a spirit materialized husband, if we remember rightly—induced a widow to part with the **MOST OF HER PROPERTY,** it going into the hands of the medium, resulting in impoverishing the former. A suit at law, however, resulted in the return of the most of the ill-gotten gains. The Indianapolis Star says:

"That he assaulted her and called her names are the counter charges made by Josephine C. Amos against John C. Amos, her husband, who filed a complaint for divorce some time ago, declaring that his wife through her power as a Spiritualistic medium had obtained a half interest in all of his property.

"According to the husband's story he sold his farm in Clinton county a few years ago and came to Indianapolis. He was interested in the occult and met his future wife while studying the system. He married her about three years after they met and he says that all went well until after she had obtained a half interest in his property.

"He charges that she called upon his former wife, whom he loved dearly, through the agency of a spiritual being she called "Bright Star, an Indian spirit," and that he heard what he believed to be, and what she said was, the voice of his former wife. The voice told him to invest the $10,000 cash he had from the sale of his farm in Indianapolis building lots. This he did.

"A little later, he charges, the new wife placed him in communication with his former wife again, and this time the voice, which, as before, came through a trumpet, told him to build houses on his lots. He built two cottages and two double houses, spending $7,500. And as he gained possession of the properties, the voice advised him to place the titles jointly in the names of his wife and himself. This he did.

"Again the voice spoke and this time he was advised to take $3,000 life insurance and to make it payable to the new wife. He followed the advice.

"And then, according to the complaint, the awakening came. Amos believed that the voice was a sham and that his new wife knew it was a sham. She began to be cruel to him, he says. He finally told her that he would gladly leave her if she would only transfer her share of the property to him, but he says that she 'pulled down her eye and asked him to look carefully to see if he saw anything green there.'

His complaint says he was generous enough—that he paid $300 for diamond ear-rings for her, bought an iron fence for her property for $100 and gave her $200 to keep for him, which she forgot to return."

As the leading Spiritualist paper, we give the above as of great public interest, inasmuch as alleged spirit return figures therein conspicuously, a man's loving wife, now in spirit life, advising him to part completely with half of his property to a strange woman, who had earned none of it. The reason, probably, the whole of it was not demanded was because the spirits **FULLY MEASURED MR. AMOS'S EXTREME GULLIBILITY** and foolishness. Mrs. Amos was formerly Mrs. Josephine Ropp, who during the past two seasons has been a conspicuous figure at the Chesterfield camp.

And now here is another of the **WEAK LINKS** of Spiritualism—"spirit return" of the bogus kind figuring therein conspicuously. A telegram from Robt. T. Hale, of Los Angeles, Cal., under date of October 31, states that the notorious materializing medium, Elsie Reynolds, has for the hundredth time—more or less—been caught in her efforts to deceive the gullible public. But this poor woman, with an iron will with great strength of purpose, and a determination that never flags, goes on and on in her heartless work of deceiving the gullibles, having been defended repeatedly by Light of Truth, the Organ of **THE WORST GANG OF UNHUNG TRICKSTERS THAT EVER AFFLICTED ANY CAUSE.**

Only a few months ago she was completely exposed, her artificial toggery captured, her tricks laid bare, and the facts published from one end of the country to the other, yet soon after a venerable personage of California rushed to the Fraud Organ of Chicago, with a communication exploiting her before a disgusted world, and dragging **SPIRITUAL ETHICS ON A LEVEL** with artificial toggery, cheese-cloth, illuminated paint, etc., used to counterfeit one of **THE MOST GLORIOUS OF ALL TRUTHS!**

This medium's trickery, her methods of deception, her insatiate gall, and artificial toggery, ever concealed on her own person or that of a confederate to aid in carrying on her nefarious work, are all exploited by the secular press in every part of the United States—millions upon millions have heard of her, and connected her with Spiritualism as a promient leader, whereas she is one of **ITS WEAKEST LINKS,** and by that the general readers of the secular press judge our Cause in a great measure at the present time.

SPIRIT RETURN, EXPLOITED IN ITS PURITY, AND HERALDED BY THOSE WHOSE ETHICAL STANDARD IS HIGH, IS TRULY ANGELIC—an agent that can redeem the world, if freed from its weak links—ulcers that fastened themselves on its very vitals, and which assume to represent Spiritualism.

A FAMILY CONVERTED.

The Result of a Little Quiet Missionary Work.

To the Editor:—You will remember that some time ago I sent you a subscriber from Arcata for The Progressive Thinker and Letters From the Spirit World as a premium, to N. C. Borrickson.

This party and family never knew anything of Spiritualism until I approached them on the subject during a visit I paid them at the time they subscribed, about the latter part of June last.

Last week I was surprised by a letter from Mr. Borrickson of which here is an extract:

"I wish, Mr. Ferguson, you would come over very soon, because I have a lot of gospel news for you. That book, Letters from the Spirit World, is worth more than its weight in gold. Come over as soon as possible and stay a few days, because we have lots to talk about. We have had many fine experiences since you were here," etc., etc.

Upon the strength of this kind invitation, I went over and stayed two nights. It was not only a pleasant visit, but a most happy surprise to me, and proud I am to have it to say that according to my simple instructions to them as to how to proceed to investigate and receive spirit manifestations, I have to state that at their very first sitting or circle they got all the proof desired, and it resulted in regular sittings ever since. The lady and daughter are both mediums, and get writings and wonderful pictures drawn on paper from their own spirit relatives, and other manifestations too numerous to mention. The writings are in their own native language which is Danish, and full names.

These people are sincerely honest and respectable. Through these manifestations Mr. Borrickson was already cured of the tobacco habit. He does not know how to express his gratitude for this one act from his spirit friends.

Fortunately or otherwise as the case may be, it leaked out in their innocence among the neighbors and relatives that they were practicing Spiritualism. Lo, and behold! their former church's Mr. Preacher called upon them with very sad news to them, after his close questioning. He, as is usually the case, told them that they were controlled or rather possessed of the devil, who was personating their friends. He tried hard to frighten them out of their spiritual experiences, but happily it did not work favorable to the minister of the old gospel of devil and hell, with variations of hell and devil. He found Mr. Borrickson now a firm believer in science and philosophy, rather than a mythical, rusty gospel. Mr. B. and wife are now as firm as the rocks of St. Peter—the very gates of hell can not prevail against them. So Spiritualism is surely gradually growing in spite of fakes and gospel frauds.

A. FERGUSON.

Eureka, Cal.

When all the streams of superstition run dry, religion will be found dead between their withered banks.—Truth Seeker.

AN IMPORTANT LETTER.

From the President of the N. S. A., in Which He Makes Some Plain Statements that Will Interest Spiritualists Everywhere.

To the Editor:—In a recent issue, I note that the names of the members of the committee on the president's message, at the recent National Convention were given incorrectly. In the interest of fact, permit me to name that committee in full: J. S. Maxwell, Minnesota, Chairman; C. D. Pruden, Maryland; R. F. Little, Washington; Mrs. Carrie H. Mong, Indiana; Mrs. Sophia B. Selp, Oregon. Both Mrs. R. S. Lillie and Mrs. Carrie E. S. Twing found plenty to do upon committees equally important, in other departments of our work.

In my missionary report, I note an elision that makes my reference to my receipts from my labors in Kansas very grotesque indeed. The words "eight dollars and" are omitted from before the words "fifty cents" in the paragraph in which I refer to two Sunday lectures I once give in that state. The sum of eight dollars and fifty cents was the true figure which amount was the largest received at any point outside of Sterling. No doubt both of the above errors were typographical, due, possibly, to the penmanship of the writer.

I have been criticised, and even now am occasionally chided for referring to our speakers as I did. I meant no disrespect to any one of our noble workers now in the field. My contention was and is that there are no young men and women of scholarly attainments now offering themselves for our ministry. This is a matter of grave importance to all Spiritualists. As a matter of fact, there are not twenty-five speakers upon our rostrum to-day who are under forty-five years of age! At this moment, I do not recall who are under thirty years of age.

I claim that this is a matter of serious import to every true Spiritualist, and should inspire him to find the cause of the trouble. It is not hard to find as I view the situation. It is the meagre salaries offered by local societies. A speaker or medium must live, especially if he or she has a family to support. No man or woman can support himself or herself upon five dollars per Sunday for two lectures, and the Spiritualists who ask or exact him or her to work for that sum are too exacting altogether—almost criminally so. Other causes may be adduced, but to my mind, this is the main source of our trouble. No one has a higher regard for the workers now on duty than have I, and I again disclaim any intent to cast reflection upon them.

About the convention? Well, my friend Dr. Wilkins, characterized it about right when he said that it was a talking—not a working convention. There was plenty of work for the committees, and they all acquitted themselves nobly, yet some of the members of the most important committees deliberately dodged all meetings of committees, and either went sight-seeing about Chicago, or remained on the floor with their fellow delegates, possibly in search of a "test."

I personally know that the president and vice-president, likewise the secretary and stenographer, all worked hard from the opening to the close. Possibly all members of the convention did their best, according to their understanding, hence no one has a right to judge them.

It does seem strange, however, that delegates would or could present themselves on Tuesday morning, have their credentials accepted, themselves duly seated, and then deliberately remain away from the convention until Friday afternoon, when they knew that the election was to take place. Some ten or twelve delegates, all of them from the East, were in the audience, listening to the lectures and messages, on Friday night when the vote was taken as to the place of meeting of the next convention. They cared more for the lectures and messages than they did for the business of the convention. Some of them have been Spiritualists forty or fifty years. No wonder they were not in the business meeting!

In the interest of economy, the convention voted to unite the offices of Editor-at-Large, Historian, and Missionary-at-Large in one person. This is one thing that the convention did do, and the trustees will have to obey its behests. The outcome of this radical change will be eagerly watched by not a few interested parties. The convention also voted that at least two grand mass-meetings should be held each month throughout the year at such centers of population as may need a spiritual revival. This is likewise an important change, and the results of this work will be read with keen interest by all friends of the cause. There were other things done, but these two are the most vital points that suggest themselves to mind at this writing, hence I will refer to some others at another time.

The delegates did not solve the financial problem, as it was hoped they might. If every reader of The Progressive Thinker would take hold of this question practically, it would solve itself. The Progressive Thinker is read by at least 50,000 people. If each one of this great army would send one dollar to the secretary of the N. S. A., the financial independence of the N. S. A. is thereby secured, and the future of Spiritualism made certain. There is not a Spiritualist in America who is so poor in purse as to be unable to give a dollar to this worthy cause. Readers of The Progressive Thinker, Spiritualists of America, what say you? Shall we, one and all unite in sending one dollar each to the N. S. A. in order that it may do its proper work? Let us try it. Send all money to Mrs. Mary T. Longley, Secretary N. S. A., 600 Pennsylvania avenue S. E., Washington, D. C., who will promptly receipt for it.

Yours for progress,
HARRISON D. BARRETT,
President.

The Chicago Examiner says of the sisters:

Frugality is founded on the principle that all riches have limits.—Burke.

A woman in the rear of the room arose and wailed as the spectre came forward. The woman cried:

Resentment seems to have been given us by nature for defense and for defense only; it is the safeguard of justice, and the security of innocence.—Adam Smith.

There was speech in their dumbness; language in their very gesture.—Shakspeare.

Don't laugh over others' mistakes. The banana skin may be under your own foot.—McPherson.

Frugality is founded on the principle that all riches have limits.—Burke.

Theology is but ignorance of natural causes reduced to a system.—D'Holbach.

The robin can thank God for the worm, but can the worm thank God for the robin?—Truth Seeker.

There was a noble way, in former times of saying things simply, and yet saying them proudly.—Irving.

THE PROGRESSIVE THINKER

We Remind you that the SPIRIT OF THE PROGRESSIVE THINKER NEVER SLEEPS! There is need of a WATCHMAN and WE ARE IN THE TOWER and ON DUTY for the best interest of TRUE SPIRITUALISM!

200--Important Notice--200

Dr. Andrew Jackson Davis' Remarkable Works Are Out of Print.

Are there 200 Spiritualists in the United States who will take a full set of his books when published, paying promptly therefor, $30, and cheap at that price? If so we think it possible to make arrangements with a responsible party to bring them out in accordance with a plan that will receive the cordial endorsement of the Doctor. O. F. Brand of Faribault, Minn., will take one set. G. J. Willett of Milwaukee, Wis., will also take a set. Let us hear from others at once. Dr. Davis himself will be the one principally benefited financially, in the republishing of his works, if sufficient funds can be secured. The cost of getting out the 29 volumes of his works will not be less, probably, than $8.000.

MEMORIAL SERVICES.

Held as a Well Deserved Tribute to the Life of Rev. Dr. James O. M. Hewitt.

As a proper testimonial of esteem for their late brother and friend, Dr. James O. M. Hewitt, the Society of the Psychic Forces and the members of the Independent Order of the Mystic Brotherhood, together with many others, met in memorial services in Wilcox Hall, corner of Forty-third street and Champlain avenue, Sunday afternoon and evening, October 28. The afternoon service was devoted to short but sincere and heartfelt remarks by Dr. George B. Warne, Mr. Jas. E. Coe, Mr. Thorwald Holmes, Dr. Geo. A. Bishop and others.

At the evening gathering, at which the members of the Independent Order of the Mystic Brotherhood were present in a body, the speakers were Mr. Herbert F. Arnold, Dr. H. A. Cross and Dr. J. H. Randall. Mr. Wm. Pierce and Mrs. Carrie Crawford Pierce rendered a duet entitled, "Oh, Morning Land." Mr. Chas E. Coe sang the well-known song, "The Old Musician and His Harp." "The Better Land" was sung by Mr. Arthur Hooper, and "Rock of Ages" and "Paradise" were sung by Miss Gilda McCoy.

Mrs. Georgia Gladys Cooley, owing to an engagement elsewhere, sent her regrets at not being able to be present, and the following words of tribute to Brother Hewitt, over her signature, were read: "He was unostentatious, he was kind, he was true. His tongue was never a traitor to his brain. He was faithful to his duty and our grand cause; he will ever live to do good."

Dr. Hewitt was born in New York, January 26, 1831. The religious influence environing his life led him into the Baptist ministry, which he served faithfully for 15 years. He joined the Masonic Brotherhood in 1866, in which order he steadily advanced to its highest degrees, preserving exceptionally pleasant relations with it throughout his life; having been called many times to give lectures before the order, because of his deep and earnest convictions that it was a grand institution, and because of his knowledge of the history of its profound and impressive cememonies in teaching men who join it the true principles whereby the Fatherhood of God and the Brotherhood of Man may be exemplified by man in this world of mortality.

Being imbued with the spirit of progress he advanced into the ministry service as an Independent, and for more than 20 years preached regularly, finding support from Unitarians, Universalists, and Spiritualists, always interpreting the spiritual features of the Bible, and theology from a lofty, humane and scientific standpoint. He was by nature a sincere Spiritualist, and for many years accepted its phenomena as God's natural and only rational process of conveying to mankind the proof of the continuity and integrity of individual life after death.

For some years he gave careful study to the formation of an order which should have for its object the moral improvement of men and women; the encouragement of the investigation of psychic and spiritual forces; cultivation of fraternity, combined with beneficiary features. This work culminated about one year ago in the organization of those who know him but to love him, of the Independent Order of the Mystic Brotherhood, which ever since has held regular meetings and made such a steady growth that at present indicates that it is founded upon principles that insure its permanence. The distinctive characteristic of it being a Brotherhood and Sisterhood, in which all the higher qualities of character of both sexes may be brought into association for work, and the benefit possible to be derived therefrom, for growth in usefulness and goodness of the human family, be secured.

At the last regular meeting of the I. O. of the M. B. a committee was appointed to formulate a suitable resolution, expressive of its appreciation of him, to be reported at a future meeting. The following is the report of said committee:

Whereas, In the Great Course of Nature, Divine Intelligence with its own Love and Wisdom has called from our number in mortal life our good brother, James O. M. Hewitt, long associated with us as an instructor, counsellor and guide.

Resolved, That in appreciation of the exceptionally useful life of Brother James O. M. Hewitt, realizing as we do the great passion of his soul in his declining years to establish the Independent Order of the Mystic Brotherhood, and the crystallization of his work so that it may be carried forward, and knowing him as its father and founder; and believing with him that the times are ripe for the upbuilding of such an institution wherein may be cultivated, and impressed upon men and women the great principles of Truth, Brotherly and Sisterly Love and Relief, as never before; and that these principles extend into our individual existence after death, we shall ever hold him in grateful remembrance;

Resolved, That we hereby tender to his widow our sincere sympathy and condolence; and while we know that mankind generally have been taught to fear death, we remember that Brother Hewitt taught that "God is Love;" that He reflects brightness in all the paths laid out for our existence; therefore, with joy, and not with sadness, we should hail his birth and advancement into that grand spiritual assembly of the world's workers and saviors gone before us; and in testimony of our pleasant remembrance of his life among us, these resolutions be spread upon the record of our order and a copy of the same be sent to the Spiritualistic press with the request that they be published.

J. A. TOREN.

AN AUSPICIOUS EVENT.

In Commemoration of One Who Had Ascended Higher.

To the Editor:—On the evening of October 29, a goodly number of friends, in response to a cordial invitation, assembled at the hospitable home of Mr. and Mrs. H. J. Wells of this city, to commemorate an auspicious event, it being an anniversary of the advent into mortal life of one who having passed through the vicissitudes of earthly environments, has been reborn into spirit life, and is a denizen of that "beautiful land where our dreams come true." It is impossible to state numerically the anniversary just celebrated, as marked by the hand of time on the dial of life as mortals compute it, as the one for whom our joy was expressed is of the "gentler sex," and is therefore naturally very sensitive. The subject of our sketch who bears the euphonious cognomen, "Butter Cup," is one of the bright, witty and entertaining controls of that noble, fearless and able exponent of the beautiful philosophy of the continuity of life and spirit return, Mrs. Anna L. Gillespie. Of what may have characterized her life when in the mortal, we are ignorant; but that her mission now is to "scatter seeds of kindness" and pour consolation into wounded hearts, and to cheer, encourage aid uplift all who hear her voice and come within her influence, must certainly be conceded.

Our generous hosts served a most delicate, delicious and sumptuous repast, during which the banqueters were greatly amused and deeply interested and edified by the many bright, quaint and brilliant scintillations of "Butter Cup." We are all deeply indebted to Mr. and Mrs. Wells and Mrs. Gillespie for a most enjoyable evening. When the time arrived, all too soon, for us to reluctantly separate, we could not take our leave until after we had not only voted Mr. and Mrs. Wells "royal entertainers," but had unanimously expressed the hope that "Dear Little Butter Cup" and her estimable sensitive, Mrs. Gillespie, may have innumerable and inexhaustible anniversaries, and that each may be more pleasant and fraught with more pleasure and happiness than the preceding one.

N. H. B.

Battle Creek, Mich.

ATTENTION, LYCEUM WORKERS.

To all lyceums and their noble band of workers, we send a loving greeting: We feel that in order to further the grand work begun by our friend and brother, Mr. John W. Ring, we must get into line, and be counted. I earnestly ask the secretary of each lyceum, or any society desirous of forming a lyceum, to write me fully the condition of their school—how many pupils, the average attendance, the text book used, the song book, and method of carrying on sessions. There are three standard Lyceum Guides—Andrew Jackson Davis's, Emma Rood Tuttle's and the British Manual. Which of these do you use? Tell me also who among your children are the best fitted as leaders and missionaries in lyceum work? I want to meet them, if only on paper. I want to know what is most needed, and what they can do. Let me hear from you soon.

"Lyceum, Lyceum, march, march ahead.
Never dead, file ahead!
Come, come, come!"

ANNA L. GILLESPIE,
National Sup't. of Lyceums.
323 Garfield Ave., Battle Creek, Mich.

Prof. Stiver's Heavens.

A Glowing Historical Portrayal of Heaven, Interesting, Impressive and Instructive, and Would Have Been a Perfect Symposium Had He Given the Well Known Facts as Presented by Spiritualists, Who Have Actual Knowledge of That Locality, a Locality often Visited by Seers.

As stated in the last article [as set forth in the Globe-Democrat], the conceptions of heaven portrayed in the Scriptures of the Old and New Testaments are the most spiritual and consistent, on the whole, with rational thought upon this subject, but they are too gross and material to be accepted as statements of fact for all time and for thoughtful people. A development was traced in the use of words and in the expression of thought entirely consistent with the facts of evolution as found in everything else. Our concepts of everything, REAL OR SPECULATIVE, ARE CONDITIONED BY THE STATE OF DEVELOPMENT OF THE HUMAN MIND. This is true of the individual, the nation and the race as a whole. As the thought of the mind expands, enlarges, refines and uplifts, everything about which we think goes with it. Newer and higher individual impressions of everything invade the thought of the race and enlarge and improve it.

There is a general tendency to unity and congruity of thought among men. This overrides, on the whole, all divergencies and differences. We are tending all the time toward cosmopolitan forms of thought. Because the race is one, its germinal ideas are alike. They are modified by environment and growth. If a human being were isolated entirely, assuming that it remained normal, it would have the idea of heaven, and its ideas of heaven would suffer change from mere development in maturity of being. This is a subjective process entirely, or would be if isolation were perfect. But isolation is not usual, and never perfect. Objective influences are always at work.

THE EXTERNAL WORLD OF SENSE ACTS UPON THE MIND TO UPLIFT AND ENLARGE IT. The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no place where the voice of God is not heard. If men were silent, the very stones would cry out. But man can not be silent. His influence is the highest form of God's voice in the environment of man.

Mind acts upon mind. Truth is mighty and will prevail. Higher and better forms of thought on every subject must displace the lower and the poorer. Heaven must become more heavenly as the ages roll around. Hebrew ideals must pass away and CHRISTIAN IDEALS MUST TAKE THEIR PLACE. CHRISTIAN IDEALS MUST BE PURIFIED AND ENRICHED AND SPIRITUALIZED AS THE CENTURIES COME AND GO. Wherever the highest culture is found, there will be found the best conceptions of heaven. What heaven is to any individual, or to any branch of the human family, or to any age, is largely a measure of its culture. It is a human thermometer of mind. Along with many other things, it is a safe and accurate measure of the relative position of an individual or people among men in general.

Embodiment of Longings.

It is also true that the state and the place of heaven for men, in particular and in general, is an embodiment of the unsatisfied longings and aspirations of the mind. For men living in the cold regions it has been located in warmer regions; for those living in very warm regions it has been placed in colder regions; for those in dry places, in regions with living streams of water; for those living in damp and unhealthy regions, in dry and salubrious localities; for those living in valleys surrounded by mountains, across these mountains, and for those living on this earth, where there is pain and sorrow and disappointment, in elevated places above the earth and in a condition under which all these unpleasant things of life cease to annoy us —where "the wicked cease from troubling and the weary are at rest." In fact, if each soul could go to such conditions in the future life as it longs for or aspires to here, it could be well said that "IN MY FATHER'S HOUSE ARE MANY MANSIONS," and the tax upon the inventive genius of heaven would be very great. Sweet solitude would be the fate of every individual life, but solitude would, in its turn, become anything but heaven.

Heaven must then be a mixture and a compromise in thought. We must get together in idea if we wish to associate with each other in heaven, as we must, to be happy. Conceptions of heaven have always been compounds, compromises and conventions of thought. For all it has always been a question of assorting and assembling the best things of an age and a state of culture. For the people of culture IT IS SOUGHT WITHIN, AND IS THE RESULT OF FINDING AND WALKING IN THE BEST AVERAGE WAY OF LIFE WITH PRACTICAL AND IDEAL ASPIRATION AND ACHIEVEMENT.

There was wisdom in the prayer of Solomon: "Give me neither poverty nor wealth." "Having food and raiment, let us be therewith content." "An overabundance for the day is the evil thereof." "Seek first the kingdom of God, and his righteousness and all other things shall be added unto you," even a position in some place pleasing to us beyond this life unknown to us.

Unenlightened and unfavorable conditions in this life have materialized or intensified the general concepts of reason, but in all concepts of heaven, from the lowest to the highest, are found the fundamental elements of one and the same thing. The movements of the human mind are everywhere in the direction of making heaven AN INWARD STATE RATHER THAN AN OUTWARD PLACE, and a present reality rather than a future one, but it must always have all these elements in combination and in proper proportions.

Cannibalistic Idea of Heaven.

When we turn to the concepts of heaven outside the literature of the Jewish people and formed prior to the close of the New Testament canon we find that they substantially agree with those outlined in the last article concerning the Jewish people. Those of the lowest races are very gross and sensual and would be anything but heaven to enlightened people. For some cannibals, their idea of heaven is that it is a place where their gods feast on the souls of those human beings devoured by them on earth—these souls being something like material duplicates of bodies on earth, but subjected first to roasting all the same. It seems to be a remnant of this idea of heaven which has projected itself into human thought and CONVERTED ITSELF INTO THE CHRISTIAN HELL, IN WHICH THE SOUL IS ROASTED BUT NOT EATEN. It is amazing that such a thought should have found its way into the literature of any Christian people, and more amazing that it should have been entertained even as a concept of hell by some otherwise very good men down almost to the present time. To such depths will a slavish adherence to the mere letter of an unenlightened and metaphorical literary age lead men.

To the North American Indians, and to Indians and other peoples everywhere in general who subsist chiefly by the chase, heaven is the "happy hunting grounds," and the favorite and best conveniences and utilities for hunting here are deposited in the grave with the dead body to serve the spirit in the world to come, even to slaying the dog and the horse of the hunter. Of course war and other main occupations of the savage are necessary to a happy life in the world to come for them.

The ancient Scandinavians and other peoples of a similar grade of intelligence, habits and occupations made HEAVEN A PLACE FOR HEROES ONLY WHO DISTINGUISHED THEMSELVES HERE FOR PROWESS AND SLAUGHTER, AND WHO THERE CONTINUED TO INDULGE IN FEASTING AND FIGHTING. The unheroic were not well provided for by such peoples in the future world, and were left to some indefinite resort where they would undergo the appropriate fate of the unheroic.

Polygamous nations have pictured heaven in ancient times as a great harem and have had their favorite wives killed at death to accompany them to the world to come. Traces of this are found still among such peoples as require a widow to sacrifice her life upon the funeral pyre, or to remove herself from earth in some other way soon after the death of her husband. Even among Jewish and Christian people a remnant of this remains in the hard and harsh conditions attached to widowhood.

The heaven of the Mormon is a sensual one.

Sun worshipers place heaven somewhere in the course of the sun and always toward the east, or the place of the rising of the sun. For them the employments and enjoyments of heaven are such are found upon earth, but of a higher type and in a more ethereal place.

Fire has played some part in the worship and in the torments of almost every people in the past, and to some extent, it does in the present. Purification by fire is largely practiced still by many unenlightened peoples. Among the Jewish people in their early history burnt offerings and sacrifices were a large element in their worship, as it has been among all other ancient peoples. To David, the Psalmist, this was felt to be unnecessary. In one of his prayers he plainly states that such things God does not require, but that he does look with favor upon a broken and contrite heart.

Heaven Placed in Higher Regions.

The Babylonians and other Mesopotamians, hemmed in by mountains on almost all sides, felt the longing of every mind to see beyond, and they fixed heaven beyond these mountains and toward the east, which would be in the region of China and Japan. The people of China and Japan were, at the same time, locating heaven in some higher region also, and towards the north and west.

The Babylonians made the entrance to heaven a "mountain of meeting" spoken of in Isaiah 14:13. The latter does not compliment them much on this idea and prospect, and states that they will all land in hell instead.

The Persians, who dwelt in a higher region and in purer atmosphere in Mesopotamia than the Babylonians, considered heaven to be among the mountains to the east, but to BE THE ABODE OF THE PURE AND GOOD. TO THEM IT WAS A PARADISE, OR PLEASURE GROUND, AND EMBRACED SOME OF THE ELEMENTS OF THE GARDEN OF EDEN, which has been located in the past by sacred geographers and commentators in the region of Persia.

The concept of a paradise, or happy hunting or other garden or ground, runs through the literature of all peoples and comes out strongly in sacred and profane writings. Men are still delighted with beautiful natural or artificial parks and play grounds. Whether St. John improves upon this by making heaven a city with streets paved with gold, and with only one tree in it and no grass, may be questioned, but to a poor man shut up in a cave, surrounded by darkness, and with but a scanty bill of fare, it would seem quite natural to esteem a city, of gold and precious stones, a supernatural light not dependent on the sun and stars, and a tree near at hand bearing all manner of fruits, ripe at every season of the year, as quite agreeable and likely sufficient. To this he adds a stream of water of life, and a lot of good people, but not more than 144,000. He had some conceptions not unlike the modern world's fair expositions illuminated by electric light, and not unwilling to accept golden treasure at every turn if the visitor wished to contribute to it.

It is quite amusing to endeavor to realize in fact the conceptions the best of men have had in ancient times of the place and state of heaven. It would be quite difficult TO FIND A PEARL BIG ENOUGH TO MAKE A GATE, BUT MODERN SCIENCE CAN MAKE JEWELS OF ANY KIND ALMOST EQUAL TO THE NATURAL and doubtless there are many firms which would contract to make pearls sufficient in number and size to serve as gates of the New Jerusalem. Brother Dowie's new Zion City was founded upon somewhat more practical lines, and for a time rose to the value of twenty millions, but at present the people there seems to be in need of the necessaries of life. The Old Jerusalem, sacred city of the ancient Jews, is to-day deserted almost by the ancient people of God, and is largely under the control of the "unspeakable Turk." It seems as though the idea of a city for a New Jerusalem would have to be abandoned, and we must get up higher.

The ancient Hindoos did get up in their conceptions of the location of heaven to a considerable elevation, but still they did not wish to leave the earth entirely. They placed paradise on a mountain 2,000,000 MILES IN ELEVATION FROM THE CENTER OF THE EARTH. This is about 2,500 times its actual diameter. They were bordered on the north by the highest mountains upon the globe, and their upward gaze at these seems to have made them a little giddy. It is not to be wondered at that, in their theories, after a sufficient number of transmigrations of the soul in animal forms to refine it, including the body of the sacred ox with its deep hazel eyes and far-away look, the soul was supposed to reach its highest refinement and most exalted bliss in Nirvana, or practical nothingness, on the top of this high mountain. It is quite a transcendental view, and, in this respect, is quite above modern transcendentalism.

If the world was made from nothing, as has been the orthodox theory up to date, we find here the kindred thought that in the last sublimation of being we return to nothing again. It is quite easy to observe that such Christian and such pagan, such ancient and such modern ideas have sprung from minds affected with the same species of germ.

In all ancient philosophies of heaven it is located in an upper region. The ancient Greeks placed it on Mount Olympus, one of the highest mountains of Greece. The Druids, who were the earliest historic inhabitants of England, located the souls of men in the sky after some series of transmigration on earth. All words for heaven in any historic language signify something elevated or vaulted. In some cases the idea of something released and about to come, but not arrived, is associated with the derivation of the word for the future state and place. Elysium has this significance. The idea of an assembling of people for the new state in a sort of preliminary or anticipatory state and place is also found. The purgatorial idea is always present. We must be prepared for the new conditions by some sort of inner and outer metamorphosis. It is assumed everywhere in some crude form that evolution is necessary.

Greek Conceptions Most Definite.

Upon the whole, the ancient Greek and Roman conceptions of the state and places of the good in a future condition ARE THE MOST DEFINITE AND INTERESTING. They are found fully set forth in many books on the subject, but, as such are not accessible to all readers, it will be proper here to give a brief outline of this subject to bring the matter down to the end of the period of the close of the New Testament canon or literature received by the Christian world as inspired and received direct from God.

The study of the numerous and beautiful myths of the Greeks and Romans has resulted in a system of learning called mythology. So extensive is this that it requires volumes to unfold it and much study to understand and digest it. It is a system of theology and it is scattered through a number of writings of these peoples as numerous and as important, in many respects, to the scholar as the books of the Bible. These ancient peoples were very able and imaginative and poetic in all they thought and wrote. For native talents they were the equals of any people ever found upon the earth. Except that they were polytheists, they were profound philosophers and great thinkers. Their polytheism is so mixed up with their views of everything that it makes an entirely new system of thought from that of the Bible, but in it are found all the primary ideas of the Jewish people. In the best among them they stood at the threshold of monotheism as well as on the general foundation of polytheism. Out of their polytheism would have developed, in the course of time if let alone, a true monotheism. But the providence of God hastened this by the conquest of Palestine and the scattering of the Jewish and early Christian monotheists all over the Roman empire. The early apostles of Jesus were so fully imbued with the new philosophy of which monotheism was the center and which was charged with the command and energy of propagandism and missions, as to carry it everywhere against all opposition and without regard to personal suffering and death.

To the Greeks there were two regions on earth which approximated heaven. Directly north of their country the Hyperboreans dwelt in eternal spring and everlasting bliss. THEIR HOMES WERE INACCESSIBLE BY LAND OR SEA. THEY WERE EXEMPT FROM DISEASE, OLD AGE AND DEATH. THEY WERE SO VIRTUOUS AND PURE THAT THE GODS OFTEN VISITED THEM AND ENGAGED WITH THEM IN GAMES AND FEASTS. The following poem sets forth the usual conceptions of this heavenly land and people.

I come from the land in the sun-bright deep,
Where golden gardens grow;
Where the winds of the north, becalmed in sleep,
Their conch shells never blow.

So near the track of the stars are we
That oft on the night's pale beams,
The distant sounds of their harmony
Come to our ears like dreams.

The moon, too, brings her world so nigh
That when the night seer looks
To that shadowless orb, invernal sky,
He can number its hills and brooks.

To the sun god all our harps and lyres
By day, by night, belong;
And the breath we draw from his living fires
We give him back in song.

South of the Greeks, near the boundaries of the river Ocanus, which was supposed to surround the earth, dwelt the Ethiopians, who were a similarly favored people. They enjoyed the favor of the gods and were often visited by them to share in their innocent delights. There are also the isles of the Blest. With some the "isles of the Blest" and the "land of the Ethiopas" the same, but in other conceptions the former are separate and distinct regions. Those who found favor in the sight of the gods were transported without tasting death to these beautiful regions and enjoyed everlasting bliss. These islands had a sun, moon and stars of their own, and were not subject to the cold winds and storms of the north, or of Greece. A translation and metrical adaptation of lines from Pindar are here given in description of these isles:

The isles of the Blest, they say,
Are peaceful and happy, by night and by day,
Far away in the glorious west.

They need not the moon in that land of delight,
They need not the pale, pale star;
The sun is bright by day and night,
Where the souls of the blessed are.

They till not the ground, they plow not the wave,
They labor not, never, oh, never,
Not a tear do they shed, not a sigh do they heave,
They are happy forever and forever.

Approximation to Revelation.

It will be seen that this is quite a close approximation to the idea of heaven in Revelation, and yet it is a conception which long antedates that book of the Bible.

This is the best conception of the ancient Greek and Roman theology, but it locates heaven on the earth and in some favored position or positions. The other conceptions of the future state of these peoples come rather under the head of what is known in Christian theology as purgatory, or hades and hell, and will be treated at another time. They stand related to the underworld and are located in the bowels of the earth.

Above these earthly heavens of these people there was only the abode of the supernatural beings—those purely deified or those who were partly the offspring of gods and, partly of men. To such abodes the spirit of men did not go—purely human beings. But of the wholly divine and partly divine there was a sufficient number to make up quite a company, and these went about on wings in quite a free way, visiting the earth or the abodes of the dead or the isles of bliss much at will, but more or less under the control of Jove, their supreme divinity, a term allied to the Jewish Jehovah.

SAMUEL L. STIVER.

Bunker Hill, Ill.

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There is no need for cutting, drugging or probing the eye for the cure of most forms of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous methods are eliminated. There is no risk or experimenting, as hundreds of people have been cured of failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when specialists, they state, termed the cases incurable.



Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother, of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 78 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Rev. W. C. Godwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the New York and London Electric Association, Dept 342B, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on the Eye and on Disease in General.

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An Earnest Plea

Made For Woman and the Purity of the Home.

The Los Angeles Times of September 27, 1906, headed a two-column article with the caption:

"Startling Figures Regarding Divorce. Report Shows Golden California in an Unhappy Light. Legislature to Be Urged to Amend State Laws."

The gist of the article is that twelve Evangelical denominations have formed an interdenominational commission on marriage and divorce.

The ultimate object of the commission as stated is: "To secure the enactment of such amendments to the Constitution and Statutes of the United States as will establish uniform laws regarding marriage and divorce in all our states and territories, according to the form of purity given in our Lord's words."

The Rt. Rev. William Moreland, Episcopal Bishop of Northern California, and Bishop Hamilton of the Methodist church, have agreed to take up the fight jointly at Sacramento during the next term of the Legislature and everything will be done to put California in line with other states for more rigid divorce laws.

Delegates have been appointed by the commission to search court records and gather other data. This they have done, and the Times says, "The report is the most sensational document in the annals of the anti-divorce movement." The most sensational item given in the report is that more than 4000 divorces have been granted in Los Angeles county during the last ten years, and that 948 applications for divorce were filed in this county during the year 1905, and the greater part were granted.

This is indefinite as to the number of divorces actually granted during the past year, but that is not a matter of importance. The important consideration is whether the condition of the divorced parties was improved or made worse by the decrees granted; whether society in general was affected deleteriously, or profited thereby; whether the purity of homes suffered more by the divorces granted than if they had been denied. No allusion whatever is made in the report to these considerations.

Another writer, a churchman, says that the increase in divorces during the last few years is truly appalling, but he offers no remedy, excepting to make it more difficult to obtain divorces.

The truth is, it is woman who is most vitally interested in divorces. Almost invariably it is the rights of woman that are most deeply involved. It is her freedom, growing with the enlightenment of the age, that is encroaching upon the domain claimed by theology.

It is contrary to the teaching and precepts of the Christian religion to admit the equality of woman with man, but unless her equality is fully established, she cannot be free, neither can she by or under the present system of theology, establish her right to the control of her own person.

Throughout all Christendom the following admonitions have stood diametrically opposed to her freedom:

"For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man."—I. Corinthians, xi:8, 9.

"Wives, submit yourselves unto your own husbands as unto the Lord.

For the husband is the head of the wife, even as Christ is the head of the church; and he is Savior of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything."—Ephesians v:22, 23 and 23.

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord."—I. Colossians iii:18.

In the light of the twentieth century these injunctions are pronounced by many as abominable, but Theology says, "Bible." It is fair, however, to the anti-divorce workers, to state that the sentiments quoted are not viewed with pride, but are held in the background. It is nevertheless a part of their religious faith; their theology is grounded on the writings of Paul, the author thereof, and the twelve Evangelical denominations selected to aid in the work to be presented before the next California legislature cannot be considered as competent jurors to pass upon the rights of woman in the marriage relation.

Any attorney would object to them in toto on account of the basic faith of their religion, and any court of justice would sustain the objection. Yet, in a measure, the rights of woman to her own body will be on trial before the next California legislature, and the suit is now being prepared and pressed forward by this interdenominational committee.

The religion of a people is often responsible for gross injustice against innocent people because of real, or fancied wrongs committed by their progenitors.

Throughout all the Christian era and throughout all Christian lands the Jew has been singled out for hatred; a marked antipathy exists against him; an epithet of opprobrium hurled at him has been "Christ Killer." To this day he is ostracised from the society of Christians; and among the more ignorant, hence, more bigoted races, the hatred has developed into tragedy. We note the recent bloody massacres of Jews among the Russians, which were unprovoked and can be accounted for on the sole ground of the deep-seated antipathy that has been fostered by a religion.

In like manner, woman's condition of servitude dates back to the religion based upon the Biblical account of creation.

The first man was created from the dust of the earth, the breath of life was breathed into him and he became a living soul. Woman was created from one of his ribs hence was his inferior. Paul, the great theologian says that "Woman was created for man," that "man is the image and glory of God, but the woman is the glory of man," and as a mark of her inferiority Paul enjoins her to keep her head covered and to keep her silence in public. But to return to the Creation, the mythical first man and woman were placed in a mythical garden with a mythical tree of knowledge, the fruit of which they were forbidden to eat. But it was whispered into their ears that eating of the fruit would give them knowledge of good and evil and make them as Gods, and woman, whose enterprise has always been conceded by man, was first to get there. Her more conservative, or possibly more cowardly spouse, did partake of the fruit, but the woman plucked it for him, was all to blame and has been marked for slavery ever since.

Woman has become mother of kings, generals and statemen; of philosophers, scientists and poets; she has directed the movements of armies and led forces to battle; she has lifted her voice for the freedom of millions of slaves and her power has been recognized; she has always thrown her influence on the side of public morality and the advancement of the race; she has been first and foremost in works of charity and her tender heart and gentle hand have soothed and comforted the suffering and the dying. As if in recognition of the God-like qualities, the inestimable worth of his beloved daughter, the God of nature has conspired in her behalf to remove the stigma attached to her unequal creation and mythical fall.

The six days of Bible creation have been rolled along into the eternities; into six ages of unknown duration not yet terminated and the mythical Garden of Eden has been buried in the debris of an ever-changing, growing universe. Nevertheless, the deep-seated prejudice born of a religion still exists in theology and hangs like a pall over woman. She cannot be entrusted with the purity of the home, but must be bound with stronger chains. But bind her more closely and make it more difficult for her to gain her freedom when grossly wronged, and you are only adding more homes to the charnel-houses of hate; homes that may be justly described by the withering invective hurled at the Scribes and Pharisees by the great teacher: "For ye are like whited sepulchers, which indeed appear beautiful outward, but are within full of dead of dead men's bones, and of uncleanness."

If you would have a free race, you must strike the shackles from woman. Give her a voice in all matters pertaining to her own children and to the welfare of the race.

The most stable, grows weak with time; the indispensable, to-day, fails to reach the requirements of the progressive to-morrow; the Gordian knot of the King of Phrygia could not be undone; the laws of the Medes and Persians could never be changed, but Alexander cut the Gordian knot, and the edicts and laws of the Medes and Persians have ceased to be of interest, have almost passed from the memory of man.

Theology dreads to see her chosen God discredited or his edicts set aside, but Love is the God who in the present human enlightenment rules the heart, whose commands are obeyed and who is fast gaining control of human destinies.

Backed by public opinion when right, and held in check by the same powerful court when wrong, the average American woman would not go astray if permitted to choose her own home, or terminate her marital relations when they might become unendurable to her.

The strongest hold priestcraft ever had on the people was through ignorance. The closing words of the marriage ceremony, "What God hath joined together, let not man put asunder," is good advice, but every woman should be informed that the God who has joined her in marriage, is the God within, to-wit: Love and her own conscience, and if the sacred privileges of the home are trampled upon, her love desecrated, and her conscience releases her from her vows, no man should hold her in the worst, the most degrading form of slavery that has ever existed, and such laws should be enacted that she could become free. It is well, too, to bear in mind the fact that children cannot be well born without love, and criminals are born in the prison houses of hate.

The mission of woman is to build up a noble race.

Unfetter her hands!

To instill love, which is of God, into the hearts and minds of man.

Aid her work!

Worship at the shrine of Womanhood, and your worship will make you noble.

She has passed through ages of shadow and darkness, but the illumination from the character she has builded has lighted the pathway of mankind.

She is to-day the fairest flower that is growing in the Garden of the Gods. Her wisdom, the brightest gem in the diadem encircling the brow of mankind, and her love, the most precious jewel that is encased in the human heart.

Love, trust, shield and protect her, and you will shield and protect the purity and the honor of the home.

A. B. SALISBURY.

Los Angeles, Cal.

A TIMELY WARNING.

Burglars Revealed by Spirit Warning.

New York, Oct. 29.—Mrs. May S. Pepper's private secretary is authority for the statement that a "tip" from a friendly spirit enabled the "medium" to detect a burglary in her Brooklyn residence last night, and also that fear of the spirits caused the burglars to flee without their expected booty.

Mrs. Pepper was conducting her usual Sunday night seance in her church and had just answered a query signed by four persons that the person they suspected of stealing a purse at a euchre party was the guilty one, when, she says, the spirit who was talking handed her a little "tip on the side" in this wise:

"You'd better look out yourself. Some one is robbing your own house this instant."

Soon after receiving this startling information from spirit-land, says the medium's secretary, Mrs. Pepper hastily closed the meeting and seizing her secretary by the hand, told her of the warning.

Reaching the Pepper home the two women found it brightly illuminated. They had left it in darkness. The rooms were in disorder, as though carefully ransacked.

Careful search is said to have disclosed that absolutely nothing had been taken; although in a casket in plain sight were some of Mrs. Pepper's jewels, valued at $1,000, a $50 bill and several smaller bills.—Chicago Examiner.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

Song Books

New and Enlarged Edition of
C. P. LONGLEY'S
Choice Collection of
Beautiful Songs,

Containing ninety charming songs for home, camps, circles and meetings—words and music, including "Only a Thin Vail Between Us," and its companion piece; also beautiful words set to choice music, from the poetical works of Lilian Whiting. Of the latter, Miss Whiting writes Prof. Longley her pleasure at his setting to her poems and declares herself honored at the dainty music he has given her words. President Barrett of the N. S. A. writes that wherever he goes he finds the songs of Mr. Longley sung at meetings and by the friends and he affirms it as his opinion that Longley's musical compositions have ennobled the world. Price per copy, 50 cents bound in boards; 75 cents in cloth. wholesale rates made to societies, and dealers.

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Arranged for Solos, Duets, Quartets, Also Six Poems.

This is a song book adapted to the popular spiritualistic taste, and is eminently fitted to do good service in the lecture hall or family circle. Price, 15 cents.

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THUMBSCREW AND RACK.

Torture implements employed in the 15th and 16th centuries for the promulgation of Christianity, with pictorial illustrations. By George E. Macdonald. Price, 10 cents.

FROM SOUL TO SOUL.

By Emma Rood Tuttle. This volume contains the best poems of the author, and some of the best popular songs with the music by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price $1.

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AND
OTHER PSYCHIC PHENOMENA.
BY ISAAC K. FUNK.

A remarkable book, of intense interest to all, whether Spiritualists or Materialists, investigators or believers.

The author has embodied in this book an account of his wonderful personal experience, and has culled from other sources the experiences of others, including scientists of world-wide repute, making a volume of great value. 588 octavo pages. Price, cloth, $2.

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Important Addition to Our Literature.

Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "PSYCHIC LIGHT—THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It is chockful of stirring incidents. Price of this large volume, only $1.50 postpaid.

A. SCHOPENHAUER ESSAYS.

Translated by T. B. Saunders. Cloth, 75 cents. "Schopenhauer is one of the few philosophers who can be generally understood without a commentary. All his theories claim to be drawn direct from facts, to be suggested by observation, and to interpret the world as it is: and whatever view he takes, he is constant in his appeal to the experience of common life. This characteristic endows his style with a freshness and vigor which would be difficult to match in the philosophic writing of any country, and impossible in that of Germany."—Translator.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four *compositors*. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

Albert Booth writes from Rockford, Ill.: "We had Mrs. Georgia Gldays Cooley with us last evening and quite a large audience greeted her. The messages were fine."

Bertha Hansen writes: "Dr. Geo. B. Warne addressed the Progressive Spiritual Society Sunday evening, October 25, at its hall, 183 E. North avenue. He delivered a very convincing lecture on Spiritualism, to an intelligent and appreciative audience."

An eastern paper speaks as follows of R. F. Churchill, president of the Spiritualist society at Greenfield, Mass.: "Mr. Churchill is highly respected by the people who find in him a man of good judgment; and one who is capable and obliging. He is a man of wealth and was unfortunate in having property destroyed in the recent disaster at San Francisco. He was the owner of a business block in Bush street, and two dwelling houses in Dupont street. His property was insured and he has been informed by the insurance adjusters that a satisfactory settlement will be made in the near future."

The Psychical Research Society of Rockford, Ill., sends greeting to all the associate spiritual sicieties of Illinois, with a challenge to engage in an earnest attempt to excel all of them in numbers of worthy members in search of truth for the current lecture season. The glorious mass-meeting of a week ago set the ball rolling, and Mrs. Georgia Gladys Cooley, a universal favorite, gave a new impetus to it on the evening of the 28th ult. Her lecture was well received by a half-filled audience, and her messages which followed, all save one, were gladly welcomed as truthful revelations from the other side of life. At the close of the entertainment and an nouncements, Mr. Booth, a zealous laborer for the cause, presented the claims of The Progressive Thinker for the patronage of Spiritualists, which was followed by President McDougal, who related the fact that he had been a patron of the paper from its first number; that it is unquestionably by far the ablest and best conducted Spiritualist paper now published, and that no lover of the cause can afford to be without its weekly reading. Mrs. Alice C. Barry, of Clinton, Iowa, is engaged to minister to the society for November.

Excellent results are following the dedication of Brother Austin's Temple at Rochester, N. Y. He writes: "We have Sunday evening audiences ranging from 500 to 800 since dedication, collections running from $20 to $30 a Sunday, and two papers reporting my lectures. Frank T. Ripley is here as test medium for a time."

Mrs. A. A. Averill writes from Lynn, Mass.: "The Lynn Spiritualists Association gave a Hallowe'en party at the auditorium at Unity Camp, on Tuesday, October 30, which proved to be a very successful and highly enjoyable form of entertainment. The pavilion was profusely decorated with cornstalks, autumn leaves and jack-o'-lanterns, and presented a very fine appearance when illuminated with the electric lights. The large floor space of the auditorium was nearly filled with merry dancers; many more who wished to dance not finding room in which to do so. The corners of the room were adorned with cornstalk booths in which the 'witches' connected with the society did a thriving business in fortune-telling. Old-fashioned pumpkin pies, gingerbread, doughnuts, home-made candy, cornballs, apples, etc were on sale, and found ready purchasers. Miss Abbott of Lawrence, Mr. Furbush, of Lynn, and others contributed to the general success with readings, vocal and whistling solos. Quite a substantial sum was added to the treasury of the society. Mrs. C. Fannie Allyn, Prof. R. A. Macurda and Mr. James S. Scarlett, have been with us as speakers during the month of October, and have all done their usual fine work. Mrs. S. C. Cunningham is with us November 4. Owing to the removal of Dr. Fuller to New York, his place on 9th will be filled with some good test medium, probably Mrs. Abbott of Lawrence; Mrs. Cunninghom on the 18th, and Mrs. A. J. Pettengill on the 25th."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that *current* issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Correspondent writes: "Mrs. Lora Holton of Chicago delivered two interesting lectures, October 7, at Centreville, Michigan, followed by psychometric readings and musical messages. Many tests were given. Let us all strive for more light, and closely follow the example of the life of Christ, our elder brother. Mrs. Holton held meetings at the homes of S. Dill and Mrs. Wm. Luscombe, the former doing a good work by giving a free lesson in singing, and teaching the true philosophy of right living, right thinking, at a lyceum every Sabbath morning at his home. Mrs. Holton will lecture there again on Nov. 11."

Eva L. Stewart writes: "The Hyde Park Occult Society enjoyed a fine talk on the 21st by Dr. Randall. He will be with us again on November 18. Mrs. McIntyre was our medium and every message was recognized. Mr. Hillis being present, gave a number which were also recognized. Our circles are well attended. Mr. Fraser and Mr. Hillis gave tests. On the 28th we were entertained by a talk from Dr. J. A. Marvin; he gave great satisfaction. He is to be with us on Nov. 4 and lecture on 'Joan of Arc.' Mrs. Lillie Bell and Mr. H. S. Fraser both gave very convincing messages; they are good message bearers. The latter led our circle last Tuesday night and they were so well pleased that he will be with us at the other Tuesday circles, as well as Sunday evenings. Our first dance was well attended; our next one will be on Nov. 15. We have the same orchestra that we had least year, and it gives entire satisfaction. We are very glad to hear that our medium, Mrs. Guckert, who has been very sick, is some better, and the doctor has hopes of her recovery. Mrs. Dr. Caird will be with us on November 11, to give messages. She is a fine medium and many will be glad of the opportunity to hear her."

G. H. Brooks writes: "I am now and shall be during the month of November, in Northern Wisconsin, in the interest of the State Society. I am now holding a series of meetings in Superior. I will visit Chippewa Falls, Eau Claire, Augusta, Vermillion, Neillsville, Sparta, Leon, and several other points ere the month closes. For December I go to Pittsburg, Pa., where I serve the First Spiritual Church. I also desire to state that Miss Louise Loebel, the secretary of the State Society, has changed her address from 189 Lloyd street, to 202 North avenue, Milwaukee, Wis. Please take note of the same."

Mrs. N. P. Raleigh, secretary of Paw Paw Valley Spiritual Association, writes: "We had with us October 28, Harrison D. Barrett, of Canaan, Maine, and H. L. Chapman of Marcellus, Mich. Mr. Barrett's lectures were intellectual feasts. The afternoon lecture was on 'Five Points of Calvinism, and Seven Points of Spiritualism.' The evening lecture was by request on Tennyson's poem, 'The Holy Grail, which was a masterpiece. Mr. Chapman's poems on subjects taken from the audience, were appreciated by all. The music by Mr. Mallory of Bangor, Mich., was beautiful and impressive."

Zetta H. Prettyman, secretary, writes from Parkland, Pa.: "Nearly one year has elapsed (Oct. 29) since the Parkland Progressive Lyceum, organized by a few friends and children banding themselves together for spiritual, mental and physical unfoldment. But through the generosity of members and others interested in our work we are now fully equiped. The books, Hudson Tuttle's Lyceum Guides, were donated. We have purchased flags, dumb-bells, badges, etc., and still have a good sum in the treasury. From the small beginning we now have between sixty and seventy. The lyceum is increasing in interest. Our worthy conductor, Mr. Geo. W. Breisford, and his wife (as guardian, are efficient workers. Our physical culture class, conducted by Miss Lillian Greenlee (13 years old), we are justly proud of, for the children are improving rapidly, and all are interested. Our lyceum during camp did not cease, but met every Sunday under the camp canopy, but owing to the lecture hour our time was limited. Mrs. Emily S. Ewers (whom some may remember) passed to Summerland this summer from Parkland. She was known in Philadelphia, where she resided, as the 'Flower Woman.' Mrs. Dennis, her daughter, donated liberally a memorial flower fund in memory of her mother, as a permanent Memorial fund to purchase flowers for any child that might be sick, to comfort and cheer. The lyceum accepted with thanks. So many of our members are leaving for their winter homes, it casts a sadness over us to part with them, but those that remain in beautiful Parkland will work with renewed energy, and look forward to advancement and accomplishing much good during the winter."

Gustav L. Willms writes: "The members of the North Star Spiritual Union, 1546 Milwaukee avenue, had the pleasure of greeting quite a large audience last night, Oct. 28, consisting principally of skeptics. Sister C. Mueller and Bro. Vanderhoogt gave fine lectures. Sister Koofer closed with a short address. Sister C. Mueller then gave readings of articles and reading questions. The rapidness and correctness with which these messages were given was something exceptional, and many tears were wiped away and sunshine brought instead. President Hassmann thanked the visiting mediums for their kind assistance, hoping to be able to greet them again in the near future; also gave an invitation to all strangers who have not been acquainted with spiritual teaching heretofore."

Mrs. E. L. Nicholson of Seattle, wife of the president of the State Spiritualists Association, was not only one of the hard-working delegates at the recent N. S. A. convention, serving faithfully on both committees and floor during the meeting, but on the following Sunday made an excellent impression at the Rockford, Ill., Mass-Meeting by the modest and sincere manner in which she gave messages from the platform. She is one of the growing mediums of the Pacific Coast, and much will be heard of her in the days of the future. Her personality bears the stamp of honest devotion to a sacred cause.

Virginie Barrett writes from Bonfield, Ont., Canada, where she has been doing a good work for the last five months. She will soon leave there for new fields towards the South. Address her at once for engagements at the above place.

Mrs. Gusta S. Wagner writes: "Allow me to thank you on the good qualities of your paper, and the stand you have taken for pure Spiritualism. It seems as I am lost when I miss a copy."

Mr. and Mrs. A. Scott Bledsoe of Topeka, Kansas, will be in Louisville, Ky., the last three Sundays in December, and will be glad to correspond with any society there needing the services of good speakers and mediums. Terms very reasonable. Address them at 507 Horne street, Topeka, Kansas.

Mary B. Hill writes: "The Band of Harmony will hold its annual bazaar, Dec. 6, 1906, in Masonic Temple, Room 512. Meals will be served from 12 until 2, and from 5 until 7. There will be on sale many beautiful and useful articles, and if members and friends who live in other parts of the country wish to contribute in any way, they may send contributions to either Mrs. Hattie Peet, 874 W. Madison street, or to Mrs. Mary B. Hill, 320 Flournoy street. We hope every one will bear in mind, and come and help make this the most successful bazaar the society has ever had."

Dr. J. H. Randall lectures Nov. 11, for Golden Rule Society, at O'Donnell's College Hall, Paulina street, near Washington Blvd.; Nov. 18 and 25 for Church of Psychic Forces, Wilcox Hall, 43rd street and Champlain avenue. He will make arrangements for future dates. Address, 1058 Washington Blvd., Chicago.

Mrs. Annie Throndsen, the well known lecturer, has resumed her work in Indianapolis, Ind.

W. O'Halloran writes from Cincinnati, Ohio: "I am much pleased at the attitude you assume in relation to the frauds that live under the guise of our glorious cause, and claim to be Spiritualists. We have many of such here, that are supported by Spiritualists who swallow any statement that comes through a tin horn."

Mrs. Alice C. Barry, Speaker for the Clinton Spiritualists' Society, will occupy the platform of the Psychic Research Society, Rockford, Ill., for the month of November. She will arrange for meetings during the week, and answer calls for funerals within reasonable distance.

Mrs. Helen Stuart-Richings is to lecture the first two Sundays of November at Meadville, Pa. Between time she will entertain the insane patients of numerous state hospitals located in Cleveland, Warren, Pa., Rome, Ogdensburg, N. Y., Danville, Pa., etc. Mrs. Richings permanent address is 319 E. High street, New Philadelphia, Ohio.

B. F. Austin will lecture to the people of Little Valley, N. Y., Nov. 19 and 20. Subject, "How and Why I Became a Spiritualist." Second subject selected by the audience.

Committee writes: "Saturday evening, November 10, 1906, the Golden Rule Pleasure Club will hold a card party for the old and a dance for the young, and an oyster supper for all, both great and small, at O'Donnell College Hall, 43 S. Paulina street, between Park avenue and Washington Blvd. Bring your friends and have a good time. Music by Kirkland's orchestra."

Reporter writes: "Mrs. Georgia G. Cooley's opening meetings at Howard's Hall, corner Grand Boulevard and 47th street, last Sunday afternoon and evening, were a success. The social afternoon consisted of singing, silent prayer, words of welcome by Mrs. Cooley, a poem entitled 'The Scandalmonger,' by Dr. T. Wilkins, a short enthusiastic address by Dr. Geo. B. Warne, messages by Mrs. Weaver, Mrs. Thompson, Mrs. Lichtig and Mrs. Cooley. In the evening the audience was larger, and the meeting opened with a poem entitled 'Let Us All Be Large,' by Dr. T. Wilkins, followed by a grand and uplifting discourse by Mrs. Cooley. Mrs. Cowan's messages were given under a great physical strain, but some were recognized, and all of Mrs. Cooley's were fully recognized and highly appreciated by all. These evening meetings will be continued through November and December. Afternoon social first Sunday afternoon in December. All are cordially invited."

Correspondent writes: "The best of good feeling exists among our societies in Detroit, four of which were represented at the late Chicago convention by the following persons: Earnest Workers, Rev. Mary Stein, pastor; Church of the Soul, Rev. Laura Crawford, pastor; Union Church Spiritual Science, Rev. Sarah Lewis, pastor; Central Church of Spiritual Science, Rev. Lauretta Avery, pastor, (not represented), and the Central Spiritual Union, Rev. C. W. Burrows, M. D., pastor. The Doctor was ordained by Rev. Moses Hull ten years ago, and recently given official sanction by the National Association is undoubtedly justly entitled to be called 'The Father of Mediums' in Detroit. He has done a grand work for the cause of Spiritualism as the above fine societies are a part of the outgrowth of his labor of love."

E. Shaw writes from Queensland, across the ocean: "I may say in passing that The Progressive Thinker IS THE BEST PAPER IN THE WORLD, and if every reader followed my example, it would be read by millions instead of thousands, for I must have sent fifty new subscribers to you, since I became aware of its existence. Life to me would be burdensome without its companionship, and I shall continue to advocate its circulation to the end of life's chapter, which cannot be so very far ahead, as I am in my 79th year, which I think you will say is not bad, and yet I am only a child in the kindergarten of spiritual experience."

C. L. Hatch writes from Appleton Hall, 9 Appleton street, Boston: "The First Spiritualist Ladies Aid Society met as usual with the president, Mrs. M. E. A. Allbe in the chair. Business meeting was held at 5 p. m. Supper at 6, and a social was held in the eening. A general good time of visiting was enjoyed. Next Friday a meeting will be held at 7:45, and Friday, Nov. 16, a memorial service will be held in memory of our arisen sister, Mrs. Sarah A. Byrnes. Good speakers will be present. Admission free to all. Be sure and come."

Prof. J. McLane of Los Angeles, Cal., is now in this city, and will remain here for some time, and hold meetings. He is an able lecturer and excellent test medium. He is now located at 1344 Jackson Boulevard. He holds special circles on Tuesday and Friday evenings, at 8 o'clock.

Correspondent writes: "The Golden Rule Spiritualist Society had large audiences both afternoon and evening. The afternoon meeting was addressed by Prof. John McLane and followed by messages by Mr. Travels, Mr. Smedt and Prof. McLane. The evening services with the usual large audience to listen to Mrs. E. J. Hansen, with her grand, good work, followed with messages by Mrs. Susie Thompson, Dr. C. A. Burgess, Prof. McLane and Mrs. Nora E. Hill, all giving convincing proofs of spirit return. It was like an old-fashioned home feast, judging by the smiling faces as they said good-night. Sunday, evening, Nov. 11, Dr. J. H. Randall, will be our speaker, afternoon, with short talks and messages. All welcome at O'Donnell College Hall, 43 South Paulina street, between Washington Blvd. and Park avenue."

Mrs. Lora Holton is now located at Vicksburg, Mich. She is a musical test medium.

On Sunday, October 28, Oscar A. Edgerly concluded a very successful engagement with the First Temple Spiritualist Society of Newport, Ky. On Sunday, Nov. 4, Mr. Edgerly will begin a two months' engagement with the Ladies' Temple Fund Society of Cleveland, Ohio. Address, 18 Buettner Court, Cleveland, Ohio.

ATLANTIC CITY WRECK PREDICTED BY WOMAN.

Many Allegheny People Declare Mrs. Josephine Werner Foretold the Disaster Three Weeks Ago.

To the Editor:—No doubt you have heard of Mrs. J. Werner, and the wonderful demonstrations given by her at Lily Dale last season. The enclosed statement was published in two of our largest city papers, and it is causing great excitement in the public. Will you kindly remember her in your next edition, as I think she deserves to be known the world over. This is only a drop in the bucket, but it just happened that the city editors heard the prediction made, and thought it wonderful. For the cause of Spiritualism and this medium, kindly remember her next week, as she predicted it before an audience of 147 people.

DR. G. LEONARD LE-VAN.
Allegheny, Pa.

Statement by Two Papers.

Many persons in Allegheny are excited over the strange prediction made by Mrs. Josephine Werner, of No. 609 Sandusky street. A score of persons this morning were willing to testify that Sunday night, October 7, Mrs. Werner predicted the Atlantic City wreck, at a meeting held in the G. A. R. Hall, East Diamond street, Allegheny. It is said the correct date was given. Mrs. Werner declared she could see the trains going into the water of the Thoroughfare.

Frederick Schell of Fountain street, Allegheny, says Mrs. Werner also predicted the hurricane which recently struck Florida. This prediction was made at the same time, he says. Last Tuesday night, he called Mrs. Werner by telephone and told her that one of her predictions had come true and there remained three days to see whether the other would. Mrs. Werner told him she felt sure it would.

Mrs. Melissa Scott, of Wig street, Allegheny, was present at the meeting, October 7, and told Mrs. Werner she wondered if the railway disaster would come true. Mrs. Werner told Mrs. Scott she saw a casket on her, and Mrs. Scott has died since then.

A daughter of Jacob Brown, who is employed in a steel mill in the South Side, was at no 609 Sandusky street, Sunday, October 21. While playing the piano Mrs. Werner interrupted her and warned her to tell her father to be careful as she thought a shaft was going to fall while he was at work. While sitting in the mill last Saturday Brown looked up and saw a shaft falling. He jumped and it struck within two feet of him.

Other predictions of Mrs. Werner are recited by residents of Allegheny. Among the score or more who testify to the prediction of the Atlantic City disaster are Alderman A. J. Brinker, of East street, Allegheny, and John Hessert, of Bellevue.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

The New Mediumship.

The new mediumship spoken of by the Spirit Franchezzo, in No. 877 of The Progressive Thinker, is timely for all progressive thinkers that wish to prove the immortality of their own individuality, by the unfoldment of their own individuality on the plane of their spiritual senses, which reveals the false doctrines that the finite animal senses are educated or hypnotized to believe. As long as mortals are living in their five finite animal senses, without unfolding their own infinite or spiritual senses, to reveal the truth, they will call on the man-made gods, and spirits, to guide them, not realizing by their finite animal senses, that the Infinite Intelligence is lying dormant within their own undeveloped infinite or spiritual senses, which the new mediumship Franchezzo speaks of will unfold. This is the work The Progressive Thinker is trying to do, to lead its readers up onto the plane of spirituality, above the fogland of the finite animal senses, where they are hypnotized by both mortals and spirits to believe whatever the hypnotizers will them to believe.

The finite animal senses have always been hypnotized by both political and Christian leaders, and will be until they unfold their infinite or spiritual laws to their spiritual understanding; then the finite senses will be reincarnated into the spiritual senses, or born again, not of the flesh, but of the spirit, and be Spiritualists.

A. C. DOANE.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price, 65 cents.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price $1.

AN EARNEST APPEAL.

For an Organization as Planned by Dr. Caird.

To the Editor:—I was deeply interested in the two articles in the last number of your paper, on Fraternal Organization. I think our able brother, Mr. Tuttle, must have mislaid his glasses when reading what has been published on the subject, for I fail to find anything in any article that I have read that implies that the new organization should have any pass-words, signs, grips or any secrecy whatever; or, at least, any more than is already observed in all spiritual societies; business meetings for members only are in one sense secret, outsiders not being admitted.

All societies, local, state and even the National, have secret business meetings, and I presume that an organization founded on suggested line, members, or applicants for membership would be admitted and obligated in the presence of members only, as at the present time.

The idea of some different form of organization than at present prevails, has appealed to me for a long time, and I have been much interested in the proposition under discussioon from the first, and have given it much thought, and can see many reasons why something of this nature is needed.

I have been secretary of a Spiritual society for nearly twelve years, and one of the hardest of my duties has always been to try and keep the membership up, which in this time has varied all the way from forty to two hundred.

And why is this?

Some neglect to pay their dues, promise to do so soon, but never do; others refuse to pay because they do not like the president or some other officer; others because we have too many test mediums, and others because we do not have enough.

And the reasons for joining are as varied. As many as ten joined the society, (or paid their dollar) at one time because a medium promised all who would join, a private sitting, which was very kind in the medium and much appreciated, but hardly one of them ever attended a business meeting or ever paid their dues a second time.

Can any one doubt that the membership of a society would be much more permanent and much better work could be accomplished if no one was admitted unless they could honestly avow a belief in Spiritualism, and solemnly promise to live according to its teachings and to the obligation to which they had taken oath?

Another advantage is in having traveling or transfer card. If a person should go to Chicago and wish to fraternize with the members of some society, what have they to prove that they are Spiritualists in good standing in any other place? And fakes or tricksters can come among us and claim membership in any local or state society, but let them show us their transfer or traveling card or an honorable dismissal from some society, and we have something that we can believe in, and can be in a certain degree protected from frauds.

Brother Morrison has presented many good reasons why such an organization should be advantageous to the cause, and I see no reason why any true Spiritualist should wish to oppose it.

Any movement that may tend to the advancement of the cause should be welcomed. There is certainly room enough for much more work to be done, and if in this way some can be gathered in who will not affiliate with societies as organized at present, we ought all to be glad and to do all in our power to assist it.

MRS. A. A. AVERILL.
Lynn, Mass.

HOW JESUS APPEARED.

The Same as Other Spirits Appear and Disappear.

To the Editor:—I am really surprised at some of the articles in The Progressive Thinker, especially those pertaining to the different beliefs in regard to Christ.

I will tell you what I believe about Christ. I believe that He came into the world in the natural way, just as you and I did, and all others of mankind; and in regard to Christ's ascending from the grave, it is erroneous, for the Bible says that he was here on this earth forty days after the resurrection. Now, if this were true, why was he not seen by the people, and where did he stay while here. A man of flesh and blood must have some place to stay, and would be seen by the people where he stops, but such is not the case with Christ. He was not seen by any person except His disciples, who had been with Christ so long and lived the life Christ had lived, and in so living had become clairvoyant and could see them with their spiritual eyes, the same as any clairvoyant sees those of to-day that have passed out.

In regard to Christ's coming where his disciples were, the Good Book says that he appeared and disappeared. Now, if he had a body as you and I have, His disciples could have seen Him coming, but the Book says that he appeared and He disappeared. The disciples were sitting in a room with the doors locked and the windows barred, and while there holding a seance, Christ appeared, just the same as our loved ones appear to us if we make the conditions right.

While in that chamber, Peter came and rapped o nthe door. One of the party in the room said, "Peter raps, and wants to come in." One of the disciples said, "No, it is his spirit," they believing that he had been killed, as he had been in jail, but the disciple answered and said, "No, it is Peter himself, "so they opened the door and let him in. Now, when Christ came, he did not knock and ask admittance. The Book says, Christ appeared, talked to the disciples and then disappeared. Now if Christ had His physical body, He would have come in the door as Peter did. No one ever claimed to have seen Christ after the crucifixion, except His disciples, and they saw Him clairvoyantly, the same as I now see people who have passed over.

One trouble with our people here on this earth, they will not give in to the spirit friends who do come to them. I have heard different people say that they have felt the presence of their spirit friends. One lady in particular, that I will mention:

She lost her boy, and she told me that she felt him place his arms about her neck and kiss her. Then I said to her, "Did you give him to understand that you knew he was present?" Why, she seemed surprised that I should ask such a question, for she really thought she had imagined it, but I told her that she did not imagine it, but that it was really his presence that caused her to feel him, and I told her that the next time she felt his presence, to tell him that she knew he was present and that she was grateful to him for coming, and to invite him to come often. Now, friends, when you feel the presence of your spirit friends, welcome them and they will come again.

Friends, just stop and think a minute. Were you to go and call on a friend and he would not talk to you and welcome you, would you call again? Very few would. Now, can you expect your spirit friends to continue to come if you do not give them to understand that you know they are present, and appreciate their presence? Invite them back again, and they will surely come. The oftener they come the easier it is for them to come.

Were my spirit friends to leave me, I would feel very lonely indeed. I do not fear them leaving me, for they know I trust them. They never lead me wrong. I always rely on them for help. No matter what I undertake, they help me through. Without their help, I do not know what I would do. In fact, I do not know whether I could do anything without this help, as I depend upon them entirely to help me through with my undertakings. There are a great many people here who say, "When S. Burd undertakes anything it goes through every time." It is because my spirit friends help me to carry it through.

Massilon, Ohio. S. BURD.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

October 15, James W. Clark of Rockland, Maine, aged 63 years and 5 months, gladly vacated his mortal tenement, and entered another not subject to dissolution and decay.

Brother Clark had been a true and faithful Spiritualist for more than fifty years, and the knowledge he possessed of the truth of spirit communion was the magic staff upon which he leaned and from which he derived that inspiration which made his whole life one of noble endeavor. Business honesty and a well wisher of humanity in general, his desire to go quickly and easily was gratified. He leaves a wife and three children and a large number of relatives and friends.

FREEMAN W. SMITH.

Nancy M., wife of Edward S. Dart, passed to the beyond at her home in Gaines, Genesee Co., Mich., October 16, 1906, after a sickness of two weeks' patient waiting for her summons. Dr. Sarah Allen of Flint, officiated. Interment made in Glenwood Cemetery. OLIVER DART.

Passed to spirit life, October 20, from her home, 2321 Detrert street, Cleveland, Ohio, Mrs. Helen M. Whitnall, aged 72 years. She was a prominent Spiritualist, a member of the Good Samaritans and other Spiritualistic societies. Her earnest life as wife and mother was that which makes the world better and purer. She leaves two sons and two daughters to mourn the seeming separation, but the blessings of the knowledge of the life she now enjoys with her early companion and friends, allay their grief. Brother I. W. Pope officiated. COR.

Passed to spirit life from her home, 4911 Fourteenth avenue, Milwaukee, Wis., October 25, 1906, Mrs. Jane M. Strong, aged 70 years. Mrs. Strong was a Spiritualist and possessed fine mediumistic powers. She leaves one brother and two sisters, Mrs. Mary E. Van Horn and Mrs. Julia F. Cook of this city. We grieve not as those do who know not the truth of Spiritualism. MRS. MARY E. VAN HORN.

Richard D. Cox, 27 years of age departed this life, October 23, after several months of severe suffering. His mother being a Spiritualist and medium, called upon the writer to officiate at the funeral which was held at his home, 710 Warren avenue, Sunday, October 25, and was largely attended, the gospel of Spiritualism affording the sweet consolation of a future life in which mother and son, with all other friends will be united.

DR. J. H. RANDALL.

A Spirit Message.

The soul gives life. The attainment of soul life gives thought to mind, conceives the highest spirituality, governs the life that is, and prepares for individualized life hereafter. The impressions made upon the soul are indelible truths; each act in life impresses the soul for good or evil. Thoughts are keys upon which the mind develops soul—the pure melody, harmony. The perfected chord vibrates and mingles with the subconscious life that takes on the deific, the source of life, the great, wonderful, limitless love compassion which enters, and is a part of all created life—the great thought life—the harmonious affinity—life intermingled with the life—no dividing line between.

The germ of Infinitude breathes and lives. The heart of the flower is nestled within the breast of life—the unfolding leaves betraying its birth.

All nature controls, and in all the kingdoms of life organic is found the perfect setting. The dew-drop portrays the baptism of soul. The dew of love penetrates the flower as the love of the source of life penetrates the heart of man.

Written through the hand of Mrs. C.

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"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price, 10 cents.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

M. W. H.: Q. What is atonement? If a man injures another wilfully or unintentionally, physically or spiritually, what will be the nature of the atonement he must make?

If a man claims he is conscious of and remembers the details of past incarnations, and substantiates this by reading your past life, although a stranger, how do you explain the fact?

A. Atonement in its theological signification means that Christ by his suffering on the cross paid for the sins of all who believe on him. That is, he cancels such sins. So far as one person being able vicariously to pay for the sins of another, it is impossible for his own. Physically, to illustrate, a person carelessly handling a pistol, shoots a friend, inflicting a wound that maims for life; is there a possibility of his atoning for this act? He cannot restore the body, nor offer an equivalent. If the shot is intentional, the same impossibility exists. The law may punish, but there is nor can there be restitution. A spiritual wrong, teaching of error, and degrading thoughts, may lead its victim to ruin, and the teacher cannot atone for his work, whether it be done for good or evil.

Those whom we wrong may forgive us—that is, hold no thought of being avenged by reprisals, but that is a state of mind only affecting the wronged and not the wrong-doer. The only possible atonement is the change of character which will prevent repetition. A man may grow out of and away from sin, the effects of his sins cannot be overcome in that way. The benefit is all to himself. Even if an error, crime, blunder or misfortune could be canceled after this manner, the loss of having passed that way, having wandered in the wrong path, can never be fully repaid and we shall not be able to retrieve, or reach the spiritual goal as quickly.

I know it is taught all experiences are necessary for full development, and because these cannot be gained in one earthly life, repeated incarnations are essential. That all experiences are essential, really is an unsupported and gratuitous assumption.

For spiritual unfoldment, we require spiritual experiences, as we require physical for the development of the body, but the spirit may, instead of being perfected by the experiences of the body, may be debased. The appetites, desires and passions, held in spiritual leash, for the purposes for which they are designed cast no soiling shadow on the spirit, but when allowed to rule, the "experience" is degradation, and repetitions instead of purification, would be festering corruption and spiritual death.

It is assumed as evidence of a past existence reincarnated in the present, that one person is able to tell the fortune of another, who is a stranger. This because the two knew each other in some one of past existences. If this be true, would not the memory of such past life be so closely related with the personality as to make that also remembered? How is it that this personality is so completely obliterated and yet the past remembered? And this past is not of a preceding life, but of the present.

Such reading of the past life may be from spirits who know, or it may be from clairvoyant receptivity which is capable of reading the mind of the subject.

When descriptions of past existences are given, instead of the past in the present existence, as it is emphatically stated that there is no memory of such passing from one to the other, such descriptions cannot be acquaintanceship in such states, but must be derived from some other source.

NOTICE OF PUBLICATION, TO SUBSCRIBERS.

Evolution of the God and Christ Ideas.

As advertised, this book will be ready for delivery November 20. The kind friends who have by their subscriptions encouraged its publication will confer a favor by remitting the price. The price of the book will be $1.25 and 10 cents additional for postage. To subscribers and all orders received before Nov. 20, the price will be $1, postage paid.

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Has the Appearance of Truth.

Cruel Finger Grips on Girl's Neck Made by Ghost—Young Woman Tells of Hacked Spirit's Nightly Tours—Marks of Blood—Red Wreath Rings Neck of Visitor, Showing Against Unearthly White.

Night after night for many weeks confronted with ghostly visitors in their home at 2035 South Broad street. At first they tried to say that it was all a fancy, and this failing, the two young women attempted to laugh it off. But the ghost, they say, was still on hand, as weird, uncanny and strange as ever.

Finally the Taft sisters called in their friends, and when these persons, too, heard the noises and saw the sights, it was decided that the apparitions are too mysterious to be explained as natural phenomena. Since the last attempt to trap the ghost the manifestations have taken a most alarming form, and a crisis has been reached which has excited the whole neighborhood.

On Saturday night Miss Sadie Taft, the younger of the two sisters, was wakened from a sound sleep by consciousness that the ghost was near. She opened her eyes just in time to see a strange white object, glimmering with faint light, float from the hallway through another room and into her own.

The object became stationary over the foot of the bed, and remained there, moving only slightly for some moments. Miss Taft had an opportunity to closely scrutinize it, making out the shape of a human head, which had evidently been roughly hacked from the body, as if with an axe. About the short piece of neck beneath the head was an appearance of moisture, as if the blood was not yet dry.

No Outcry as Ghost Hovered Ner.

This vision was sufficiently gruesome to have frightened a less strong-minded woman, but Miss Taft made no outcry; for she had seen something of the kind many times before. All she did was to wake her sister by punching her in the side with her elbow. This signal had been agreed upon by the two girls, it being further understood that there was to be no further talking on these occasions.

But, although Miss Fannie Taft opened her eyes wide, she did not see the dancing human head. She has never yet seen the ghost, but has always felt its presence. This time, as before, she felt the ghost, but could not make out its form in the air. Miss Fannie Taft had the typhoid fever about a year ago, and since then has not been able to use her eyes as well as formerly.

Suddenly the head disappeared as silently as it had come. It vanished where it had been last seen by Miss Sadie, and did not go back through the other room and out into the hall in an orderly manner, as it made its entrance into the apartment. In spite of their nervousness the two sisters in the course of an hour dozed off to sleep.

The exit of the vision happened about 1 o'clock Sunday morning. At 3 o'clock in the morning Miss Sadie Taft felt a strong grip upon her throat, as if a big man had her by the neck. The girl sleeps lightly, and was awake in an instant, in time to see a singular dark object gliding from the room.

Finger Marks on Her Throat.

In the morning, Sunday morning, Miss Sadie Taft's neck was still aching. On looking in the mirror she found on her throat the marks of five fingers, the imprint being black and blue and showing where she had been clutched by a cruel hand. This was the first time the ghost had exerted his muscular powers, and naturally the two sisters decided that it would not do to tempt such fate any longer. They hurried out to friends, and last night did not sleep in the apartments which seem to be so singularly haunted.

Among those to whom Miss Sadie Taft has shown the mark on her neck is Mrs. Blair, of 1933 South Sixteenth street. Mrs. Blair is an old neighbor and friend, as the Taft sisters lived at 1929 South Sixteenth street up to two years ago, when their mother died at that number.

"More truthful girls than the Taft sisters do not live," said Mrs. Blair yesterday. "Sadie came here early in the morning and showed me the mark on her neck. It was certainly made by the grip of a hand, and it was a savage pinch. I don't want to be silly and believe in ghosts, but I don't know how to explain it. My boy Edwin went to the house and remained all night when the girls first heard the noise. He slept in the bed in one room and they on the couch in the other room. He is about 20 years old, and he went to sleep and slept soundly all night, just as a boy would, and he says he did not hear anything.

"But my boy is about the only person who tried it and not heard anything. A number of persons, women friends of the Tafts, have gone there, and they have all heard the noises, and none of them can explain them."

Story of an Old Murder.

It was found that throughout the neighborhood yesterday a story was being told about a murder being committed in the house where the Taft sisters live. This rumor is that a man was hacked to death with a knife, and later the body was found in the cellar of the house. But the head of the corpse was missing, and has not as yet been found. This report has not as yet been verified by the police, but the policemen near the house are young men, and were not there twenty years ago.

Both the Taft Sisters are members of St. Elizabeth's Protestant Episcopal Church, at Sixteenth and Mifflin streets, and have been since they were children. The Rev. Father McGarvey, the rector, speaks of them in the highest terms and as among his most worthy parishioners. It is recalled that when Miss Sadie Taft first noticed the noises she sought her rector at once. On this occasion, the Rev. Father Hayward, assistant rector, volunteered his services, and went to the rooms where the sisters live, and held prayers in each apartment.

Although in this religious ceremony there was no intention to exorcise the ghost, matters quieted for several days. Then the creakings in the floor, the knocks in the wall and ceiling, the distant rumbles and the other queer sounds began again.

Clergymen, physicians and others who are acquainted with the facts have in vain tried to account for the visions and the noises. The Taft girls have been the object of inquiry, but their reputation for probity cannot be questioned. Miss Sadie Taft is employed by the Pennsylvania Dental Manufacturing Company, where she is trusted with executive authority and has proved her worth for six or more years.

One Sister Does Not See Ghosts.

After the death of their mother the two sisters moved to the house at the southeast corner of Moore and Mole streets. They saw no ghosts there. Just after they moved Miss Fannie Taft was sick with typhoid fever for many weeks, and upon convalescence was removed to the home of friends in the country, where she remained five months regaining her strength. But this young woman is not the one who sees the ghosts, but she has felt them frequently, and says she knows that her sister is not stretching the facts in the least. Miss Fannie says that if her eyes were better she knows she could see them, too.

Owing to Miss Fannie Taft's illness, Miss Sadie moved into the rooms at 2035 South Broad street alone. Her sister had been with her on the day the rooms were selected, and afterward while they were cleaning. At this time, while Miss Fannie was sweeping, she felt instinctively that a man was standing behind her. Turning quickly, she saw no one. Again she began sweeping, and the presence came back. Turn as quickly as she might, she could not get a glimpse of the fleeting spirit that she now believes was behind her on this occasion.

"If Fannie had told me of that," says Miss Sadie, "we would have been saved all this ordeal. We could have then given up the place and gone somewhere else, but she kept still about it for fear of frightening me."

It was while Miss Sadie Taft was alone in the rooms, and her sister away in the country, that she first detected the wraith-like visitations. She heard the creaking at nights, mostly between the hours of 1 and 3, and, while she did not believe in ghosts, she could not help but think that her sister might be worse.

One day, in the broad daylight, at 2 o'clock in the afternoon, Miss Sadie Taft was seated alone in the rooms. She was in a rocking chair, and her lap was full of work, as she was darning her own and her sister's hose. Suddenly there was a regular creak, creak, as if she was rocking the chair. But the chair was perfectly still.

Makes His First Appearance.

Miss Sadie glanced up, and, to her horror, saw the ghost for the first time. A head poked in at the door, and a form like that of a man, but white, as if dressed for the tropics, stepped boldly into the room. Miss Sadie was startled, but she had presence of mind enough to rise to welcome the intruder, letting the darning drop on the floor. But before she got halfway to her feet there was a disappearance that betrayed the unearthly character of her visitor. The man—head and all—gone. The form did not go back to the door and then drop out of sight, but, rather, was instantly dissipated just where it stood.

For months the Misses Taft kept their secret, not mentioning, except to to the priests at St. Elizabeth's, and to some dear and trusty friends, the mystic happenings in their apartment. But finally the ghost became too troublesome to be longer tolerated. The story was told to a doctor, who got one of the women from St. Elizabeth's and a boy to remain in the rooms with him all night. They heard the creaks, the hissing, the rumbles, but saw no ghost. Later the other friends of the girls were informed, and in turn braved the ghosts. Some of these were more fortunate, and by this time at least a dozen persons are ready to testify to seeing the strange moving and disappearing figures that have created such a neighborhood excitement.

Lately the Taft sisters have been a bit unnerved. Several times, when the thumpings and groanings were more than ordinarily disturbing, the two young women rose together in the night, and at 2 o'clock in the morning fled the house. They went usually to the home of their washerwoman, in Juniper street, not far away.—North American, Philadelphia.

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A Critic Criticised

"Prejudice, bigotry and the frown of Mother Grundy are among the chief obstacles in the way of spiritual advancement. It is certain that the scientists who oppose Spiritualism are imprudent and precipitate in their conclusions."

To the Editor:—A problem that stands out before the world, that has never been solved, is this: Why do men being equally intelligent, having equal opportunities to investigate, and being equally honest and sincere, come to opposite and even antagonistic conclusions on the same subject?

The answer to this question requires a knowledge of the human mind. In all mental operations, there are but two elements involved. They are force and the consciousness of its action. That is to say, every mental operation is a sensation in consciousness.

The characteristics that distinguish man from all sentient beings below him are the moral sentiments and spiritual aspirations. These are properly named the Psychic Force. The action of all forces is manifested in phenomena. This we see in the physical world. The falling of an unsupported body is a good illustration. That force is gravity, and the phenomenon is the motion of the body. For thousands of years this force was unknown, even unsuspected.

In the mental world as regards human conduct, the same relation of cause and effect exists. There is a force giving rise to a series of phenomena we call human conduct. Natural law is simply the mode of action of a force. It is the same in the mental world as in the physical world. That force in the mental world is sensation, that is, feeling in some form of desire, emotion or passion. In these, the psychic force is manifested in consciousness—the seat of the intellect, discrimination, judgment, reason, knowledge, the effects of a cause.

Herbert Spencer calls these two primal, fundamental elements of the mind, the Knowable and the Unknowable. They are cause and effect; but it is better to call them the Known and the Unknown. They stand in the relation of cause and effect; that is, the Noumenon and the Phenomenon.

Where there is an effect there must be a cause. Newton discovered that in the falling of an apple. He said: The apple is a body, and the earth is a body. There is an attraction existing between them. From that starting point he extended his observations and experiments until he demonstrated the fact that all bodies attract each other, directly in proportion to the quantity of matter in each, and inversely as the square of their distance apart.

Here was revealed the noumenon, Spencer's Unknowable; but really the hitherto unknown. All physical science is founded on the recognition of the relation of cause and effect. Mental science is only waiting for that recognition, as physical science has waited for thousands of years.

We will now come back to the question above stated. All opinons are sensations in consciousness; that is, they are conscious sensations. Sensation is feeling, essentially, life itself; it is in the individual; it can be nowhere else. That feeling gives rise to the seeming of reality in what is felt. This may seem a very simple assertion. So it is. All things are simple when fully understood. We think what we feel; but the world has it, we feel what we think, reversing the logical order of the elements. To use a trite saying, we put the cart before the horse. The horse is the noumenon—the cause—the cart is the phenomenon—the effect. The cart cannot pull the horse.

The reason why men of equal intelligence, equal means for investigation and equal honesty and sincerity, come to different conclusions on the some subject is because they have different feelings on that subject. Their feeling give rise to the seeming of reality in what they feek. What seems to them is what they feel. They take that seeming for reality. This fact passed into a proverb long ago. "As a man thinketh in his heart, so is he." "The thinketh in his heart" is what seems to him, because he feels that way. The seeming is the conception of the feeling. This he takes for the reality. He fails to grasp the relation between the cause and effect, and he takes the conception for the reality. This simple explanation will suffice for every mental operation when it is fully comprehended.

Now for the criticism. In The Progressive Thinker of October 6, there is an account of a trumpet seance in which a voice was heard as one drowning, calling for help; the one calling being recognized as a relative, the writer calls for an explanation.

The associate editor of Suggestion, E. E. Carey, has given his explanation in accordance with his state of feeling. He admits the fact of the voice in the seance, calling for help, and then proceeds to explain. He says, "We do not know why grass grows, and cannot explain the forces which cause the growth." The fact that it grows is sufficient for us to know because we have nothing to do with the modus operandi of growth, though we can furnish the best conditions for its growth. That is sufficient for all practical purposes. We know that heat expands the vapor of water; but the reason why is an irrelevant question, because we have no agency in the process of expansion.

Our critic admits the fact of the phenomena, and because we do not explain the modus operandi to his liking he declares that there is no explanation, and consequently there is no spirit return and communion with mortals. Why does he not doubt the certainty of mortals communicating with mortals, since he can not explain the modus operandi of changing brain action into consciousness? This argument, if it be argument, applies with equal force to both. The reason is because we have no agency in the modus operandi. It lies beyond the scope of our own comprehension, and is therefore irrelevant. He might with equal propriety ask why does the sun shine? Why does gravity act? If we did know, it would do us no good.

He thinks everything operates in accordance with natural law; so do the Spiritualists; but he does not seem to be able to conceive anything beyond the domain of physics, and consequently there can be nothing supernatural. There never was a Spiritualist that ever conceived such an idea.

The final word with the scientist is: "Stop when you come to what seems to be an end of man; and for this imperative reason, namely, you do not claim that you have compassed him; you find in him that which you cannot explain—something that lies back of energy and function and is the cause or ground of a play of function. You admit a consciousness; you admit that thought depends upon tissue; it is not tissue nor the action of tissue, and therefore it may have some ground of action. You admit an impassable chasm between brain action and consciousness. What right has science to leap that chasm with a negative in its hand? Why should science object to attempts to bridge the chasm from this side? Physical science has left an entity—a something that it has felt but could not grasp, just as it has felt, but could not grasp the ether. May not the science that gave to physics the ether, try its hand at this unexplained remainder? Accept no negative assertion; this is the bigotry of science." (The Guiding Star, page 22).

Here is a lesson for our critic. He ignores the multitude of scientific men that could be named by the hundred—Crookes, Wallace, Lodge, Meyer, Sedgwick, Zolner, Hugo, Richet, and many others across the Atlantic, and Judge Edmunds. Prof. Hare, Senator Sprague, Gov. Tallmadge, Abraham Lincoln, Professors James and Hyslop, and many others on this side of the Atlantic, besides millions who have accepted this beautiful and soul-cheering philosophy including many eminent clergymen. Our critic would make them out to be the victims of delusion, while he is wise enough to escape it.

He tells us to study Binet and Hudson and read The Phantoms of the Living; thus depending on the opinions of others instead of a personal investigation where there are numerous opportunities. Why not advise us to read Crookes, Wallace, Meyer, Edmunds, Hare, Pierpont, James, Hyslop, and the vast literature now so abundant?

He says: "I do not wish to be quoted as having a theory to account for so-called occult phenomena." If he would investigate the subject he would not need a theory. His mental attitude clearly shows his unacquaintance with the subject, however laudable, ably and efficiently he is laboring to advance the cause of human weal. But what he says on this subject virtually denies the verity of the demonstration of men of acknowledged scientific attainment. This is the bigotry of science. The reason why he stands aloof is because he does not want it to be the way the Spiritualists have it. He does not feel that way.

If he felt a desire to know, he would investigate. He is satisfied with his opinion on the subject, and seeks to defend it. He says, "Personally, I think the solution of these questions depends upon laws and principles which cannot be wholly grasped by the human understanding." He has not grasped the relation of cause and effect in regard to this subject. Neither has he grasped the relation of cause and effect in regard to the force that gives rise to human conduct; but he does not deny that men converse with one another. There is as much reason to deny that mortals communicate with mortals, as to deny that they communicate with immortals.

Prejudice, bigotry and the frown of Mother Grundy, are among the chief obstacles in the way of spiritual advancement. It is certain that the scientists who oppose Spiritualism, are imprudent and precipitate in their conclusions.

E. J. SCHELLHOUS.

THE INVISIBLE I.

Ah, who can see the I, am I,
Or who can view the thought?
Who can discern the motive why
That secret deed was wrought?

When walking on the crowded street,
The outward form I see
Of fellow mortals that I meet;
Their self is hid from me.

I meet the Demon steeped in sin,
And think him kind and good;
I know him not, I see not him,
His soul is stained with blood.

The vile deceiver fiend of hell,
The good, the kind, the true,
Are all alike invisible—
Their self is hid from view.

And so the true reality,
The self is hid from view;
The real, the actuality,
The we, the I, the you.

Our loved ones, though invisible,
Yet very near may be;
We feel their presence, catch their thought,
Their form we may not see.

O, loved one gone, my joy, my pride,
My light, my star, my crown;
I feel thee ever at my side,
Where thou art surely known.

And when with last and long drawn breath
I shall myself be free,
I'll join thee where there is no death,
Through all eternity.

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WITH THE PRESENT NUMBER THE PROGRESSIVE THINKER COMMENCES A NEW HALF-YEARLY VOLUME. IT IS OUR INTENTION THE PROGRESSIVE THINKER SHALL LOSE NONE OF ITS EXCELLENT FEATURES AS AN EXPONENT OF GENUINE SPIRITUALISM. IT WILL ABATE NONE OF THE FORCE AND VIM WHICH HAVE CHARACTERIZED IT IN ALL OF ITS PAST, AND FOR WHICH IT HAS BECOME NOTED THROUGHOUT THE WORLD, NOT ONLY AMONG SPIRITUALISTS, BUT SCIENTISTS AND INVESTIGATORS AS WELL. IT IS KNOWN EVERYWHERE FOR ITS FEARLESS COURSE IN PROCLAIMING AND DEFENDING THE TRUTH—ALL TRUTH—AS WE SEE IT, IN SCIENCE AS WELL AS IN SPIRITUALISM. EQUALLY IS IT WELL KNOWN AS THE FEARLESS OPPONENT OF FRAUD AND DECEPTION UNDER THE CLOAK OF SPIRITUALISM.

FOR THESE GOOD REASONS IT APPEALS WITH ESPECIAL FORCE TO THE SENTIMENT OF HONESTY IN THE HEARTS OF SPIRITUALISTS AND ALL WHO LOVE TRUTH WITHOUT ADMIXTURE OF FALSITY AND LIES. TO THIS CLASS THE PROGRESSIVE THINKER OWES ITS PAST AND PRESENT PROSPERITY—AND OF THIS WE ARE PROUD.

IN ORDER TO EXTEND OUR USEFULNESS, AND AS AN AID TO THE CAUSE OF SPIRITUALISM, WE DESIRE TO INCREASE OUR SUBSCRIPTION LIST. EVERY ADDITIONAL NEW SUBSCRIBER IS AN ADDITION TO THE STRENGTH OF OUR CAUSE, FOR BY READING THE PROGRESSIVE THINKER ONE BECOMES MORE INTELLIGENT IN REGARD TO SPIRITUALISM AND COGNATE SUBJECTS, AND BECOMES BETTER INFORMED CONCERNING ITS PHENOMENA AND PHILOSOPHY, AS WELL AS KEEPING IN CLOSE TOUCH WITH THE WORKERS, THE THINKERS, AND THEIR DOINGS, WHICH ARE OF ESPECIAL INTEREST TO SPIRITUALISTS.

IF YOU WANT A PAPER THAT WILL BE A MOUTHPIECE AND DEFENDER FOR THOSE WHO PRACTICE FRAUD AND DECEPTION—YOU DON'T WANT THE PROGRESSIVE THINKER—UNLESS IT BE TO CONVERT YOU TO A BETTER STATE OF MIND.

IF YOU WANT A PAPER THAT WILL STAND SQUARELY FOR THE HONEST AND GENUINE IN SPIRITUALISM, THAT WILL GIVE YOU THE SPIRITUAL NEWS FROM ALL OVER THE WORLD, AND THE BEST THOUGHTS OF OUR BEST THINKERS, THE PROGRESSIVE THINKER IS THE PAPER YOU WANT, AND THE ONE YOU SHOULD WORK FOR TO INCREASE ITS CIRCULATION.

Sun-God the Original Deity.

Modern Religion the Outgrowth of Astronomical Worship Among the Nations of Antiquity.

"THE IDEA OF THE GREAT SPIRITUAL SUN OF THE ANCIENTS, THE UNKNOWN AND UNKNOWABLE, FINDS ITS PERFECT CORRESPONDENCE IN THE GREEK ZEUS—THE GOD WHO DWELLS ALONE, AND FROM WHOM PROCEED, AS SUBORDINATE EMANATIONS, ALL THE IMPERSONATED POWERS OF NATURE, PLANETARY AND ASTRAL SPIRITS, WHO FIGURE IN THE FAMOUS PANTHEON. APOLLO, MERCURY, OR HERMES, BACCHUS, PROMETHEUS, AND ESCULAPIUS, WERE SUN-GODS, MEDIATORS, SAVIORS; CERES, PROSERPINA, AND PLUTO PLAYED THEIR SPECIAL PARTS IN THE ASTRAL DRAMA, BUT ALL DERIVE THEIR NAMES AND HISTORIES FROM THE SAME SOURCE. HINDOO, EGYPTIANS, ARABIANS, PARSEES, GREEKS, AND ROMANS, ALL DRANK AT THE SAME CELESTIAL FOUNTAIN, AND ONLY VARIED THEIR RITES, CEREMONIALS, NAMES, AND FIGURES TO SUIT THE IDEALITY OF THE LAND WHOSE AGE OR CLIMATIC INFLUENCE DETERMINED THEIR INTELLIGENCE."

The best philologists agree in attributing to the nations or peoples called Aryan, or Indo-European, the first linguistic records we possess.

Men do not invent names for things of which they have no idea. The Aryan name for God was Div, which signifies "the clear light of day"; and this word has become the root-word of all worship for untold ages, until we arrive at its modern equivalent, Deity. All accounts given of the most early historic people, classified as Aryans, assert that they kept fires constantly burning as their chief element in religious worship. When we trace the early conceptions of the Hindoos—that most ancient of contemplative men, those children of the spirit, who communed with Nature's God through the profoundest study of Nature herself—we find they cherished ideas so exalted of the First Great Cause that they ventured not to embody their thought of him in any form, symbol, or even to assign to him a name. The Supreme Being was with them the Unknowable, and only became typified as Brahm, which, interpreted, signifies "the Void," "the Silent Region" which cannot be pierced—the unfathomable which cannot be gauged or understood.

That the mind might rest on a providential scheme, the sages of India taught that there were three subordinate emanations from the First Great Cause, who embodied the Grand Trinity of his deific attributes. This primordial trinity consisted of Brahma, the creator; Vishnu, the preserver; and Siva, the destroyer and reproducer. Each of these deific emanations was so intimately connected in the Hindoo mind with the attributes of heat and light that the earliest Hindustance worship may, with light, be assumed to have laid the foundation of that stupendous system known, in later ages, as the astronomical religion.

A large proportion of the Vedas—the oldest of the Hindoo scriptures—consists of epics in praise of light; accounts of the miracles outwrought by the mighty sun-god; invocations to the spirits of the air, moon, stars, the sacred fire and different elements. Many of the prayers addressed to Indra, the starry-robed ruler of the constellated heavens, as well as to astral spirits of different departments of the universe. Fire was held sacred in every household, and employed in all sacerdotal rites. The very shape of the pyramidal temples and tapering spires signified the all-pervading reverence of the Hindoo mind for the symbol of the tapering flame.

In one of the most ancient of the Vedic hymns, addressed to the Heranyagarbha, occurs the following passage: "In the beginning there arose the source of golden light. He was the only born lord of all that is. He established the earth and the sky. To what other God shall we offer sacrifice?" The Vedic hymns are nearly all invocations to the solar and astral sources of light and heat; the Vedic philosophy, speculations on the origin of being, ever reaffirming the influence of solar and astral agency in creation.

The following passage, descriptive of the Hindoo's God, will convey an idea of his sublime conception of deity: "Heaven is his head; the sun and moon are his eyes; the earth his feet; space his ears; the air his breath. He is the soul of the universe, the sun of the luminaries. All creation derives light from him alone.

In the Egyptian and Persian theogony, the direct acknowledgment of one Supreme Being, corresponding to the sun and its attributes, is as marked as in the Aryan and Indian records. The elaborate woof of Grecian and Roman mythology partakes of the same golden threads of belief, and whilst ramifying into a complete system of polytheism, still refer back to the Indian and Egyptian idea of creation springing from one supreme source, and this a spiritual centre of heat or creative energy, and light or creative wisdom. In the Orphic songs, the one first Cause, celebrated as Zeus, is more completely associated with the Egyptian idea of a sun-god, a spirit "without parts or passion, sex or nature," than in the theories of later philosophers. Orpheus, the sage, to whom the introduction of Egyptian theogony into Greece is mainly due, chants thus of the Supreme Being: "Zeus is male, Zeus is female. Zeus is the spirit of all things, Zeus is the rushing of uncreated fire. Zeus is the king; he is the sun and moon. Zeus is the mighty power, the demon, the one mighty frame in which this universe revolves. He is fire and water, earth and ether, day and night. All things unite in the body of Zeus."

The Hindoos—the oldest nation that possesses scriptural as well as monumental records, dating back to the highest antiquity, even to prehistoric ages—believed in one Supreme Omnific Central Source of Being, and from him descended emanations corresponding in many respects to the mythical personages of the astronomical religion. The biographies of two of their principal avatars or incarnated god-men, Chrishna and Buddha Sakia, are closely accordant with the history of the sun-god. The births of these avatars through the motherhood of a pure virgin, their lives in infancy threatened by a vengeful king, their flight and concealment in Egypt, their return to work miracles, save, heal, and redeem the world, suffer persecution, a violent death by crucifixion, a descent into hell, and a reappearance as a new-born savior, are all items of the sun-god's history, which have already been recited, and maintain in every detail the correspondence between the Hindoo faith and the Sabean system. The feasts, fasts, seasons of lamentation and rejoicing, the reverence paid to fire, flame, heat, light, and even the minutest details of ceremonial rites practiced in the most ancient astronomical worship, are scattered through the varying forms of Hindoo theology, until the parity of the two systems cannot be questioned.

An equally faithful adherence to the Sabean legend is to be found in the story of the Indian Dionysius, subsequently repeated in Egypt, and forming the basis of the Osiric legend. Egypt taught the sun-god's history, and that in a series of myths and mysteries still more elaborate than those of India.

The stories of Osiris, Isis, Horus, and Typhon are direct transcripts of the astronomical scheme. The myths of the gods Zulus and Memnon, the worship of Heliopolis, the gorgeous order of the famous mysteries, and the mythical personages scattered throughout the wonderful woof of Egyptian theogony, are but elaborations of the zodiacal fable, and the worship of the powers of nature.

The sublime system of Zoroaster recites the history of the sun-god in that of Mithra; finds in Arimanes, the great dragon of the skies, and in all the sacred times and seasons, ceremonials, and traditions, a complete transcript of the astronomical religion. The Chaldeans, Ethiopians, Phenicians and the most settled of the Arabian tribes taught the same basic idea in their varied systems of worship. The disinterred ruins of the once mighty city of Nineveh are one complete inscription of the sun-god's history and worship. The most ingenious and varied symbolisms of astral and solar worship speak in unmistakable tones of evidence from the magnificent remains of Babylon, from the ruins of Tadmor in the desert, and in innumerable groups of once famous, though now unknown, vestiges of human habitation, scattered throughout Central Asia.

Even the Troglodyte remains along the Nile bear witness to the prevalence of solar worship, in rude carvings and grotesque imitations of the heavenly bodies. From the ruins profusely scattered throughout Asia Minor, from the land of the Phascanna, Iberians, Albanians, Phrygians, and Ionians, I have seen a large collection of photographic representations of planetary and solar worship. The Scythian nations generally worshiped fire, and preserved traditions of a crucified sun-god, and celebrated the Sun's birthday on the 25th of December.

The tartar tribes practice to this day all the festal ceremonies appertaining to the astronomical religion.

The religions of China and Japan were originally founded on the mythical history of the sun-god. Many additions and interpolations upon the basic legend have obtained in Chinese and Japanese worship, but the foundation is unique, and the feasts, ceremonial rites, and seasons of observance, all prove the parity of worship among the people with the Sabean system.

In the islands of Ceylon and Java, the Philippines and the Moluccas, various forms of solar and astral worship have existed for ages. The Druidical system of worship, though largely interspersed with other ideas, was firmly planted on the Sabean system with a complete zodiacal history atop with a complete zodiacal history in the incarnated deity they called Hesus.

The entire mythology of the splendid imagery of Grecian and Roman mythology, was but a paraphrase of Egyptian solar worship, enlarged, embellished, and beautified by the poetic mentality of Greece and Rome.

The idea of the Great Spiritual Sun of the ancient, the unknown and unknowable, finds its perfect correspondence in the Greek Zeus—the God who dwells alone, and from whom proceed, as subordinate emanations, all the impersonated powers of nature, planetary and astral spirits, who figure in the famus Pantheon. Apollo, Mercury, or Hermes, Bacchus, Prometheus and Esculapius, were sun-gods, mediators, saviors; Ceres, Proserpina, and Pluto played their special parts in the astral drama, but all derive their names and histories from the same source. Hindoo, Egyptians, Arabians, Parsees, Greeks and Romans, all drank at the same celestial fountain, and only varied their rites, ceremonials, names and figures to suit the ideality of the land whose age or climatic influence determined their intelligence.

The Jews, whose record of war, bloodshed, violence, laws, customs, dresses, upholstery, and cuisine the Christians hold sacred as the inspired word of God, worshiped a deity, who was only one of the Elohim or astral tutelary spirits of the Egyptians. Bel, Belus, Baal, Baalpeor, Moloch, Dagon, Jehovah, Jah, I Am, etc., etc.—these, and the names of the various other gods or tutelary deities worshiped by the various nations of Arabia and Asia Minor, including the Jews, are only so many synonyms of the one mediatorial sun-god, who, under every conceivable variety of form and title, reappears in the stupendous system of astral and solar worship, itself an external expression of the sublime and harmonious order of the universe.

India, Egypt, Arabia, the recesses of the mighty Himalayas and the giant Koh Kas, the lovely vales and smiling plains of Asia—vales blooming like glimpses of the fabled Eden—and savage wilds, deserted now, desolate and ruined—all bear witness to the unquenchable devotion of the early man to his religious belief and his worship of the mighty sun-god. In comparison with Egypt, Chaldea, Assyria and Hindustan, Judea was but a modern nation.

The nomadic tribes of the Jews had made no mark on the world's history when Egypt hoary with age, and India had recorded cycles of time, lost in the night of antiquity. The exoteric remains of solar and sex worship, together with all their signs and symbols, presented to the Jews only a dying vestige of faiths of whose resplendent maturity no historic epoch, however remote, can show an authentic record. We only know it must have been so. Maps of the heavens, and perfected charts of astral motions, involving intricate calculations which must have required thousands of years to arrive at were all handed down from prehistoric to the commencement of historic times, and that with a completeness which fully sustains the enormous claims of the Hindoos for the existence of their dynasty during cycles of time which baffle the human mind to conceive of.

How many times have the silent but most eloquent catacombs of the old earth, in the form of upturned plains, the beds of rivers, the depths of artesian wells, and the recesses of newly-discovered caverns, brought to light conclusive testimony that man lived, labored, wrought in clay, stone, pottery, and metals, tens of thousands of years ago, on the face of the earth! Philosophers and students have spent years in India, studying out that wonderful system of numerals which point to the antiquity of man, and the fact that he commenced astronomical calculations more than twenty thousand years ago.

Some of these silent voices indicate avial changes in this planet which could not have taken place in less than a hundred thousand years. And still your Bible tells you that this planet is only about six thousand years old! Others prove that the Hindoos clearly understood the precession of the equinoxes ages before the Christian era. About the commencement of that period, the colossal forms of the mystic Sphinx might have been found in long and majestic rows in the various temples of old India, and yet the mystery of the Sphinx could have been solved only by a people who had correctly understood the precession of the equinoxes. To effect a change in the position of the sun in the zodiacal path from one sign to another must occupy at least 2,140 years; and yet such changes had occurred, been fully calculated and recorded in the astronomical riddle of the Sphinx, a composite figure, designed to celebrate the sun's passage from the sign of the Virgin to that of the Lion, when the Jews were unknown as a people.

The remains of tropical plants now found amidst the awful desolation of the Arctic and Antarctic regions—the constant stream of revelation silently but surely upheaving its mystic writings from the superincumbent debris under which the earth of a million years ago lies buried—the stony voices that thunder through the colossal remains of ruined cities, and the swift but immutable footprints of the fiery squadrons whose march through the skies, the mind of man has followed up through ages of unrecorded time, all proclaim that the movements of the universe take place in spiral and ever revolving cycles.

Like the path of the sun on the Ecliptic, now ascending on the royal arch of the northern hemisphere, now descending into the southern bow, but ever moving in gyrating circles upward, typifying the march of planets, nations, ages of time and human souls, so that those who study the part may comprehend the whole—all these stupendous witnesses figure out the law by which cycles of civilization are born, grow, ascend to their culminating point of splendor, then turn the hill of time, descend lower and lower into corruption, degradation, death! And yet they rise again, and, Phoenix-like, spring from the funeral ashes of their pyre, to be reborn in nobler, higher forms of younger civilizations.

So has it been with man and his religious beliefs. Solar and sex worship, born of man's highest conceptions of the divine plan, rose into an almost perfect science, the science by which the antique man perceived the correspondence between the earth and the heavens, the creator and his creatures. This famous era of ancient civilization culminated, crossed the equinox of prophetic death, descended into the night of corruption and sensualism, and perished with the closing up of Oriental dynasties.—W. M. Sutton, A. B., in Truth Seeker.

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ORTHODOXY.

Its Nature Is Shown in Its Present and Past History.

To the Editor:—Here is a bit of news sent out by the Associated Press:

Odessa, Oct. 9.—President Dubrouvin, of the Union of Russian People, made a remarkable address here today. He spoke to a band of 300 armed members of the union who had carried him on their shoulders to the railroad station on his departure for Kiev, and said:

"'In the name of our beloved emperor, I bless you. The holy Russian cause is the extermination of rebels. You know who they are and where to find them. Clear the Russian soil of them. The Russian people want neither constitutions nor parliaments, but orthodoxy and autocracy. Go ahead, brothers, death to the rebels and Jews.'

"After his train had left the band of 300 rushed down the principal streets shouting, "Death to the rebels; death to the Jews."

All shops were at once closed, and the Jewish population was in a condition of panic and terror throughout the night. Measures taken by the prefect, however, prevented further disturbances."

And President Dubrouvin is an orthodox Christian, and the emperor and all the Russian plutocracy are 'Christians." Does a belief in Christianity tend to eliminate from Man gentleness, kindness, love for our fellow-man? It would seem so, for all down the ages for eighteen hundred years, nearly all the cruel, bloody monsters have been orthodox Christians. Rivers of blood have been shed by these men who have professed to be followers of Jesus Christ. Even in modern times and in the most civilized countries, the leading representatives of Christianity, stand for capital punishment, for war, for killing. The Czar of Russia, the Emperor of Germany, even our own President—all sound orthodox Christians—can be counted on that side. And is not our clergy in the main in favor of liberal blood-spilling? Is it not a fact that the more soundly orthodox a man or a church is, the more cruel and unforgiving he is? The great preachers of orthodoxy, the past century, were filled with the spirit of denunciation and cruelty. They have been the first to demand the hanging of witches, the persecution of opponents, of waging bloody wars, the dragging victims of their wrath to the dungeon or the scaffold. I believe the statement is substantially true, that, as a general thing, the greatest criminals are believers in orthodox Christianity.

Who have been during the past century, the conspicuous teachers of kindness, of love, of brotherhood? They have been the Thomas Paines, the Benjamin Franklins, the Victor Hugos, the Andrew Jackson Davises, the Swings and Thomases, and Theodore Parkers and Savages, and Bryants, and Emersons, and Ingersolls, and scores of other non-orthodox. Is it not a fact that even, to-day the Catholic and Protestant church favor capital punishment, and war, and killing, while the Spiritualists, the Quakers, the Theosophists, the Christian Scientists, the Universalists, the Unitarians and numerous other New Thought bodies, are teaching kindness, and love, and brotherhood, and arbitration? Even the Socialists, who do not profess to be a religious body, make kindness and brotherhood and arbitration, fundamental doctrines in their declaration of principles.

Did Jesus Christ teach what is now held to be orthodox Christianity? According to the New Testament he may have taught some of it, but much that now passes for Christianity he did not teach. Most of the fundamentals of orthodox Christianity came into it from Paganism. Jesus is reported by the writers of the scriptures, as saying contradictory things. Some passages in the New Testament represent him as fanatical, cruel and filled with indignation and hate. Others present him to us as mild, compassionate, forgiving and loving. It would be a great blessing to the world if the Scriptures were again revised and much of what is now in the bible, was cast out and thrown into the scrap pile.

Orthodox Christians, for nearly two thousand years, have vehemently opposed education, liberty, progress, and everything that makes for civilization. They have deluged the world with blood, and the human family has gone forward, step by step, only as the heterodox have triumphed over the orthodox. The battle for human rights and human liberty, for the abolition of capital punishment, and against religious persecution and war, has not yet been fully won, and will not be until that time when much that is now found in the bible is thrown out, or if not that, a different interpretation is put upon those writings. Those who are praying and working for the coming of an age in which slavery and ignorance, cruelty and war, will be abolished, and freedom, intelligence, kindness and love, are substituted, may not expect such a desirable condition of things will be brought about by orthodox Christians. No, no! The church must be pushed forward—forced forward—by influences outside of the church. Never a forward step has the orthodox church taken since it was paganized about the third century, and never a forward step will it take voluntarily until its pagan doctrines of an infallible bible, a changeable, wrathful God, a personal ubiquitous devil, an endless hell, the atonement through which wrong doers shall escape merited punishment through the shed blood of a god—until these false and pagan doctrines are repudiated, and in their stead is taught brotherhood, kindness, love, and "as ye sow, so shall ye reap." Orthodoxy must go, not only in Russia, but throughout the world. It is reeking with blood; it is black with the stains of cruelty, and ignorance and persecution and crime and bigotry. May every lover of his kind pray that it shall speedily vanish from the face of the earth.

R. A. DAGUE.

Tacoma, Wash.

SPIRITUAL EXPERIENCE.

A Lady Relates Some Interesting Occurrences in Her Life.

To the Editor:—You very kindly gave space in your good paper to my little account of the first spiritual manifestation that ever came to my knowledge, and if you consider my experiences worthy of still further expression through your columns, I would be happy to send them.

The second evidence of spirit control came to me through the mediumship of a young girl who was an inmate of my home for six months. She was a cousin, and one evening she, my brother, about 20 years of age and I had a sitting for development, not knowing at the time that she had any gift as a sensitive. After a few evenings of patient trial she was given automatic writing, and later drawing. The influence acted like the power of electric mechanism—being of a spasmodic, nervous nature. Some portraits were made upside down to the eyes of the medium, and finished by a few strokes of the pencil that would suddenly bring out the desired resemblance, when a few seconds previously the work seemed only a mass of haphazard curves and aimless lines.

She was able to give messages from souls who had passed away years before, unknown people to her, also at times gave correct report of markets in Chicago, we being in a far-away little town in Iowa at the time, and her prices of grain would be verified in the next day's papers.

One evening she drew a portrait of Beethoven that was a very true likeness as we found by comparing it with those in the musical biographies of him. She gave up her development when she married, as her husband was much opposed to our belief and said it was hurting her health.

The next message that came to me was through a dream which was given me on a Sunday night, just two days before my husband came home very ill. His death followed eighteen days after. He was a commercial traveler for several years, and was not strong in health for quite a while before. I know some who read this may remark that my knowledge of his state of health may have induced the dream to my own mind, but there was a part of it that my own mind would not have suggested, as the names of the men given me were not of friends in the least to him nor to me.

My dream was this: I thought I stood on the porch of my mother's house; in the west was a red sunset color, the clouds formed three large pictures; they took form and seeming frames of gold. In the first I saw myself with bowed head resting upon my arms on a table. In a doorway stood my eldest boy, about twelve years old.

The second showed a bier and over two bodies was drawn a white sheet. There was an adult, and a little child seeming to rest on the right arm of the older person. The third was an open grave and beside it, looking into it was myself and my two boys, the elder and the little one of five years old. Then I was told to go and awaken two men, their names given, and tell them to do the part given them the discharge of a trust placed in their hands. Both were comparative strangers to me. I was aroused to a waking state as I thought by someone standing by the bed, who said, "Do not forget this, it is a warning of coming events."

As I said before, my husband's death occurred in eighteen days after his return, and in a few months the little son followed him to spirit life, and his father's grave was opened to place the small coffin next to his own.

The two men whose names were given, were the ones appointed as trustees to settle the estate.

I believed then, and do still, that some spirit intelligence brought and impressed these pictures upon my brain.

ANNA E. AYER.

[Advertisement.]

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In order to place that valuable book, "MYSTERIES OF THE SEANCE," (written by a life-long Spiritualist) in the hands of as many Spiritualists and investigators as possible this winter, I have decided to CUT THE PRICE IN TWO, and will, until the supply on hand is exhausted, mail it to any address for 12 cents per copy—less than half the former price. This book gives all the methods employed by fake mediums in producing bogus manifestations in all the different phases, and instructs the reader how to detect and expose the fraud. A silver dime and red stamp brings you the book, prepaid, by return mail. Get it and avoid being fooled. Address, ED LUNT, Roxbury, Mass.

Wanted—The Names of All the Spiritualists in Montana.

For the purpose of establishing closer relations between the Spiritualists of Montana, will each one please interest himself in sending me all the names of Spiritualists in their respective neighborhoods? Address the secretary, MRS. W. C. SELBREDE,
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OBSESSION IN A CHURCH.

Mediumship Developed in the First New Testament Church of Los Angeles.

I send clippings taken from our daily papers of recent date, showing which way the "wind is blowing."

For the last year or more, Rev. Joseph Smale, formerly a Baptist minister of this city, having drifted from his former charge, owing to his convictions, having found a new interpretation of the Scriptures, in the development of spiritual gifts (that have heretofore lain dormant) hence he gathered together a few of like mind, and established what he terms the New Testament Church. Meetings were held nightly, which partook of the holiness order, with its usual "praise the Lord," "Hallelujah," "Amen," "Washed in the blood, redemption," etc.; yet added to this was the new ministration of the spirit; that is, new to these seekers of spirit-powers. They sought earnestly the gift of tongues, regardless of St. Paul's admonition that it were better to speak five words with your understanding, so that all may hear, than one thousand and in an unknown tongue, for says he, "ye speak into the air."

However, the desired gift was forthcoming; each vied with the other, mediumshiplike, with the usual result, a division in the camp of the Lord. Dr. Henry S. Keyes, surgeon of our Emergency Hospital, his wife and daughter, a beautiful girl of 17 years, owing to her being controlled by the Lord, or God himself, and seeing fit to tell Pastor Smale in a message purporting to come direct from God, which she and her father carried to the pastor in his home, at eleven o'clock at night, informing him he was falling short of the honor and glory of God, inasmuch as he had sinned against the Holy Ghost. This message savored too much of what the pastor termed the devil, who, he says, is a twin brother to Spiritualism, so he openely denounced the young message bearer, and refused to permit her God to manifest through her in "meetin'." The result was a division, the doctor and his sympathizers taking refuge in another hall where the writer attended their first meeting.

The leader opened the service by reading scriptural proof of the gifts of the spirit, when suddenly his countenance changed, and lo! an unknown "gibberish," which lasted a few minutes, and which required a few seconds for a colored man to interpret. The pianist, an intelligent, refined-appearing woman, gave way suddenly to an unknown control as well as tongue, which likewise meant that the Lord was with her, as interpreted by the negro. Miss Keyes was next in turn; also in the unknown tongue, shuddering and passing through the same nervous conditions taken on by many of our mediums (my wonder was, why the Lord did not speak plain English): It again required the negro to give us the Lord's message, at which all smiled, and "amens" were profuse.

Feeling as a medium my time for ministration of the spirit had come, I asked permission to speak, which was granted. I said I rejoiced to see that the gifts of the spirits are being developed in our churches, but warned them of their receptivity, as even the elect could be deceived by the many assuming spirits surrounding us, and that it behooves us at all times to try the spirit, to see if it is of God, or truth, etc. While my own experience in these gifts of the spirit brings me into the spirit of one-ness with you, yet you are yet lacking the one and most beautiful of these, the discerning of spirits.

No "amens" greeted me, only the earnestness of their faces assured me they were thinking.

An elderly gentleman arose and said, "The first thing we know this will be Spiritualism. We don't want that; it's of the devil."

"So they said of Christ," I replied.

After all, my ammunition was not lost, as several have phoned me, desirous of an interview on the subject of spiritual gifts.

The power of truth works in various ways. My mission and desire are to not minister to those who need no physician, but to those who are in spiritual darkness in reference to death and the hereafter.

May the spirit of charity and patience be with us ever, and may our light of spiritual knowledge be ever bright, to illumine not only our own pathway, but the pathway of all others who likewise are journeying towards that goal of immortal existence.

MRS. M. EMILIE KRATZ.
Los Angeles, Cal.

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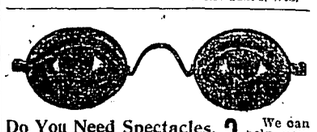
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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., NOVEMBER 17 NO. 886

DUTY OF SELF-FORGETFULNESS.

Death Does Not Kill a Mother's Love.

"I do not my own will but the will of Him that sent me."—Jesus.

"I never pray for myself, for the Gods know what is good for me better than I do."—Socrates.

I hope the thoughtful editor of The Progressive Thinker will bear patiently with me if I invite his attention to the general style and character of Spiritualistic journals.

I think it will be admitted that the female readers of such publications are far more numerous than the male readers and that although women are often scientific and philosophical yet their leading characteristics are love, gratitude, sympathy and tenderness in general, yet rather strange to say nearly all Spiritualistic periodicals deal almost exclusively in philosophical and scientific argumentation, which can have no or scarcely any interest for the majority of their lady readers.

Men of course possess tenderness of heart as a rule, but that tenderness is not as near to the surface in the male as it is in the female character. Their hard, practical business affairs draw off their attention from the more esthetic and sentimental, while the female life spent almost entirely with her children and home tends to increase her gentleness and love. She reaches out after sympathy, she loves to read of all which appeals to her tenderness but alas, although in the majority she seldom meets with in Spiritualistic journals.

It is the attractive gentleness of the Christian orthodox religion which gives it all its strength and tenacity. It is not its reasoning, its finely pointen pentences, its science or its philosophy which give the qualities of intensity and long endurance. Oh, no! it is its appeal to the gratitude, the love and its adaptation to the feminine idea. It suggests to the man or to the woman that there is affection in the human heart as well as philosophic thought in the human head.

All the successful organizations of the world are based upon sentiment. The most penetrating and scholarly reasoning cannot fill the place of affection or render permanent the unity of society, and without these there is immediate danger of weakness and death.

Why appeal always to the head and almost never to the heart? Noble publications have been issued in the name of Spiritualism, but they have gone down, societies have been inaugurated, but they have perished. Why? Simply because they were managed by "smart men" who could argue and debate and "use up" those who held different opinions from themselves. Oh, yes, they were all very "smart" but they lacked the one thing needful, "the power to appeal successfully to the female heart.

Every good man has, at least, a little of the female element in his composition, why not appeal to it as well as to "hard fact." Not to the laws underlying spirit return to a cold benighted earth, but to the undying love which prompted to its accomplishment.

Ah, Spiritualistic newspapers, editors and contributors, cease to fill whole pages with hard fact, wrangling and disputation, but if you possess the pure gold of affection in your hearts, show to the world that you do possess it and can control your tendency to self-laudation and egotism—for you will never win over the world until you do.

The love of money, of notoriety, or flattery ought not to induce men of mature age to yield up their better aspirations, and embrace self-love and self-laudation. It is true there seems to be a law in nature which urges young men and women who possess intelligence to make a display, but maturity overrules this weakness, or at least it ought to do so.

A sincere old priest who belonged to some eastern body of religionists, was a conspicuous object in the car one day, dressed as he was in the peculiar garb of his Hindoo or Buddhistic society. A flippant young man approached him and said in a tone of self-sufficiency:

"Well, father, if it should so happen that there is no future existence, what a fool you are making of yourself."

"Very true, my son," said the old priest, "but if it should so happen that there is a future existence, what a fool you are making of yourself."

It takes a whole lifetime to cure some of us of our self-esteem (myself amongst the number perhaps) and some who have not learned their lessons in this great school house of this world, will have to try again in another and perhaps a more severe incarnation.

It is his constituency and not the editor, however, who needs to be reasoned with. The editor must please his readers and if they demand sensational matter and take pleasure in antagonisms he as a caterer to the public appetite has got to comply.

The spirit of unity and love is what Spiritualists need, they should try to win over rather than to conquer. They need to spread the cement of universal love, not of individual assertion. Those who differ from us are as precious in the sight of the Infinite as we are, then why not love them as He does. The male element of Wisdom is not all in this world, there is also the female element of tenderness. And it is the latter which attracts and holds. When contributors bear this in mind, it is more than probable that editors will win fame and their papers will be more acceptable to the world at large.

This line of thought calls to my mind a circumstance which occurred several months before I ever heard or read the word Spiritualist. It speaks to me of a departed mother's love and of my own foolish self-sufficiency, of abiding love and evanescent egotism.

I was stopping at a farm house. I saw the farmer hitch up his team and I followed him to the field; he was about to harrow it, when I said, "I have been used to city life but I think I can harrow this field as well as you."

"Very well, go ahead; I'll go back and do something else."

I was full of health and had a good opinion of myself. I kept the horses almost on a trot. Finding myself on the wrong side, I ought to have passed around behind the harrow, but I thought I was "smart" and attempted to step across by placing my foot on one of the bars, but the young and powerful team were moving swiftly and my foot went down between the bars. Instantly I gave myself up as lost.

"Oh, heavens!" I cried; "I am ruined; my limb will be torn from my body. My foot was driven deep into the earth—one instant longer and I should have been a mangled body. But on the instant the horses came to a dead stand and I was saved.

I had great difficulty in getting my foot out of the heap of earth in which it was buried, but when I was free again, oh, how thankful I was, for I felt the presence of my mother as palpably as I had ever known it even when she used to press me in her arms as her only son. I was so overpowered by my sense of gratitude that I sat down on the drag and there, in that great field and all alone I covered my face in both hands and wept like a child.

My mother's love was trying to cure my over-weening self-esteem, and show me that others possessed reason and common sense as well as I. Truly "mother love" is like the love of the Infinite, it is eternal, death cannot kill it. Though all the vicissitudes of our lives, that love is ever present to protect and bless. It is the highest manifestation of the immeasurable care and affection of the Great Spirit.

At that moment how appropriate seemed to me that simple verse of Whittier:

"Yet in the maddening maze of things
And tossed by storm and flood
To one fixed stake my spirit clings
I know that God is good."

Yes, let the magnetism of unselfish love win men and women to the cause of the angels; let us appeal to the reason of our fellow-men in a spirit of kindness, and let gentleness take the place of confident assertion. Then shall the goodness of God and his agents, and the nearness of our angelic homes be apparent. The tears of bereavement dried, and all hearts beat in unison.

THOS. HARDING.

Sturgis, Mich.

MORE LIGHT ON REINCARNATION.

In Reply to L. P. Wheelock, in No 881 of The Progressive Thinker.

Time! Who can measure eternity? Shall we strive to compress all within one cycle of experience? Whether we will, or no, eternity is not limited by time. Time is not measured by life, but by the matter which life uses. Now by matter, I mean all matter—both spirit and physical—all is one. The same law of change governs both.

We might as reasonably deny the possibility of the maple to bring forth its leaves when it fails to do so in the month of December, as to deny re-embodiment because our "Mother" is still in "spirit life."

There are people who believe that the day will come when we will have physical immortality. Recently we were questioned upon that point. Our reply was, —no. And why not? Because, that which has a beginning has an end, and we give the same reason against the acceptance of any theory, of philosophy, that teaches the immortality of any life expression. We know that the spirit body of a child has a beginning just as much as the physical body. We know also, that if the spirit body of that child is withdrawn, the physical body enters dissolution—while the spirit form grows to maturity. Absolute proof that the law of change governs both spirit and physical matter alike, for growth is change.

Is it not as inconsistent for man to claim immortality for spirit form as to claim it for physical form, when law of change governs both? And we must also remember that a demonstration of continuity of existence does not prove immortality. These forms that we see are but the shifting, changing dresses, or expressions, of immortal life.

It may take centuries, who knows, before the garments of "mother" and "the family" will have become worn out, but, as growth and decay are a part of nature when we deal with matter, we reason that the time must come when those garments, or bodies, must be put aside. Now what will life do? It is a law of being that life expresses. Where find expression, and now, without the use of matter? Why did we take these present earth forms? Nature's law. Life does not trouble much about experience, its law demands expression, and it is our expression, or personality, that frets at experience. Now if "There is no evidence anywhere over, above, or underneath the earth, to prove reincarnation," (of course we could not get much satisfaction in looking "over, above, or underneath) suppose our friend looks directly at the earth and strives to penetrate the folds of matter to Causation.

If we recognize the law of change in matter, where will be be able to find stability, except in life, and thus, step by step, come into attunement with the Infinite Power that rules the universe. Then we realize immortality of life, and become consolous that the garment of matter is but the dream of a day, or in other words, that re-embodiment is a divine necessity under natural law.

JESSIE S. PETTIT FLINT.

Corvallis, Oregon.

BLACKBOAD SKETCHES.

A Paper Read by Mrs. Elizabeth Schauss, of Toledo, Ohio, Before the Fourteenth Annual Convention of the N. S. A.

Andrew Jackson Davis tells us that children should be educated one hundred years before they are born. For this work blackboards would possibly not be of use, but since this has not been really possible we must do the best we can to educate our children, with the means at our command. There are various ways in which lessons may be conveyed to the minds of children, as for instance by reading to them and explaining ethical problems. Then, too, by holding before their minds' eye the example of the lives of useful men and women. But there is another way still and that is by the blackboard sketches. Children love to hear stories and they love to look at pictures; and usually show marked interest in knowing what the pictures represent. Therefore blackboard sketches are a great help in conveying objectively the lesson we wish to teach. For instance, draw the outlines of a hand on the board, place the word WATCH above it, one letter to each finger. You will find that each letter again stands for an important word. W for words, A for actions, T for thoughts, C for character, H for habits. To watch all these attributes will round out the life of any person into a beautiful example.

Remember always that THOUGHT IS THE CENTRAL FINGER AROUND WHICH ALL OTHER ATTRIBUTES REVOLVE. There are many words that can be used in a like manner.

There is another manner in which to teach lessons. Select the lessons, read the story and ask the pupils to draw sketches according to their own idea, illustrating some one point contained in the lesson. Thus a triple purpose is accomplished; first the development of the individual power of thought, second the training of the hand in producing art, and third a manifest interest in the lyceum work in general. My friends, let me tell you that while all of the various ways of teaching that have been and will yet be mentioned, the most effective lesson that can be taught to a child or any other individual is the LESSON CONTAINED IN THE EXAMPLE OF YOUR OWN LIFE.

DEAD FRIEND AT THE HOME OF MRS. WINN.

Mrs. Sarah Winn of South West Street, Says the Late Mr. C. C. Burroughs Appeared Before Her While She Was Sewing Wednesday Evening—He Said: "I Will Soon See Your Mother and Father."

Unusually strange and mystifying is the story told by Mrs. Sarah Winn of 208 South West street, who was a close friend of the late C. C. Burroughs, who died Wednesday evening at 9 o'clock.

Mrs. Winn says the deceased appeared plainly before her, even as plain as though in real life, and he said: "Mrs. Winn, I will soon see your father and mother." Mrs. Winn cannot account for the phenomenon. The peculiar incident happened about the time of Mr. Burroughs' death. Mrs. Winn was sitting before the sewing machine at her home and was doing a little needle work. Suddenly she was startled by the unaccountable appearance before her of Mr. Burroughs who was an intimate friend. He appeared like life and this was a great shock to her. Mrs. Winn says that it seems as though she were in a trance. Mr. Burroughs said in solemn and mysterious tones: "Mrs. Winn I will soon see your mother and father." The voice was solemn yet was mingled with joy and seemed sweet. The vision vanished suddenly and Mrs. Winn was left in a bewildered state of mind. —Rockford Daily Register.

Theosophy and Mediumship

Thoughtful Vibrations From the California Philosopher.

Phenomena have always been the strength and the weakness of Modern Spiritualism. Phenomena and mediumship have seemed inseparable to the Spiritualist. Mediumship means the use of a mortal organism by a spirit, and is, of course, the very essence of Modern Spiritualism and spirit return.

So much would seem to be without dispute were it not that the Theosophical Society proclaims and teaches that mediumship is a deadly foe of mortal man. That society also asserts that its members have all the advantages of spirit return without the risks and dangers of mediumship. The present writer has never seen that Theosophical claim discussed and refuted by the seers and prophets of Modern Spiritualism, so he will venture, as a humble lay brother among believers in spirit return, to examine the Theosophical claim and ascertain its truthful value.

I commence by asserting that Theosophy was founded, and to-day rests upon mediumship. Since Madam Blavatsky and Colonel Henry S. Olcott were the most important factors of the society,—at least on its mortal side—we are at the fountain head when we turn to the deeply interesting "Old Diary Leaves," published by the Colonel, and which constitute a biography of the movement, at least in its earlier stages.

We notice that it was the phenomena through H. P. B. which attracted and convinced the worthy Colonel, and thrilled the friends who gathered round her. Her philosophical teachings we will examine and discuss presently.

The Colonel's readers will all be impressed with his truthfulness and sincerity, and can hardly help realizing that H. P. B. was a wonderful psychic. I say "psychic" because the Colonel is specially anxious that we shall not count her as a medium. He claims that her phenomena were evolved by her own will power, whereas the poor medium is an instrument merely played upon by a stronger will than his own.

It so happens, as the Colonel tells us, that the phenomena produced through the celebrated English medium, Rev. Stainton Moses, known as M. A. Oxon, was, in many respects, almost identical with that of H. P. B. It had, we are told, "a curious resemblance." Here are some of the mutual phases. Each produced perfume, "either in liquid form, or as scent-laden breeze." To each alike fell small showers of gems, etc., "apports" as they are now called. Also each were accompanied by the now well-known "fairy bells" heard repeatedly in the open air as well as in the seance room. Both gave to the world the teachings of their unseen inspirers, and both alike were unselfishly devoted to their unseen friends, though H. P. B. called her "adepts", which included some still in earth life, while Mr. Moses believed his invisible inspirers all to be the spirits of once mortal men. But our worthy Colonel is ever ready to emphasize the vast difference, since, he declares, H. P. B. produced her phenomena at her own sweet will, while M. A. Oxon was a mere instrument played upon by stronger wills than his own. This is a distinction of such radical importance that it demands most careful analysis, since therein is asserted the great superiority of Theosophy over Spiritualism.

Accepting the "Diary Leaves" as strictly veridical, the phenomena through H. P. B. were, at times, astounding. She could, apparently will into existence anything from tobacco to diamonds; lengthen hair; precipitate letters and pictures, suddenly create grapes, restore an ink-spoiled dress, and even compel a downpour of rain to leave her untouched. These, and a myriad other exhibitions of such powers are recorded in the Gospel of Theosophy called "Old Diary Leaves." And if she did not actually do it she could make you believe she did.

Both Stainton Moses and H. P. B. were inspired writers, but I fail to find the one more individual than the other. M. A. Oxon had various invisibles writing automatically through his hand whole volumes of spirit teachings. He gave those he recognized certain names such as Imperator, Mentor, Magus, etc., and necessarily they are held responsible for what was written.

It was precisely the same with H. P. B., whose invisible writers had each his own name, his own style, his own handwriting, and, apparently, his own special knowledge of the subject. Yet, for some reason, those writers are not held responsible by the Colonel. Some he says are still in the body, but he calls them all "adepts" and claims they are therefore superior to the mere spirit controls of Stainton Moses. It seems to the writer a distinction without a difference.

The Colonel, when present could always tell which of these mentalities was then in control of H. P. B. And here I must make a strong inference founded on scientific facts. The Colonel says or insinuates that the controls of mediums when not the subconscious self, are "elementaries," and therefore inferior to the "Adepts" working through Madam Blavatsky. It is an acknowledged fact that all communication between intelligences must be by "vibrations," and for the time being the receiver and the transmitter must be on the same level. Now can we as sane investigators imagine the tobacco-soaked organisms of H. P. B., and the Colonel as used by a higher class of intelligences than those using the organism of the refined and gentlemanly M. A. Oxon? And if either be claimed as elementaries, which is more likely to attract the lower class of intelligences? Most certainly the Colonel is himself answering the question when he repeatedly tells us of the gross abuse of friends, the foul language and the untruthfulness of Madame Blavatsky. On some occasions, the Colonel tells us, (p. 188) "she would shout there were no Mahatmas, no psychical powers, and she had deceived us from first to last." Again we ask, which was likely to be the elementary at that time—the Adept shouting through H. P. B., or the wise, dignified and truthful Imperator talking and writing through Stainton Moses?

The Spiritualist attributes such material phenomena as that of the Madam to "earth-bound" spirits. But in any case why should the one be called the work of "elementaries" and the other the wondrous power of an Adept?

Of course the learned Colonel will tell us that Madam B. was subject to influences that were not Adepts, but if so, he faces the same problem as the Spiritualist when his medium, long proved genuine, is caught in carefully prepared fraud. Controls, both of Madam B. and spiritual mediums seem to resemble these of the little girl who "when she was good, was very, very good; and when she was bad she was horrid."

So with all due deference to the Colonel, and full acknowledgment of the remarkable psychical powers of Madam Blavatsky, we cannot discern the difference which makes him belittle Andrew Jackson Davis as "clairvoyantly drunk," and place the mediumship of the noble Stainton Moses or Hudson Tuttle, and a myriad others of our self-sacrificing workers, on a lower level than that of the mixed influences which dominated the Madam.

The present writer is far too much in sympathy with most of the philosophical teachings of theosophy to offer any criticism, further than to point out that so far as theosophy is a religion it, like every other religion, has been subject to a law of growth which seems to compel a commingling of flesh and spirit. The Mahatma guides when starting their religion in New York and dictating "Isis Unveiled" were ignorant of the doctrine of "Reincarnation." They did not discover it till the "founders" had reached India where it had been the essence of religious belief back to the very remote past. But all the same, if they have now given the world something better than the previous inspiration I congratulate them with my whole heart.

I make no complaint of the alleged "plagiarism" in Isis Unveiled, which I can understand in the light of a personal experience. On one occasion I saw clairvoyantly a printed page, which I read with deep interest. To my great dissatisfaction I have never been able to recall a single expression or idea. In the light of present teachings I believe my other self has it in celestial safe deposit and is retaining the key for future use. Now suppose in this, or some other article, I write that page down under inspiration from that sub or supraliminal self, am I guilty of plagiarism? I trow not. The fact might be proved, but but I should plead "not guilty" and cheerfully stand trial before a jury of first class controls, whether Mahatmas, or Archangels. So I don't ask where Madam got her raw material, or manufactured thought, but I do as, "IS IT TRUE?" And I carry the same question forward to her teaching of "reincarnation."

Personally I would believe "reincarnation" a natural truth—a law of nature—if I could, (though I don't like it) for it does attack and solve various problems of palpable divine or natural injustice (or non-justice) in our present life. But I cannot, in my present state of mental weakness, accept mesmeric healings by the Colonel, or the undoubted appearance of "apports" through the Madam, as logical proof of "reincarnation."

The believer will say what of the Mahatmas and their teachings? I can only reply, "I have talked, more or less, for 30 years with spirits whose teachings have sometimes been sublime, and then, as with Madam B., at other times have savored of the unclean. My highest class of visitors have never taught, but positively denied, reincarnation. Perhaps if I went to India it might appear in a burst of hypnotic glory. But there seems a chance, according to Colonel Olcott, that elementaries may be taking a hand in the game of control over there, and playing a winning card, whether "reincarnation" be attacked or defended. And most certainly, without their aid there will be no "apports"—no candy, grapes or tobacco to tickle the "mortal appetite."

When I look back through the recorded history of India, with its very foundation resting upon "reincarnation" I see its effect upon manhood, and I confess I shudder. I see a man—and millions of such men—a kind husband, an affectionate father, and a successful man of business, suddenly forsaking every responsibility to wife, family and country, and deliberately crawling into a hole to think for the rest of his miserable life. And all this is because he believes in "reincarnation," and is devoting himself to getting ready for his next visit to earth.

With belief in "reincarnation" comes its twin sister Karma, and to some of us even less fascinating. If it be that the misery, the sorrow, the suffering everywhere around us the effect of bad habits and conduct in previous lives, why should we work night and day to help the needy to a higher level? Every charitable act may help our own "Karma" but how is it to help the sufferer we aid? So the Hindu in his hole and his dirt, sacrifices everything and every responsibility in life for his own "Karma" sake. He will let his family and his country go on living in their present hell of debased manhood because he believes such is the "Karma" demanded as a consequence of their past lives, although every detail of that life is absolutely forgotten.

I make no comparison between one religion and another. I have no idea the Colonel is trying to build up a philosophy without soap in it. On the contrary, his devotion to his Mahatma belief as inculcating "universal brotherhood" wins my warm admiration. But the occult side to his philosophy which is to be taught only to a favored class of his followers, is a very different affair. If its result is to manufacture and hide cups and saucers, duplicate rings and mirrors, change names on handkerchiefs, and precipitate letters, it looks to me like "elementary" mediumship, which must wait for another Madam Blavatsky to outshine other low class mediums in that line. But if such phenomena is to be merely used as an aid to Hindu belief and astonishment, like the miracles of old, we will not criticise it unless when it loudly proclaims its superiority to the mediumship of a Stainton Moses, an Andrew Jackson Davis, a Hudson Tuttle and their equally noble juniors whose lives have adorned Modern Spiritualism.

San Leandro, Cal. CHARLES DAWBARN.

TIME AND MATTER FOR LYCEUM LESSONS.

A Paper by Mrs. Emma Rood Tuttle, Read Before the Fourteenth Annual Convention of the N. S. A.

In response to John W. Ring's—National Superintendent of Lyceum Work—kind invitation, I submit my ideas on the topic suggested.

The entire session is intended to be a series of educational lessons, in various directions, all converging to the production of a well balanced human individuality.

The object of the Lyceum is to develop the best types of men and women; not to produce Spiritualists merely who will be bigoted supporters of their own ism and society only. The Church Sunday-schools are simply feeders for the various isms to which they are auxiliary.

The Progressive Lyceum starts on a broader basis and aims higher than the success of societies merely. It attempts to develop the young into persons who will be capable to take up any good work which will advance the progress of the world. It aims to graduate its pupils in love, will and wisdom. To make them fraternal, strong and intelligent. To make them competent leaders but not unreasoning followers.

A satisfactory lyceum session cannot be held in less time than an hour and a half or two hours, as it is necessary to engage the interested attention and intellectual work of both adults and children. The school is equally beneficial to both.

Societies will grow much more vigorously and be more permanent if the lyceum takes the place of one of the usual Sunday lectures. This gives time for complete work, affords all a chance to take part and although it may not be as financially profitable to the lecturers, it is much more conducive to intellectual growth and independent thought. That is the original lyceum plan, and if carried out it is the grandest part of society work.

This sublime plan was presented to mortals by the great Andrew Jackson Davis. It possesses the wonderful possibilities of cultivating at the roots and producing the blossoms of advanced spirit personalities. Rooted on earth it blossoms in heaven. This should be kept ever in the minds of leaders and pupils.

Long ago, when Dr. Davis was a young man, and the lyceum plan had not yet been given to us, he gave the basis on which it is formed in three propositions, which I give below. They are from the "Present Age and Inner Life," page 268:

First—Nature is designed to develop the body.

Second—The body is designed to develop the mind.

Third—Each mind is designed to develop enough different in structure from every other to establish the individuality and eternal duration.

In these propositions we have the untitemized curriculum of the Progressive Lyceum. Can any school be greater in scope? Is any system more worthy the attention of educators who desire to benefit the young and carry their work into the future? Do not dwarf it. Give it place, time and work. The lessons should bear on its purpose as clearly stated in the first Golden Chain Recitation in the Lyceum Guide:

What is the Lyceum?

The school of liberal and harmonious education.

What is its object?

The unfoldment of all faculties in their due order and degree.

How is this attained?

By first removing all obstacles to self development and then providing the expanding intelligence with the fitting food, which it can assimilate according to its needs.

What are the two great divisions of this study?

The physical and the mental nature.

How does it accomplish physical education?

By a series of calisthenics arranged so as to exercise every portion of the body.

In what way is mental advancement obtained?

By such instruction as calls forth the reasoning powers of the pupils through judicious information and careful discussion.

How are the artistic sensibilities appealed to?

By the badges, standards and banners with graceful marching and exercises.

Of what use are the recitations and responses?

They embody, in poetry and prose, choice expressions of great minds,—the truths thus impressed upon the memory awakening the understandings and gladdening the heart.

What is the chief principle of our system?

Harmony.

What is its particular manifestation?

Music and singing in which our unity of feeling and purpose is at once symbolized and expressed.

What is the invariable accompaniment of all our exercises?

Pleasure. That which is right is always delightful to the healthy spirit.

Which office is the most important?

That of the Leaders, since upon them devolves the responsibility of directing and encouraging the young whose plastic minds are susceptible to every breath of influence.

Recall the duties of the children.

Punctuality, order, attention, diligence and earnestness, subordination and obedience, kindness and self-restraint.

What distinguishes the lyceum method from other modes of tuition?

Its recognition of the intellectual rights, freedom and conditions of the young; its comprehensiveness, variety and tolerance; the scope it gives to individuality and its perfect accordance with the laws of Nature.

What is its most characteristic quality?

That it teaches a Religion of Reason, a creed without dogmas in a ritual whose only laws are Beauty and Truth and whose sole end is Goodness.

What is its glorious aim?

The spiritual, moral and intellectual elevation of its members and through them of the world at large.

Let us remember this and each recognizing the lofty standard of our commonwealth fulfill his and her part in faithful devotion. So shall we come to realize its superb ideal.

EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

HE WANTS A FRATERNAL ORDER.

This Expresses the Full Intention of the Order.

We have been talking on the subject of Fraternal Organization for the past two years, and supposed we had made our proposition so simple that there could be no mistaking our meaning. We will not discuss the matter with those who misunderstand us, either wilfully or otherwise, but will try to make another statement that will be clear to all, and will state briefly some of the reasons why such an organization is needed.

It cannot be denied that it is impossible to get any large number of professing Spiritualists to unite and agree on any one thing, EITHER PHENOMENA, PHILOSOPHY OR RELIGION as understood; why not try and unite on fraternal lines? We do not receive the recognition of the communities in which we live, or of the courts, (where the fact of a person being a Spiritualist is usually considered proof of insanity) that we might receive if we were organized on a more stable foundation.

As societies are at present conducted, members are not required to make any statement as to their belief, nor to subscribe to any; pay your dollar, and take your receipt; that's all. We know of one society that boasts of its hundreds of members, that does not require even a membership fee. Any one who will sign the roll is a member as long as they live; no fees, no dues, nothing to remind them that they have joined any society.

In reply to Brother Tuttle's criticisms on gate-keepers, grips, etc., we would say that we have never at any time mentioned having a secret order or lodge. Our call was for the best we could gather from all orders, not the funny part, but that portion that shall cause persons to feel that they have obligated themselves to live up to their highest capabilities; this to be followed by charges or short lectures on the phenomena, philosophy and religion, as a matter of instruction, not as an obligation. Surely we all need to be instructed along these lines, to learn all it is possible of the philosophy, of the nature of the phenomena, if it is true, and what lesson is to be learned from it, and what portion of it is best suited for public use.

Our idea of a fraternal charge is one that shall include loyalty, friendship, fidelity, truth, justice, charity and all kindred virtues, and that members should pledge themselves to carry out the objects of the society to the best of their ability, using a form something like the following:

"I promise that I will to the best of my ability, aid the officers and members of this society in spreading the true principles of Spiritualism; that I will not knowingly, by word or act, injure any member of this organization; that I will aid and assist any member as far as I can without injury to myself or family, and that I will promptly warn any member of any threatening danger that may come to my knowledge; that I will not knowingly assist in, or be a party to, any fraudulent phenomena, on or off the platform, and should I know of any person practicing fraud or dishonest methods, or in any way deceiving those who are seeking a knowledge of spiritual truths, I will report the same to the officers of the society, that proper steps may be taken to bring them to justice."

This form of initiation could be adopted by any society in the world without conflicting with anything already in existence. The initiation service could take place in public, if desired, that all might learn what Spiritualism stands for. Sunday services could be held as at present, and regular employment given our speakers, a condition, we are sorry to say, that does not exist under the present order.

What we want is suggestions on the above as called for in a previous article. We want a charge that will be a credit to our cause and one that will not be lightly taken.

A system of transfer or withdrawal cards would cause members to keep in good standing with their society that they might receive an honorable discharge or transfer.

We hope this will make it clear that we are not planning a secret society or order, that the intention is to build a foundation that all societies may unite on, to the end that strong local societies will make strong state associations and strong state associations will make a strong National.

ALEX CAIRD, M. D.

598 West Monroe street, Chicago, Ill.

TO-DAY.

Only from day to day
The life of a wise man runs;
What matter if seasons far away
Have glooms or have double suns?

To climb the unreal path
We lose the roading here,
We swim the rivers of wrath
And tunnel the hills of fear.

Our feet on the river's brink,
Our eyes on the clouds afar,
We fear the things we think
Instead of the things that are.

Like a tide our work should rise,
Each later wave the best;
To-morrow forever dies,
To-day is the special test.

Like a sawyer's work is life,
The present makes the flaw,
And the only field for strife
Is the inch before the saw.

—Exchange.

A SMILE'S MORE DEAR.

Sorrow not for the day of dark,
Haunting the cold, dead past,
And ne'er a sigh for the graves that lie
In the gloom of life's desert vast.
Wreath them in roses sweet, if you will,
Garland them rev'rently o'er;
But weep not there, for the ways are fair,
And sweet are the dreams beforel

Naught may come of a vain regret,
Battles lost are lost;
Better to gird for the storm unmet,
One of a dauntless host!
Oh, breathe a prayer for a sin or a care,
But waft it up with a song—
For a smile's more dear than the bitterest tear
That falls where the red thorns throng!

—Albert Irving Mason.

SPIRITUAL PHENOMENA.

They Cannot Be Bartered for Money.

To the Editor:—A gentleman in the good old state of Illinois recently wrote me as follows: "I am, and have been for two years, deeply interested in Spiritual phenomena, but so far I am not convinced that after death we still live. We read about materialized spirits—I want to say that I will give any one twenty-five dollars who will cause any of my departed friends to appear to me and convince me that there is life for all beyond the grave."

I wrote him in reply: "Spiritual phenomena cannot be bartered for money; in my experience they are always spontaneous, and if they do not come, money cannot make them appear. No one, medium or otherwise, can compel your friends to appear to you, or to come—they must come of their own volition."

What the effect of the above statement will be, I cannot now say, but I am certain that we have ofttimes come in contact with persons who are just in the same position as my correspondent. I know that some may rise up in wrath against the man who wants to get a phenomenon for "twenty-five dollars," but before that wrath rises I would like to ask who is to blame for the widespread opinion that it only requires a certain amount of money to make possible the appearance of the dear departed?

While I stand firmly to the conviction that my reply is based upon scientific law, and is therefore absolutely correct, I realize that there has been fault with the Spiritualists at large—and perhaps with the organizations in general. We have not firmly enough presented to the public the impression that there is no financial basis for spiritual phenomena; that it requires more than the exchange of dollars to make possible the intercommunion of souls—incarnate and excarnate, and that the thing requisite to the best spiritual phenomena was individual spiritual development or exaltation.

With all due respect to the phenomenal aspect of Spiritualism, I feel as never before the need of a more thorough elucidation of the laws governing the production of such phenomena. I apprehend the greater growth of the spiritual movement will come only when every home is a laboratory of spiritual forces, and when every one who stands upon the platform labors more to convince by logic, ethics and reason, and less by abuse of contrary systems of religious thought. It is all right to point out the errors in the other systems, but let us first see to it that there are none in our own—then it's time to give attention to the other fellow.

I have no word of condemnation for the gentleman who is my correspondent; everything with which he has come in contact has, undoubtedly given him the impression that spiritual phenomena have a monetary value, etc.; that individuals can guarantee to give him the phenomenon he desires. Be that as it may, I think it is time we should awaken to the broader aspect of this movement, and begin to apply first principles.

When I see individuals who are reeking with tobacco, and whisky—as well as other drugs and narcotics—and hear them say, with the utmost sang froid, that "the use of these things has no effect whatever upon the phenomena—in fact (said one medium to me) "I always have tobacco in my mouth when I go into a seance," I am not surprised that the public has a wrong concept of Spiritualism, and that people are in the position of my correspondent.

The writer hereof does not claim "sainthip," nor does he even pose as a "good" man, but he does feel that it is time Spiritualists above all people should begin to demonstrate the knowledge they boast of having. I have met cultured Swedenborgians who had a higher concept of spiritual phenomena than many of the Spiritualists met in years of itinerant work—and settled work, too. Now, why is this so?

I know that some will rise up with the old-time "the laborer is worthy of his hire" argument, but that is threadbare; nor is it enough to lay all of these undesirable conditions upon "evil" spirits. I don't blame evil spirits (excarnate) half as much as I do liquid spirits (in man). What we want is something practical, scientific, and that can be applied in every day life. The Spiritualist should be a master of the laws of individual being, he should know more of himself than does the average person; he should be of use to the community in which he lives—in short of use to man.

We cannot be any of this as long as we sit by and see the conditions under which so many spiritual (?) phenomena are presented to the public, without a protest that Spiritualism does not endorse such methods of procedure.

I am reminded of a question asked me by an intelligent gentleman of this state, recently. It was: "What is the use of these phenomena, granting that they are true?" The gentleman had attended a gathering in which were incidents that repelled him. I do not wonder he asked, "What's the use?" I, too, have been in gatherings where the principal entertainment consisted of ribald jokes, moss-grown with age, and a few movements of objects. And I asked: "What's the use?"

But, Spiritualists, these things are not Spiritualism—if I thought they were, I would blot out the memory of Spiritualism from my mind forever. It is the sacred communion hours that I have had in my own home, where messages of love were wafted from dear ones gone; where instruction that would make us stronger was given, and where the spiritual essence of truth pervaded the very atmosphere, and where in all of twelve years' experience there has never been uttered one single falsehood from the other side; it has been truth, and only truth. These things count with all of us.

Let us go back to first principles, and abolish that system which has given rise to the flagrant abuses under which we have been tortured so long. Let us impress upon every one that to understand the spiritual philosophy—and live it—is to bring about the spiritual exaltation which will enable each one to receive from the "arisen ones" that which makes it possible for them to say: "I know there is no death; that my loved ones still live."

WILL J. ERWOOD.

Peru, Ind.

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WHAT IS RELIGION?

The Opinion of a Man Who Has No Use for It.

Call religion by the name it has been know by since the history of religion began. If you work a problem in mathematics, you don't go into an argument as to what mathematics means; you don't reason whether two and two make four, five, or six. You don't give an opinion whether the character that represents two would not just as well represent three, and might probably be equivalent to the same quantity. If you did you would be excused from the class. Likewise, a man who thinks that Spiritualism might be equivalent to religion, does not know anything about either of them.

Religion is the synonym of faith, fear and ignorance, and its product is slavery, both mentally and physically to all who accept it. The first fabled priest in the same Garden of Eden commanded Adam that he should not eat of the fruit of the tree of knowledge that he might know good from evil, and then damned him for eating and becoming wise. Such is religion from that day to this. Fear God and keep his commandments has been the standing order on the religious bulletin board as far back as there has been any board. As a result we have ignorance, misfortune and despotism.

Spiritualism is the study of mentalism, the science of the mind. The characters we use in the multiplication table are tabulated mentalism, characters to represent quantities in thought. by this process we measure the height of mountains and map the heavens, and harness electricity as a beast of burden. And all to adorn and beautify and build a civilization that does progress toward and in time will approximate to man's highest ideals of happiness.

Religion is the black mantle of ignorance and despotism that relentless priestcraft in collusion with tyrants have ever woven around that element of immortality in man, reason, mentalism, to smother it and retard its growth and activity, that they might hold man to their service, their mental and physical slaves. Religion has baptized the earth with blood and sown it with the ashes of its unfortunate victims. Its sad votaries, in their selfish greed for wealth and power have cut off the heads and burned the bodies of the world's best and bravest men. They have burned the libraries of this world's ancient civilization, supposing thereby to better promote their hellish creeds of ignorance, superstition, bigotry and despotism, but that germ of immortality in man, mind, mentalism, reason, has fought its way through the bloody cordon that priestcraft and despotism supposed they had drawn around humanity to hold the masses in slavery, and to-day we have no headsman's axe, no martyr's fire.

Mind, electricity, as the life-giving active force of nature, shows its highest form of development in the form of mentalism, and the study of it is termed Spiritualism. There may be those who can not distinguish between Spiritualism, mentalism or religion. Others take their religion straight. Because some people don't know anything about Spiritualism and mentalism, that does not prove that they are not true any more than because a person does not understand astronomy proves that astronomy is not true, such a person should fall back on religion. Anyone who can't understand anything else can understand religion. It is a good thing there is a place provided for such people.

Now, Mr. Editor, this is as fine a dream as you ever got hold of. Will you please publish it, remembering that the great struggle of life is for the balance of power, control between what is termed good and evil. As religion has always represented hell and despotism here on earth, don't confound it with Spiritualism. The Spiritualist's ideal points to bliss, happiness, liberty.

L. STEBBINS.

Lincoln, Neb.

SCIENCE A GREAT AID TO RELIGION.

Professor Charles R. Barnes of University of Chicago Decries Old Teachings.

To the Editor:—As set forth in the Chicago Examiner, in the November number of the Biblical World, which has just been issued from the University of Chicago Press, there appears an article on "The Contribution of Science to Religious Education" by Charles R. Barnes, a professor in the University of Chicago, in which he asserts that religious education should be supplemented by scientific research and discoveries, instead of having the "blind belief of everything in the Bible from lid to lid." He believes the ancient prophets and their contemporaries had a different way of looking at things than we have or ought to have. He says that religion should be taught in a modern way and not as it was taught centuries ago.

"Most conspicuous among the material used in the present religious training," says Professor Barnes, "is the study of folklore, tradition, history, poetry, wisdom, prophecy, biography and letters which make up the Scriptures. Many improvements can be made in method and in the choice and organization of material, profiting by suggestions to be derived from modern investigations in philosophy, psychology and pedagogy.

The teacher who, turning his back on reason holds to a theory of inspiration of the Bible which is sometimes expressed by the allegation, "I believe everything in the Bible, from lid to lid;' can, in my judgment, only do harm as a religious educator, for his every pupil will be forced, sooner or later, to a false choice between reason and blind adherence to dogma, miscalled 'faith.' And when there is a 'conflict' between religion and science the modern man chooses science."

Professor Barnes assumes that the attempt to reconcile Biblical accounts of natural events with scientific ones is simply a waste of time. Such stories as the Biblical story of creation, he says, should be treated as an early interpretation used to teach the relation of God to the process, as the writer understood it.

"To identify the 'days' of creation with geological epochs is absurd," he says, "and more likely to harm faith than to help it, as I can testify from personal experience."

Thus the world is steadily moving on. PROGRESS.

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An Important Lecture.

Delivered From the Rostrum of The Progressive Thinker, by William John Ward of Mt. Pleasant Park, Clinton, Iowa, On "THE NEEDS OF THE HOUR"—Organization, Concentration, Unity of Effort.

"For the accomplishment of whatever is great and lofty, the clear perception of truths is the first requisite—truths adapted to the object desired."—Lytton.

For the success of any cause, whether it be a revolution or a reformation, three vital factors are absolutely necessary, viz.: UNITY OF PURPOSE, UNITY OF ACTION, AND LOYALTY TO LEADERS.

With these three factors alive, pregnant in every unit, the success of your just cause is assured, provided you have the requisite intelligence and numbers.

But with those qualities lacking, your cause is inevitably doomed to ignominious failure.

These three vital factors are necessary in all constructive work. Having them, you get the finished cathedral. Lacking them you get a tower of Babel, INCOMPLETE, UNFINISHED, WITH CHAOS RAMPANT AMONG THE BUILDERS.

If these premises are true, and so vital to success, then it behooves every loyal Spiritualist to examine into the meaning of these basic essentials, and then to actively apply them to the cause we have so much at heart.

Let us then examine into these factors, taking them in the order I have laid down.

What is the purpose of Spiritualism?

In reading Robert Louis Stevenson's "Familiar Studies of Men and Books," I very much admired his analysis of the function of the poet and the metaphysician.

He has put it so ably, employs such elegant diction, and it corresponds so much with the purpose of Spiritualism that I gladly quote it, not only because it is explanatory of the subject in hand, but because it is a valuable addition to Spiritualistic literature. He says:

"His (Walt Whitman's) notion of the poetic function is ambitious, and coincides roughly with what Schopenhauer has laid down as the province of the metaphysician. The poet is to gather together for men, and set in order the materials of their existence.

"He is 'The Answerer,' he is to find some way of speaking about life that shall satisfy, if only for the moment, man's enduring astonishment at his own position.

"And besides having an answer ready, it is he who shall provoke the question. He must shake people out of their indifference and force them to make some election in this world, INSTEAD OF SLIDING DULLY FORWARD IN A DREAM.

"Life is a business we are all apt to mismanage, either living recklessly from day to day, or suffering ourselves to be gulled out of our moments by the inanities of custom.

"We should despise a man who gave as little activity and forethought to the conduct of any other business. But in this, which is the one thing of all others, since it contains them all, we cannot see the forest for the trees.

One brief impression obliterates another. There is something stupefying in the recurrence of unimportant things.

"And it is only on rare provocations that we can rise to take an outlook beyond daily concern, and comprehend the narrow limits and great possibilities of our existence. It is the duty of the poet to induce such moments of clear sight. He is the declared enemy of all living by reflex action of all that is done between sleep and waking, of all the pleasureless pleasurings and imaginary duties in which we coin away our hearts and fritter invaluable years.

"He has to electrify his readers into an instant unflagging activity, founded on a wide and eager observation of the world, and make them direct their ways by a superior prudence, which has little or nothing in common with the maxims of the copy book.

"That many of us lead such lives as they would heartily disown after two hours serious reflection on the subject is, I am afraid, a true, and I am sure, a very galling thought.

"The Enchanted Ground of dead-alive respectability is next, upon the map, to the Beulah of considerate virtue.

"But there they all slumber and take their rest in the middle of God's beautiful and wonderful universe, the drowsy heads have nodded together in the same position since first their fathers fell asleep; and not even the sound of the last trumpet can wake them to a single active thought. The poet has a hard task before him to stir up such fellows to a sense of their own and other people's principles in life."

In brief, it is the function of the metaphysician to awaken to a sane theory of life, of enduring benefit to themselves and their fellows. A theory which will serve as an indisputable basis, an indestructible foundation, on which to build the system of social life, with a purpose—mark you,—and that purpose the promotion of happiness, the gradual accomplishment of the brotherhood of man.

Such, in my opinion, is the purpose of Spiritualism. There should be a bold and emphatic declaration, from the society to the world, as to this primary purpose, to this effect: WE BELIEVE THAT THE MISSION OF HUMANITY CANNOT BE FULFILLED TILL A SYSTEM OF GENERAL HELPFULNESS IS ESTABLISHED.

It is our primary service, therefore, to promote the happiness of mankind by inculcating the doctrine of brotherhood by advocacy and example.

That special motive would give us the right to exist. It would put us upon an enduring basis, for we should be in active co-operation with the evolutionary scheme, the design of the Great Architect, for which all the beneficent powers of nature are working.

Rallying around that standard, active in the noblest cause yet conceived, we shall become a BENEFICENT POWER IN THE WORLD, ALWAYS ADVANCING AND INCREASING, WITH ADDED IMPETUS, INVINCIBLE IN TRUTH AND RIGHT.

Spiritualism is to start on a new era. Hitherto we have paid much attention to the mere fact of communion with spirits, with all its attendant phenomena. But all that, important as it may be, is but a mere incident pertaining to the psychic department of nature; and the individual who allows his or her mind to constantly revolve around that one particular subject is very liable to incur serious results to himself. The mind needs variety, breadth and depth, to give it poise and proper proportion; and what is true of the individual is also true of the society as a whole.

What is necessary is, to digest, to apply, to improve and advance. TO REMAIN STATIONARY IS FATAL. That was the crime of the church. She refused to advance with modern intelligence. She remained stationary, and arrogant too in her ignorance, and to-day, as a consequence, she is little more than a "whited sepulchre."

It is the office of Spiritualism to take its place.

We are well equiped for the office so far as teaching is concerned. We have our purpose well outlined; we cannot fail to agree on that; but how about unity? Do we, as yet, possess unity of action?

Are we organized sufficiently to insure success?

The indications are, at present, that we are not.

THERE ARE JEALOUSIES; THERE IS FRICTION; THERE IS SELFISH AMBITION; THERE ARE THOSE WHO, HAVING SOME FAINT DEVELOPMENT OF PSYCHIC FACULTY AROUSED, POSE AS TEACHERS, GIVE A WRONG IMPRESSION OF SPIRITUALISM, TO THE SERIOUS DETRIMENT OF THE CAUSE. THAT CLASS OF PEOPLE SHOULD BE SEVERELY DISCOURAGED. THEY ARE VAGRANTS.

THEN THERE ARE THE FRAUDULENT MEDIUMS WHO PREY UPON THE CREDULOUS; VAMPIRES; THE WORST ENEMIES OF THE CAUSE. IF WE COULD LEAVE ALL THESE UNITS OF DISRUPTION TO TIME AND SILENCE WE WOULD BE SURE OF THEIR FIT PUNISHMENT, FOR NATURE HAS INDEED A TERRIBLE PUNISHMENT IN STORE FOR THOSE WHO VIOLATE THE LAWS OF THE PSYCHIC WORLD. BUT THE INTERESTS OF THE CAUSE—WHICH SHOULD BE SACRED TO US—COMPEL US TO ACTION; HEROIC IF NECESSARY. IT IS CLEARLY THE DUTY OF THE SOCIETY, IN JUSTICE TO ITSELF, AND THE PUBLIC-AT-LARGE, TO PROSECUTE IMPOSTORS, AND TO GIVE WARNING TO THAT EFFECT.

The result would be very healthy to all concerned.

If we mean to keep Spiritualism alive, if we mean it to be of benefit to mankind; if we want it perpetuated, then we must act with vigor to that end. We must have a thorough organization. "A house divided against itself cannot stand."

Take St. Louis, for example. In that city, taking in East St. Louis, too, there are enough people interested to form the nucleus of a central church, or perhaps two. But what have we got there? Numerous little classes, semi-priate, each working out its own little hobby, wriggling through some psychic gymnastics, and listening with painful awe to a pretended Pythagoras at one moment and an American Indian the next.

Such things should make us blush for shame. But what could we have in St. Louis under a right system of organization? We could have one, or two, central churches, well equiped with authorized teachers, or pastors, and with all that is necessary to sane management.

Such a central body, in a good church, would serve as a magnet to draw crowds in that populous city, and they would be fed with good food, and the good would redound with immense benefit to Spiritualism. All this could be accomplished, and I say that it is a lasting shame and disgrace to those pretended Spiritualists who in any way oppose it.

If a church or two, to propagate the tenets of Spiritualism, could be built in St. Louis, with the necessary music and conditions supplied, I am confident that it would amply pay for itself under Professor Peck's management. But St. Louis is only one example; these conditions prevail more or less all over the country. The question we must face, is, what can we do for thorough organization?

We have got to have focuses for centralization in every city, where we can be sure of employing the proper talent of teaching. That is all. Get your central churches, with your Elizabeth Harlows and your professors, established, and the rest will follow. AND IT RESTS WITH THE NATIONAL AND STATE SOCIETIES TO FORM COMMITTEES FOR WORK TO THIS END. There is no room for discouragement, we must work for unity!

And now we come to the last factor, loyalty to leaders. The most important function of our leaders or pastors, is, to advocate the tenets of Spiritualism to the public at large. He or she is for the moment the embodiment of the Cause. Because of their superior knowledge, and their ability to talk before an audience, we elect them to represent us in a measure, and to advance our cause into the world. To accomplish this purpose in a fitting manner, means a constant call upon all the resources of their nature; we do not sufficiently realize that fact. Indeed, from my observation, I doubt whether many even think about it. They should be the objects of our solicitude; we should strengthen them by every means in our power, and, above all, we should PROTECT THEM BY REFUSING TO LISTEN TO ANY SLANDER AGAINST THEM.

When the bile of envy or jealousy, or morbid hatred begins to spill, we should turn away and refuse to be touched by it. Adopt this, as an unwritten rule, throughout the society, and we shall take a great stride ahead.

How universally Washington is admired to-day! How we as Americans revere his name! How great seems the cause for which he fought and won, American liberty.

But how now when we read of that tremendous struggle that "tried the souls of men" and women, too, we blush for shame at the vexations that were needlessly caused him by Americans through laxity of effort, small jealousies and want of thorough loyalty! And so we as Spiritualists shall in the future turn back in shame, if we have done aught to stay the progress of one of THE NOBLEST MOVEMENTS EVER CONCEIVED TO BENEFIT MANKIND, PHYSICALLY, MORALLY AND SPIRITUALLY.

On every Spiritualist devolves the responsibility of doing his or her best according to capacity; if it is only to place the chairs in the hall, or placing the glass of water on the rostrum. You are doing what you can; you are serving the cause. And so, with each individual loyal to leaders, service and cause, we shall successfully fill our modest place in the great evolutionary scheme.

WILLIAM JOHN WARD.

Mount Pleasant Park, Clinton, Iowa.

POEMS OF HOPE.

O. W. Barnard of Manteno, Ill., is the author of "Poems of Hope," gotten out in a book of 539 pages. The mechanical execution of the book is artistic throughout, while the poems are interesting and instructive. From time to time Mr. Barnard's poems have appeared in The Progressive Thinker and have been read with pleasure. He is a farmer, but one of the progressive kind, and is imbued with the true spirit of the poet. We make one selection, "The Angel of Light."

The Angel of Light.

An angel stood on a fleecy cloud,
That slept in heaven's blue—
With a voice of sweetest love endowed,
And words like pearls of dew.

His face shone bright as the noonday sun,
His raiment pure and white—
A radiance o'er his features ran
Of pure angelic light.

His thoughts like glittering diamonds sped,
To earth's enshrouded zone—
The darkness grim like a phantom fled,
And light supernal shone.

'Twas a light divine, whose ray is truth,
To bless man's dark estate—
'Twas a light of love for age and youth,
From heaven's shining gate.

He left his home so joyous and bright,
Far, far from earth's dark sphere—
He came on wings of love's delight,
Man's drooping heart to cheer.

Until now the world was draped in gloom,
While hope from man had fled,
And the shade of superstition's doom
O'er all the nations spread.

But now the beauteous light of truth
Streamed round the darkened earth,
Like the joys of ever blooming youth—
On this day had their birth.

To look upward now man soon began
This angel form to see,
Who was like a never setting sun,
That shone to make men free.

A zephyr came from the land of the sun—
The summer cloud passed by,
But soon came back the shining one
Left waiting in the sky.

To catch the sweet anthem rising above—
A chorus clear and loud!
From millions of happy homes of love,
To the angel on the cloud.

To his home in the realms of the blest
He passed with the speed of light,
From a world long by sorrow oppressed—
Now so joyous and bright!

When he had reached the radiant shore,
Angels welcomed him home,
With songs of rapture they all sang o'er,
That rose to heaven's dome.

He left his home of light for a while—
Lit up a world in woe,
Then returned again with joyous smile—
Shining with brighter glow.

J. CLEGG WRIGHT.

A Beautiful and Enjoyable Event in Washington, D. C.

J. Clegg Wright, the indomitable and eloquent lecturer, has been speaking for the First Association of Washington during the month of October, and under the influence of his lofty inspirers has given to the people a spiritual and intellectual feast such as they claim they have never enjoyed before. In the opinion of many, these discourses have been masterly in their elucidation of spiritual themes and in their educational work along the lines of scientific study of those questions that tend to elevate the mind and at the same time give a reason and a purpose for the esoteric and intuitive leadings of human nature towards the cultivation of soul power and the expressions of its consciousness through the mortal life. Our people feel that they have been illuminated by the teachings of Mr. Wright, and that they have immeasurably gained in spiritual lore and expansion by his presence with us.

A beautiful and enjoyable event in the experience of Spiritualists of Washington occurred in the evening of October 29, at the home in Anacostia, of Mr. and Mrs. Newell White, where a large number of friends congregated to pay tributes of love and respect to this devoted pair, it being the fiftieth anniversary of their marriage. Mr. and Mrs. White are staunch and faithful Spiritualists, who have lived the life of true Spiritualism for a great many years. The wife is herself a good medium who has given comfort and help to many mortals by the ministrations of her mediumship, "without money and without price," while the husband is a constant friend and helper to mediums and to the Cause they represent, without showing to the world the measure of his good deeds and thoughts. The golden wedding of which we write, was a happy event not only in the life of its celebrants but also for all who were privileged to attend; the evening was all that could be desired in point of weather, and the merry throng that journeyed to the pleasant home overflowed in spirited appreciation and enjoyment of the occasion. Bountiful were the gifts and floral offerings from relatives and friends of the happy couple, choice tokens of love and respect too numerous to mention in detail, though perhaps we may be allowed to speak of the beautiful golden brooch, with the inscription, "From Loving Friends," bestowed upon the youthful bride of fifty years, and the exquisite scarf pin presented to the equally youthful bridegroom, these gifts being a tender testimonial from the Ladies' Auxiliary of the First Association of Washington, and presented in a soulful and loving speech by Mrs. M. T. Longley in behalf of the Ladies' Society.

Another appropriate and beautiful gift, from Mr. and Mrs. Collins, was a shining marriage certificate of this golden wedding, framed in an elegant gilt frame; this was presented feelingly by Mrs. Collins who, at that moment and later in the evening gave utterance to the beautiful thoughts of her spirit guides while in their mystic influence.

Speeches of rare inspiration and beauty were made by J. Clegg Wright and Mr. F. A. Wood, president of the First Association, and other friends uttered their words of congratulation, respect and good cheer to the worthy pair. A bountiful and exquisite collation was also enjoyed to the full by the happy throng, all the choice fruits of the season, with creams, ices, cakes and other delicacies served to make a very banquet of the feast, while two mammoth, handsome cakes, white with their covering of glistening sugar frost, and adorned with beautiful sweet roses—one, a bride cake, the other a golden wedding cake—yielded generous slices to every guest.

After the rich spread an hour of social and merry wit and humor ensued, when "Nannie," the spirit messenger of Mrs. Longley, being called for, that little visitor appeared and gave loving greetings to the host and hostess from the other shore, including their spirit children and others near and dear, referring in tenderness to the loved mortal children who were far away but whose affectionate thoughts were centered on their beloved parents at this time, giving blessing and greeting to the one son who was present in body and who is making the declining years of father and mother a blessing by his presence with them, and concluding with an improvised poem on "The Golden Wedding Bells."

One beautiful feature of the evening occurred when Mr. White, in a sweet and tender little speech placed on the finger of his wife a new golden circlet which had been sent for the occasion by their daughters in Colorado, with the request that "Father place the ring on mother's finger on their golden wedding day."

All who witnessed this touching little ceremony and listened to the loving tones of the groom as he performed it and ended by kissing the bride, and to her tearful, loving response in faltering but eloquent words, felt that they were seated on holy ground where heaven reaches earth with sacred illumination.

We are glad to pay this tribute of love to a noble pair of life-long Spiritualists—would that the world was filled with the like. M. T. L.

THE JOY OF FREEDOM.

Oh, sweeter than sunshine or gladness,
Thy spirit envelops my soul;
Imparting its wondrous lustre,
And making me one with the Whole

Oh, joyousness, freedom and fragrance,
Refreshing my soul with its draught;
The nectar of life everlasting
Is offered and gratefully quaffed.

No more shall dark sorrow or sighing
Warm shelter or comradeship find.
No more shall their shadows disfigure
The pure, sacred precincts of mind.

On, on to the realms of the blessed,
Triumphantly singing I'll go;
God gave me the keys to His kingdom,
Now naught but rejoicing I know.

Each mansion I enter is broader
And jeweled in richer design,
And treasure eternal and fadeless
In bountiful plenty are mine.

—Eva W. Woodbury.

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Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."
Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."
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OUR ECLECTIC MAGAZINE

THE CREAM OF OTHER EXCHANGES

It is especially interesting to note what our Trans-Atlantic Brethren are saying in reference to the Great Cause that is now agitating the world. The two English papers, the Two Worlds and Light, are especially valuable exponents of our philosophy, and from time to time we will make extracts therefrom. The following is from Light.

"Another time, when looking into the crystal at the desire of a girl who had been introduced to her, Miss Angus descried a ship tossing on a stormy sea, with land in the distance. When this vanished, a little house appeared with steps leading up to the door. On the second step stood an old man reading a newspaper, while in front of the house was a field of stubbly grass, where some sheep were grazing. This spot was recognized by her new acquaintance as a place known to her in Shetland, which she and her mother were expecting shortly to visit. The sheep in Shetland, like the ponies, are remarkably small. The old man was apparently the schoolmasmaster. Both these cases were related to Mr. Lang a day or two after their occurrence and confirmed by other persons present.

"The next example is more curious. On Wednesday, February 2, 1897, Miss Angus, wishing to amuse some new acquaintances, asked them to think of something. Whereupon a Mr. Bissett inquired whether she could see anything in the crystal concerning a letter he had in his pocket. Miss Angus then described a large building, in and out of which men were continually passing, a place which impressed her as being abroad. 'Is it an exchange?' someone asked. 'It might be,' she returned. 'Now comes a man in a great hurry. He has a broad brow and short curly hair, hat pressed low down on his eyes. His face is very serious, but he has a delightful smile—the smile of Charles Lamb,' she added. In this man Mr. and Mrs. Bissett both recognized their friend the stock-broker, whose letter in Mr. Bissett's pocket had led to the query."

Crystal Vision.

The revival of interest in crystal-gazing reminds us that there is nothing new under the sun, for this art—so popular in modern society—is said to have been practiced three thousand years ago. Found among the most highly civilized nations of Asia, Crystallomancy (divination by means of transparent bodies) has also been traced to America, South Africa, Egypt, Greece, and Rome, while the Incas, Maories, and Ponlynesians seem to have been equally versed in its use.

Sometimes revelations were said to have been made by written characters seen in the "crystal"; at others, the spirits invoked were supposed to appear and answer questions. Moreover, the crystal globe is only one of many objects employed as a mode of obtaining knowledge otherwise than through the known channels of the senses. For example, the Romans were accustomed to look into water, the Egyptians used ink, the Maories a drop of blood; and precious stones—notably the beryl—the blade of a sword, or any polished surface, were all used by their respective votaries and regarded as equally efficacious. An elaborate ritual formerly preceded the ceremony.

In ancient Greece—according to Mr. Andrew Lang—supernormal knowledge was frequently acquired by means of a bowl containing oil or wine. Sometimes a vessel of water was surrounded by torches when a "daimon" was invoked, a boy being employed to observe its action upon the surface of the water; for the seer was usually a child innocent of sin, or a maiden—called variously a Speculator, Scryer, or Reader. Again, the seer might have his nails smeared with soot and oil and turned towards the sun, whose rays were supposed to to produce images representing certain things. Very curious was the observance known as Hydromancy, practiced at the Temple of Demeter, in Patrae. Before the Temple was a fountain, into which a mirror was let down by a cord until its edge touched the water. Then, from the images produced, predictions were made concerning the health of the person consulting the oracle. Mirrors are still used in India, when, after long fasting and prayer, the seer expects a revelation.

In Polynesia divination is customary in order to discover the whereabouts of lost or stolen property.

The Red Indians, it is stated by Lejeune, make their patients gaze into water, in which they see images of food and medicine likely to do them good. Hence, in common with other savage races, they seem to have discovered for themselves the principle of cure by suggestion employed by hypnotic physicians at the present day. In such cases it is not the remedies invoked that effect a cure, but rather the confidence in their virtue inspired by the doctor. Indeed, we need only read the accounts given by Charcot, Milne Bramwell, and others, of the remarkable results of suggestion, to see what the action of the mind over the body will do.

The belief in Crystallomancy, common in Europe during classic times, continued until the Middle Ages, when, owing to their condemnation by the early church, the Specularii—as they were called—fell into discredit. In the sixteenth century, however, the art appears to have received a new impetus under the auspices of the famous Dr. John Dee, to whom we owe the first attempt at any scientific analysis of crystal vision. His scryer, a man named Kelly, professed not only to see spirits in the crystal, but to hear them speak and to carry on long conversations with them! Sounds of different kinds were also heard, and apparitions reported, in the neighborhood of the famous Shew Stone, now in the British Museum.

That the faculty is genuine, its world-wide prevalence seems to leave no doubt, while the phenomena are occasionally of a nature to justify a belief in "spirit" intervention. Whether such intervention be possible, it is, however, beyond the scope of this article to discuss. In the opinion of the late Mr. Myers and other authorities, crystal-gazing is no occult practice, but is merely a method of establishing control over inward vision.

Recent experiment has further confirmed the fact that hallucinatory pictures are really seen by many civilized people in water, crystal globes, etc. To about one person in twenty, Mr. Myers believed, some experience of the kind might occur; while one in four hundred, perhaps, might develop the faculty so far as to obtain information inaccessible by ordinary means.

The reader who desires to become a crystal gazer may test his or her powers by looking steadily at some speculum or glass ball—an ordinary water bottle will do—so placed as to show as few reflections as possible. The eyes must never be strained, ten minutes at a time being usually long enough for observation. Experimenters must not expect to succeed at their first attempt. After three or four trials, however, they may be rewarded by the appearance of a faint bluish cloud or mist arising in the crystal, from which a picture will gradually evolve and grow clear.

For example, a face, a flower, or a sentence may be represented, or an event of the past, present, or future relating to the seer, or to some person or persons present or at a distance. Such visions change and fade, as do the phases of a dream, in which figures arise and vanish in slow or quick succession. Sometimes the figures are not descried in the crystal at all. Instead, they may appear life-sized in the room outside, or occasionally, when the habit is fully acquired, scryers may even obtain visions in the dark without the aid of any speculum whatever.

"But how," it may be asked, "is it possible for a picture to appear in a common glass ball?"

These pictures, psychologists assert, are really not in the crystal at all, but are merely the hallucinations of the seer's own brain, externalized. In such visions, memory, clairvoyance and thought-transference often play an important part, the knowledge existing in the percipient's sub-consciousness being brought to the normal consciousness by the aid of the crystal globe. In other words, the crystal acts like a pair of spectacles or a telescope, which enables us to read small print, or to discern objects at a distance hitherto invisible.

By some authorities crystal-gazing is said to be due to the action of hypnotic trance being frequently induced by looking fixedly at some bright object, such as a jet of gas, a piece of bright metal, etc. Moreover, by means of suggestion, a hypnotized subject may be led to imagine a picture on a blank card which; by certain guiding marks, he continues to distinguish after the card has been shuffled with others. Hypnotism may, therefore, be responsible for a certain proportion of hallucinatory pictures, for it is through the subliminal self that supernatural knowledge is acquired, and crystal-gazing helps it to obtain such knowledge.

It is, nevertheless, impossible to place this art under any formal category; nor can hypnotism satisfactorily account for anything like the number of phenomena that actually occur. To Miss Goodrich-Freer—to whose study of the subject we owe much of our knowledge of its history—the recent popularity of crystal-gazing is largely due. Many of her experiments published by the S. P. R. are highly suggestive and interesting.

For instance, on one occasion, having forgotten the address of a correspondent whose letter she had unwittingly destroyed, it struck her to test the value of the crystal, when "H—— House" (the entire name being given) appeared in grey letters on a white ground. On the chance of its reaching its destination, she accordingly despatched her communication. A day or so later brought her a reply headed in grey letters on a white ground, with the exact address so strangely supplied by the crystal!

Again, on entering a drawing-room, she saw in a mirror on the wall—printed as though upon a visiting card—a name for which she had long hunted in vain. Like most unusual phenomena, however, the representations in the crystal are "freakish," and although forgotten facts were often recalled in this manner, Miss Goodrich-Freer did not always see what she anticipated. One day, hoping to descry a figure that occupied her thoughts, she took up the crystal, when, to her annoyance a prim little bunch of daffodils appeared in its place. The posy, despite all her efforts to get rid of it, persisted in presenting itself again and again in a variety of different positions. Three days later, quite unexpectedly, she received as a valentine a painting on blue satin of a small bunch of daffodils—the counterpart of the bouquet seen in her vision. Meanwhile the artist had spent several hours making studies of the flowers in various positions on the very day they had appeared to the seer in the crystal ball! Telepathy seems the most probable explanation of this vision.

As examples of thought-transference, the experiences of Miss Angus may be commended to our readers. This young lady, a friend of Mr. Andrew Lang's—to whom we are indebted for the following account—was persuaded by the author to experiment with a crystal ball. At many of these experiments Mr. Lang was himself present, while they almost invariably took place amongst strangers whom the scryer had never met before, and of whose histories she was absolutely ignorant. Added to this she was in perfect health, and knew nothing of psychical matters.

In one of her early experiments, Miss Angus accurately described a race-course in Scotland and an accident that had happened the preceding week to the friend of a Miss H., a lady present, who had mentioned the subject to no one. Yet her sensations when the injured man was borne past on a hurdle, and her intense anxiety as to whether he had been seriously hurt, were all vividly realized and recounted by the seer. Curiously enough, the hostess, who possessed unusual magnetic powers, had tried vainly to influence Miss Angus by laying her hand on her forehead! Miss H., on the other hand, who knew nothing of crystal-gazing, and had laughed the whole matter to scorn, had, notwithstanding, unconsciously affected her.

Another time, when looking into the crystal at the desire of a girl who had just been introduced to her, Miss Angus descried a ship tossing on a stormy sea, with land in the distance. When this vanished, a little house appeared with steps leading up to the door. On the second step stood an old man reading a newspaper, while in front of the house was a field of stubbly grass, where some very small sheep were grazing. This spot was recognized by her new acquaintance as a place known to her in Shetland, which she and her mother were expecting shortly to visit. The sheep in Shetland, like the ponies, are remarkably small. The old man was apparently the schoolmaster. Both these cases were related to Mr. Lang a day or two after the occurrence and confirmed by other persons present.

The next example is much more curious. On Wednesday, February 2, 1897, Miss Angus, wishing to amuse some new acquaintances, asked them to think of something. Whereupon a Mr. Bissett inquired whether she could see anything in the crystal concerning a letter he had in his pocket. Miss Angus then described a large building, in and out of which men were continually passing, a place which impressed her as being abroad. "Is it an exchange?" someone asked. "It might be," she returned. "Now comes a man in a great hurry. He has a broad brow and short curly hair, hat pressed low down on his eyes. His face is very serious, but he has a delightful smile—the smile of Charles Lamb," she added. In this man Mr. and Mrs. Bissett both recognized their friend the stock-broker, whose letter in Mr. Bissett's pocket had led to the query.

This vision was succeeded by that of a young woman lying on a couch, with bare feet. A few days later, in answer to a question from a Mrs. Cockburn who had been present, a letter arrived from her married daughter fifty miles away, confessing that she had indeed been lying on a sofa in her bedroom with bare feet on February 2nd! Her reply, now in the possession of Mr. A. Lang, further expressed considerable indignation "on the abuse of glass balls, which tend to rob life of its privacy!"

The next acount is still more extraordinary, and contains details respecting which it is difficult to offer any adequate explanation. On February 6th, 1897, when with Mr. and Mrs. Bissett, Miss Angus described a lady and gentleman walking beside a river in a garden under a brilliant blue sky. The lady, who was fashionably dressed, twirled a white sun shade over her shoulder as she walked, in a curious "stumpy way." Her face seemed "drawn," as though from ill-health. Her companion, a broad-shouldered man, with a straight nose and a short neck, was in light clothes, such as are worn in a warm climate, and seemed to listen indifferently to the gay chatter of his companion. Miss Angus saw him afterwards alone, apparently overlooking some natives felling trees. From the description of the woman, Mrs. Bissett recognized her sister in India, Mrs. Clifton, whose peculiar walk was caused by an illness she had some years before; while in the gentleman, Mr. and Mrs. Bissett both recognized their brother-in-law. On being shown an old photograph of Mrs. Clifton, Miss Angus declared it "like, but too pretty!"

The next day, February 8th, Mrs. Bissett received a letter from Mrs. Clifton, saying they had just been to a great function in some gardens in a native State. She also mentioned that they were going to camp out until the end of February, one of Mr. Clifton's duties consisting in superintending the clearing of wood preparatory to the formation of the camp! Thus Miss Angus's vision was entirely confirmed.

Regarding such phenomena, it is impossible to dogmatise. The most reasonable hypothesis appears to be that of undulatory vibrations of the other created by our psychic force, which may be transmitted for hundreds of miles, until they become perceptible to some mind, or minds, in sympathy with our own. Miss Angus knew nothing of Mr. and Mrs. Clifton; neither were her acquaintances aware of their movements. Her telepathic impressions were, therefore, the more remarkable and unusual.

The powers of visualization possessed by Lady Radnor's friend, a young lady know as Miss A., are equally interesting. Indeed, in some respects, they seemed to transcend those of the scryers above mentioned.

Miss A., who is extremely short-sighted, can see objects in the glass far more distinctly than out of it. Her powers of imagination, too, are very poor; yet moving scenes, faces, views, etc., appear to her in a glass of water, a crystal, or even in a moonstone belonging to a bracelet. These visions are all as clear to her as though viewed through strong glasses.

Her attention was first directed to crystal-gazing by a vision of a golden key lying at the bottom of a tumbler of water. She then bought a crystal ball and soon descried a variety of things in it. She has also seen pictures in a mirror. Her method is to wrap the crystal in some dark material; leaving a little bit uncovered, or to hold the globe in the palm of her hand. In a minute of two a bright light becomes visible, which, after a few seconds, disappears. Miss A. cannot look long at a picture, however, owing to the brilliance of the light. In fact, "during a sunlit scene," says Lady Radnor, "her eyes frequently stream with tears!" On one occasion she saw and described Mr. B., a well-known author, searching for a paper in the drawers of his writing-table. He was using a peculiar pen, and ruffling up his hair with his hands until it almost stood on end. Suddenly a lady entered the room, and pointing to his head, burst out laughing. Mr. B., on being interrogated by Lord Radnor, admitted that this was absolutely correct. He was hunting for a paper to send by post; the lady who laughed at his hair was his sister, who lived with him—a fact unknown to Miss A., who was unacquainted with either of them.

Another time, when looking in the crystal at Longford Castle in the company of Lady Radnor, Miss A. saw, amongst other things, a large carved fireplace with a coat of arms in the middle and curious serpents entwined. Then, touching one of the serpent's heads, a secret passage seemed to open, which led her out to a river, beside which figures were walking down, dressed after a fashion of the olden time. The name, Edwyn de Bovery—spelt in an unusual way—followed by the word "White Webs," appeared in the crystal. Curiously enough, a few days afterwards, when looking at an old book in the library, Miss A. discovered accidentally that one of the coats of arms she had scried in the crystal belonged to an heiress—a Miss Smith; while in a parish register at Britford Church the name of Sir Edward de Bovery was found. This Sir Edward, generally known as Sir Edward des Bouverie, died at the Red House, Cheshunt, Herts, in 1694. There was a place called "White Webs" in the neighborhood.

Sir Edward's grandson settled at Longford, 1707, and in 1718 married Mary Smith, daughter and co-heiress of John Smith, a governor of the Bank of England. Many secret passages led to and from the Red House at Cheshunt. Thus was the crystal vision fully corroborated! Several historical scenes, witnessed in connection with Salisbury Cathedral, were likewise seen and verified. With regard to these retrospective pictures, conjecture alone is possible. It may be that certain places are haunted, as it were, with the shades of the past, which make themselves visible to persons clairvoyantly gifted.

IRENE H. BISSON.

The Teacher's Comprehensive Creed.

Edwin Osgood Grover, a true friend to all school teachers, has set afloat the following "Teacher's Creed":

I believe in boys and girls, the men and women of a great to-morrow; that whatsoever the boy soweth the man shall reap. I believe in the curse of ignorance, in the efficacy of schools, in the dignity of teaching, and the joy of serving another. I believe in wisdom as revealed in human lives as well as in the pages of a printed book; in lessons taught not so much by precept as by example; in ability to work with the hands as well as to think with the head; in everything that makes life large and lovely. I believe in beauty in the school-room, in the home, in daily life and out-of-doors. I believe in laughter, in love, in all ideals and distant hopes that lure us on. I believe that every hour of every day we receive a just reward for all we are and all we do. I believe in the present and its opportunities, in the future and its promises, and in the divine joy of living. Amen.

The Pathway of the Human Spirit.

"The Pathway of the Human Spirit," by Dr. Peebles (Battle Creek, Mich., U. S. A.), has, for its sub-title, "Did it pre-exist and does it reincarnate again into mortal life?" Dr. Peebles' answer to this does not seem as decisive as of old. Reincarnation used to provoke him to the use of the fiercest specimens of his always fervid vocabulary, but he appears to have had a walk round to the other side of the shield, and to see a connection between the pre-existence to which he has always been friendly and the reincarnation which he has always abhorred. He says, indeed, "Pre-existence and reincarnation are by no means identical," but adds, "That there is an underlying truth, however, in the theory of reincarnation, few with a philosophic turn of mind will deny, but not as taught in the old Oriental books. *.* * Reincarnation considered in relation to involution and as the descending arc of the circle, is not only plausible but logically true."

In his Preface, Dr. Peebles says of the arguments on behalf of reincarnation that they "are growing in favor" with him; but then, as though still in doubt, he says, "Nevertheless, my final word has not been spoken upon this momentous subject"; and this, characteristically, strikes out from him the cry, "Aye—will—can this word final ever be spoken? I almost tremble at the word finality. Is there any finality except in God—the Immutable—the Infinite?"

We are perfectly content to leave it at that. Reincarnation is, at best, a theory, a guess, a hypothesis, utterly incapable of verification, and, though it may have its uses as a need of serious theosophic playthings to conjure with, it need not trouble the practical mind.

Past and Away From the Churches.

The late Professor A. B. Bruce, of Glasgow, once made a startling statement concerning the people who have drifted past and away from the churches. "I am disposed to think," he said, "that a great and steadily increasing portion of the moral worth of society lies outside the organized churches, not because of godlessness but by reason of exceptional moral earnestness."

It is a terrible suggestion, but there is truth in it, though it is exaggerated in outline and too highly colored. But, in so far as it is true, what is the reason for it? There are many reasons, and some of them, and these not the least potent, are difficult to describe. For one thing, it is certain that the organized churches have been too highly organized in the sense of being too separated from the work-a-day world. Then, as the inheritors and upholders of old-world imaginations and opinions, they have got out of touch with the living thoughts of living men, and have got to look too much like actors of ceremonials or dogma-grinders; and, added to all this, it is only too obvious that these churches have lost the actual grip of facts. All the ancient "signs" are wanting. They do not "speak with tongues; they do not heal; they only believe in miracles as ancient history; they scowl upon the real "communion of saints," and call all spirit communion demoniacal. What have they to offer? It would puzzle the bishops to say.

Dr. J. M. Peebles, World's Missionary-at-Large.

In a letter just received from Dr. J. M. Peebles, our veteran friend tells us that the National Association of Spiritualists of the United States recently appointed him "The World's Missionary-at-Large," and as he travels where "the spirit moves him," he intends to come to England once more. He will start from Quebec, Canada, on the 19th inst., after visiting Rochester, N. Y., to assist the Rev. B. F. Austin, on October 1, in dedicating the Plymouth Spiritual Church in Rochester which the Spiritualists of that city have just purchased from the Presbyterians. It is a splendid church edifice, valued at sixty-five thousand dollars, with a large organ and all the fixtures necessary for religious work. The meetings will last for a week, and a number of speakers and mediums will participate in the proceedings.

Forty Spiritualist Associations in Brazil.

The Message of Life (New Zealand) says:

"There are forty Spiritualist Associations in the Brazil Republic and nine periodicals devoted to the spread of spiritual truth. 'The Reformador,' published in the Portuguese tongue, fortnightly, at Rio de Janeiro, the capital of the Brazil Republic, contains a report of the annual assembly of the Spiritual Federation, from which we learn that the federation held one hundred and fifty-seven meetings during the past year; that it has a special fund of mutual beneficence and another for relieving the necessitous; that it conducts a school of secondary instruction in which the French, English and Portuguese languages are taught, and that it has a library of one thousand volumes.

A Reasonable Inference.

Thought transference, conscious clairvoyance and psychometry, and all other phases of the super-normal activity of the higher self—or of superliminal perception—indicate the possibilities of the awakened human spirit, and are stepping stones to the knowledge of that science of the spirit which recognizes the reality of the presence and power of excarnate humanity. If sensitives, while cabined, cribbed, and confined in the five-sense body can consciously employ these wonderful psychic powers, it is only reasonable to anticipate that when they are unfleshed by death they will be able to enjoy the exercise of their faculties with still greater freedom and success.

Phantom Animals a Reality.

The "Occult Review" for October contains several stories relating to apparitions of animals. The editor, in his "Notes of the Month," mentions the case of an apparition of a huge black dog, which, from the name of the man who first saw it, was known in the neighborhood as "Spalding's dog." The narrative is quoted from a book entitled "Ghostly Visitors," by "Spectre Stricken," to which the late Rev. Stainton Moses (M. A. Oxon) wrote an introduction stating that on inquiry "he found that the stories are authentic reports of actual fact." This book is in the library of the London Spiritualist Alliance.

In a further article on "More Glimpses of the Unseen," Mr. R. B. Span refers to the instance of ghostly dogs being seen and heard, recorded in "The Alleged Haunting of B—— House," by Miss Goodrich-Freer and the Marquis of Bute, and to the appearance of the phantom forms of a rabbit and a badger in the home of John Wesley at Epworth. Another "animal like a rabbit" was seen by Mr. Span's brother in the drawing-room of a house they used to occupy; it seemed to "run from under the sofa, across the room, and disappear into the wall," where there was no visible opening by which a real animal could have escaped from the room.

In a letter to the editor of the 'Occult Review,' Mrs. Spoer (formerly Miss Goodrich-Freer) relates some interesting experiences in answer to a question which had been raised as to whether there are ghosts of odors. It had been stated in a previous issue that the smell of stables and tobacco still persisted (to the psychically impressionable) on the spot where Queen Elizabeth's hunting stables had stood. Mrs. Spoer says that on one occasion she was asked to reconstruct the figure of some celestial buildings, and for that purpose was left alone in an open field near them. The scene of a celebration of the mass, with processions and music, was re-enacted before her eyes, but during the whole time—some fifteen or twenty minutes—she was "annoyed and sickened by the overwhelming smell of heated animals and neglected stables. It afterwards transpired that a private chapel, which stood on this spot, had been wantonly desecrated by Presbyterian soldiery, who had crowded it with their chargers." Mrs. Spoer also reverts to the phenomena at B—— House, saying:

"The owners, our predecessors, and ourselves, were all disturbed by the presence—ghostly, telepathic, what you will—of dogs all over the house. One of our dogs roused me constantly by her terror, and on one occasion I saw the paws of a black spaniel resting on a table. Many also heard steps and movements of the dogs alleged to have belonged to a former owner and destroyed at his death, and which, with their master, are said by dozens of persons during the last forty years to have haunted the house. The widow and sons, as well as the steward of the late owner, spoke to us frequently of the overpowering smell of dogs in the entrance hall, which we interpreted as the particular manner in which they received the telepathic impact, which, in the case of others, differently constituted, was otherwise externalized."

"Externalized telepathic impact," or what you will; the facts by any other name are just as interesting.

Life After Death Comprehensively Illustrated.

A very remarkable utterance by a German philosopher of the last century has just been made accessible once more to the English-reading public. This is Fechner's famous essay "On Life After Death," which originally appeared in 1835, and has been four times reprinted in German. An English edition was brought out in 1882, and has now been re-issued by the Open Court Publishing Company, of Chicago, and by Kegan Paul, Trench, Truebner and Co., Limited, of London (price 3s. 6d.). The author, Gustav Theodor Fechner, was born in Silesia in 1801, and was Professor of Physics at Leipzig University. He was the originator of modern psychological science, for he introduced exact methods of measurement and experimental observation, and discovered what is known as Fechner's Law as regards the relation between sensation and impression. Some of his works are humorous and purposely fantastic, but the one now under consideration forms the outline of a serious philosophical treatise which he called "Zend-Avesta, or the Things of Heaven and the Hereafter."

The little book on "Life After Death" is intensely spiritual in tone, authough the author attached little importance to phenomena as proofs of survival, and deprecated the appeal to this class of evidence. His argument was drawn chiefly from the trend of human development, comparing the birth into a higher life with the birth of the infant into this world of physical light and human inter-relation, saying:

"In the first stage (before birth) man lives in the dark, alone; in the second, he lives associated with, yet separated from his fellow-men, in a light reflected from the surface of things; in the third, his life, interwoven with the life of other spirits, is a higher life in the highest of spirits, with the power of looking to the bottom of finite things."

Though Fechner deprecates relying on phenomena, he fully admits spirit influence, saying that thoughts or moods coming into our minds are "the influence of spirits entering into us, thinking and acting in us from centers different from our own," such influence being more striking in clairvoyance or mental disorder, when we are passive under it. The higher spirits are bonds of moral tendency between those in whom they act, and sometimes whole nations are swayed by a single idea. The real meeting between the living and the dead, says Fechner, is in the memory of the living; "to direct our attention to the dead is to attract their attention towards us." Further:

"Whatever wakens the memory of the dead is a means of calling them to our side. At every festival arranged to commemorate them, they rise; round every statue which we erect in their honor, they float; to every song celebrating their noble acts, they listen."

The life after death is beautifully described, and stress is laid on the close fellowship between kindred spirits, and with those who have been their inspirers during earth life:

"Spirits united by their mutual ownership of some element or idea of the true, the beautiful, or the good, will remain united by this forever, sharing the same spiritual property. They will grow together into larger spiritual organisms, and as the roots of all individual ideas are in general ideas, and of these again in more general and universal ideas, so at last will all spirits be united, in wonderful organization, with the greatest of spirits, with God. Thus the spiritual world, in its perfection, may be likened to a living tree of spirits, with its roots in the earth and its crown reaching throughout the heavens."

The wonderful play of higher perceptions, to which we shall awake on the death of the body, is fascinatingly set forth, and so is the idea of interblended spheres, which, to the higher consciousness, are distinguished as we read the different sets of lines in a crossed letter. Sleep, the larger spiritual body, and the occasional "rifts in the otherwise closed door between this world and the next," are discussed in rapid, lucid, and convincing phrases. Phantoms are described as "hallucinations of the living, but, at the same time, real manifestations of the dead." If we believed that "in God we live and move and have our being," "we should look upon our own life as part of God's eternal life, and should consider the height of our future life above this present life as a higher step within God," enabling us to "comprehend the great whole of which we only form a part." This is the mystical conception of existence expounded with scientific precision.

The New Mediumship.

Mr. Edward J. Bates, in an article on "The New Mediumship," in The Progressive Thinker of September 1, protests against the continued exercise of trance mediumship and asks, "Why should the tenant of the body, the "I," have to continually move out of its house in order to accommodate a transient lodger?" and urges a better way—the way of the new mediumship—in which, without the loss of the consciousness of the medium, or inconvenience of any kind, the spirit will be able to make himself known.

The "New Mediumship," as Mr. Bates calls it, seems to be the attainment of the sensitive of such a condition of thought control that he can at will suspend his thoughts, while still retaining consciousness, and then become receptive and responsive to the thoughts and suggestions of the spirits who are sympathetically, or psychically related to him. This, Mr. Bates calls "the way of liberation." He says he does not wish to condemn the methods of the past and the present, but, "as they give rise to obsession and submersion of individuality," he thinks it is time that mediums should know that there is another and a better way of spirit control—through the mentality rather than through the nerves. "Spiritual circles," he says, "are not meant to endure for ever. Advanced teachers will understand the new mediumship and will gladly practice it," and then "mediums will be once more called by their rightful names—seers and prophets." In conclusion, Mr. Bates says:

"Let us widen the gulf between the extremes of mediumship, obsession and inspiration, by discarding that method of the nineteenth century known as trance, and in conscious suspension of thought receive the wisdom of our celestial teachers and give it forth again uncolored by a sordid nature and an impure heart."

It seems to us that Mr. Bates is in error in calling this the "New Mediumship," for there are many sensitives both in this country and in America who have been, for years, both speaking and giving clairvoyant descriptions under spirit influence, or guidance, while in a conscious condition. Neither is it true that trance mediumship necessarily leads to obsession and the loss of individuality. The fact is that trance mediumship, when carefully exercised, is beneficial and educational—mentally strengthening and spiritually inspiring—to the medium. How can it be otherwise when wise spirits co-operate with earnest and receptive mediums? Rightly used, unconscious mediumship leads up to conscious spiritual influx. But great care is needed in this direction, as in others, for the fact remains that the "outward and visible signs" of the presence, power, identity, and intelligent independent operations of spirit people are still indispensable. The world still needs evidence of a scientific kind, and Spiritualism claims to supply that need. Proofs of spirit action and identity are difficult to obtain at all times, and it is not well or wise to neglect, or to seek to close, any of the avenues along which the spirits may travel to give us demonstrations of their existence.

To those Spiritualists who have had satisfactory evidences through phenomenal mediumship, and who protest in favor of "normal," "new," or "higher" mediumship, we would say: Go up higher, as far as you please; grow in spirituality, intuition, inspiration, conscious self-unfoldment and response to "thought vibrations" from "master minds," all that you possibly can if such seems good to you, but do not ignore, despise, or deride the phenomenal evidences of spirit presence and identity which mean so much and are so necessary to others, and which, at one time, doubtless, were so necessary to you. The need of the world is still the same. Materialism and disbelief still demand "signs and wonders," and other evidences.

CHEER UP!

Cheer up! The rose is redder
Than the ones we saw last year;
The lark's gay song is sweeter
And happier to hear;
The grass is getting brighter,
And fairer yet to see—
The world is growing better
Than it ever used to be.

Cheer up! The sky is bluer
Than it was a year ago;
The very smiles are gladder,
And have a richer glow;
The raining and the sunshine
Are helping you and me—
The world is getting better
Than it ever used to be.

Cheer up! The rose is sweeter
The birds have newer songs;
We find more things to please us,
And dream of fewer wrongs.
There's always lots of honey,
So let's be like the bee—
The world is growing better
For folks like you and me.

—Magazine of Mysteries.

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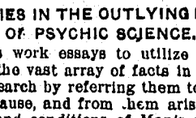
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Entered at the Chicago Postoffice as Second-Class Matter

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A General Lament.

Churches disbanding, church buildings being converted into theaters, machine and work-shops, some into tenement houses, and a general wail in the midst of unexampled prosperity that contributions are falling off as never before, not sufficient to meet current expenses; whilst the preachers are deserting their pulpits and engaging in other professions, or are being expelled for heresy. Such is the general lament of churchmen from all quarters.

A fellow feeling is said to make people "wondrous kind," so the most antagonistic Christian faiths are forming alliances to oppose Spiritualism and Agnosticism, which it is claimed cause the deep distress. Their romancers are projecting all manner of devices, hoping through the aid of some of them to regain their declining position. Stories it would shame a decent devil to repeat, they are relating to the prejudice of their innocent opponents, while those of a commercial character as prestidigitators, assume to be Spiritual mediums, and claim spirits are operators.

But fraud and trickery are not new accomplishments among our opponents, for Mosheim, the ablest, the most conscientious and truthful of the ecclesiastical historians, in his century 4, part 2, chap. 3, sec. 17, of the Christians of that period, says:

"The interests of virtue and true religion suffered grievously by two monstrous errors which were almost universally adopted in this century, and became a source of innumerable calamities and mischiefs in the succeeding ages. The first of these maxims was, that IT WAS AN ACT OF VIRTUE TO DECEIVE AND LIE, WHEN BY THAT MEANS THE INTERESTS OF THE CHURCH MIGHT BE PROMOTED; AND THE SECOND, EQUALLY HORRIBLE, WAS, ERRORS IN RELIGION, WHEN MAINTAINED AND ADHERED TO AFTER PROPER ADMONITION, WERE PUNISHABLE WITH CIVIL PENALTIES AND CORPOREAL TORTURES."

Such was Christianity during its early centuries, as told by its most reliable historian. Subsequently they have sacrificed millions of human lives in propagating their cruel creeds, and yet the marked decline, everywhere visible, denotes they must change front, denounce old-time dogmas, and reconstruct their creeds along new lines else ultimately disappear from history.

The Onward March.

The new religious law of Spain provides for state support of any member of a religious order desiring to renounce the vows taken; provides for the state to enter monasteries without ecclesiastical sanction; provides that no order shall hold property in excess of the objects for which organized; provides that no religious order shall receive any donations, bequests or legacies; and, if any such orders engage in trade, they shall be taxed the same as other business. This from the benighted country of the Inquisition certainly is remarkable. Thus says the Appeal to Reason.

Kings persecute persons, priests opinion. Without kings, men must be safe; and without priests, minds must be free.—Lytton.

Teaching Not What They Think.

The Progressive Thinker, in its issue of November 11, 1905, published the statement of Bishop Grafton, of Fond du Lac, Wis., in which he said:

"We of the clergy have been made by the church her ministers to teach, not what we think is true, but what she puts into our mouths to teach."

Reference has subsequently been made to this ruling of Bishop Grafton many times in these columns, but no one has controverted his position, though a whole year has passed, hence it may be received as a sort of common law governing all the churches. The preachers, then, are paid attorneys to speak for the church, the Bible is their law book, and their dictum on church affairs must be received as the production of an authorized attorney, not what they think is true.

The American Bible League is holding a three days' Conference in this city as we write. Prominent clergymen from all parts of the country are in attendance, and "a searching inquiry into the inspiration of the Old Testament" is going on. The allegory of Adam and Eve formed a part of the discussion, followed by the inquiry of "History or Myth?"

The great effort of the assembled clergy seemed to be to controvert the claims of the "higher critics." The assertion was made: "If these attacks are allowed to continue they will undermine Christianity."

Prof. Geo. F. Wright, of Oberlin Theological Seminary, is reported to have said:

"For us to permit the modern critics practically to erase the record of the Old Testament and substitute for it the vaporings of the much vaunted "spirit of 'modern times' would be as absurd and suicidal as for the keepers of the Sistine Chapel to permit the critics of the present day to erase from the wall the matchless figures of Michael Angelo and substitute in their place the vagaries of the impressionistic school."

Prof. Wright then declared, "many of the stories of the Old Testament most frequently received with incredulity are in full accord with physical conditions."

Of course the sun stood still for the space of one day; Samson's strength was in his hair. He caught three hundred foxes, tied their tails together two and two, with fire-brands between, and they ran off into the fields of standing grain and burned them; and Nebudchadnezzar really fed on grass like an ox for seven years; and there was a time when the waters covered the whole earth with the highest mountains, and all life was destroyed save that of a favored few.

All these impossible events and a thousand others, according to Prof. Wright, "were in full accord with physical conditions."

The churches have employed those preachers to pettifog their case, and this accounts for their silly logic. No man of brains can honestly and truthfully take these positions, and only ignorance will accept them when vouched for by the pulpit.

The attorney who instructed his student when he had no case, and the evidence was all against him, to exhaust his wit, genius, eloquence, and vituperative talent in showing the opposing counsel is an ignoramus, is in point. Indeed, instead of replying to our criticisms on the Bible, they parade the doings of the fake mediums as the acts of Spiritualists, and argue that all is false and vile because these tricksters are such.

In the light of Bishop Grafton's statement, we can understand how clergymen can stultify themselves, and occupy such absurd positions, but cannot on any other hypothesis.

Prof. B. J. Hobson of the McCormick Theological Seminary, in discoursing on "The Battle for Supernatural Christianity," said: "Any man who accepts the stupendous miracle of the incarnation, [that is a God being born of woman and clothed with flesh] should not balk at any other miracle simply because it is miraculous." No, no, a person who can swallow such a fake is a fit subject for cheese-cloth mediums to operate on.

Valuable Geologic Find.

A news dispatch from El Paso, Tex., of October 30, relates the fact that the geologists have made the discovery in Texas, showing the great desert in that state was once a jungle, inhabited by wild beasts, and they fix the period from 12,000 to 25,000 years ago. We quote:

"Walter E. Koch, a fellow of the Geological Society of London, and G. B. Richardson of the United States geological survey, in excavations here, have unearthed jawbones of two tapirs, supposed to have existed here 25,000 years ago, and an elephant's tooth, from an animal which probably lived about 12,000 years ago. The discovery of the bones proves, the geologists say, that this great desert region was once a jungle. Tapirs live on roots along river banks and elephants would not have been here unless it had been marshy."

While a student of geology many years ago, in conversation with a preacher, we controverted the Bible teaching that this earth is less than 6,000 years old, by citing evidences of fossil remains that indicated life had been on the globe millions of years. The good Gospel teacher insisted "God made those fossils, and surrounded them with indications of great antiquity to confound the wise." But such logic failed to convert the student to such a God-dishonoring theory.

An Error in Date and Number.

The printer made a serious blunder in correcting date and number of last week's paper. The date should have been Nov. 10, and the number 885, instead of "Nov. 15," and "number 880."

Lessons Come Thick and Fast.

They Are Furnished by a Gang that Ought to Be Behind Prison Bars, Where They Would Have Time to Reflect on Their Condition, and Learn to Realize this Important Fact, That Artificial Toggery and Bogus Spirits Have No Place in Spiritualism.

MRS. ELSIE REYNOLDS, OF LOS ANGELES, CAL., HAS AGAIN BEEN COMPLETELY EXPOSED, AND HOW MANY MORE SUCH PORTRAYALS WILL HAVE TO BE MADE BEFORE SHE IS LANDED BEHIND THE PRISON BARS, REMAINS TO BE SEEN. THE FIRST TIME MR. MAYBEE WAS DISCOVERED POSING AS A SPIRIT, DRESSED IN ARTIFICIAL TOGGERY, HE WAS ARRESTED AND SENTENCED TO THE WORKHOUSE FOR NINETY DAYS. THAT WILL BE THE FINAL OUTCOME, NO DOUBT, WITH MRS. REYNOLDS IF SHE CONTINUES HER NEFARIOUS WORK.

SPIRITUALISTS MUST REMEMBER THAT THEIR CAUSE IS BY THE OUTSIDE WORLD TO A GREAT EXTENT JUDGED BY ITS WEAKEST LINKS, AND IN MANY RESPECTS ITS ETHICS IS CONSIDERED ON A PAR WITH THE ARTIFICIAL TOGGERY USED BY MANY MATERIALIZING MEDIUMS WHEN PRESENTING THEIR BOGUS "SPIRITS".

THERE IS A GANG OF MATERIALIZING MEDIUMS, ROTTEN TO THE CORE, IN THIS CITY AND ELSEWHERE WHO CANNOT, UNDER ANY CIRCUMSTANCES, GIVE A GENUINE SPIRIT MATERIALIZATION, AND THEY HAVE BEEN INSTRUMENTAL IN FORMULATING PUBLIC OPINION, AND EVOLVING ETHICS IN HARMONY WITH THE ARTIFICIAL TOGGERY WHICH THEY USE IN EVERY SEANCE. IT SHOULD BE A LESSON TO SPIRITUALISTS EVERYWHERE, THAT BY THE OUTSIDE PUBLIC THE ETHICS OF SPIRITUALISM IS REGARDED TO A GREAT EXTENT AS ON A LEVEL WITH THE GANG THAT PRESENTS BOGUS TESTS AND BOGUS SPIRITS.

IS IT NOT EXCEPTIONALLY STRANGE, SPIRITUALISTS, THAT IF MRS. REYNOLDS POSSESSES ANY GENUINE MEDIUMISTIC POWERS WHATEVER, WHY IS IT THAT WHENEVER ONE OF HER "MATERIALIZED SPIRITS" IS GRABBED IT PROVES TO BE HERSELF ALONE DRESSED IN PARAPHERNALIA EXPRESSLY PREPARED BY HER FOR THE OCCASION—THE MANIFESTATIONS BEING FALSE THROUGHOUT—FRAUDULENT TO THE CORE, DRAGGING DOWN THE ETHICS OF SPIRITUALISM TO HER OWN MOST DESPICABLE LEVEL. HER EXPOSURES ARE PUBLISHED BY THE SECULAR PRESS IN EVERY SECTION OF THE COUNTRY—READ BY MILLIONS UPON MILLIONS, AND THE READERS FORM THEIR OPINION OF OUR CAUSE FROM SUCH MATERIAL FURNISHED.

AND AGAIN, IT IS A FACT THAT OF THE FIFTY OR MORE MEDIUMS THAT HAVE BEEN EXPOSED, THE GRABBED SPIRIT HAS PROVED TO BE THE MEDIUM OR A CONFEDERATE EVERY TIME. THIS FACT AFFORDS FOOD FOR REFLECTION AMONG SPIRITUALISTS GENERALLY WHEN CONSIDERING THIS LATE EXPOSURE OF MRS. REYNOLDS.

SPIRITUALISTS, SHOULD REMEMBER, TOO, THAT THESE FAKES HAVE AN ORGAN IN CHICAGO WHICH EXPLOITS THE ROTTEN ELEMENT THAT HAS BEEN, AND IS NOW, BRINGING DISGRACE UPON OUR CAUSE. IT IS DRAGGING DOWN THE ETHICS OF SPIRITUALISM TO A LEVEL OF THE MONSTROSITIES WHO USE ARTIFICIAL TOGGERY TO MAKE BOGUS SPIRITS.

A "spirit" who materialized in decidedly fleshy form, and a "medium" whose trance abruptly ended with the beginning of a merry free fight, were features of a seance at No. 743 South Broadway last night. A pair of plain-clothes policemen and two members of the Los Angeles Anti-Fakers Association gave those in the audience the worth of the 50-cent pieces, paid for appearance of their deceased relatives.

MRS. ELSIE REYNOLDS WAS THE CENTER OF A PANTING, FIGHTING GROUP, WHEN, PLAYING THE ROLE OF AN EXPOSER'S DEAD MOTHER, SHE WAS SEIZED. AFTER QUIET HAD BEEN RESTORED, THE OFFICERS HELD HER ON A BRILLIANTLY-LIGHTED STAGE, AND SHOWED HER TO THE AUDIENCE AS A FAKER.

Mrs. Reynolds says she is a "psychic medium," also several other things, intended to signify that she can talk with the departed and peer into the future. THIS "SEERESS" HAS MADE GOOD MONEY— GOOD ENOUGH TO EMPLOY A CROWD OF BURLY BOOSTERS. FOR, WHILE "BUSINESS" YIELDS GOOD RETURNS, THERE IS, WITH PEOPLE LIKE HER, EVER THE DANGER OF SUCH OCCURRENCES AS LAST EVENING'S. TO PREVENT THESE DENOUEMENTS THE BURLY ONES WATCH MEMBERS OF THE AUDIENCE CLOSELY. It so happened, however, that Officers Home and King, in plain clothes, weren't known to them. And King looks particularly unsophisticated.

King's Sad Story.

The president of the Anti-Fakers Association and the secretary of the organization helped the officers to lay the plot—in fact, they did much of the planning, knowing well with whom they had to cope. Equiped, as a result of these plans, with a letter of recommendation, which named him fictitiously, King took $1 the other day and went to No. 743 South Broadway. It is a somewhat pretentious old-time frame mansion, now used as a rooming-house. Mrs. Reynolds' sign adorns one of the apartments facing the street. She occupies rooms 1 and 2. To her went King with a sad story.

IT DEALT WITH A DEAD MOTHER AND A DEAD SISTER. ALL KING'S SISTERS LIVE AND HIS MOTHER IS DECIDEDLY IN GOOD HEALTH. To make things look good King had thrown into his story a missing will. It had dropped from sight, this piece of parchment, just after the sister died in Sacramento. King had missed the deathbed scene by five minutes. And he wanted, among other things, to know what were his sister's last words; also who had the will.

Now it is the custom of fraudulent mediums of all sorts to draw on the victim and glean from him all his family secrets. Usually this is done with a view to future profit. King had been told of this and he let the missing will, the dead sister, and then the deceased mother drop out one by one during the course of a talk with Mrs. Reynolds. The "medium" SWALLOWED EVERYTHING, EVEN THE WILL. She comforted King and told him to come again.

Last night King came back. A little later Home, who looks too innocent to be a policeman, entered the room and dropped a hard-earned 50-cent coin into the doorkeeper's receptive palm. The others of the party also attended.

"Spirits" Arrive.

The lights went dim. Mrs. Reynolds went into a cabinet. She had a trance. When she was well along whisperings started. To the uninitiated, particularly if he have a tinge of superstition and a few edged nerves, there is nothing more productive of chills up and down the backbone than whisperings in a darkened room. And Mrs. Reynolds, the police say, is a good ventriloquist. This continued several minutes. "Cappers" in the audience asked for departed spirits, and in quick response came vague, sibilant callings.

In the center of the dusky stage sounded faint rustlings. Of a sudden came each time something white. It seemed to grow out of the darkness; to take form; then to show—a thing in robes. Sometimes it was a woman, sometimes a little girl.

"Oh, send me little Effie, please," had come from the audience when this last appearance was manifested. 'Little Effie" is a member of Mrs. Reynold's stock company of departed spirits. The lady kneels on the stage when she plays "Little Effie." Incidentally a number of local celebrities came also.

And once there came a little baby.

Now when a mother asks to see the spirit of her departed babe there is, to put it mildly, something pathetic about her eager joy in the manifestation. When a man, be he ever so caloused, knows that the bereaved woman who moves awe-stricken to the stage and there kneels to kiss the dead child's ethereal self, is touching her lips to the phosphorescently-painted knee of Mrs. Elsie Reynolds, the thing is saddening.

These are samples of what happens at Mrs. Reynolds' meetings. Such things took place last night.

THEN KING ASKED TO SEE HIS "DEAD" MOTHER AND HIS "DEPARTED" SISTER. THEY CAME WHEN MRS. REYNOLDS GOT TIME TO EMERGE THROUGH THE DARK CURTAINS. THE SISTER TOLD KING THAT THINGS WOULD COME OUT ALL RIGHT. HE NEED ONLY WAIT. THE PROPER AUTHORITIES WOULD FIX UP THE WILL AFFAIR TO THE UTTER DEMORALIZATION OF HIS ENEMIES. KING SUBSIDED, APPARENTLY SATISFIED.

The secretary of the Anti-Fakirs Association asked for his mother's spirit. He was near the stage. When the "spirit" appeared the secretary leaped toward the platform. At that moment someone with no particularly over-developed bump of reverence got hold of the "spirit." Mrs. Reynolds —it was she faking—struggled in a very fleshly manner and tumult reigned. Through the uproar came the "medium's" shrill voice.

"Well, they can't arrest me, I took no money."

Her mind, trained by three previous exposes of this sort in Los Angeles, had known to the fact that the California statutes do a lot to protect her ilk.

Things were happening fast at this particular juncture. The burly ones on Mrs. Reynold's staff were making for the stage to rescue their employer. King, Home, the two officers of the Anti-Fakirs' Association, and one or two other undeluded ones, had their hands full. While the fight lasted one of the "cappers" swung at Home and hit a partner. The man went down with a thud. Then the officers brought about quiet. They also turned on the lights.

THEY TOOK MRS. REYNOLDS OUT TO THE CENTER OF THE STAGE. THERE THEY SHOWED HER TO THE AUDIENCE AND TOLD THE PEOPLE HOW SHE HAD FOOLED THEM.

The Anti-Fakers Association is working hard toward drafting a bill which will be presented to the next legislature. This bill will prohibit such frauds as are now practiced in the state under the name of Spiritualism. At present the laws do nothing in this direction. As a result sorrowful but foolish women and men with much less sense than they ought to have, pay hard-earned money into the palms of people who would be arrested in other places were they to practice what they practice here. Los Angeles has become a Mecca for such fakers, and their signs adorn nearly every rooming-house in the downtown district, save only a few which refuse to tolerate them.—Los Angeles Daily Times, Nov. 1, 1906.

The Los Angeles Herald says, in connection with the exposure:

G. R. Holmes, a second detective, produced a star to show his authority and announced that he would protect the woman.

THE CROWD CALMED DOWN AND FROM OUT THE BILLOWS OF WHITE MRS. REYNOLDS SLOWLY EMERGED. AS SHE EMERGED SHE TUCKED THE SPIRIT ROBES INSIDE HER DRESS AND BEGAN DEMANDING "WHO DONE IT," BETWEEN GASPS OF BREATH.

"Oh, I will be ruined, that's what I will be," she said. "If the newspapers get hold of this I don't know what I will do.

"It was that man Hadley of Kansas City, who has been coming to me all the time. He brought his wife tonight and has been telling me about his little boy."

The newspaper woman—for the time being "Mrs. Hadley"—moved to the other side of the room before the searching gaze of the irate Mrs. Reynolds fell upon her.

By this time a police whistle had summoned other members of the force and members of the anti-fakers' society waiting outside, but no arrests were made.

"They were not gentlemen or they would at least have allowed the medium to get out of the control," was what one woman, still credulous, said, but neither Dr. Monroe, nor Effie, the PRESIDING SPIRITS OF THE CABINET, COULD MAKE A SPIRIT OUT OF THE FLESH AND CHEESE CLOTH IN THE POSSESSION OF MRS. REYNOLDS.

HE HAS NO USE FOR RELIGION.

Yes, From the Very Nature of Things He Has Religion.

To the Editor:—The article entitled "Thinkers of the World, Unite," strikes the right note, but don't omit to take in the workers, too. Likewise Greer's letter and Journal article also pleased me. For these purposes I visited Chicago last June but failed to obtain satisfactory results.

I am surprised that you Spiritualists who claim to stand on the skirmish line of progressive thought, spiritually and mentally, are so lame in the back when you talk of that old relic of heathen mythology, the Christian religion. Don't you ever again admit that Spiritualism bears any relation to it whatever. Call religion by what it ever has, and does now, stand for—the emblem of faith, fear, ignorance and slavery. Religion is now what it has ever been, the mother of ignorance, the father of despotism. Its progeny are slaves, mentally and physically.

When you talk about Bryan in politics, place him where he belongs. America is not a Christian nation. Americans are thinkers. What has religion done for them. It has piled fagots to burn the world's best and bravest thinkers. Religionists are not now but they demand that no man shall be a candidate for an office unless he is pious. Infidels made this country and they will not now surrender it to religious bigots.

L. STEBBINS.

North Platte, Neb.

The world is moving on certain well defined lines, and it seems as if the attempt to get away therefrom has not in all respects met with success. It is well, however, to get the world out of a rut when the same does not lead in the right direction, or proves detrimental to the best interests of mankind. It will never do, however, to be too radical, nor is it ever wise to be too conservative. It is never the mark of wisdom to reject anything because it is exceedingly musty with a venerable age, and owes its existence to the misty past—back thousands of years.

THE TRUTH IS NEVER ANCIENT —it is always young, efficient, and productive of good, and should at all times be carefully nurtured and sustained.

Religion dates back thousands of years, and at times its pathway has been marked with every conceivable crime; rivers of blood have flowed in its name and it has been guilty of every bad act that can be named. Its hand is red with cruelty towards millions of victims, and at times its appearance has been hideous in the extreme, presenting the appearance of a fiend; but divested of its imperfections, and dressed in new and modern apparel, and put in presentable shape, IT IS ALL RIGHT.

It was only a few days ago that we discovered that we had religion, and we were greatly amused and surprised thereat at first, but could not reject the important fact, if we had tried—it has indissolubly fastened itself upon us and we can not get rid of it, however much we might desire to do so. We discovered our religion by consulting the Century Dictionary, for it is defined as follows: "Sense of obligation—conscientiousness—sense of duty." Now, we have a "sense of obligation." We have also developed in a remarkable degree our "conscientiousness" and also have a high "sense of duty," and hence we have got Religion and got it badly, and cannot get rid of it if we desired to do so.

Under the same definition Professor Underwood, Professor Lockwood, Mr. J. S. Loveland, Mrs. Clara Watson, Mr. L. Stebbins, Hon. R. T. Van Horn, Dr. G. W. Brown, and hundreds of others we might name—all of them have got Religion, and it is fastened on them, and has come to stay. Brother Stebbins, by no system of logic can you get rid of it—it will go with you all through life.

All of you having Religion, why not make the most of it? Why, we rejoiced when we found out that we had religion, and laughed heartily, too, and we have no doubt many others have rejoiced also that they have found the precious panacea, especially our good sister, Mrs. Clara Watson, and the eminent Professors Lockwood and Underwood.

The Educational Rights of Women.

The University of Pennsylvania, has just opened its doors to female students, who will receive the same education, and acquire the same degrees heretofore awarded males, but in separate departments. That is the Quaker way.

THE PROGRESSIVE THINKER

We Remind you that the SPIRIT OF THE PROGRESSIVE THINKER NEVER SLEEPS! There is need of a WATCHMAN and WE ARE IN THE TOWER and ON DUTY for the best interest of TRUE SPIRITUALISM!

Another Announcement!

In Reference to the Remarkable Works of Andrew Jackson Davis.

A letter from Dr. Davis indicates that a change has been made in the price of a full set of his remarkable works. They will be furnished per set when republished at $20 instead of $30, as heretofore announced. There are thousands who ought to have a set of these books. Their publication at an early day depends on the number of subscribers that can be secured. His books are a fundamental part of Spiritualism; the history of Spiritualism can not be written without them.

O. F. Brand, of Faribault, Minn.; G. J. Willett, of Milwaukee, Wis.; and M. L. Sutton, of Port Chester, N. H., will each take a set. Spiritualists, aid in this grand work. Send in your names, and in the end get far more than value received for your money.

HE WANTS A SET.

There Should Be Hundreds of Spiritualists to Respond to the Call, and Thus Aid in Securing the Publication of Dr. Andrew Jackson Davis' Remarkable Works.

To the Editor:—You can put me down as one of the two hundred subscribers sought, to pay $30 [now reduced to $20] for one set of Andrew Jackson Davis' works, when again put into circulation. I regard it not only a privilege to assist in putting his valuable books into circulation again, but as a duty also. Some of his books ought to be in the home of every Spiritualist. I regard them as OUR BIBLES. They are invaluable to the wayfaring investigator into the mystic realms of life and destiny. They are FULL OF HELPFULNESS to the sorrowing during their dark hours. To many they have become a necessity for reference upon spiritual things. We need them more and more as the years go by. The "POUGHKEEPSIE SEER" has not labored in vain; his books are read in every country upon the globe. By the thoughtful he is regarded as the most reliable teacher upon spiritual things, and he is easily the most remarkable man both of ancient and modern times.

P. A. JENSEN.

825 Sunset Boul., Los Angeles, Cal.

Know Them by Their Fruits.

When Lisbon was besieged by the Spanish in the fifteenth century such Portuguese as were captured were maimed. Their eyes were put out, their noses, lips or ears were cut off, their finger nails or fingers amputated, and in this miserable plight they were sent back into the city with the announcement that when it was taken all the defenders would be similarly treated.—Exchange.

This war between Spanish and Portuguese was a war between two Christian nations. Officers and soldiers, as well as government officials, were Christians. All expected advanced seats in the paradise of the blest, and the above is a truthful account of the way they fought, maimed and tortured each other. They imitated the God they worshiped, and exercised no mercy to the enemy. Their acts were paralleled by the Inquisitors in burning and torturing heretics. Indeed, they were but anticipating what priests taught God purposed to do with those who refused to believe in the saving grace of his son, so would torture them in burning flames forever. The actors found Bible authority in support of their demonical barbarity.

Barbarian cruelty was common in that age, as in fact it has been ever since Christians gained control of civil power. It was practiced long after the wars of the peninsula, and only ceased when the sacerdotal arm became powerless—not by the action of priest or prelate, but by the general diffusion of knowledge which the head of the church discouraged.

Now the priesthood claim Christianity was the great civilizer; that we owe everything to the church, whereas in truth we owe it nothing, it retarded science, and humanity has gained its present proud eminence in spite of its active opposition.

The great reformers of all the centuries found in the church their most inveterate foe. A reformer was classed with Infidels and Atheists. He was branded with false epithets, because his methods consisted of "being good and doing good," and not resting his hopes of heaven, by placing faith in one who failed of ability, notwithstanding his lament, to save himself.

Charged With Heresy for Declaring Physiological Truths.

Rev. Geo. C. Cox, of Cincinnati, is to be put on trial for heresy for disavowing belief in the virgin birth and bodily resurrection of Jesus. Instead of being declared a heretic for such utterances, identical with those of those of Rev. Dr. Cransey, of Rochester, N. Y., it should pass to his credit as evidence that he has a sane mind. Virgins ceased to be mothers when anatomists became familiar with sexual physiology; and bodily resurrection of the so-called dead took wings when Modern Spiritualism had birth.

WANTS A REFERENDUM.

A Proxy Delegate Makes an Important Suggestion to the Officers of the N. S. A.

A woman who is fully occupied with domestic duties and content with her family and neighborhood environments dislikes to be made a victim of public notoriety. I am going to ask you a question: Did I do right in voting for Los Angeles as the next meeting place for our National convention?

I am a Spiritualist and for that reason came to Chicago to attend the October meeting of our highest body. I came only as an individual, not being a member of any local or state society. On the morning of the second day I was asked if I would consent to sit in the convention as delegate for a society in a distant state, and accepted that position. At the closing business session on Friday night, presided over by the vice-president, Los Angeles had a majority of only six, of which I made one. Thinking the matter over in the quiet of home, I have been greatly worried over my part in that decision. I am able to recall quite a number of delegates known to me by sight, or name, who were not present when that vote was taken, some of them remaining in their seats in the large audience room to hear the finish of the evening's programme. How do I know that I really voted the wishes of the society in whose name I was seated? I never heard of its existence before, and do not know a single one of its officers and members. How many of the proxies then present had any instructions from those they represented about the next place of meeting? Was it not decided by individual impulse and preference rather than as official representatives of absent ones? Now I want to know if the officers of the National body can not submit this question of the next year's place for the convention to every auxiliary society direct and ask for the voice of each one thereon, and be governed thereby. Give them until a date named for forwarding their decision. I am not strongly in favor of Washington but prefer some city between there and Chicago. By some such plan no society would be tied by the vote in its name of some person it, in turn, never knew was in existence. I only want the will of those who have the good of the N. S. A. at heart. Is it too late to correct a possible mistake, or to emphatically confirm the wisdom of the choice made at Chicago? I should think all who with myself were "proxies" would prefer some such plan. Give us a referendum.

A PROXY DELEGATE.

ATTENTION, LYCEUM WORKERS.

To all lyceums and their noble band of workers, we send a loving greeting: We feel that in order to further the grand work begun by our friend and brother, Mr. John W. Ring, we must get into line, and be counted. I earnestly ask the secretary of each lyceum, or any society desirous of forming a lyceum, to write me fully the condition of their school—how many pupils, the average attendance, the text book used, the song book, and method of carrying on sessions. There are three standard Lyceum Guides—Andrew Jackson Davis's, Emma Rood Tuttle's and the British Manual. Which of these do you use? Tell me also who among your children are the best fitted as leaders and missionaries in lyceum work? I want to meet them, if only on paper. I want to know what is most needed, and what they can do. Let me hear from you soon.

"Lyceum, Lyceum, march, march ahead.
Never dead, file ahead!
Come, come, come!"

ANNA L. GILLESPIE,
National Sup't. of Lyceums.
323 Garfield Ave., Battle Creek, Mich.

IMPORTANT NOTICE

The Missionary Field in Illinois.

Dr. Geo. B. Warne, 4203 Evans avenue, Chicago, president of the Illinois State Spiritualists' Association, having in charge the Spiritualist missionary work in this state, and being desirous of having the association lend a helping hand to such societies or bands of workers in our state who need assistance, hereby extends an invitation to all such to make their wants known. State who you want to assist you and when you want them.

A ship without ballast is as flotsam and jetsam. A career without responsibility is inane.—Anon.

What Is Charity? What Is Religion? What Is Brotherhood?

An Eloquent Address by Mrs. Helen L. P. Russegue, of Hartford, Conn., Delivered at Springfield, Mass., October 7, 1906.

"No man can attain to heights in wisdom without ministering to the needs of the hungry and the thirsty, without bettering the conditions that belong to the human family. Science has worked in this direction, and it is evolving lessons and manifestations that are inspiring the wonder of mankind. The world is ascending, the gates of heaven are opening to human conceptions, and Charity is that which helps, which does not bring forth the evils, the undeveloped conditions, into the glare of the sunlight, but is giving unto them the pure waters of divine wisdom, the love and strength by which they shall unfold the germs of good that are within, and they are unfolding to higher conceptions of truth.

"We enter the gardens of human life, and we find them filled with weeds; thorns and brambles surround us.

"What is our duty?

"Shall we simply cut them down?

"By no means, but the roots shall be removed, and the soil shall be improved. It shall be fed and nourished. It shall bring forth its legitimate fruit, and the world be fed from its products. The human mind is of the same character, upon a higher plane. It is in ignorance and darkness. The man who loves wisdom, love, life and intelligence, is he who is tilling the soil, who is cutting down the weeds of ignorance, who is destroying the brambles, and sowing the seeds of intelligence, helpfulness and brotherly love. This is Charity. Charity vaunteth not, but it gives to the world the best it has to give. It inspires you to know the needs that are everywhere about you, and to minister to them. It is not that which simply proclaims sorrow, but it is that which acts. It is the spirit which works everywhere; it is the power for good in the land."

Invocation.

Thou Spirit of Love, and Mercy, and Justice, Thou who 'art manifest everywhere, and in all things, we offer our thanksgiving for all Thy bounties. We praise Thee if we exalt our nature, and are uplifted in aspiration. We Thank Thee for the light and beauty that colors all the world. We thank Thee for all that is true and good, for the great light of divine truth that tells us of immortality. We thank Thee for the knowledge of the angel world—for the knowledge of conscious life beyond the change called death—for the light of wisdom that is continually unfolding to our comprehension, that makes us ready for the coming day. Our Father, whose love is so beneficent, shining through all nature, through all human aspiration, through human affections, reflecting itself upon all life, we find everywhere manifestations of Thy presence, hearing Thy voice in all that is good, and true, and beautiful, and we thank Thee, our Father, that the doorways between earth and the next plane of existence are open, and that the children of the higher life are passing to and fro between this and the life beyond. For every message of truth, for every word of inspiration, for every light of wisdom that is kindled upon the altars of the human soul, we thank Thee, our Father. We thank you, ministering angels, and may human hearts be near us, human minds be opened to the consciousness, human intellect be free to accept the light of wisdom, from where'er it may come.

I will read a part of the 13th chapter of 1st Corinthians, (beginning at the first verse):

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, and a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things.

Poem Entitled "In a Hundred Years."

"The world will be a better place,
In a hundred years.
We will have a brighter, happier race
In a hundred years.
The ills of old, the worn-out lies,
The ancient wrongs, like mist that flies,
Will melt in the rays of a new sunrise
In a hundred years.

"There will be more substance and less of form
In a hundred years.
More love will keep the world's heart warm
In a hundred years.
The laws will aim at the common good,
And religion will be a brotherhood,
While toil will be honored as it should,
In a hundred years.

There will be less misery and less wrong
In a hundred years.
There will be more of gladness and of more song,
In a hundred years.
Baptized in a new humanity,
Each man to man will a helper be,
While the toiling slaves will all be free,
In a hundred years."

I shall take for my subject this afternoon, "What Is Charity, What Is Religion, What Is Brotherhood."

Charity is the outgrowth of spirituality. As the world advances in spiritual perception, in higher conceptions of right, of the closer relationships existing between human beings, Charity advances. Nearer and nearer the world is coming to that great light that shall illumine all the future—the light of divine love, divine truth, divine helpfulness, which implies a larger spiritual unfolding of the race. Through all the ages that have passed away, definitions of the conditions of human nature have gradually enlarged, gradually expanded, gradually embraced a larger territory of human experiences; they have unfolded the nature of mankind. They have developed the aspirations of human intellect. They have brought nations in closer kinship. And we have formed in each individual the corresponding evolution of a higher, brighter, and sweeter thought, one for another. Charity means the recognition of the highest good, the cognizance of that which is best in human nature.

The moment we seek for that which is truest, highest and holiest in human life, that moment we begin to recognize the causes which underlie the undeveloped mass. We recognize what we term Ego as an undeveloped condition incident to the unfolding nature of man. Were there no such thing in the universe as development, as evolution, and were there no such thing as progress in human life, there would be no need for all the beautiful, loving, sweet characteristics that belong to human nature. We are evolving a closer semblance to the divine life. We are unfolding a closer kinship in our own natures to that which is good. Everywhere there is springing up that desire on the part of men and women for a better condition in life, for the removal of what is called sin, for a higher development of intellect.

Education is desired more today than ever before, and and is presenting a broader platform upon which humanity may stand. Education is involving all there is in life. Its channels are running in every direction. It belongs to the lowest condition and to the highest.

Science is no longer soaring among the stars, and leaving the incidentals of human experience everywhere about us undeveloped. To-day, in order that we may comprehend the greatness, the majesty, the divinity of life, it becomes needful that we come into relationship with the little things that underlie human life, the lesser conditions that belong to the human mind; that we come in contact with that which is beneath as well as that which is above that has proven the lesson that spirits have taught since they have come, uttering their experience, their wisdom, to the human family, THAT NO MAN UPON THE HEIGHTS CAN STAND INDEPENDENTLY OVER THOSE WITHIN THE VALLEY.

No man can attain to heights in wisdom without ministering to the needs of the hungry and the thirsty, without bettering the conditions that belong to the human family. Science has worked in this direction, and it is evolving lessons and manifestations that are inspiring the wonder of mankind. The world is ascending, the gates of heaven are opening to human conception, and charity is that which helps, which does not bring forth the evils, the undeveloped conditions, into the glare of the sunlight, but is giving unto them the pure waters of divine wisdom, the love and strength by which shall unfold the germs of good that are within, and they are unfolding to higher conceptions of truth.

We enter the gardens of human life, and we find them filled with weeds, thorns and brambles surround us.

What is our duty?

Shall we simply cut them down?

By no means, but the roots shall be removed, and the soil shall be improved It shall be fed and nourished. It shall bring forth its legitimate fruit, and the world be fed from its products. The human mind is of the same character, upon a higher plane. It is in ignorance and darkness. The man who loves wisdom, love, life, and intelligence, is he who is tilling the soil, who is cutting down the weeds of ignorance, who is destroying the brambles, and sowing the seeds of intelligence, helpfulness and brotherly love. This is charity. Charity vaunteth not, but it gives to the world the best it has to give. It inspires you to know the needs that are everywhere about you, and to minister to them. It is not that which simply proclaims sorrow, but it is that which acts. It is the spirit which works everywhere; it is the power for good in the land.

What is religion?

Religion is the fire that is kindled upon the altar of the human life, that man sees and believes that which is best, that he can apprehend its value.

Religion is a light that is leading man on up the heights; it has not burned to ashes yet, but it is kindling its fires along the way until the world is brightened, purified, ennobled, enriched and glorified, because it has unfolded a larger spiritual life.

Religion has accomplished its work along the way in the past, but no one phase of belief has accomplished everything. No one formulated religion has embodied all that is true, no one manifestation has encompassed all that is divine, because religion, like life, is enlarging, growing, progressing, and to-day the aspects of religion have changed so materially, that he who lived a hundred years ago would hardly recognize the fruits that were to be taken from the tree of wisdom, to be partaken of by human men and women.

Religion has mingled with science, it has grown up with the thought of man, and to-day, he who accomplishes the most for his fellow-men, is the most religious man in the community. He who conceives of that which shall make better conditions for business, is he who is more cherished than others. He who presents to the world such manifestations as uplift the world, enlarges its experience, unfolds its possibilities, multiplies its needs, and points the way to the supply by which those needs shall still increase, is the most religious man that you may know. He who accomplishes the most for the benefit of a city, who prepares the best sanitation for the city, who ministers to the general health, who uplifts the standard of morality, who gives the best that can be given to anybody, to any community is the most religious man in your midst. His work may not be labeled, "Thus saith the Lord," but it is labeled, "God is Love."

Religion is not what we believe; it is what we do. It enters into our activities; it belongs to our duties, to our accomplishments.

I may desire to know something of astronomy. For what purpose? Why should I know anything of that branch of science? That I may teach the world the relationship between the heavenly bodies, man and nature.

I may wish to know something of mathematics. Why should I so desire? That I may prove to the world that the progress of mathematical wisdom implies the unfoldings of immortality; they are limitless; no power can bind their possibilities. They are continually unfolding to the world their relations, and they are the expression of human intelligence.

Professor Pierce, of Harvard College, once said that the Science of Mathematics was a type of immortality, was an expression of a boundless life. No eye hath seen its limit, no ear hath heard the lowest note of harmony that belongs to its rhythm, no voice hath spoken the fullness of its reaching love. It goes on and on forever and forever. It encompasses earth and heaven. It counts the stars, the grains of sand, the globules of air, the drops of water, and, above all, it counts, recognizes and classifies the vibrations of thought that go out from soul to soul; these things belong to the religion of human nature, to the religion that belongs to mankind. It can have no such thing as grooves, for it cannot be bound by its influence; it cannot be limited in its growth; it has nothing that shall trammel its progress, for it is marching up the heights of time and forever and forever.

Jonathan Edwards declared that to dance was a sin—for young men and women to enjoy the common communion by which there might come some respite from labor, some relief from care, that they might enter into some enjoyment that was physical in its nature and inspiration, to him it was a crime.

Why? Dogma was the rule that governed his life, and not religion. The man who builds a hall for his brother, who creates a creed that shall hold sects within its orbit, is not a religious man, but he who works for the upbuilding of the world, for the benefit of humanity, is the religious man, whose light shines out, and he is the beacon upon the hill-tops, that is lighting the valleys, and makes glad the hearts of men.

What is brotherhood? Is it simply that you are all human beings? Is it all embodied in the thought that God is your Father? When men perceive the great good that is divine in all its attributes, that God cannot be loved, adored, worshiped or obeyed so long as anything which he has created, which has inspired his love, has taken unto itself his spirit, who has given unto it His personality, so long as any one thing is left out. There is no such thing in that life as brotherhood. Brotherhood means human sympathy, human love, human helpfulness, human progress for all—the lower as well as the higher. It means justice. It means that the man who is the employer must recognize the rights of the employe. It means that he who is meting out to the world the food that shall give strength and life, is only giving an answer to the great demand of humanity. It means that justice shall prevail between capital and labor. It means that you shall recognize the rights of men—the man in the gutter as well as the man in the highest place that is in the land; that the rights of every individual must be respected and honored, and that every human soul must be loved and aided up the hill, and the conditions which encompass him be made better, everything that surrounds him in all the conditions of his life be made brighter, sweeter and better for his use. This is brotherhood. YOU ARE NOT MY BROTHER, YOU ARE NOT MY SISTER, UNLESS I AM READY TO RECOGNIZE YOUR NEEDS, AND MAKE THEM MY OWN, AND DO WHAT I CAN FOR YOUR DEVELOPMENT.

I am no religion for you, if I have not the means within my grasp by which I shall improve your lives, or uplift your aspirations. I have no dogmas to give you. I have no formulated faith to utter to your souls, save that which shall teach you to make God your Father. Man must be your brother. He must be a part of yourself. He must be akin to you. He must enter into your life and you into his life, until he has grown to be one with you.

You may say there is no such thing as equality in heaven or on earth. Even the stars differ one from another. The rays of light are not all alike; some are longer, some are shorter. The vibrations that are going out from your spirit are not all equal; they are varying according to the channels through which they are passing, and you may find that although these inequalities exist, every one is as important to the existence of the other, and to the universal balance of all things as the higher.

Every condition in life is incident to the development of that condition, and if you are above it, your duty is to make it better, to purify, exalt and ennoble, until the level has been attained by which the universal kinship shall be made manifest.

I care for no religion, for no creed that abides upon this earth, unless it brings to my consciousness the importance of that work which shall be of use to the world. I CARE FOR NO DEFINITION OF RELIGION, THAT SHALL NOT ENABLE ME TO GO OUT INTO LIFE, AND HELP SOME THAT ARE WEAKER, SOME THAT ARE LOWER, TO A HIGHER POSITION THAN THEY HAVE KNOWN BEFORE.

Religion means the love of God, but it means the love of God in man, the love of God in human nature, the love of God everywhere, in all things, over all things, through all things! The doors of Justice have been closed too long. Greed has filled human intelligences too thickly, until the mists have gathered that have obscured the sunlight of brotherly love—and what has been the result? Strikes all over the land. Uneasiness and discord prevail everywhere. Injustice is raging rampant over the earth. One man looks upon his brother as inferior to him, simply because he cannot have materially become as successful as he, yet the same brother has lived a more honorable life; he has exercised a greater and more profound justice; he has lived obedient to the will of God within him; he has known a larger religion, and it is not he who builds the largest church; it is not he who sits upon the highest throne; it is not he who stands over a city or rules a nation, that is in possession of that which is best and truest for mankind, but it is he who is doing the most, loving the most, making the most of life, for the good of the common weal of humanity; it is he who is contributing most to the welfare of the nation, spiritually and physically; it is he who is uplifting the aspirations of the world; it is he who is bringing into recognition the Divine Spirit, and making man conscious that he is divine himself.

We have put Divinity so far away beyond the stars, we have made the Divine life something to be hoped for, and not realized, but we are in that spirit; we can make it our own if we will observe the reflection of that Divinity upon our own souls, and make it the life that shall inspire us. Then that Divinity lives in our deeds, speaks in our language, is portrayed in our kindnesses; it is bright and beautiful in our charity; our religion is brighter, higher and deeper; it is truer, nobler, because it is spiritual. It has grown out of the mire of greed, and it has come up into the life and glory of a Divine brotherhood, that makes all humanity yours and mine, all to be loving one to another until the world rises to a loftier height of thought, and knowledge is the spirit that pervades the universe.

Are We Doing Our Duty?

Moses Hull Preaches a Trenchant Gospel Sermon Exactly Applicable to Spiritualists.

The Latins used to say, "docendo discimus," which means we learn by teaching. This is true; when we live our religion and preach it to the world, we learn more of its ins and outs.

Jesus said to his Jewish brethren, "Therefore I say unto you, the kingdom of heaven shall be taken from you and given to a nation bringing forth the fruits thereof." Matt. xxi:43. "Therefore," signifies that what follows is a conclusion drawn from a previously laid down premise. Those who heard this remark knew very well what it meant. The 45th verse says, "When the chief priests and the Pharisees had heard his parables, they perceived that he spake of them."

Sometimes we catch the meaning of such things more readily when they apply to others than when they apply to ourselves. Be that as it may, I believe there are many instances in history, of truths being offered to the people when they were not ready for them, then they were withdrawn and given to a people who were better prepared to receive them. I notice that truths are generally handed to people as they are prepared to receive and act on them. The case of the Jews is one in point. "Blindness happened" unto them until the times of the Gentiles should be fulfilled. There is a time when people can receive and act on the truth, and there is a time before which people can not receive and act on the truth. Jesus said to the Jews, "I have many things to say unto you but ye cannot bear them now." John xvi:12.

Almost any one can receive phenomena; and as long as what is called "righteousness" consists in looking upon and wondering at them, many Spiritualists were exceedingly religious, but when something more—something practical was demanded, their righteousness had oozed out.

The Jews believed in the wonderful phenomena that accompanied Jesus. They even said to him "No man can do the miracles thou doest [Could give such signs as you are giving—Twentieth Century New Testament] except God be with him."

This was the confession of the whole Jewish nation, through Nicodemus, a member of its sanhedrim, or senate. Now when the thing passed from a mere belief in the phenomena attendant upon Jesus, to a life work they were ready to turn from Jesus, and did so, and finally said, "Let him be crucified."

I took my pen to give a few of the results of these phenomenalists turning from the one whom they had so heartily endorsed.

When John the Baptist came he brought the message, "The Kingdom of heaven is at hand." Matt. iii:1 The Twentieth Century New Testament renders this, "Repent for the kingdom of heaven is close at hand." The Emphatic Diaglott Testament, "Reform because the Royal Majesty of the heavens has approached."

In chapter iv, verse 17, Jesus began his preaching by saying, "Repent, for the kingdom of heaven is at hand." In x:17, Jesus commissioned his disciples to go and preach precisely the same thing. Until he came back from Capernaum into his own country and was rejected and mistreated by those who had formerly acknowledged him, this same kind of preaching was heard both from him and his disciples. After this mistreatment he said, "The kingdom of heaven is taken from you and given to a nation bringing forth the fruits thereof." After that, neither Jesus nor any of his disciples nor apostles ever preached the kingdom of heaven was at hand. On the other hand Luke says: "And when he was come near he beheld the city and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now are they hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

What could be plainer? The Jews had rejected the truths he had brought them, now they were left to take the consequences. This looks to me very much as if Jesus believed that the people held their destiny in their own hands—that if the Jews had accepted and acted upon the message he had for them their polity might have been restored, and the kingdom of heaven, which was to be an era of socialism, might have at that time been established; but their rejection of him and his message, even while they acknowledged the attendant phenomena, would cause them to lose their polity, their city, as they did.

"O, Jerusalem, Jerusalem, if thou hadst known the things in this thy day, which belong unto thy peace, but now are they hidden from thine eyes." Now, the kingdom of heaven is no longer at hand; it is taken from them and given to a nation bringing forth the fruits thereof. Their city must now be "trodden down of the Gentiles, until the time of the Gentiles be fulfilled."

Paul, in his only discourse to the Jews, said, "Behold ye despisers and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." In the 46th verse of this same chapter we read, "Then Paul and Barnabas waxed bold, and said, "It was necessary that the word of God should first have been spoken to you; but, seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Since this time there has been no special messenger, or message to the Jews. May not these things be lessons for us? Why did Spiritualism come to people outside of the church? Simply because the church was not worthy. The church was steeped in forms and ceremonies, literalism, pharisaism and self-righteousness. The spiritual world could not get in touch with the church, the result was it was compelled to go to others who were not so steeped in orthodoxy, and self-righteousness, but it found a way to reach certain ones. On the very night when some of the Adventists were out watching for their Savior in the clouds of heaven, the first intelligent communication was received from the world of light. But when he came, he came to his own but was not received. He went to a different people, who received him, but the people who had been looking for him followed the example of their predecessors in the days of the first coming and called him the devil. Was ever prophecy more literally fulfilled? "The stone which the builders rejected" must and will yet "become the head of the corner."

This message came to the people called Spiritualists; how eagerly they swallowed it. They rejoiced in its phenomena and philosophy. We were proud to call ourselves Spiritualists until Spiritualism undertook to convince its adherents that they were not in it simply to sit in seances and enjoy communion with those gone before.

Every new truth brings a new duty. Spiritualism has come not merely to convince the world of an existence after the dissolution of the body, but to make the world better. Will we be made better by it, or will we as the Jews did, "go away." How many believe that accompanying Spiritualism has come that righteousness that will lead the world to a higher life—a higher righteousness here and now?

Jesus warned the world against the workers of iniquity. The workers of iniquity were, for the most part religious, very religious. They pray much; they say, "Lord, Lord, have we not prophesied in thy name, in thy name cast out devils, and in thy name done many wonderful works?" Matt. vii:2. Jesus does not deny this, but notwithstanding all they had done they were "workers of iniquity." Webster defines iniquity as follows: "Iniquity, inequity, unfairness, injustice." Equity is justice; inequity is just the opposite of justice.

Is there equity in one person making hats for thirty-two cents each, and then for the man who sells these hats getting five dollars each for them? Is it just for poor men to have to make reapers for $19 each, and then for the company to sell them for $120 to $140 each. When Jesus spoke about working iniquity, that is inequality, did he not mean something of that kind? These two items are only samples, of which hundreds of others might be given. Have the packing companies and trusts dealt equitably with the people? If they had paid their working men equitable wages and then sold their wares to consumers at equitable prices, would some be as rich as they now are, and others be as poor as the one who "had not where to lay his head?"

Have Spiritualists, as persons inspired by the higher powers, been doing their duty? We have, many of us, failed to "cry aloud and spare not." Had we done our full duty, as those touched with power from the higher life should have done, would we have failed to study and proclaim these truths?

Many of us have made Spiritualism a plaything; we have toyed with certain phenomena as though they were given for that purpose, instead of trying to learn from those who have produced these phenomena, our duty to ourselves and to each other. May this not be a reason why there is no demand for our message? If there is a demand for a message where is the message, or messenger to deliver it? Who of all those who think they have been called to deliver a particular message to the people, has the message? What Spiritualist platform is there where its managers would not prefer that its speakers would deal in meaningless platitudes? or show the people something wonderful than to have them point out to the multitude the way of righteousness?

If Spiritualism lives for no higher motive than seems to be its general purpose, has it not lived long enough? and is it not time the kingdom of heaven was taken from it, as it has been taken from others before it, and given to a people bringing forth the fruits thereof?

We as Spiritualists have been invited to the grand feast; as in the parable some of us have been "compelled to come in," but have we put on our wedding garments? Are we ready to do and are we doing the work laid down for us? If not, we must do as others have done, go "into outer darkness." Our talent will be taken from us and given to those who have more, for, "from him who hath not shall be taken even that which he seemeth to have." Let us be careful, and walk by the light.

MOSES HULL.

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An authentic statement of facts in the life of Mary J. Fancher, the psychological marvel of the nineteenth century. Unimpeachable testimony of many witnesses. By Abram H. Dailey. With illustrations. Price, cloth, $1.50.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

Izetta B. Sears, spiritual evangelist, will hold services Sundays, at 7:30 p. m., in Arcade Hall, 7 Park Square, Boston, Mass., to be aided by musicians, speakers and other good talent. Miss Susie Clark was chief speaker, Sunday, Nov. 4, and the audience was greatly pleased with her words. Mrs. Sears' address is 13 Isabella street.

The Mirror of Escanaba, Mich., says: "Geo. B. Warne of Chicago, who has visited Escanaba, was elected vice-president of the National Spiritualists' Association at the recent convention. He is one of the earliest members of the association and one of its most enthusiastic workers. He is active in all its important affairs and is making lecture tours over the country, spreading the teachings of the cult."

D. A. Morrill writes from Grand Rapids, Mich.: "Mrs. Morrill and I have just returned from the beautiful city of Columbus, Ohio, where she has been filling an engagement for the month of October at the First Spiritual Church. We enjoyed our stay there very much. The meetings were well attended. Mrs. Morrill has the following engagements: November, New Thought Spiritual Society, Grand Rapids, Mich.; February and March, Lake Helen, Fla.; April and May, First Spiritual Church, Columbus, Ohio. With the exception of Lake Helen, Mrs. Morrill has as yet made no camp engagements for 1907. Those wishing to correspond with her concerning camp work, should do so as soon as possible as she wishes to make her camp engagements before going to Florida, if possible. Mrs. Carpenter, of Detroit, served the New Thought Society of Grand Rapids for the month of October, and did her usual good work. We found the society in a prosperous condition. Address Mrs. D. A. Morrill, 965 Stewart avenue, Grand Rapids, Mich."

Alice M. Sexsmith writes: "A very interesting meeting was held by the Christian Spiritualist Society on Sunday evening, Nov. 4, a very nice audience greeting the speaker, Mrs. Ella Johnson Bloom. She read a beautiful poem, entitled 'Climbing the Ladder,' followed with brief remarks and some very fine messages. Messages were given by the writer, also by Brother Travis. These meetings are becoming better attended all the time. We will have with us again as speaker on Sunday evening, December 2, that soul-inspiring lecturer, Dr. Geo. B. Warne. We know we will have a spiritual feast. These meetings are held every Sunday afternoon and evening, at 3 and 8 o'clock, at Conway Hall, Western avenue and Lake street."

Gustav A. Willms writes: "A large audience greeted the North Star Spiritual Union, 1546 Milwaukee avenue last Sunday night, Nov. 5. Sister Mueller opened the meeting with a lecture, followed by Brother Esser, the former lecturer for this society. He is an able speaker and teacher of occult forces and philosophy of Spiritualism, and denounced the fakes in our cause, which met with the approval of the audience. Sister Swan and Sister Mueller followed by giving messages, bringing joy to many sorrowing hearts. Bro. Max Hoffmann, the well known medium, will be with us Nov. 11 to 18, which will be a rare treat to all who are interested in Spiritualism, and we invite especially all skeptics to come and be convinced."

Augusta Grant writes from Elkhart, Ind.: "The Elkhart Spiritual Society had with us, Oct. 28, and Nov. 4, the well known lecturer and psychic, Will J. Erwood, of Peru, Ind. His lectures were highly complimented by all and a desire expressed for his return. We have engaged him for December 2."

W. J. Elmo writes: "Spiritual Alliance Society, in Vincennes Hall, 3514 Vincennes avenue, corner Cottage Grove avenue, is having splendid meetings every Sunday at 3 and 8 p. m. Mrs. May Elmo, pastor and medium, assisted by good speakers and able test mediums, make it worth your while to come. Our social and dance is enjoyed by all every Saturday evening, in the same hall. All welcome."

The able orator, Mr. Thomas Cross, late of London, will occupy our platform on Sunday, Nov. 11. Thursday, Nov. 8, we hold our first supper and social."

Mrs. Sophia B. Seip writes from Milwaukee, Wis.: "I find myself still in Milwaukee, with no definite knowledge when my work will be finished. There is no local organized society on the East Side holding public services. There is need of organized Sunday service here. The hall rents are high; no opportunity for private work unless at the risk of arrest for gaining money under false pretenses. A city ordinance now existing keeps all private work under fear of being at the mercy of the sleuth hound, who is on his (or her) prey for the 'prey' of the $25 to $100, taxed for each offense. Beyond the city limits either way one can go and deliver a message. I speak of this that workers may know what confronts them in Milwaukee. Things look very much here as though it had come down to the individual fight for one's own right without assistance from any organization. I believe all genuine workers feel that our work is of a religious character and that each state should have some recognition and protection to offer them. Some strong back-bone society may, if chartered, and having the help of the N. S. A., and state organization, engage in a work that will arouse enthusiasm sufficient to carry on Sunday services which will win public favor, and protection, and genuine Spiritualism find a spot to rest its head. I shall carry on my two circles a week, and classes every afternoon here until I start for Oregon, about the first of December. I shall be pleased to serve any one on the way West for Sunday or week meetings. Address General Delivery, Milwaukee, Wis."

Frank T. Ripley, speaker and platform message medium, is now in Rochester, N. Y., for the month of November, assisting Dr. B. F. Austin. He would be glad to get week evening calls to lecture and give messages within reasonable distance of the city. He will answer calls for funerals. Address him in care of General Delivery, Rochester, N. Y.

Eva L. Stewart writes: "At the Hyde Park Occult Society, on Nov. 4, Dr. J. A. Marvin gave his lecture on 'Joan of Arc,' and was highly appreciated by all. He is to be with us on the 11th. Mrs. Lillian Bell and Mr. H. S. Fraser gave convincing messages, the latter answering written questions correctly. He leads our Tuesday evening circle at the hall. Mrs. O. B. Wilson was controlled, taking on the condition of Mrs. E. Guckert, who passed to spirit life, Nov. 3. After she was relieved of the influence by Dr. Marvin, Mrs. Wilson was controlled by Mrs. Guckert's guide, Sunshine, who is to be with her in the future. After Sunshine left, her own guide came and gave a number of messages. Mrs. Georgia Gladys Cooley conducted the funeral services of Mrs. Guckert. Dr. McNeil, in behalf of our society, made appropriate remarks. The honorary pall bearers were four ladies of our society, dressed in white, who took charge of the flowers. She and her brother, Mr. Moore, joined our society only a few weeks ago. While we regret her departure, we know that she will be with us, and give us a word of cheer from time to time; she is not dead, only stepped out for a rest."

Mrs. Alice C. Barry of Philadelphia, ministered to the Psychical Research Society of Rockford, Ill., on Sunday evening, Nov. 4, where she is engaged for the entire month. Her lecture gave great satisfaction, and was followed by messages from the dear ones "over there," which fully demonstrated the certainty of immortal life to all who received them. The audience was good, and will largely increase as the month advances. The claims of The Progressive Thinker for increased patronage were well presented to the audience by President McDougall, the right man in the right place.

M. Lizzie Beals writes from Worcester, Mass.: "Worcester Association of Spiritualists, G. A. R. Hall, 35 Pearl street; services resumed Sunday, Oct. 8. Dr. George A. Fuller of Onset, occupied our platform the first two Sundays in October. His lectures are excellent at all times, ably and eloquently delivered, and appeal to the thinkers in every walk of life. The last two Sundays of October, Wellman C. Whitney, of Springfield, served our society very acceptably. He will be with us again at a meeting of the Woman's Auxiliary, Wednesday, Dec. 19. The The Woman's Auxiliary hold its regular meeting on the third Wednesday of each month, with supper and test seance in the evening."

Mr. M. Milleson, the psychic artist, writes from Shelbyville, Ind.: "Mr. Amos T. Phares, chairman of Spiritual Lodge, in Shelbyville, Ind., wishes the address of some excellent platform test medium, of Indianapolis, Ind. We have rented for the winter the second most popular hall in the city, at the small price of $1 per night, for Sundays only. We will give all the collections, except the hall rent. The proceeds, as any medium must know, will always be measured by the approval of the audiences. We have 10,000 inhabitants, woefully behind the age in psychic lore; priest-ridden most shamefully; and numerous conceited 'Smart Alecks,' that need the sledge-hammer knock of a thorough medium to brush away the dust and cobwebs from the skylight of their souls. We are now prepared to do a good work; and we think an opening is awaiting any one who can arrange to come. Cars on electric line leave Indianapolis and return from here every hour until midnight. We have a noble and most worthy medium here, Mrs. Shoppell, but we need more than one for a winter's campaign. Failures would be fatal. We sympathize with all struggling unfledged media, but we dare not employ them. Address me as above."

A. Shepherd writes: "We appreciate your paper very much. Long may it prosper and be a beacon of hope, a searchlight for truth to those who are floundering amid the fogs of old theological teachings."

Correspondent writes: "The Golden Rule Spiritualist Society held a grand meeting Sunday, Nov. 4, both afternoon and evening. The afternoon service was one long to be remembered. Prof. J. McLane gave a short address full of thought and to the point. Messages were given by a number of good mediums, which were convincing to all. The evening brought joy and a large audience to listen to our worthy brother, Dr. Geo. B. Warne, with such words of wisdom and clear-cut logic that there was no mistake to fully understand what was meant by his subject. Another feature of the evening, we had with us Mrs. Cadwallader, the lyceum worker, who assisted us on Nov. 11, to get the little folks in working order. She gave some of her general experiences, and was appreciated. On Nov. 18, our pastor, Mrs. Nora E. Hill, will be the speaker at 8 p. m., at O'Donnell College Hall, 43 South Paulina street, between Washington Boul. and Park avenue."

Albert P. Blinn writes from Norwich, Conn.: "On Thursday evening last the Helping Hands gave a social and supper, with over 150 of the friends in attendance. After the supper the tables were cleared away and a very entertaining program was rendered by the young pople, consisting of recitations, dramatic sketches and music. Our auxiliary society, the Helping Hands, has steadily grown in membership, having over sixty in number, and more applications for the next meeting. On Wednesday and Thursday of next week we hold our annual sale. Suppers will be served both evenings, and Miss May Clapp will help swell the receipts by reading palms. Several novel features will be adopted and we anticipate a very successful affair. The attendance at the Sunday services continues good and much interest is manifested in Spiritualism here."

Dr. J. A. Marvin, the healer, has removed to 3015 Indiana avenue. He can be addressed there by societies wishing to engage him as a lecturer.

Dr. G. W. Fowler writes from Brooklyn, N. Y.: "In the evening at 8 o'clock, Rev. May S. Pepper prefaced her discourse at a late meeting, by reciting a poem, after which her inspirers delivered a powerful oration pertinent to the occasion upon the eve of our state election, wherein they referred to the heroic men who were instrumental in forming this government, and those who were loyal and defended the flag and the Constitution, and the radical principles written therein, and to those brave men who faced the cannon's mouth at Antietam and Gettysburg that our Union might be preserved. A high tribute was paid to woman and the moral forces embodied in her sex, which, if allowed an expression at the ballot box would surely tell for something in helping to right some of the wrong to be found in society to-day. Her eloquent effort was loudly applauded. A large number of sealed letters were then read and answered, and much valuable advice given."

Mrs. E. Guilford writes from Lake Pleasant, Mass.: "We are still alive at Lake Pleasant. The Dr. Proctor circles held at the Dudley cottage, wound up their course by securing the services of Mrs. S. C. Cunningham of Cambridgeport, on Monday evening, October 28. Her guides coming in full force, turned the occasion into a grand treat for the class of 1906."

Mrs. Elizabeth Schauss, Ohio State Missionary, is doing a most excellent work in that State. She held several parlor meetings at Chilicothe with excellent results and also delivered a public lecture at Odd Fellows' Hall. Mrs. Schauss writes: "On November 4, the O. S. A. held a mass meeting at Columbus under the auspices of the First Spiritualist Society and the West Side Church. The meetings were well attended, and good work for the cause accomplished, all the O. S. A. board being present but two." A mass-meeting was held at Bellaire, Ohio, Nov. 11. Mrs. Schauss and C. A. Sollinger were the principal speakers. The O. S. A. wishes to hold mass meetings all through the state, and persons interested in the further education of the public and the strengthening of their societies can receive further information by addressing Mrs. Elizabeth Schauss, O. S. A. Missionary, 617 Congress street, Toledo, Ohio.

F. L. Cushman, 549 Sawyer street, Rochester, N. Y., writes: "During the first week of December, the ladies of the First Spiritualist Church of Rochester, N. Y., will hold a bazaar in the Plymouth church, corner Plymouth avenue and Troup street, (December 3 to 8 inclusive), and will be thankful to all friends at a distance for donations of articles suitable for sale on that occasion. Will those able and willing to help, please communicate with us at once? We shall also be obliged for helpful suggestions along the line of money-making for church purposes. Will the secretaries and presidents of Spiritualist societies and officiating lecturers, kindly announce this and urge co-operation in this good work. Many mediums will be present, good music, fine entertainment and choice refreshments will be provided for all. A limited number of friends from a distance can secure homes in private families by writing us in advance."

Samuel A. Huntington, Malden, Mass., writes: "Malden Progressive Spiritual Society, 138 Pleasant street, Mrs. F. S. Sheriff, president. A very successful Hallowe'en party, social and circle, was held in Louise Hall, on Wednesday evening, October 31. Our good president presided. Mrs. Whall did some very fine message work. Sunday services, Nov. 4, the afternoon circle opened with a beautiful praise service and invocation. Brief remarks were made by Mr. Wm. McConnell and others. Mrs. Carter did some fine message work, and Mrs. Morton followed in the same work. Evening meeting opened with praise scripture reading. Mr. Oliver Thomas Newcomb was the speaker and message bearer. He gave a very interesting address on 'The Phases of the Different Creeds,' following with beautiful and interesting messages.

Mrs. Attis, the medium is now at the Jefferson Park Hospital where she has undergone a surgical operation. She will answer all letters as soon as she is able to do so.

C. L. Hatch writes from Boston, Mass., 9 Appleton Street, Appleton Hall: "The First Spiritualist Ladies Aid Socity met as usual Friday, Nov. 9, Mrs. M. A. E. Allbe, president, in the chair. After supper and a social hour, which all enjoy so much, the following talent took part: Mrs. Alice S. Waterhouse spoke briefly of Spiritualism, after which Mrs. S. C. Cunningham spoke of the friends over here that we should be looking out for instead of singing so much about the 'friends over there.' Mr. Clark Smith then gave an interesting talk on Science, and gave two astrological readings. Mrs. Chas. Berry spoke briefly and gave messages. Congregational singing during the evening, with Mrs. Mary F. Lovering at the piano. Next Friday night memorial service for our arisen sister, Mrs. Sarah A. Byrnes. Admission free. Supper at 6:15."

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

ENDOWMENT FOR THE MORRIS PRATT SCHOOL.

I have never known such an institution as the Morris Pratt School to start, get along and prosper without an endowment fund. Indeed when Father Morris Pratt donated this valuable property to the Spiritualists of America, he, at my request, put in a clause that we were to raise an endowment fund of ten thousand dollars. When he urged so strongly that the school must open right away that year, I wrote him that it would be impossible to raise the endowment, fit the building for school, and at the same time raise money enough to defray the expenses of the school. Then he wrote a release from raising that fund, and told us we need not raise it. Since that nothing has been said on the matter. Notwithstanding this I feel myself morally bound to raise as much as ten thousand dollars as soon as I can, and do not intend to permanently let up on the matter until every cent of the money is raised. That will give the school a permanent income.

As the first step in raising that money I have drawn up a document which I hope many of the readers of The Progressive Thinker will copy and fill out with such an amount as they feel that they can subscribe, and sign and send either to me as president of the school, or to Lodema S. Weaver, its secretary. Address either of us at Whitewater, Wis. Here is the document:

I, ——, of ——, of my own free will and choice, donate the sum of —— dollars to the Morris Pratt Institute Association, as an endowment fund, the interest alone of which may be used each year to assist in defraying the expenses of the school. In case the Association ceases to exist, for any cause this fund is to revert to me or to my heirs.

Signed ——.

Hoping to hear many and good reports from this, I am, as ever,

MOSES HULL.

SPIRITUALISM.

By perception am I realized;
By exertion do I come forth;
By earnestness do I manifest;
By kindness am I known.
My Father, Spirit within me,
Hallowed by Thy name;
May Thy kingdom that is in me show forth Thy works;
May thy will that is within me show from the within out, and manifest to the earth that Spirit is in control.
Give me this day my daily bread, just the thought that I need.
Forgive me my trespasses against those laws that were given to build me up.
Lead me not into temptation that is of the body born, but teach me how to unfold the soul—so my spirit may manifest.
But rather deliver me from the evil of the magnetism of earth, that controls me on the plane—the plane where I live.
Then unto Thee my spirit can commune in fact, for I will unfold even as the flower.
Teach me, Father of Spirit, of how to commune with Thee; how to live in harmony with those that I know.
Teach me Love and Peace so I may claim my own and be a Spiritualist in fact, not a Spiritualist in name.
Then I will be in Harmony as shown forth in the flower;
Then all the things that look to us crooked will be straightened in my sight, for I will be born of Spirit—and Spirit only will I see:
Then will be blended my Body Spirit of Earth with my Soul—the God within me, giving birth to my Spirit Self:
Then will I manifest perfection—will be at Peace; for I will do unto others as I would that they would do to me.
Then the words of the Nazarene, will be manifest on Earth—I will do the works that He did and greater, as I know.

BENJ. F. ATHERTON.

Portland, Oregon.

PUSHING FORWARD.

There is always a way to rise, my boy,
Always a way to advance;
Yet the road that leads to Mount Success
Does not pass by the way of Chance,
But goes through the stations of Work and Strive,
Through the valley of Persevere;
And the man that succeeds, while others fail,
Must be willing to pay most dear.
For there's always a way to fall, my boy,
Always a way to slide,
And the men you find at the foot of the hill
All sought for an easy ride.
So on and up, though the road be rough
And the storms come thick and fast,
There is room at the top for the man who tries,
And victory comes at last.

—Success.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Price, $1.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price, 25 cents.

The Ohio Spiritualist Association at Columbus.

Board meeting called by O. S. A. president at West Side church, Nov. 3, at 7:30 p. m.

The ladies of the West Side Church gave a reception in honor of the officers of the O. S. A. Rev. Harry E. Boerstler, first vice-president, welcomed the officers; response by the president. Short addresses by Rev. D. A. Herrick, Rev. Elizabeth Harlow, Rev. Hattie G. Webster and C. A. Sollinger; after this, the ladies served ice cream and cake. Brother Thos. D. Bellis, who was delayed, arrived in time for the cream and cake.

The board was then called to order by the president, Fred D. Dunakin, who being the charter delegate to the N. S. A., read his report which was accepted. After considerable discussion the board appointed Rev. Mrs. E. Schauss of Toledo, Ohio, as O. S. A. Missionary, with a salary of $50 and expenses per month, with power to engage speakers and mediums to assist in the work, to arrange mass-meetings with consent of president and secretary; the president to recall said missionary if the funds run short.

A new charter was granted to the Progressive Thought Society of Chillicothe, Ohio. Bills ordered paid and such other business transacted as came before the board.

In connection with the above there was a grand mass-meeting held Sunday, Nov. 4, at Masonic Temple, Third street, the First Spiritualist Church Society combining with the West Side Church. Three meetings were held, 10 a. m., 2:30 and 7:30 p. m. Dinner and supper were served by the ladies in the basement banquet hall; hundreds partook of these sumptuously served meals. The ladies deserve great credit as all enjoyed their hospitality.

The mass-meeting can be voted a success in every way. The remarks, lectures and messages given will have a lasting effect upon all fortunate enough to be present. The ladies and gentlemen who furnished the musical feast deserve credit and thanks.

Morning Session—Introduction of speaker, Mr. Beard, president of First Spiritualist Church.

Address of welcome by Rev. Miss E. Harlow, pastor of First Spiritualist Church.

Response on behalf of O. S. A., Rev. Fred D. Dunakin, president O. S. A.

Answer to response, Rev. H. E. Boerstler, president West Side Church.

Short address by C. A. Sollinger.

Afternoon Session—Lecture by Rev. Elizabeth Harlow, on "When Will the Millennium Come."

A plea for funds was made by Rev. D. A. Herrick.

Messages by Mrs. S. E. Delong, Miss Grey and Rev. Mrs. E. Schauss.

Evening Session—Invocation poem, impromptu, on Spiritualism, by Rev. Hattie G. Webster.

Lecture by Rev. Mrs. Elizabeth Schauss. Three subjects given by the audience: "Socialism vs. Spiritualism"; ""As We Live Under the Present System, Is It in Accordance with the Intent or Will of God?"; "Common Sense Spiritualism."

Lecture followed by Dr. S. C. Carr (Dr. Talkwell), on "Philosophy and Phenomena."

Remarks on funds, by Rev. D. A. Herrick.

Psychometric readings by Thos. D. Bellis.

Messages by Mrs. S. Harris.

The O. S. A. will try and hold one mass-meeting every month.

Sunday, November 11, the undersigned, with Rev. E. Schauss, will hold three meetings in Bellaire, with White Key Spiritualist Society, Mrs. W. L. Wilson, pastor.

C. A. SOLLINGER,
Secretary O. S. A.
4405 Clark Ave. S. W. Cleveland, O.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Fred Wolf, of Belvidere, Ill., left her mortal form on the 3rd inst., after a brief illness, leaving her bereaved husband, daughter and sister to mourn the physical separation. She will be sadly missed by many devoted friends to many of whom she had been a ministering angel in good words and deeds. The Psychical Research Society, of which Mrs. Wolf was a member, expressed their great sorrow because of this bereavement in resolution at the close of their regular services on the following evening.

The funeral services at the home on the 6th inst., were outlined by her spirit through a psychic soon after its release, requesting that a chair be placed for her by the side of mother and husband, which were fully observed during the beautiful services, conducted by Mrs. Georgia Gladys Cooley, assisted by Rev. Alice C. Barry, late of Philadelphia.

Passed to spirit life, October 1, 1906, William G. Cronkrite, from his home in Washington, D. C. The deceased was born in Michigan in 1839, but came to Washington in 1888 to make his home. He was a life-long Spiritualist, and for many years a subscriber to The Progressive Thinker. Mr. Cronkrite leaves a devoted wife and several children and many friends who loved him for his sterling qualities. He requested that Mrs. M. T. Longley officiate at his funeral which she did after the manner of Spiritualism, while the Grand Army veterans paid their tribute of respect to the departed comrade at the cemetery in Arlington, where his remains were laid. COR.

Passed to spirit life from her home, 3513 Wentworth avenue, Nov. 3, Mrs. Emma Guckert, aged 52 years. She was a medium of rare ability, and pleased all with whom she came in contact. Sunshine, her control, was always cheerful and welcomed by all. She leaves one sister and two brothers.

E. L. S.

Passed to the higher life, Mrs. Sarah Aikine of Jackson, Mich. She was nearly 84 years of age. A husband, daughter and three sons, all the children ever born to her, survive her here. Dr. Julia M. Walton gave the funeral address.

Passed to the higher life, Sept. 24, Mrs. Eliza Backus, at the age of 79, wife of Hiram Backus, who with three children still survive her. She was a pioneer of Iosco, Mich. The large and commodious farm house was filled to attend the funeral services. Dr. Julia M. Walton officiated.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price, 10 cents.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price $1.

Gems of Thought

13 OUR THIRTEENTH PREMIUM BOOK 13

Read the Following Explanatory Sketches:

Our Thirteenth Premium Book.

Our Thirteenth Premium Book, now ready for delivery, contains 356 pages of the most interesting and valuable spiritual, occult and scientific literature to be found in the same number of pages of any book ever published. It is a work that no one, not radically prejudiced against everything outside of a creed, can pick up and not find some interesting information.

Heading the list of articles is one by

Mrs. M. T. Longley,

entitled "The Spirit World, Where Is It? Its Conditions and Employments," and in which her guide separates the spirit worlds of the various inhabited planets as the planets themselves are separated, but explains with great precision the spheres or spirit worlds surrounding this particular planet.

These spheres, it is claimed, "are creatable, that one can create his own sphere, and come in touch with others who are in the same rate of vibration, who are in a similar sphere or condition."

In this profound lecture is something highly educative to the spirit, and must be of value after transition. It is full of comfort and information—comfort to those who long to be again with their loved ones gone, and information as to their source of employment when they get there.

Countess Wachtmeister.

The second lecture is by Countess Wachtmeister, and gives in a straightforward way the founding of and the purposes of the Theosophical Society. Placing before the reader three distinct objects.

First—To form a nucleus of a universal brotherhood without distinction of race, caste, sex, creed or color.

Second—To study comparative religion, philosophy and science.

Third—To investigate the unexplained laws of nature and the powers that lie latent in man.

This lecture shows the difference physically and psychically between people, especially women of America and those of Europe; teaches how to unfold the psychic powers, and gives reasons why so many mediums in Spiritualism unfold psychically, but so often into unreliable mediums, and how to avoid these dangers, and the dangers of obsession. It treats of crystal-gazing; the power of frenzy, indulged in by the dervishes; ceremonial magic; of unfoldment through the imagination; the deep breathing process; lastly, giving the methods, to an extent, practiced and taught by Helene Petrovna Blavatsky, in the unfoldment of the power to enter the astral realm at will. Along the line of Theosophy it is interesting and instructive, and will enlighten anyone as to the objects and benefits of its teachings.

Cora L. V. Richmond's

lecture on the theme, "The Twentieth Century Fulfillments," is replete with prophecies. It gives a resume of the many prophecies of science that have in regular order been fulfilled; tells how the energies, mentally and physically, are being inclined to the invention of the most destructive munitions of war, and how this will lead to universal peace among nations; how the psychical unfoldments will raise the standard of true wisdom and morality, perpetuate the peace and harmony of the future human race. Mrs. Richmond is too well known as an instrument in the hands of highly unfolded spirits, as a lecturer, improvisatrist and author to need any laudatory comments.

She also has three other lectures in the book, one upon the subject, "God Is a God of the Living, Not a God of the Dead;" "Spiritualism and Christianity;" and "Rev. T. DeWitt Talmage."

C. W. Leadbeater.

"Dreams and Their Significance," is the title of the fourth lecture in the book, and was delivered by C. W. Leadbeater, the noted English Theosophical lecturer of London, to a Chicago audience.

This is a very candid, logical and explantory analysis of the causes and effects of dream impressions or waves, how received by the physical organism, the brain, and how it may be affected by conditions, disturbances internal and external; the etheric part of the brain; the astral brain, etc. This is one of a series of interesting lectures delivered by Mr. Leadbeater in Chicago, others of which are contained in this book. For instance, here are their themes: "Man and His Bodies;" "Reincarnation;" "The Law of Cause and Effect;" "Life After Death—Purgatory;" "Life After Death—The Heaven World;" "Telepathy and Mind Cure;" "Invisible Helpers;" "Clairvoyance—What Is It?" All these lectures must be taken as profound, logical and scientific from the Theosophical standard of reasoning, and whether approved in their entirety by the reader or not, something of deep interest, of instructive tendency, of elevating power will be found in them.

Prof. W. M. Lockwood.

"The Relation Science Holds to Natural Philosophy—Its Conflict with Every Phase of Religion," is the title Prof. W. M. Lockwood gives to his lecture, and he recites many instances of the progress of science, and its popularity with the entire thinking, reasoning world, including advanced theologians, and the effect this progress is having upon the previously beclouded and befogged minds of creedalized humanity. This production is in his usual deliberate, concise, analytical and instructive style of expression, and must be studied to be understood.

Prof. J. S. Loveland

produces a profound criticism of the famous mathematical argument, "As to the Existence of a Soul." He takes a firm stand against mental or intelligent causation, and in favor of material causation; considering the phenomena of life from the vegetable and animal kingdoms. This is indeed, one of the Professor's strongest and most analytical lectures, and will be read with deep interest by everyone.

Mrs. Helen P. Russegue

offers a lecture for our book on the subject, "What Has Spiritualism Given to the World?" which was delivered before a Boston audience. The lecture beams with spiritual thought from beginning to end, and states the relative position to this and the after life, of the spiritual teachings.

Rev. Minot J. Savage's

lecture is a Comparison of Ancient and Modern Ideas, from the text, "And Death Shall Be No More." Herein he compares the idea in the Old Testament, that "death ends all," which presents such a gloomy, dismal prospect of any future state, to that of the New Testament, where Paul says, "To die is gain," and to the present day growing belief that it is only "transition." The lecture is one of his most logical upon a matter that will interest every reader.

Prof. Alexander Wilder, M. D.,

contributes his views, gathered from a careful study of the subject, "Burying Alive a Frequent Peril," and relates many incidents that have come before him in his life experiences, and those related by other people. Some very fascinating reading and precautionary suggestions are given in this essay by Dr. Wilder. It should prove remedial of present-day methods of interment without proper investigations of the deceased form.

Dr. J. M. Peebles.

"Watchman, What of the Night? The Morning Cometh," are the first words of Dr. J. M. Peebles, in his lecture on "Spiritualism, In Its Relation to Life," delivered in London, Eng. He gives an illustrative word-painting of the high moral standard to be attained by and through true soul inspiration, and cites the reader to Jesus as standing upon the "summit of moral science," and cites many other Bible characters who reached almost the same height; also the changing attitudes of science or the sciences. This is a masterly discourse, and will be read with a warm degree of appreciation.

Ella Dare

presents an essay on "Our Finer Forces," and in it deals with the action of the unseen upon and in co-relation with the seen; the laws of vibration; psychological functions, etc. She is known to the readers of The Progressive Thinker mostly by her beautiful poems, in which the "finer forces" are involved to their limit. Her essay is a lesson in itself upon the necessity of right thinking and right speaking and how to subdue the turbulent spirit. It is a pleasing and instructive addition to the book.

Baba Bharata.

"Wonderful Spiritual Phenomena," is an article from the New York Herald, and tells of materializing of food; spirits from heaven; praying in the clouds; the most extraordinary phenomena of modern times, etc., by Baba Bharata, a "holy man" who came to New York to make converts to his faith, which is "Love for all men." This is a fascinating production and a welcome bit of reading will it be to all.

Rev. Daniel W. Hull's

lecture on "Whence Our Christmas?" delivered before an audience at Tacoma, Wash., is an analytical criticism, or search into ancient history for the origin of the day held sacred by all Christians, and celebrated in all Christian countries. The lecture is wholly from a biblical standpoint and to the bible student will prove of value.

M. M. Mangasarian.

This noted liberal lecturer and traveler discourses upon "The Abysmal Monster," telling the story of his travels in Europe and the Orient, and of the human ignorance noticeable; gives his thoughts on prayer, liberty, churchianity and degeneration. The lecture is full of interesting data and convincing thought.

Prof. Elmer Gates,

in an article from the New York World, gives some theories and some demonstrated facts relative to "Moral Sense Colors, and Their Influence Upon Human Conduct," the results of experiments in Color Psychology. This is a strictly scientific deduction and explanation of a matter all are interested in.

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Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. Price 75 cents; postage, 12 cents.

Prayer; Its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.

A DISSENTING OPINION.

In Which the Writer Takes into Consideration the Condition of Those Sent to Spirit Life in Consequence of the San Francisco Disaster—"The Most Reliable Evidence of the Transition of a Human Spirit, and the Process Involved, Is Furnished by A. J. Davis. It Is Now Generally Admitted that He Is the Greatest and the Most Reliable Seer, both of Ancient and Modern Times. He Has Observed the Transition of Many Persons Under Many Different Conditions—Some Through Accident, Some on the Battlefield, Some by Execution, Some Through Bodily Disease—Yet Not in One Instance Was the Spirit Neglected; Each Had His Guardians to Help Him Through the Change of Death. When That Was Complete the New-Born Spirit Was in Every Instant Taken by Them to His Home in the Second Sphere of Existence, to That Locality and Society Most Suited to His Mental and Moral Advancement. The Spirit Was Never Left to Drift Like a Purposeless Thing of No Consequence."

To the Editor:—We read Mr. Bates' article in The Progressive Thinker of October 13, under the caption: "An Urgent Call for Help to Aid the Spirits Who Passed Out of Their Bodies During the Earthquake Disaster at San Francisco." This urgent call for help is not sent out only to the American people, but to the visible and invisible worlds alike.

Mr. Bates of San Bernardino has just made the profound discovery, through a mediumistic friend, that the spirits who passed out of their bodies during the late earthquake disaster at San Francisco, have not yet left that place, but are asleep in all that pertains to self-consciousness, whirling in a crazy witches' dance about the place, unthinking and helpless, swaying through the city of San Francisco, through the houses, in a mad, blind, unhearing, unseeing confusion, and the cause is attributed to the "dreadful materialism, and unripe spiritual condition of the victims of the disaster.

Mr. Bates introduces his mediumistic friend to the reader under the cognomen of Miss "Z." She is a student of occult laws, and very mediumistic," he answers us, "and can receive mental communications from an exceedingly high plane." She start out for San Francisco after the earthquake, so the story goes, with her mediumistic faculties apparently keyed up to the highest pitch. When she nears the city her "powers" commence to sense a "dread something about the place, not clearly objectified, alive, though unseen."

At San Francisco she meets several business men, one of them she interviews. He drinks a pint and a half of whiskey daily since the earthquake, to keep away unimaginable horrors and nightmares that get on his nerves at night. Then Miss "Z." has a vision. The following is her own statement about it all, and how it happened:

"Overcome by drowsiness and the emotions of the day, I retired early and slept dreamlessly from 8:30 to nearly 10. Sudenly I awoke and then sat up in bed for hours, varying my position from time to time as the strain grew unbearable—watching a procession of hundreds, yes, thousands of poor charred, mangled and crushed human beings, swaying through the city, through the walls of my room, in a mad, blind, unhearing unseeing, unheeding confusion, every face in their many types reflecting the horrors of the ego's last conscious perception of the magnitude of that which had happened, and of which it was an integral part, but absolutely not one face, not one action betraying self-consciousness; asleep, in all that pertains to self-consciousness, whirling in a crazy witches' dance, unthinking and helpless."

After having read the above vision portrayed by Miss "Z.," we received the following verses from one of the whirling spirits described. They came piping on the wind down the chimney:

Oh! Miss "Z.," do cease your dreaming,
Sitting up at night;
It may end in fits of screaming
Or a ghostly fright.

There's no crazy witches dancing
At the "Golden Gate;"
Keep away from waking trances,
Ere you hurt your pate.

What you saw so madly whirling,
At the earthquake town,
Were your mental cobwebs twirling
Like an astral clown.

Keep away from studies hazy,
On the astral plane—
Then the ghastly spirits crazy
Soon may leave your brain.

Mr. Bates being a believer in ancient mysticism, and having apparently swallowed both the ancient and modern teachings of Theosophy, is singularly fitted to present Miss "Z's" vision as a clairvoyant communication, deserving universal attention. He discourses about the "astral plane" "thought forms" and "non-human" entities" as if they were well established facts, corroborated by reason and experience; instead, the reverse in the case. No progressive Theosophist of the present day believes in them. Spiritualists have never accepted them as facts; neither do they accept Miss "Z" and Mr. Bates' conception of the spirits' destiny after death—namely, that when a number of persons die by accident, their spirits are floating for months about their former homes, unconscious, spinning like rubbish in the wind.

The extravagant language used to describe the vision, and the conclusion arrived at about it, precludes any one from dealing with it seriously. It would have been an act of extreme ignorance to address it to the intelligent Spiritualists of America; to have addressed it to the entire earth's inhabitants would be downright stupidity. As it is now addressed to the risible and to the invisible worlds," it must be regarded by everybody as the rankest kind of lunacy.

It ought not to be difficult for any one acquainted with Miss "Z's" temperament and environment to determine what caused her illusion. whether it were caused by the studies of "thought forms" or "non-human entities" upon the astral plane; or whether the San Francisco whisky drinker impressed his unimaginable horrors and nightmares upon her brain before she retired to rest; or whether like children who talk about ghosts in the day-time and wake up at night and see them, her mental fancies commenced to stalk about the room—whatever the cause, matters little. We are willing that she have her visions and explain them according to her own light, and think them immensely important; but we are not willing that Mr. Bates use them to explain the destiny of the human spirit after death.

We have a well-defined knowledge about the dying process. Several reputable modern seers have, on various occasions, witnessed the birth of the human spirit into the higher life, and not one of them ever recorded that a spirit after death (though he died by accident) floats about in space for many months like a phantom, unconscious, whirling through houses in a crazy witches' dance. Such material may make a good subject for a Theosophical afternoon class, where occult students meet in meditation over such profound subjects; but Spiritualism is based upon demonstrable evidence, not fanciful theories. Its facts are continually being tested by the thinkers of the world; they must be sanctioned both by reason and experience.

The most reliable evidence of the transition of a human spirit, and the process involved, is furnished by A. J. Davis. It is now generally admitted that he is the greatest and the most reliable seer, both of ancient and modern times. He has observed the transition of many persons under many different conditions—some through accident, some on the battlefield, some by execution, some through bodily disease—yet not in one instance was the spirit neglected; each had his guardians to help him through the change of death. When that was complete, the new-born spirit was in every instant taken by them to his home in the second sphere of existence, to that locality and society most suited to his mental and moral advancement. The spirit was never left to drift like a purposeless thing of no consequence.

His materiality or his spirituality had nothing whatever to do with the process; nor was the spirit neglected because of being deficient in any respect. Can any sensible person doubt Mr. Davis' testimony? Is it not reasonable from every point of view, and a hopeful message to mankind?

It would indeed be a sad thing, could such a small insignificant affair as an earthquake mar the destiny of a human spirit. We should never feel safe about our future; but like a rudderless ship be at the mercy of the wind and the waves. Instead, the reverse is the case. We are secure in the arms of the universe; her laws are just and perfect in their operation. The "Father of all spirits" holds us in the hollow of his hand. The elements may at any time destroy our bodies, our spirits are indestructible, and not depending upon the fleeting changes of the material world for their enjoyment and existence.

P. A. JENSEN.

Los Angeles, Cal.

TEMPLE FUND SOCIETY.

An Earnest Plea for Contributions.

The work of the Temple Fund Society has commenced in real earnest. A large number of circular letters, applications for membership, and other blanks for donations, etc., have been sent to the Spiritualists throughout the United States. If any reader of this item has not received the same, please forward your request and it shall have attention. The printed copies of the Constitution and By-Laws will soon be ready to supply all demand.

Applicants for membership will have immediate attention and their enrollment will materially aid the movement. The success of the society will depend upon the general interest taken in the same by friends of Spiritualism. We cannot expect that others will do the necessary work of building our cause. We must do the work and the supporting ourselves. Dependence upon the dear public will not bring desired results. But the public will rally to us when we co-operate amongst ourselves.

The criticism is offered that one dollar per year dues by members will not amount to very much. That will not tax the members, but will avail materially, as the thousands of Spiritualists shall be enrolled under the banner of the Temple Fund Society. With several thousand members and that many thousand dollars income each year, we will be very competent to aid in Temple extension.

The purchase of a Temple in Rochester, N. Y., lately, requires that the Spiritualists shall aid the few friends in that city where Modern Spiritualism had its birth. A little aid by donation or loan, would now lessen the prospect of their failure. It would be a great credit to us as Spiritualists to assist our worthy Brother Austin in his strenuous undertaking in Rochester. Just such aid will be the mission of the Temple Fund Society.

We will not depend alone upon the membership dues, but will hold seances, meetings, entertainments, and receive donations; and before long some legacies will find here a good method of distribution. Ten thousand members will inspire confidence and win these enumerated accumulations. Surely, we can get that many members!

The astrological evidences all augur wonderful success for this fund, and promise hosts of friends and aggressive effort, with powerful promises of legacies. The spirits say it is to succeed, and will have their co-operation. With the planets and hosts of spirits in its favor, we feel sure that the thousands of mortals necessary for its success will rally at once and show the people that in truth the Spiritualists "are not dead yet," but are very much alive and very active and earnest.

We have faith in you, and trust you have faith in the integrity and earnestness of the officers and trustees of the Temple Fund Society, who comprise some of the prominent and reliable workers in our Cause. They have each a good reputation to sustain.

The fund will be under the joint control of the N. S. A. and the T. F. S. The same cannot be misused. For further information address the secretary, Mrs. Carrie H. Mong, 415 S. Franklin street, Muncie, Ind., or yours fraternally,

GEORGE W. KATES,
Cheyney, Pa. President.

NOTICE OF PUBLICATION, TO SUBSCRIBERS.

Evolution of the God and Christ Ideas.

As advertised, this book will be ready for delivery November 20. The kind friends who have by their subscriptions encouraged its publication will confer a favor by remitting the price. The price of the book will be $1.25 and 10 cents additional for postage. To subscribers and all orders received before Nov. 20, the price will be $1. postage paid.

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THE LAW IN SEATTLE, WASH.

R. F. Little on the Arrest and Trial of Mediums—No One Safe from Arrest and Persecution.

In The Progressive Thinker of Aug. 18, I think, there is a brief communication by President Harrison D. Barrett relative to the arrest and trial of Miss Helen Rice Burleigh of this city. There are certain statements and conclusions in that lettear so much at variance—with the facts as I understand them—and as generally understood here, that, in my opinion, to allow them to go unchallenged is to invite disaster to the cause of Spiritualism.

There are times when discussion fails to accomplish the desired results. I sometimes refrain from entering the arena for that reason. This is my first attempt to be heard upon this "paramount issue" among Spiritualists in this city and state. I am moved to do so by the thought that to remain silent is to prove false to my citizenship and my obligations as a Spiritualist.

This case of Miss Rice is one that Spiritualists cannot afford to ignore. It involves issues that are far-reaching. If not properly understood, and not properly adjusted, serious results will follow. In Brother Barrett's letter there are certain misconceptions that ought to be corrected. Among others, a species of congratulation to all Spiritualists "that Spiritualism is not on trial in this case—only a method of advertising." A very strenuous effort has been made to make it appear that the arrest and conviction of Miss Rice hinged upon her card used in advertising. If Brother Barrett were as well supplied with the facts in the case, as he thinks he is, he would not make that statement. In the trial it was made the most of to be sure, but to affirm that this method of advertising is on trial, and Spiritualism is not, is squarely contradicted by the statements of the prosecuting attorney and Justice Davis who tried the case; and this was repeated with emphasis by Judge Albertson, the superior court judge, who tried the appeal.

I quote from the statements of the lower court: "It is not so much the matter of advertising—or the receiving of compensation, but it's the act itself that is violation of the law." Over and over again this statement has been made during the trials of this case. This is borne out by the fact that a "spotter" was sent to obtain a reading—sent by the chief of police, for the very purpose of establishing the "act." Over and over again was the statement of this spotter analyzed, and this was the evidence upon which the whole case rested, and upon this was based conviction.

Miss Rice stated clearly and emphatically that what she gave the spotter was given to her by his spirit friends through her guides. She pleaded that this was her religion, and that she never gave out anything not obtained in that way. It was also shown that the work thus done was precisely what was done from the rostrum in all spiritual societies. If Spiritualism is not on trial in such a case, when or how can it be?

It is folly to segregate this case from others. Mrs. Ada Foye was invited to interview the chief of police during one of her ministrations here. She escaped a fine by virtue of her Masonic relationship, but we lost her services, as she soon left the city.

A Mrs. Lapworth was also arrested as a vagrant, one of our permanent workers, and a heavy tax-payer. Lole F. Pryor was arrested here, also a Mrs. Ross and a Mrs. Emmett, all established workers. These arrests were at an earlier date.

The fact is, our workers have been interfered with from the beginning. Since this trial of Miss Rice other arrests have occurred and others threatened. A Mrs. Swan has been arrested and spent two nights in jail in company with two or more habitues of the "dead limit." Mrs. Ross, through attorneys, secured a temporary injunction against the mayor and chief; the latter obeyed the injunction, but instructed his subordinates to "arrest every medium found working."

The authorities have publicly and repeatedly stated that "this thing shall be crushed out."

How much of this, it will require to convince Brother Barrett that "Spiritualism is on trial" here, it is difficult to determine, if this does not. There was no advertising done in these latter cases, showing plainly that the "act" of mediumship is the object to be assailed, and a spotter was employed in all these cases to obtain the evidence desired. As is well known my connection with the movement here is close and intimate, and I am prepared to say that these are the workers who have assisted in making it possible for Harrison D. Barrett, Moses Hull and others to be employed as speakers. The field owes its cultivation to these psychics.

Brother Barrett may feel perfectly easy about this matter, but those of us who are here upon the disputed territory, feel that Spiritualism is engaged in a death grapple for existence, and that the work of long and weary years is endangered.

I happen to know that we are being assailed by a well organized ecclesiastical oligarchy not only in Seattle but in nearly all the prominent cities of this state. In Seattle we are the victims of political intrigue as well. Certain parties are much more anxious to develop a cheap popularity than to carefully guard the principles and philosophy of Spiritualism on equal and exact justice to all phases of religious thought and action. We have a "new administration" that is doing good work in many instances but which has become the sworn enemy of our movement. But it won't work. Intelligent Spiritualists are rallying, and our mediums, the worthy ones, will be defended. Methods of advertising can and should be adjusted by the N. S. A., but in the meantime, let no man, not even the National president, deceive himself or others by the thought that Spiritualism is not on trial in each and all these cases.

Notice has been served on us that all mediums coming to Seattle will be subject to this system of persecution. Georgia Gladys Cooley, C. Fannie Allyn, and all of that class, are just as likely to be arrested here as our own local workers here; there are to be no exceptions.

Truly, Spiritualism is on trial in Seattle and the state of Washington, and captious criticism will not alter the facts involved.

R. F. LITTLE.

Seattle, Wash.

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SPIRIT PHENOMENA.

Interesting and Convincing Experience of Investigators.

To the Editor:—As I believe it is a duty that we all owe to the science of spirit communion to add any information that we may possess to help the cause along, and as spirit phenomena has been my hobby for forty-five years, I think I have some experience that is worth relating. Not having any spiritual gifts myself I always sought for others that had. My first real experience that was in any way convincing happened in Kansas City about the year 1867 or 1868. I was living in Wyandotte, and the U. P. railroad depot was then being built. At the depot a man was working that said his house was haunted, and that he had moved three times, but could not get away from it. Now a young man, a friend of mine, was a full-fledged Spiritualist, so we managed to get acquainted with the haunted man, and he invited us over to his house to see the pranks the ghost cut up. Well as Sunday was the only leisure day we had, we appointed that day for the visit, so when Sunday came around my friend, whom I will call M., and myself started for Kansas City, a distance of about four miles away. We arrived there before noon and after a good dinner, our host and hostess invited us upstairs, for there was where most of the spirit doings took place. Before I go any further I will say that we continued the visits for over three months, and it would take too much space to give all the details, so I will merely give some of the most important ones. We were led into a bed-room about 12 x 12 feet square; it contained a bed, a table, a few chairs, a bare floor, and two or three pictures. It was about 1:30 or 2 p. m., the curtains were up, the sun shone into the room, and after we were seated, our host asked us to call for the haunt as he called it, so my friend asked if there were any spirits in the room. Then the rapping commenced; they would rap in any part of the room that we asked them to, they imitated all kinds of sounds, such as sawing, boring, and planing wood. Then we got the spirits to throwing things around the room. But we found out that while we kept our gaze on an article they could not move it. So to facilitate matters we placed the bed diagonally across the corner of the room, then when we would place any light article in the vacant corner behind the bed it would be thrown over into the room. We asked the spirits if they could throw with precision so as to hit a mark. They answered yes, with three raps.

Then my friend M. took a shoe that belonged to the hostess and threw it over the bed into the dark corner, and he sat over to the opposite part of the room, and asked if the spirits could throw so as to just touch his ear. Well, that shoe came with such force that it made a dent in the plaster over a quarter of an inch deep, and just touched his ear, but his face got so red that I don't think he would have liked to try it again.

Well, our host and hostess seemed to enjoy the sport immensely; if the spirits were drawing on them for nerve or magnetic force they did not show it, neither did the importance of such wonderful phenomena ever seem to enter their minds. So to change the program, I said to the spirit, "If you can throw things around, I think you could write on paper. There were three loud raps. So we placed a chair in the corner beyond the bed, with paper and pencil, and asked his or her name. He wrote a name—we will call it Smith. "Oh," says our hostess, "Smith isn't dead, he is alive back in Indiana." So it turned out after due inquiry that Smith was yet on earth. So when in due course of time we became better acquainted with our host and hostess, we noticed that the spirits in writing to our hostess always called by the name of Mrs. A., although her present name was B. So one time my friend M. asked her how it was that the spirit "spirit calls you Mrs. A. when your name is B"? "Oh, that was the name of my first husband," she said. Then the fog began to rise and we saw at once why the spirit give a fictitious name.

There is one little incident about this affair that I will never forget.

I had a relative that has since passed away. When I used to tell him of all the wonders I had witnessed, he said he would like to go over with us the next Sunday; so we took him along, and as the seance progressed he asked me if the spirits would write him a communication. The spirits rapped three times as soon as he had spoken. Now this relative was a church member, and had recently buried a little boy three years old. So to show my relative that there was no collusion about the spirit writing, I took a clean piece of paper and small pencil, laid it on the middle of the floor, and placed a hat over it. No one sat closer than four feet to the hat. It was a bright day, and curtains were all up; we could all hear the spirit writing, then there were three loud raps, and on the paper was written, "Grieve not over those that have early fallen, for they enjoy all the freedom that heaven can afford."

One Sunday we asked our host if he had ever seen any spirit forms or ghosts. He said he had seen a hand one Sunday, come up under a sheet that hung over the foot-rail of the bed. So we asked the spirit if he could show us a hand. He could not say for certain, but told us to spread a sheet on the bed and he would do his best at it. We spread a sheet on the bed and all stood around the bed, just four of us. We probably waited two or three minutes, then the sheet raised up in the center like a puff of wind was under it, then we saw a hand form; it appeared to be in the fibres of the sheet, yet not trusting my own eyes, I said, "If that is actually a spirit hand, please pinch the sheet with your fingers," and a finger and thumb took a pinch in the sheet. I said out loud, "That's enough! that's enough!" and the sheet flattened down.

J. M. JORDAN.

St. Paul, Minn.

AN IMPORTANT WORK.

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The N. S. A. Ritual for Spiritual Services, well printed and neatly bound in Leatherette, is now in print and for sale at the N. S. A. office, 600 Pennsylvania avenue S. E., Washington, D. C. Twenty cents per copy, postpaid; two dollars per dozen. Address

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WOMAN SUFFRAGE QUESTION.

A Representative Woman Suffragist Has Somewhat to Say.

To the Editor:—I was greatly interested in an article signed C. R. Itic in your paper in which much is quoted of Mrs. Corbin's address to the municipal elections committee of our Chicago Charter Convention.

Your correspondent evidently misunderstands the lady's position and the effect of her paper, or less space would hae been devoted to it. Her whole Illinois Anti-Suffrage Association has only about a dozen members, and the paper read was for the most part the same thing she has been sending to newspapers and legislators for the past ten years.

The committee members were plainly bored by the paper, some of them, even of those who do not want to let women vote, whispering. Several times some wanted the reading stopped on the ground that the argument was against socialism and not woman suffrage, and yet the chairman suffered it to go on. Finally Prof. Graham Taylor moved that the reading be discontinued, as the paper was wandering far from the subject, and the rest of the committee voted with him. This shows what the committee thought of the value of the paper. If we are refused suffrage in Chicago, it will not be because of that paper.

However before the hearing closed, Prof. Taylor found there was only 19 more lines to be read, and so asked to have it all read so she might never think they were unfair.

Your correspondent ought to have mentioned the speech of Mrs. Watkins, president of the Illinois Federation of Woman's Clubs, 30,000 strong; the address of Miss Hood of the W. C. T. U., 11,000; addresses of representatives of the Chicago Federation of Labor, Catholic Woman's League, Council of Jewish Women, Lutheran Woman's League and many others representing tens of thousands of women who stand for woman suffrage. Miss Adams, Mrs. Henrotin, Dean Breckenridge of Chicago University, Mrs. Svald, Mrs. Solomon, have a world-wide reputation and they are all for suffrage.

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SPIRITUALIST MINISTERS WANTED.

Harrison D. Barrett's Work in Jackson, Mich.

To the Editor:—The press of many duties has alone prevented me from trying to get a little space in your columns lately. People are getting so that they desire the services of a Spiritualist minister to unite them in marriage, so that often those who are not Spiritualists call upon me for that purpose. More and more they are calling upon me for funeral addresses. Not quite Spiritualists and yet so glad to have the consolation of our beautiful philosophy. The writer was called to Iosco, Mich., in the heart of an orthodox settlement. The aged husband desired the ministration of a Spiritualist minister. The sons said: "Father shall have what he wishes." When I asked the father how he became a Spiritualist, he answered: "From reading The Progressive Thinker." I know that a lasting impression was made upon some of those minds, that had never received any hint of the spiritual philosophy as it is defined by our ablest minds to-day, for good.

We had a feast of good things in our city through lectures given by the president of our National Association, Rev. Harrison D. Barrett, last Sunday. I am appending to this communication an excerpt from the Jackson Citizen-Press of the issue of November 7, which will give a little idea of how favorably President Barrett is held in our city by the people, and the press, which I hope that you will find space for in your valuable paper.

JULIA M. WALTON.

Jackson, Mich.

Rev. Barrett Honored.

Dr. Walton gave the president of the National Spiritualists' Association, Rev. Harrison D. Barrett, of Washington, D. C., an informal reception at her residence on S. Blackstone street, Monday evening. Guests were present from out of town, among whom were F. M. Dyer, of Ann Arbor, a direct descendant of Mary Dyer, the Quakeress of New England, who fell a victim to Puritan prejudice and persecution of the Society of Friends; Mr. Schantz of Ann Arbor, and others.

At 8 o'clock Mrs. Walton's parlors were filled with eager questioners and as pleased listeners to the answers of the highly gifted president of the N. S. A. The answers to the questions, which were propounded, clearly defined the ideals and rationale of the religion and philosophy of Spiritualism, as held by the most advanced minds who have studied the phenomena of ancient and modern Spiritualism. Gifted with a phenomenal memory, and a mind that has studied and grasped some of the most intricate of the metaphysical theories, he readily and scientifically applies the scholastic lore found in the classics, the analysis of the scientist and the metaphysician to illustrate and define his philosophy on the proofs of immortality, soul-communion, re-embodiment, etc., and makes attractive the deepest mathematical problem bearing upon the subject. Intuitive and highly inspirational, the soul-power illuminates his strong intellect and carries conviction with his argument to the most crude thinker as well as the most polished. Unprejudiced of mind, President Barrett fails to wound the most sensitive and jealous adherent to their particular faith, and so wins the confidence and love of all hearts. For thirteen years—or ever since the organization of the N. S. A.—he has been the beloved and honored head of that organization.

J. M. W.

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THE CAUSE IN ELYRIA, OHIO.

The Progressive Spiritualists' Society Doing Good Work.

It having been some time since our friends at large have heard from us, as to our welfare and progress, I take this opportunity to speak of the work in our little city and the progress The Progressive Spiritualists' Society of Elyria is making.

The society started upon its season's work by electing the following officers for the ensuing year: F. W. Martin, president; J. M. Wooldridge, first vice-president; Laura Winslow, second vice-president; and A. F. Reinke, secretary and treasurer. The above are to serve as trustees together with L. J. Farrell, Thos Henson and L. J. Davis.

The regular Sunday meetings opened with Mrs. Marian Carpenter of Detroit, Mich., as lecturer and message bearer, on Sept. 23, and 30, afternoon and evening. Mrs. Carpenter did splendid work here and the meetings were unusually well attended, especially in the evenings, when our hall, the largest and finest in the city, was taxed to the utmost capacity and many could not be accommodated with seats during her last lecture, and patiently stood during the entire evening.

Rev. D. A. Herrick of Akron, Ohio, a forceful trance speaker, followed Mrs. Carpenter for the month of October. His two lectures each Sunday, followed by a trumpet seance on Mondays, did much to keep alive the interest and stimulate investigators to delve deeper. His month's work has endeared him to our people more than ever, and will always assure him a hearty welcome in our midst. In connection with this work Mr. Herrick held some private seances, as well as a number of circles in neighboring towns, from which the best possible reports have come to the writer, as to attendance by skeptics and investigators and the universal satisfaction given.

On the last two Sundays of his engagement with our society. Mrs. Herrick assisted with song and messages. Although a novice as yet in rostrum work, her messages were concise and accurate. Many names were given and recognized by the recipients, who were all strangers to the medium. Her last evening's work, lasting nearly an hour, was of the best, so far as accuracy and conscientiousness is concerned, ever experienced by the writer, and all that seems to be lacking on the part of this medium, is confidence and rapidity. We have now bid these workers, who have paved the way for a good season's work, a fond adieu and are ready to bid welcome to our beloved J. Clegg Wright, who is expected to feed the hungry souls during the month of November, to be in his turn followed by others, all of whom will leave some good behind and no doubt take some good with them, upon their departure; and when the season's work is ended, I feel that we shall be stronger and wiser and shall be better fitted to fight the battle of life and uphold the torch of Reason and Truth on this portion of the globe, so that some stranded wayfarer may through its glimmer find the road to right thinking and right living. May this light grow ever brighter through the efforts of the true and sincere workers scattered over this broad land of ours and be fed by and through the many inspirations scintillating each week through the columns of The Progressive Thinker and other heaven-sent publications. F. W. MARTIN.

Elyria, Ohio.

[Advertisement.]

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In order to place that valuable book, "MYSTERIES OF THE SEANCE," (written by a life-long Spiritualist) in the hands of as many Spiritualists and investigators as possible this winter, I have decided to CUT THE PRICE IN TWO, and will, until the supply on hand is exhausted, mail it to any address for 12 cents per copy—less than half the former price. This book gives all the methods employed by fake mediums in producing bogus manifestations in all the different phases, and instructs the reader how to detect and expose the fraud. A silver dime and red stamp brings you the book, prepaid, by return mail. Get it and avoid being fooled. Address, ED LUNT, Roxbury, Mass.

Anniversary Celebration at St. Louis.

Sunday, November 4, the First German Spiritualist Society, Rev. Klara T. Hary, pastor, celebrated its fifth anniversary at Debrecht's Hall, corner McNair and Lynch streets. The hall was tastily decorated with flags, hunting and beautiful flowers, and two large audiences taxed the seating capacity to the uttermost, afternoon and evening. The afternoon exercises were opened by a lyceum drill, and recitations by the lyceum children. They "delivered the goods" in a manner that spoke highly for the training they had received from their two able and efficient leaders, Messrs. C. G. Renicke and Will Charters.

The opening address was delivered by Rev. Thomas Grimshaw, who spoke in his usual eloquent way and made a decided hit with the audience. He was followed by Mr. J. B. Bates, speaker for the First Colored Spiritualist Society. We feel justly proud of the work Brother Bates and his co-worker, Mrs. Nelson Armstead, are doing among their people. Mr. Bates made a ringing speech which was enthusiastically received and was followed by Sister Armstead with messages every one of which was recognized.

She was followed in turn by Rev. Laura M. Jones, pastor of the Advanced Spiritualist Society, who also gave messages. It has been my privilege to witness many times the good work of Sister Jones as a message bearer, indeed the first convincing test I ever received was from this good sister, but never did I see her in better condition to be used by the angel world than last Sunday afternoon. Every message drove conviction home to the skeptic that Spiritualism was true, and the audience went away after a benediction by Dr. E. H. Green, feeling that it was indeed good to be there.

In the evning the opening address was delivered by your humble servant. The address of Rev. Mrs. E. B. Price, pastor of the Psychical Research Society, followed. Sister Price won the hearts of her audience at the close of an able address by presenting, in behalf of her society, a beautiful bouquet of chrysanthemums to the First German Society, through their pastor, Sister Hary, as a token of their love and esteem. Sister Hary was visibly affected as she thanked her in the name of her society and herself.

The exercises closed with an address in German by Sister Hary, who was frequently interrupted by the applause of her audience. Sister Hary is one of the most able workers for the upliftment of the Cause here in Missouri. Her work among our German brothers and sisters cannot be too highly estimated. All who know her, love her, and her life and work are a living testimony to the beneficial effects of spirit communion if used for the good of humanity.

PAUL McARTHUR.

St. Louis, Mo.

COMPLIMENTARY.

The Good Work of Mr. and Mrs. Cobb at Seattle.

It has been the gigh privilege of the First Spiritualist Association of Seattle and of all attending their meetings, to listen to the very excellent discourses given through the organism of Mrs. Edith E. Cobb during the last two months. Her work is of the highest order, both as teacher and as platform medium. The deep spirituality and pure ethical character of her lectures are seldom equaled by any speaker, and cannot fail to make a deep impression and to advance the moral and spiritual unfoldment of those who have attended them. No straining after oratorical effects, no airs of affectation mars her style as a speaker, but a deep earnestness pervades her manner as she pleads ever for a high character and points out the necessity of integrity of life and purity of purpose as the only means of advancement spiritually adding weight to her precepts by her own exemplary life. Her words are as deep waters and seem a flowing brook from a well-spring of wisdom. Her feet have surely climbed far up the spiritual mountains and from their heights she reaches eager helping hands to those who are toiling to gain that royal highway over which no ravenous beast or unclean thing can pass. Her genial kindly ways seem to win all hearts and she will be greatly missed by all when she leaves us. She has been ably assisted in her platform work by her husband, who gives wonderful tests, calling full names and describing surroundings and personal peculiarities in a manner that cannot fail to convince many of the consoling fact of continued existence.

It is a beautiful, a noble example these two workers are displaying, of husband and wife so harmoniously co-operating in this important field of labor, and we, as Spiritualists take great pride in the fact that we have so many such examples among our workers.

When mankind has progressed to the height of real Spiritualism, the divorce courts will not have so much business. Any society needing speakers will be fortunate indeed if they secure the services of Mr. and Mrs. Cobb.

HARRIET A. STOCKEY.

Seattle, Wash.

Wanted—The Names of All the Spiritualists in Montana.

For the purpose of establishing closer relations between the Spiritualists of Montana, will each one please interest himself in sending me all the names of Spiritualists in their respective neighborhoods? Address the secretary, MRS. W. C. SELBREDE,

Billings, Montana.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, 25 cents. "Big Bible Stories," cloth, 50 cents.

A Prominent Spiritualist Passed to the Higher Life.

In another column of this Progressive Thinker will be found an obituary, mentioning the birth into a higher life, at Belvidere, Ill., on the 3d of November, of Mrs. Essie Wolf, consort of Mr. Fred Wolf. Funeral services were solemnized at the family home, on the afternoon of the 7th inst., by Mrs. Georgia Gladys Cooley, assisted by Mrs. Alice C. Barry, late of Philadelphia. Many of the active workers of the Psychical Research Society, with its president and secretary, of which Mrs. Wolf was a member, were present, and shared with the relatives and friends in their crushing loss.

Space forbids an extended notice; but, briefly, Mrs. Cooley was fully inspired for the occasion, and her words were a solace to the bleeding hearts of the family and the many loved ones who were present.

Mrs. Cooley read with extreme satisfaction to the tear-imbrued weepers, the "After Death in Arabia," by the late Edwin Arnold, a paraphrase by him of a Moslem poem, quoted in Palgrave's Travels in Arabia. The exercises closed at the residence by the reading by Mrs. Barry of Col. J. Clement Smith's very recent beautiful poem, written at the request of Mrs. Clara Watson, entitled "Life Triumphant," published in these columns two weeks ago. The poem was admirably rendered by Mrs. Barry, herself a poet.

The procession to the grave resembled in length the long cavalcades of the Catholics on similar occasions, which in this instance denoted love for the spirit fled, whose untenanted remains were being borne to the tomb, instead of devotion to a creed as in the former instance.

The abundance of flowers which graced the room and covered the casket, the masterpiece, "The Gates Ajar," far excelled in magnificence and beauty anything the writer's eye ever looked on before, will always be a remembrance and delight by all who saw it.

At the grave, in the Belvidere Cemetery, the large collection standing around, President McDougal, in behalf of the Psychic Research Society, made a short address, and dropped a flower, with a loving "farewell" on the slowly descending casket, each member of the society present dropping a like fitting emblem, expressive of their grief on sundering for a time their earthly ties.

The words of Shelley, slightly adapted to the occasion, came forcibly to mind, and there, before us, gazing in tenderest love on the sad scene, was—

A radiant spirit,
All beautiful in loving purity,
Instinct with inexpressible grace,
Each stain of earthliness
Had passed away; she assumed
Her native dignity, and stood
Immortal amid ruin.

G. W. BROWN, M. D.

Rockford, Illinois.

Letter From a Kansas Lady.

To the Editor:—I have been a reader of The Progressive Thinker several years, and think it is just what it claims to be—a paper for purer Spiritualism. Of all the Christmas presents I ever received, I have derived more pleasure and benefit from the pages of each Progressive Thinker, which I receive each week, than all the other presents I have received in my life.

I have often wished I could meet the writers who come boldly to the front and proclaim to the world their belief in Spiritualism. It is a relief to read such articles as are written by Dr. R. Greer, who teaches the brotherhood of man, also giving the liquor habit a roast.

I am in Southwest Kansas where we have no circles and very few persons who are interested in Spiritualism. I give my papers to friends, so try to do as much good as possible.

I would like to see more articles by Carl C. Pope. Dr. Wilkins' poems are grand and good for the soul.

How foolish to deny the existence of our spirit friends. It reminds me of an argument I had with an estimable lady, a Christian Scientist, who scored unmercifully the idea of magnetism and of hypnotism existing except in the mortal mind. 'Twas no such thing! Pain! Show me pain, will you? Who ever saw pain? No such thing ever existed. All that God made is good, and He did not make pain! That was her logic. I said: "Did you ever see electricity?"

"No."

"Well, how do you know there is such a thing?"

"I have seen the effects of it."

"Have you never seen the effects of pain?"

Now there was no further discussion. She was a mother and that answered the question.

MRS. C. W. HAY.

THE BOSTON INVESTIGATOR.

It Continued to a Good Old Age, but Could Not Live on "Indefinitely."

To the Editor:—The Boston Investigator, a so-called Infidel paper, which suspended only recently, for lack of support, was a healthy paper in 1836, as I can attest, having been a reader of the paper. It was soon after that its editor, Abner Kneeland, was indicted by the Christian laws of Massachusetts for the crime of "blasphemy." He was found guilty, fined and imprisoned for six months. He said: "The Universalists believe in a God which I do not." In order to make out the criminal intent, the prosecutor placed a comma (,) after the word God, and the guilt was clear. Now, sometime in August, 1907, it will be just seventy years since this disgraceful legal proceeding was enacted. Are any of the Bostonians ready to blush for their progenitors?

C. H. MATHEWS.

New Philadelphia, Ohio.

HOW WAS IT DONE?

A Dream, a Mysterious Something That Takes Possession of One During Sleep, and Points Out the Exact Locality of a Purse.

Any Chicagoan who desires to learn the art of profitable dreaming may well take a few lessons at Kouts, an Indiana town two hours out of Chicago. Oliver C. Williams, who operates thrashing and shredding machines in that neighborhood, seems to be a past master in the art. He dreams dreams that bring him dollars. He knows how to dream an odd-shaped knot on a woven-wire fence post, and in his sleep to search with the penetration of an X-ray for an object hidden from sight.

One day recently Mr. Williams, a citizen of Porter county, was thrashing on the farm of Jerome Bartholomew. That afternoon he moved his plant to the McCarthy farm, three miles distant. The next morning Mr. Williams in donning his trousers discovered that there was missing from one of his hip pockets a long flat wallet containing $384 in bills. He searched high and low for the lost pocket book, even driving back over the road between the McCarthy and Bartholomew farms, but without avail.

At the McCarthy house it had been necessary for him to sleep with an entire stranger. He could not help associating his bed-fellow with the loss of his purse, but soon became satisfied on that score and dismissed the loss from his mind.

Five weeks to the day from the time at which he had lost his money he was in his own farm home. He went to bed with scarcely a thought of his loss. In his sleep there came to him a farm picture that he had seen many times while awake and about his work. It was that of a certain field, across which ran a woven-wire fence. In his dream he could count the strands and make out the pattern of the web of wires. Distinctly there came to him a certain post on which the fence was strung. As plain as day he could see an odd-shaped knot on the side of the post and lying not more than four feet away from this post was a familiar-looking object about six inches long and three inches wide. On the upturned side were two buttons that he had seen before. They were sewed there by his own hands and they were used to keep closed the flap of nothing other than the lost pocket-book.

Williams says that when he awoke from this dream he gave it but little thought. But the next day he attended the Porter county fair and while on the grounds happened to meet Mr. and Mrs. Bartholomew and jokingly told them of his dream, for it was one of their fields that came to him in his queer vision. The following Sunday Williams happened to pass the Bartholomew place and he asked about his pocket book. Both the farmer and his wife had passed some time in search of it in vain.

"Well," said the thrasher, "I am too close to it not to take a look myself," and started across the field. Before he had walked close to the fence he had made out the particular post with the odd-shaped knot. It was as plain as he had seen it in the vision. In less time than it takes to tell it the man had reached the post and he was searching the grass. In the very spot in which he had seen it in his sleep he found the missing article.

ASHTABULA, OHIO.

The Cause There Progressing—Foundation for a Temple Laid.

After a summer among the campers and a careful observation of the workings of other societies, we appreciate more than ever the true worth of our own home society. We feel harmony and progress more prominent than elsewhere. Our society is prospering gradually as the result of faithful and persistent effort in behalf of the cause of Truth.

We opened our meetings in September with D. A. Herrick for two lectures; both were well attended.

We had Mrs. R. S. Lillie two Sundays in October; her lectures were well received and instructive.

We are looking for, and expecting, better things; have already got the basement work done for our new temple, corner Main and Kinsman streets. We hope to have a temple we will be proud of, a home worthy of the beautiful gospel that Spiritualism is giving to the world. This undertaking means much to a society whose members are all in very moderate circumstances, but we are all working earnestly and hope to meet a generous response from all broad-minded and progressive people. We are very thankful to Dr. Renner, trumpet medium of Cleveland, who gave us a seance for the benefit of our building fund which netted us $16. Other mediums and speakers have promised us aid in the same way.

The Ladies' Aid is a model of business courage and push, working with zeal and method in every department; they serve suppers which are well attended every Saturday evening, and the receipts are all turned over to the building fund, and with a united effort we expect to have our hopes realized.

This move on the part of our society I think is in the right direction. It should be the duty of all societies to create a building fund, and keep it prominent before their societies. In the course of time they will be fortified and can have a home of their own, where they can come in closer touch with their friends of truth in both worlds.

Let us come to a realization of the fact that there are duties for us to perform. Let us not neglect them, for every task left undone, every duty that we neglect will leave a scar that will be hard to heal.

JOHN WALLACE.

Ashtabula, Ohio.

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CRYSTOLA THE BEAUTIFUL.

A Letter of Greeting from J. W. Ring.

To the Editor and Readers:—Greetings from Crystola the Beautiful. The week previous to the convention in Chicago, I lectured in Pueblo, Col., Kansas City, Kans., St. Joseph, Mo., and Chicago, Ill. The people in each of these places are alive to the needs of a Spiritualism whose philosophy is based in the facts demonstrated by its phenomena. On my return trip from Chicago I lectured in Norristown, Ind., in a Methodist Church more than sixty years old. They were courteous and wished me to stay longer and give them more of that kind of religion.

In Kansas City, Kans., with Mrs. Lelia Baldwin, who is doing a good work. At Lawrence, Kans., a three days' meeting in which Mrs. Baldwin and Mrs. Lull assisted; Mr. H. W. Henderson, wife and daughter Miss Rose, who is secretary of the Ottawa Camp, doing much to make the meetings a success, was held and much interest aroused.

At Pueblo the friends were anxiously awaiting my return and in McClelland Library Hall, we held a fine meeting where fully sixty remained to cement the forces organized at the previous meeting. Rev. Wilson Fritch, well known as a preacher, lawyer, actor and lecturer, has taken charge of the work and a most excellent society is assured.

Mrs. Henrietta L. Lichtig of Chicago, will take up the work in Galveston at the Temple, and I feel confident that the good work of ten years past when I have been privileged to be there, will continue by the united efforts of the good friends and Mrs. Lichtig.

During my absence the town site of Crystola has been surveyed and platted and many lots sold. The present population will soon be so added to that even in the winter Crystola will be a fair-sized mountain town. The plans and purposes of this great Industrial Co-operative and Practical Spiritualistic movement attracted the attention of hundreds to whom I presented it while traveling and much of our dreams will here be realized. This will be my home and headquarters from which will go the glad message of practical work, and I will also help to organize the various cities of the state. Will be glad to hear from those who would like to have help to further the great cause.

As you have noted by reports, Mrs. Anna L. Gillespie has been elected National Superintendent of Lyceum Work for the coming year. My heart is seriously moved when I think of giving up this work, but in the strong, competent and willing hands of Mrs. Gillespie, and with the kindly support which has been accorded me for the last four years to assist her, surely the cause of education will move forward. My heart is with the work and whenever time permits, my hand will move as usual for its progress. Kindly address all lyceum matters to Mrs. Anna L. Gillespie, Lily Dale, N. Y., and how I will miss the letters from the girls and boys, so full of love and devotion. Address all letters of inquiry concerning the great Crystola enterprise, as usual to

JOHN W. RING.

Crystola, Green Mountain Falls, Colo.

PIONEERS OF PROGRESS.

By Dr. T. A. Bland.

This new book is a historical review of political, religious, social, economic, scientific and philosophic progress of the nineteenth century in the form of biographical sketches, personal recollections and friendly criticisms of the lives and characters of thirty-two men and women the author has personally known among whom are Abraham Lincoln, Ulysses S. Grant, Wendell Phillips, Lucretia Mott, Gerald Massey, William Lloyd Garrison, Henry Ward Beecher, Thomas K. Beecher, Lew Wallace, Benjamin F. Butler, John Clark Ridpath, Susan B. Anthony, Andrew Jackson Davis, Peter Cooper, Hiram W. Thomas, Ralph Waldo Emerson, Julia Ward Howe, Robert G. Ingersoll, Francis A. Walker, Henry George, Alfred Russel Wallace, John Boyle O'Reilly and Richard T. Ely.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., NOVEMBER 24, 1906 NO. 887

THE NEW RELIGION.

Religion a Good Word—The Atheists' Religion.

It has been often affirmed that the Atheist is the opponent and enemy of religion. According to the old definitions and understanding of the word that is true. But when men affirm "The Atheist has no religion," that statement is false. I will show that Atheists are religious and that they have a religion. An Atheist is an unbeliever in gods, devils, saviors, bibles, and all old religious systems based on faith in them. I am an Atheist and I have a true religion that I approve and practice. It is not a creed nor church; it is a truth, a principle, a power by which we may climb to lofty heights of mental and moral attainments. No other word will fulfill the place of this religion which has no definition on which a code of faith can be built.

The commonly accepted meanings and usages of religion in Christendom I meet with opposition and denial. Over these, great minds have disputed and speculated in vain, with no assurance of correctness or capability of demonstration. These old doctrines are entirely worthless; they play no part in elevating the world to a higher plane of life.

Leaving all odious doctrines in the rear, the New Religion has high ideals in ethics of potent influence and efficacy, with its uplifting, purifying effects on those who are on the descending plane of existence. With this religion a person can be a law unto himself or herself. No teacher is needed to explain it.

You can make use of as much or little as you like, and any part of it not approved you can set aside or rule it out. It is adapated to all humanity; and all can accept and practice it with satisfaction and approval of conscience.

In my definitions of religion I shall not be confined to dictionary, creed or bible. Religion pertains to the conduct, character and actions of individuals. It is doing right from the love of right, because it is right, without fear of punishment or terrors of church or man-made laws. It is a sense of obligation, of duty, of conscience, of reason, of right, with truth, utility, knowledge for a foundation. It inclines and leads us to the cultivation of things that are good, useful, beautiful, and requires the friction of use to prove its value.

Here are some of the component parts of this New Religion: Ethics, morality, goodness, purity, virtue, honor, honesty, rectitude, reform. Peace, harmony, patience, courage, cheer, hope, happiness. Aspiration, inspiration, spirituality, progression. Freedom, equality, tolerance, justice. Kindness, friendship, sympathy, generosity, benevolence, love, integrity, fidelity, philanthropy. Energy, industry, discretion, prudence, conscientiousness.

Our religion teaches higher unfoldment, mental and moral growth, self-effort, self-culture, self-restraint, self-respect, right doing, thinking, living, right conceptions and aspirations reaching toward the highest and best attainments in life. But few words are more comprehensive or of wider range than religion.

It is the unfolding principle of life; devotion to truth and duty; spiritual exaltation; aspiration of the soul to higher achievements.

Religion is a substance, an active principle innate in the human breast, developed by the constant practice of high and noble impulses, and should control the acts of man's life. It is a due exercise of the noble talents descended from the past; a doctrine for a higher knowledge; a principle of right and justice in man's thoughts and acts; a living fountain sending up sweet water of which every human being may drink, be refreshed and benefited. It is a feeling closely related to every human heart, and when obeyed will protect people from corruption, crime and dishonesty, will purify them and destroy degrading habits.

Man is by nature a religious being, for every one has the germ within himself or herself, springing spontaneously into life and action. Pure religion was the highest knowledge known to the ancients; the true philosophy that unfolds the sentiments and feelings of the heart; an element in the constitution of man that should be carefully cultivated. The words and thoughts from the mind should be seasoned with pure, untarnished religion, and this will give man faith in his fellow-men and his surroundings.

Man has seen the stupendous scheme of life surging around him. He has in looking over the universe perceived signs and wonders that have proved to his mind there is a purpose in existence, a design, a wondrous manifestation of order and law. He reaches out to the unknown, to that which is infinite and spiritual, feeling that if he cannot know the whole he may at least learn a part, through the desire of his soul to comprehend. Thus there have been awakened within the human heart religious impulses and motives. There always has been within man an impulse urging him to outward expression—something appealing to his finer nature, calling him out to a loftier life. From this seed germ will be unfolded aspirations for peace and harmony, love and happiness such as a knowledge of the laws of harmony and love can ever give. In appealing to the highest, finest sentiments of humanity it calls out the best aspirations of the soul, directs us to the importance of a righteous life by outlining plans of right living.

As the race advances the spirit of man throws off its old false ideas and conceptions and takes up grander, more liberal thought for itself; so that it feels more keenly the cramping chains of superstitions, error and ignorance that have bound it down; and by and by it will burst these chains and fling them off, because it must step out to broader fields of freedom.

My subject should be considered in other points, applications and relations, and I may come again with another chapter.

A. H. NICHOLAS.

Summerland, Cal.

When we have but the will to do it, that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust!—Peter Kropotkin.

This is a world of compensations; and he who would be no slave must consent to have no slave.—Abraham Lincoln.

REFLECTIONS WHILE SITTING ON TOP OF AN INDIAN MOUND.

By B. F. Underwood.

Indian Mound Park on the banks of the Mississippi, at Quincy, Illinois, is widely known for its numerous mounds built by the Indians who long ago lived along that river. I visited this park in September. It retained its summer attractiveness, though the beginnings of the seasonal changes were manifest on every hand. But walking over the grounds of this park the reflective mind becomes oblivious to the beauty it presents in contemplations awakened by the evidences afforded that another people lived here on the banks of the Mississippi, we know not how many centuries ago.

Sitting on the top of one of the mounds I saw in imagination Indians of a far-off time, cultivating the soil in a simple, rude way, hunting and fishing, and in their canoes gliding up and down the great river.

They lived and loved, they had their joys and sorrows, as we have. Peace was sometimes broken by tribal wars, and scenes of slaughter followed periods of quiet.

The white man appeared and the Indian was killed defending his home or was compelled to flee westward before the march of civilization which he could not understand.

What scenes were witnessed, what events took place, what comedies and tragedies were enacted by day and by night in the drama of life along this majestic river!

How long ago did Indians inhabit this region? The latest researches put the time to a very remote period. One of the intelligent workmen in the park said to the writer that the mounds were built by a race that was here before the Indians came. This is a popular error.

The most thorough investigations show that the Indians of Canada and New England, of New York and of the Mississippi and Missouri valleys, of the Pacific coast and of Mexico and Ceneral and South America, were of one race, (or sub-race,) that these Indians were aboriginees, the earliest people that left any trace of their existence on this continent, and that the Indians of to-day are descendants from them.

There were different varieties as there are of the Aryans or Indo-Europeans, but they were all of the one Indian racial type.

When they came to this continent or how we do not know—we can only conjecture. They may have come when there was no large body of water to cross. They may have been here not only before Caesar headed his victorious Roman legions, not only before Alexander the Great wept, as is said, because there were "no more worlds to conquer," not only before Pericles was a power in Greece, but before Moses led the Israelites out of Egyptian bondage, before the Hyksos or Shepherd Kings ruled over Egypt and even before Egypt was a populous kingdom.

Once in a while human bones are found by workmen digging into the base of the mounds, vestiges of the remains of Indians buried in the long ago. In Egypt pieces of papyrus have been found which had existed under exceptionally preservative conditions during 5,000 years. If these mounds were primarily burial places, where the dead were interred, layer above layer, generation after generation, time would dissolve the skeletons and turn them to dust. But the earthworks remain and will long remain to remind us that we are living in a country which before we or our ancestors appeared in the "new world," was inhabited by a people whose existence dates back as far, perhaps, as that of any European nation. This is the matured conclusion of investigators who have given many years to the study of this subject and to the collection and examination of evidence bearing on all the hitherto disputed points relating to it.

B. F. UNDERWOOD.

THE PILGRIM'S REST.

For many a year, both far and near
I wandered o'er land and sea,
And dreamed of a home in some tropical zone
From winter's chillings free;
And the songs I sang, for freedom rang
And echoed in the hearts of all,
For truth and right and the soul's true light
Was my earnest theme and call;
But I could not rest, either east or west,
When a teacher with words and song,
Till at last I came to the sunset's flame
Where summer is all the year long.

To this land of light star-gemmed at night
With the hues of emerald and gold,
Where the sunbeams play from day to day
O'er the valleys and mountains old,
Where the green and red intermingle and spread,
And the orange and lemon grow,
And the balmy breeze stirs the pepper trees,
And musical waters flow,
I found this land my soul had planned
For my home in the Long Ago
When a pilgrim I came, without home or name,
But the secret I did not know.

And here by the sea is the home for me,
The land of my great desire,
In the years of my quest at last I'm blessed
To rest by my own home fire.
No more to roam from my cottage home,
Nor strive for the victor's gain.
For my heart is blessed, at peace and at rest,
With the wealth of an humble name.
In the sweet perfume of the roses' bloom,
This land is the pilgrim's goal,
Thro' Memory's Isle my day dreams beguile,
And peace flows into my soul.

BISHOP A BEALS.

Summerland, Cal.

AUTUMN LEAVES

A thousand fancies Nature weaves
On varied colored Autumn leaves;
The purple, red, and darkest blue,
And golden tints of different hue,
The richest shades of sunset's glow,
The colors of the bright rainbow,
And every artificial shade
That ever was by artist made;
All are produced by Nature's art,
And speak in colors to the heart.

Chicago, Ill. J. H. YENNI.

Important Words From the East.

Rev. F. A. Wiggin, Pastor of Unity Church, Boston, With a Larger Following than Any Other Like Body, Has Something of Importance to Present to Thinking Spiritualists.

To the Editor:—The forceful words which I have read in The Progressive Thinker, of November 10, from the pen of the president of the N. S. A., Brother Harrison D. Barrett, to my mind, ring with a truth so important that they should be read and very practically heeded by every true Spiritualist.

"There are not twenty-five speakers upon our rostrum to-day who are under forty-five years of age! At this moment I do not recall any who are under thirty years of age." All who are well informed upon this important feature of the present and future interests of Spiritualism must know too well how true is this assertion of President Barrett.

For this condition, the cause is, we are told, and I think truthfully and accurately, so far as it reaches, that the meager salaries offered by local societies militates against any incentive upon the part of honest, earnest, well educated young men and women to enter the field of the Spiritualistic ministry. Certainly for a lack of this quality of rostrum timber, may be assigned as one prominent reason why more people do not unite, and in an organized body further the propagandism of Spiritualism.

I do not desire to seem pessimistic, for I am not, but I think that it may be stated without fear of truthful contradiction, that the pulpit or platform of Spiritualism is now in a LESS PROMISING STATE THAN IT WAS TWENTY-FIVE YEARS AGO.

Brother Barrett did not state in his truthful and fearless letter, how many and what sort are now upon the rostrum who are over forty-five years of age. Perhaps, when the vastness of the field for propagandism, as well as its importance, is considered, it was better that he did not, if he desires to keep alive what courage is left with the true, earnest, hard-working Spiritualists.

Has Spiritualism any real right to claim that it has a ministry at all? It may very justly claim many public workers, but is it not true that so few of these workers are actually engaged in the ministry, that any claim to having a ministry rests upon a very weak foundation.

No man would be so insensible as to purchase a large farm, stock it with sheep and then go away and leave them for an indefinite time. He would know that the sheep would certainly need his care. He must be sure that the water supply did not give out, that the grazing was sufficient in both quantity and quality, that disease did not get into their midst and that wolves, dogs or other enemies did not invade the fold. It is reasonably certain that a man would be far better off with even a small flock of sheep which were well cared for, than with many flocks and none properly attended.

I am personally affiliated with and friendly toward the the N. S. A., although the church of which I am pastor, and with which I have earnestly labored for nearly seven years, and which I believe is justly credited by the president of the N. S. A. with being as well conducted as any in the United States and with an attendance larger than any other society, is not one of its auxiliaries. The reason for it not being is not necessary here to state, but why it is so largely attended might be of great interest to your readers, and would be gladly given only for fear of taxing your valuable space to an unwarrantable extent.

Far be it from my purpose to unfriendly or unfavorably criticise the faithful officers and the management of the N. S. A., but one thing which this organization has done is somewhat analogous to a man's conduct, who would buy sheep and then indefinitely leave them to look out for themselves.

The primary object of a National organization of Spiritualists is to properly organize Spiritualists and the movement, and then to hold such, when organized, as vital, helpful factors of the head body, thereby increasing its own strength and usefulness wherever it reaches. If this is the primary object of the N. S. A., it has most singularly failed of accomplishing its own designs and purposes. At least two of its movements have been in direct opposition to its own highest interests.

In the first place, its annual conventions should always be held in Washington, D. C., or SOME CENTRAL CITY AGREED UPON, preferably Washington, our National Capitol, with headquarters of the Association, where the entire furniture of a convention is permanently located, and where much money and energy would be saved to the association from moving the convention to other centers.

This is reason number one, but far the least in importance. Second, the work of its missionaries has been assigned with a judgment more in keeping with that of a child than such an august body of legislators as are supposed to represent the interests of Spiritualism in the United States in their conventions. Do not let me be misunderstood at this point. The missionary has done well, has performed none but conscientious labor and wisdom has universally been shown in their selection. The point is with reference to the assignment of their work, which holds no one responsible but the men and women who constitute the delegation in convention assembled.

The attempt has been made to have the missionary cover too much ground. It would advance permanent organization far more to place a competent missionary in one city, or in two or three adjoining towns where the cause needed his services and keep him steadily at work right there for a year or even more, at any rate, until such a large, strongly organized society was established, as could afford to offer a man or woman, who would be competent to fill the position, and by virtue of their ability to demand living wages and not only hold the society as good as when taken, but to go ahead and build upon the foundation found a superstructure which would be an ornament to our cause and attract as associates thinking people, instead of those whose ideas of Spiritualism and its worth to the world never rises higher than a personal test.

This, I submit would do far more to induce young men and women to take our platform, far more to build up the cause, than to do as the N. S. A. has, viz., to spread its efforts over so much territory that its organic results become so attenuated as to become almost next to impossible of tracing. How high some Spiritualists will extend their hands and raise their voice in horror and denunciation of the very idea of having a ministry! But let me tell all Spiritualists who may read these few words from my pen, that unless you have an educated ministry, conscientious in the performance of its functions, a ministry permanently located, your flocks will become infected with a spiritual disease, BREEDED BY THE DOGS AND WOLVES OF FRAUD, who are at a moment's notice ready to occupy all ground left open to them; the quality of the grazing will become bad, very bad; the pure water of truth will cease to flow through your fields until Spiritualism as a factor of organized religions, will be reduced to a matter of mere history.

It is not a question of WHAT CAN BE DONE, it is a question, pure and simple of WHAT WILL YOU DO? If organized Spiritualism is to occupy any place in the years that are ahead, Spiritualists must listen to the voice of up-to-date demands made upon it, and turn a deaf ear to the moaning winds which would keep alive the dying embers of past effete methods of conducting the business end of our cause.

FREDERICK A. WIGGIN,
Pastor Unity Church, Boston, Mass.

THE MEN OF OLD.

I know not that the men of old
Were better than men now,
Of heart more kind, of hand more bold,
Of more ingenuous brow;
I heed not those who pine for force
A ghost of time to raise,
As if they thus could check the course
Of these appointed days.

Still it is true, and over-true,
That I delight to close
This book of life self-wise and new,
And let my thoughts repose
On all that humble happiness
The world has since foregone—
The daylight of contentedness
That on those faces shone!

With rights though not too closely scanned,
Enjoyed as far as known,
With will by no reverse unmanned,
With pulse of even tone,
They from to-day, and from to-night,
Expected nothing more
Than yesterday and yesternight
Had proffered them before.

To them was life a simple art
Of duties to be done,
A game where each man took his part,
A race where all must run;
A battle whose great scheme and scope
They little cared to know,
Content, as men-at-arms, to cope
Each with his fronting foe.

Man now his virtue's diadem
Puts on, and proudly wears,
Great thoughts, great feelings, came to them,
Like instincts unawares;
Blending their souls' sublimest needs
With tasks of every day
They went about their gravest deeds
As noble boys at play.

And what if Nature's fearful wound
They did not probe and bare,
For that their spirits never swooned
To watch the misery there—
For that their love but flowed more fast,
Their charities more free,
Not conscious what mere drops they cast
Into the evil sea.

A man's best things are nearest him,
Lie close about his feet;
It is the distant and the dim
That we are sick to greet;
For flowers that grow our hands beneath
We struggle and aspire—
Our hearts must die, except they breathe
The air of fresh desire.

Yet, brothers, who up reason's hill
Advance with hopeful cheer—
Oh, loiter not, those heights are chill,
As chill as they are clear;
And still restrain your haughty gaze
The loftier that ye go,
Remembering distance leaves a haze
On all that lies below.
—Richard Monckton, Milnes, Lord Houghton.

SPIRITUALIST UNION FEARS CASH IS GONE.

Members Allege Funds Have Been Misapplied, and Ask Injunction.

A suit of unusual interest in the superior court is that of certain life members of the Veteran Spiritualists' Union against the corporation and its officers, in which the complainants seek an accounting of money alleged to have been received and used. The case comes up to-day on an order or notice.

The union was organized in June, 1891, its avowed objects being to "inculcate principles of Spiritualism and assist Spiritualists in case of need, and to establish and maintain a place for religious and social meetings and the preservation of documents pertaining to Spiritualists."

Want an Accounting.

According to the allegations of the bill filed, the management have wandered far afield in their admistration of affairs. It is alleged that the corporation has failed to assist members in need and sick; that the annual meeting was called and adjourned without any business being transacted, and that the officers will not call another meeting. It is further alleged that moneys have been misapplied, and an accounting is asked for from Irving F. Symonds, John F. Simmons, James C. Herring and C. L. Soule, and an injunction is sought to restrain Symonds from parting with any funds belonging to the corporation.

The respondents to the suit are Irving F. Symonds, Minnie M. Soult of Cambridge, Ida P. A. Whitlock of Providence, Charles L. Soule of Cambridge, James S. Scarlett, of Boston, John F. Simmons of Hanover, James H. Lewis of Waverly and John D. Farnsworth.

Complainants Many.

The complainants are Christopher C. Shaw, Rebecca P. H. Shaw of Milford, N. H.; Amanda F. Butterfield, Hebron Libby, William R. Davis, Isaac B. Rich of Boston; Mrs. John White of Orange, Sarah F. Belcher of Marlboro. All the complainants except the last-named are life members of the union.

It seems that up to about four years ago the affairs of the union were prosperous. Since then, it is alleged, the union has fallen into disrepute through mismanagement, and its membership has greatly decreased. The Waverly estate, where the members worship, has a mortgage on it of $1,000, and mortgage and interest are overdue. A $2,000 mortgage on another estate of $2,325 is overdue, according to the allegations in the bill. It is stated that the corporation received in July, 1905, $2,835, and in December, 1905, $2,376 as legacies, and from a chain letter asking for subscriptions, $1,500. It is alleged that Treasurer Herring and Secretary Soule have no voice in the handling of the funds, and that Simmons and Symonds are in control of the corporation's affairs.—The Boston (Mass.) Traveler, Nov. 9, 1906.

CHRISTIAN TURKEYS.

Come, my comrades, fly for life!
Don't you hear the chopping knife?
Soon our heads in death will fall.
O, when will you ever learn
That Thanksgiving must return?—
Killing, eating,—that is all.

Let us plume our wings and fly
Towards yon azure arching sky,
Whither Christians look and pray.
Let us gather round the throne
And do praying of our own,
In our weakly turkey way.

Let us plead unto the God
Of the sky, the air and sod
For a kindly Christian right
To our share of liberty,
In this country of the free,
Sing, oh sing! "Lead, kindly light."

Let us gobble up each page
Of the bible of the age,
And convert them into eggs;
And then shout around the place
With an attitude of grace,
And be saucy on our legs.

Let us murder someone, too,
As our human brothers do,
And then stuff and roast him done,
Let us raise our heads in air
And give forth a loving prayer
To the High and Holy One.

Let us bake him till he warps
And say grace around his corpse,
And then lift our eyes above
In a kindly Christian way
And just smile and sing and pray
To the Christ and God of love.

As we give the flesh a jerk,
Let each be a happy "turk,"
O'er the feast of fat things rare;
Let us sanctify our souls
From the Christian flowing bowls
Ere we climb the golden stair.

DR. T. WILKINS.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness.—Lord Avebury.

How to Strengthen Our Cause

Pertinent Suggestions Which Spiritualists May Wisely Ponder.

I agree with our able brother, Dr. Wilkins, of The Progressive Thinker, in the opinion that although there was perhaps a too lavish expenditure of "hot air" at the recent N. S. A. convention, yet in the main there was an earnest desire manifested on the part of the delegates to take such action only as would tend to place organized Spiritualism on a more practical working basis.

There was a disposition evidenced to locate our weak spots and strengthen them; to learn our faults and correct them, and the result of such efforts cannot but be ultimately, a cleaner, purer and more intelligent exposition to the world of our grand philosophy.

One of our greatest troubles has been, and is now, the lack of agreement as to what Spiritualism per se really is. When we consider the great variety of people who have become believers in spirit return, the educated, the ignorant, the rich, and the poor, the trained scientist and the religionist we cannot wonder that this is so. Take for instance the two classes that are the most diametrically opposite. I refer to the radical materialist and the radical religionist. The radical materialist is all head and no heart. The radical religionist is all heart and no head.

The radical materialist believes that everything (spiritualistic phenomena included) is the result of law. This law plays no favorites but is immutable, unchanging, without pity, without love. This law he sets up consciously or unconsciously as his God. He is blind to the fact that back of and as the cause of law is Love, that warms it into life, into activity. Take away the love that prompted law for the well-being of all, and you have the engine without the engineer.

Even the scientists are conceding today that the greatest books that have been written, the greatest songs that have been sung, that the greatest pictures that have been spread upon canvas have come like a flash from the unknown to some soul who was filled with a desire to help humanity.

The methodical scientist has not solved all the great problems of life that have been solved, especially those that pertain to the spiritual welfare of the human race, for as St. Paul said, there are things that cannot be weighed, classified or labeled by the material mind. "They are spiritually discerned."

The radical religionist however, is the exact opposite, he is all faith, all heart, all emotion. Previous to his having become a Spiritualist, he had been a believer (by faith) in the infallibility of the bible. After having been convinced of the truth of spirit return by some phase of spirit manifestation, he is prepared to accept all phases as genuine by faith. Everything that is said or done in the name of excarnate spirits, is to him gospel. He is carried away by the silly rot that is given out by some silly, ignorant sensitives under influences as silly, as ignorant as themselves. He dotes on soul-mate gush; he is filled with emotion at the sight of some two hundred pound sensitive cavorting up and down a spiritual rostrum before an intelligent audience, prattling baby talk.

He comes out of a professional dark room seance filled with enthusiasm at the wonders he has seen (?) and heard. Things have been floating in the air, bells have been rung, flags have been waved, forms have been seen dimly, but nevertheless seen, voices have been heard; why it was wonderful, there were tricks done there that Kellar would not have the nerve to do; but the medium (?) did them, and let him who doubts their genuineness be forever damned.

In other words, he was a narrow, credulous bigot before he became a Spiritualist, he has not changed his disposition with his belief. One of the hardest things for the average religionist to do is to be fair to the other fellow, the man who differs with him as to the efficacy of his creed to redeem the world. It makes him mad to think the "other fellow" can't see it, it is so plain to him. He is so filled with zeal to convert the other fellow (confound his stubbornness) that he is almost ready to do like the Irishman in the story who held the Jew who was drowning up out of the water and asked him, "Will you believe in Christ?" "Yes," gasped the Jew. "Then die a Christian," said the Mick, as he plunged him under.

After all man's concepts of truth (religious and otherwise) are as big as the man is, mentally and morally. The world is realizing this and are scrutinizing creeds and their effect on mankind as never before. Let us as Spiritualists lead as a religion in courage and honesty of purpose, by welcoming the honest, unbiased investigation of our philosophy and phenomena, even though it destroy some of our most cherished concepts of what truth should be. Let us "show" the world that we (at least) are truth seekers for truth's sake only, and are honestly endeavoring to head the procession in the search for truth, instead of following the band wagon "afar off" crying stop! Stop!

It was only by unbiased, patient research, that the false was discovered in the so-called divine revelations of the bible. No bigot ever conceded a single error in the (to him) infallible word of God, until forced to do so by clear, cold facts. It is only by constant, unbiased, scientific investigation that the false, the undesirable phenomena can be detected and separated from the true and desirable.

Our movement is built on a belief in spirit return. Its keystone is mediumship; but the arch on which that keystone rests is CHARACTER. Just as true as is the keystone and arch, just that durable, just that lasting, will be our movement. Just as much as is false, just as much as is fakery, just as much as is blind faith and bigotry, just that much will crumble, decay and fall to the ground. When a speaker or medium declares that the investigator has no right to demand scientific proof of the genuineness of dark room phenomena, has no right to a voice in the dictating of fair conditions to both medium and honest sceptic, but must accept the mediums on get out, I begin to believe that some of us are as blessed as mediums as the orthodox we denounce so loudly.

This much is as true as truth itself, if we are to win the world for Spiritualism we must "show" them that spirit return is a fact. It must be scientifically demonstrated not once nor twice, in some corner, but at any time or place we must be willing (at least) to try. Our mediums must be willing, as in the early history of the movement, to submit to test conditions that are test conditions to the investigator. The Fox sisters did this and as a result some of the most prominent men and women of that day became believers in spirit return.

They were shown and in the LIGHT, in fact many of the best early day mediums (D. D. Home, Fox sisters, Slade and others) declared that darkness was not a necessary condition for the production of physical phenomena. Now we are told by many of the speakers and mediums that darkness is a necessary factor. They prate learnedly of the dark room of the photographer as being necessary to develop the plates, and declare that the same immutable law holds good in the production of physical phenomena. BUT DOES IT?

I would like to ask how and why this immutable law was set aside, when Crookes, Wallace, Zollner and others received their scientific proof (in the light) of the truth of spirit return? If it could be set aside once, that destroys forever the truth of the claim that darkness is a necessary condition, and any genuine medium of that phase can produce manifestations in the light.

Several weeks ago Hudson Tuttle wrote in The Progressive Thinker as follows: "The often heard plea that the photographer demands a dark room for his work is more comical than pertinent. He does not want darkness because other forces interfere, but he is dealing with light, and he does not want any rays to meet the sepsitized plate, but those which pass the lens. If the diffused light struck the plate, it would be wholly black. A dark seance room has no such significance."

Again: "Any number of experiments wherein there is the least element of doubt, do not carry conviction. The scientist is esteemed for the accuracy which he employs in conducting experiments, and he well knows that his reputation depends on the absolute certainty of every step he takes. It should be the same in the investigation of spiritual manifestations."

All phenomena must stand the test of scientific investigation; the burden of proof, as I. K. Funk said, rests with us, and we must either submit to conditions that will prove our claims are true, or else stop proclaiming that we have a "show me" religion. The quicker we realize this and act accordingly, the quicker the day, when all will know that the glad tidings of Spiritualism is true; that our loved ones gone on before are not dead but alive.

In conclusion let me say, that I believe we are standing on the threshold of a new era. We are learning the lessons of life as never before. We are weighing and analyzing all thought (whether from man or the spirit world) not alone by the head, which has so often killed the life principle of the truth we sought to discover; not alone by the heart which has so often in the past led us astray, but by and through an intelligent cooperation of head and heart, we are marching up and on to higher ground, we are reaching a more scientific and (strange as it may seem) a more Spiritual Spiritualism.

PAUL McARTHUR.

St. Louis, Mo.

A CHILD'S MESSAGE.

A little child now comes to you,
She brings both pearl and lilies, too;
She says, "O mamma, press me, dear—
You know that I am ever near.
I see you and I come at will
To prove that God is with you still.
He's not confined to any place,
In no four walls, nor any man's grace;
But reigns with benevolence over all—
Not seen, but felt by great and small.
You are spirit just like me,
Except your garment is dense to see
I feel your doubt. Would you like to know
From whence my wisdom and knowledge grow?
I am but the channel through which they flow,
As streams and rivers to oceans go.
And now, good-bye, I pass away,
I hear a call and will not stay,
Upon the ladder still higher I go,
Return to you when you need me, though.
Through vibration we come to the earth
And sail on wings of joy and mirth.
A word of hope, good will and cheer—
Have courage, be joyful, know not fear."

IDA M. RUNNELS.

Chicago, Ill.

WHAT THE WILD WAVES TELL ME

They tell me that on life's ocean
There is the same tumbling tide
That o'erflows the banks of emotion
And recedes, as its waters divide.

They tell me great joys and sorrows
Are hidden deep in the sea,
And many, so many mortals
Are drifting as drifting are we.

They often reflect bright rainbows,
As the spray leaps on the swell,
And I read in their great beauty
Some bright hope they wish to tell.

They tell me the deep made furrows
They fill with the sands of time,
As they wildly dash from the ocean
With foam that is grand, sublime.

They often whisper so gently
That naught but soul can divine
Their real, true, beautiful meaning,
As they break on the shore in line.

And so I sit and I watch them,
And think and sense, and I pray
That over beyond the blue water
There lieth some golden day.

MRS. G. PARTRIDGE.

Redondo, Cal.

Important Questions Answered

Mrs. Elizabeth Schauss, the Efficient Ohio State Missionary, Answers Important Questions, at Sandusky, Ohio.

If Spiritualism as a doctrine of science is true, why is it that so many of those who have passed beyond and promised if it were possible, they would return and communicate with us, do not?

Why must such conditions of mediumship be secured as practically to shut out a great majority of the departed from communication with those they knew and loved here?

These questions were given to Mrs. Elizabeth Schauss, of Toledo, who lectured at Spiritual Science hall on Sunday evening. Mrs. Schauss is an inspirational speaker. That is, she does not prepare a set address, but prefers to have some other person suggest the subject of her remarks, and she talks on the subject, as she claims, under inspiration. The questions were written by a well-known Sandusky citizen, sealed in an envelope and handed to Mr. W. I. Jackson, president of the local Psychic Research Society, who opened them and read them in the presence of an assemblage of persons of apparently more than average intelligence.

Mrs. Schauss listened intently to the reading of the questions, then read them for herself, and after pausing for a few seconds, entered upon a discourse that lasted for about forty minutes. She spoke rather deliberately, but without hesitation, and possessed a good flow of language.

"We cannot depend upon a mere physical scientist to be able to give to us the real solution of the things for which Spiritualism stands and for which it gives demonstration," she said. She asked her questioner: "have you ever made preparation to receive your spirit friends?" and went on to remark upon the preparations we make for the reception of our material friends, adding: "If we need to comply with all such conditions in order to make our friends welcome when they come to us in the material form, why should we not comply with certain mental and spiritual conditions in order that we may receive them properly when they come to us?"

"How do you know that your friends have not come? What proof can you give that they have never been near you? Simply the fact that you have not seen or heard them. The fact that you have not been able to register upon your consciousness the presence of your spirit friends, does not make it any the less true to the one who has developed that consciousness, that sensitiveness, and who has been able to register the presence of his spirit friends.

"Each and every person is endowed more or less with spiritual possibilities, but where you desire that the manifestation of the presence of your spirit friends shall come to you, you must make preparation. You cannot expect a demonstration of a higher nature to take place unless you prepare yourself to receive it. You cannot expect anything in this world to happen unless you give a cause for it. Every result is due to a cause; every cause has its purpose.

"Mediumship, or the condition necessary for the development of mediumship, is not such as to shut out the possibility of your friends communicating with you, as is asked in the second question. There is absolutely nothing about the law of mediumship that will shut out the communication of any one person. On the other hand, as I said before, in each and every individual, there is contained a psychic force, a power of spirit, that if properly developed can become sensitized to the reception of the higher vibrations and of registering the presence of those who are near you. People are vaguely conscious of this fact, but if you were to go back over the course of your lives, each one of you, I dare say there would not be one who could not remember of some one time or another when he was prompted to do things that he had not intended to do. If you were to study the law of vibration, if you were to study the law which governs the spiritual self, then you would learn to know what it is that prompted or influenced you.

"Many times people make compacts with one another to come back 'if it is possible.' 'If you make it possible' would be a much better expression, for it depends upon ourselves whether or no we make it possible.

"Sometimes we hear people say, 'If it be true that this power belongs to all persons, if it be true that all are endowed with mediumship more or less, why is it that we have so few mediums?'

"Why is it that we have so few people who value spiritual development enough to make the necessary sacrifice and place upon themselves the discipline which is necessary to this higher development? All could develop sufficiently to be convinced themselves through their own forces of the presence of spirit lives, but not all have the fortitude, the courage, the strength, as it were, to carry on the necessary discipline and place themselves into the proper state of vibration. Mediumship is neither bought nor sold. It is not an article of merchandise. No one can develop you. You can be helped and assisted in your development by instructions and explanations from others who have passed through that development. No other can do it for you.

"According to your desires you shape the future of your existence. There are they who know the truth and yet have not learned to become free by it. There are many who have grown in intellect, who possess great knowledge, but who lack the force, the moral courage to apply what they know, and therefore their development and possibilities are limited. It is absolutely necessary to gain higher development that one should comply with the many laws that are necessary for it.

"One of these laws is simple living. Another of these laws is pure living. And when we say pure living we do not mean sanctimonious or pious living. Too often we find people who have become inoculated with a strong taste of piety who imagine that they possess religion. It is not that. What we mean is that he who lives a pure life sees no impurity in things that are natural. He who is pure within his heart is able to converse upon all subjects publicly as well as privately with the greatest respect and without a tremor of the false modesty that has been stamped upon the present age.

"Spiritualism teaches us the simplicity of life in all things. It teaches us to lead a temperate life, it helps us to see that the real true life consists in perfect naturalness without the extreme of great piety or great vulgarity. It teaches us that even as we do unto others, others will do unto us. It teaches us that we cannot escape any just retribution for the acts that we have performed. We learn by it that we alone are responsible for ourselves. You ask us 'How do you learn that? Who tells you that?' and we say to you 'Spirit loved ones, spirit friends, they who have passed on to the higher life and who by their superior environment and opportunity are able to instruct us and to help us in better understanding our own conditions—they return to us, they instruct us.'

"But you say, 'Why don't they come to me?' Why don't you give them a chance? Why do you lock the door of your own soul against them by averring that they cannot come when you absilutely know nothing about it? How can you say that it is an impossibility unless you have investigated thoroughly and are able to demonstrate that it is not true. In making such a declaration you actually shut the door upon the friends that you have invited to call upon you. Unless you have given them an opportunity, either through your own force or through the force of some one else, unless you have done everything in your power to receive them when they come to you, you have no right to complain that they have not yet manifested.

"Many people think that death makes such a complete change that they are entirely different after they have passed through the change of death from what they were here on earth, and when they arrive on the other side of life they find that they have to learn the law of vibration before it can be possible for them to come to you and give you a manifestation of their presence. More so since you are too ignorant of the operation of these laws. Therefore it becomes, so to speak, for a long time an impossibility for them to reach you, however much they may try. It is just as necessary that a spirit be informed of the operation of the spiritual laws in order to return and to manifest to you, as it is necessary for you to have a perfect understanding of material law as combined with the spiritual in order that you may develop yourselves to that sensitiveness of receiving and registering those things that come from the other side of life.

"People have questioned why do spirits go to the mediums in preference to going to their own. For the self-same reason that I have just given. Mediums who have given time and self-denial in order to develop their psychic powers and their clairvoyant perceptions are able to know when a spirit is near them, they are able to sense the presence of a spirit, and you who have not cannot sense your spirit friends, however near they may be to you. A spirit can manifest to a medium where it can not manifest to another who is not a medium, who has not developed that faculty of hearing and seeing the spirit.

"But you say to us again, "Spiritualism is but a few years old as compared with the doctrines, the theories and the teachings of other religions. If Spiritualism be true, why was it not known long ago?' We answer you that if you have read the history of the past, if you have read the scriptures, if you have read the history of Buddha, of Confucius and of many of the older teachers, you will find that all through history there were individuals who were different from others and who were able to communicate, as it were, with higher forces, with higher intelligences, and through them gained knowledge and instruction that was not common to the average man and woman.

"They were not called Spiritualists; they were called by other names. They were singled out because of the fact that there were not many in those days who were able to do these things. It is just the same with the development of the human soul as it has been with the development of everything on the material plane."

Mrs. Schauss made a plea to the earnest seekers after truth to investigate Spiritualism, to prove all things and to hold fast to that which is good. She warned them that they would encounter discouragements, but these she said were the test of their faith and of their earnestness in their investigation.

At the conclusion of the discourse Mrs. Schauss gave a few test readings which were quite successful.

During the evening hymns were sung and a noteworthy fact of the singing was that the entire audience took part. It was much above the average of congregational singing in musical quality and enthusiasm.—Sandusky (O.) Register, October 29.

TRANCE CURES HER WHEN NEAR DEATH.

Prophesies Her Recovery and Leaves Bed to Perform Housework.

Nazareth, Pa.—A case that has aroused considerable comment among the public and medical men is that of Mrs. William Moser of Altonah, a village five miles from this place, who fell into a trance when at the point of death, and came out of it a healthy woman.

For four years Mrs. Moser was sickly. She could hardly do any work, and her condition grew so serious that three months ago she took to her bed. All that medical aid could do made no improvement in her condition. She could not eat, and speech almost left her. Her end was expected any minute.

Then she asked for a slip of paper and a pencil. She managed to scribble, "I am going away for three days, and when I return I shall be well." While the family was wondering at the meaning of the note Mrs. Moser fell asleep.

Constant watch was kept over her, and within an hour of the three days mentioned she awoke. Without help she arose, dressed, started to walk around and eat. The next day she began doing her own housework.—Chicago Examiner.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of special interest and value. Price $1.

"Spiritism and Mrs. Leonora E Piper, and Dr. Thomson J. Hudson's Theories in Regard to It." By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price, 25 cents.

"How My Voice Suddenly Became a Man's."

New York Scientists Puzzled by Miss Edna Murray's Astonishing Baritone, Which She Attributes to Supernatural Influence, as Set Forth by the New York World.

Who can explain the mystery of Edna Murray's baritone voice?

Is it reincarnation, SPIRIT CONTROL, hypnotism, auto-suggestion? Science has offered its theories, yet physicians, Spiritualists, psychicists and vocal teachers cannot satisfy the girl with the mysterious voice as to the cause of her unique gift.

There is nothing unnatural about Miss Murray and there is nothing unnatural about the voice; it is the combination that is causing scientific discussion and more conjecture than any singing voice has stirred up in the annals of music.

Miss Edna Murray possesses not the so-called female baritone voice, but a real man's voice, with all the masculine qualities.

The thought that Miss Murray is merely one of that abnormal type which is occasionally described in medical journals is entirely erroneous. Physicians wishing to find a physical cause for this strange masculine voice emanating from the essentially feminine-looking young woman give it up. A masculine throat is the only physical cause that can be found. Miss Murray's larynx is as large as a man's her vocal cords are longer than a woman's; but with all this there is something WHICH EVEN THE STRUCTURE OF THE THROAT IS INSUFFICIENT TO EXPLAIN—THE SOMETHING ESSENTIALLY MASCULINE THAT CAUSED HER TO BELIEVE HERSELF CONTROLLED BY SOME OCCULT POWER AND WHICH HAS MADE MEN OF SCIENCE EXCLAIM, "IT IS UNCANNY—POSITIVELY UNCANNY!"

Miss Murray has been examined by Prof. James H. Hyslop, of the American Institute for Scientific Research and the American Society for Psychical Research, and Prof. Hyslop said: "I NEVER HEARD ANYTHING MORE UNCANNY IN MY LIFE."

Dr. G. Washington Colby, the throat specialist, who examined Miss Murray's throat, says that certain characteristics associated with the male larynx exist, but even this does not explain the something which the voice possesses.

Besides, though Miss Murray has a man's throat, she does not talk like a man.

Dr. Carleton Simon, who questioned Miss Murray at length in an endeavor to discover hypnotic control, says, with Prof. Hyslop, "UNCANNY!"

Albert Gerard-Thiers, the voice teacher, says Miss Murray's voice is merely one of nature's misfits, for she possesses a man's baritone voice in a woman's body and she sings perfectly naturally.

Prof. G. M. Mayer, psychologist, after a careful study of Miss Murray, attributes her possession of the mysterious voice to auto or self suggestion.

While scientific men may disagree over this remarkable case, Miss Murray, a charming young woman with blue eyes, brown hair, slender figure and an extreme feminine personality, tells the most interesting story of all.

There is nothing mysterious about Miss Murray's home life. She lives in a Harlem apartment with a gray-haired mother of dignity and refinement who looks upon her daughter's notoriety as a misfortune.

The strangest thing about this mysterious voice is the manner in which it came to its possessor. One June afternoon in her Texas home, when she was twenty years old, it came quite suddenly and mysteriously. Never before had she been able to sing a note.

"I was sitting at the piano playing accompaniments for a young man with a baritone voice," said Miss Murray. "My musical education, let me explain, had always been the cause of great annoyance to me, for I simply hated to practice. It was the sorrow of my father's life that I could not sing, and there was not the slightest evidence in my girlhood that I ever could.

"I do not know what came over me that afternoon, but I said to my friend, 'I can sing that song in a lower voice than you can.'

"He looked at me indulgently, as much as to say, 'Poor girl! The heat has gone to her head!'

"'You're crazy, Texas!' he said. 'Texas' is the nickname everyone calls me by. Well I sat down at the piano and sang 'My Old Kentucky Home,' and when I had finished the young man had fled.

"I can't tell you how surprised I was myself. I was singing with a man's voice, a voice I recognized as coming from my throat, but WHICH SEEMED THE VOICE OF ANOTHER."

Those who have heard Miss Murray sing can understand the weird sensation which has caused even Prof. Hyslop to say "uncanny."

The voice is a beautiful baritone, and if you close your eyes you can only think of a man singing. It is when you see the thoroughly feminine young woman sitting at the piano that the wonder of it all takes possession of you.

"When I heard Edna sing," said the girl's mother, "I thought my heart would break. It was so strange, so—so—so uncanny, and yet so beautiful."

Miss Murray was born in Texas, and all her life she had lived the outdoor existence of a Texas girl. Her home in Fort Worth was like that of any normal girl, and never once up to the time she was twenty was there an intonation in her voice that would suggest the mysterious gift that was to be given her.

"Another strange thing," continued Miss Murray, "the time my voice came to me my handwriting changed. I used to write a fine, cramped hand; NOW I WRITE MORE LIKE A MAN.

"Of course my voice became the talk of the town. When I first sang in Fort Worth people were startled and thought there was something occult about me. You can imagine my feelings on the subject, for never in my life had I been stared at as anything unusual. All my friends urged me to have my voice cultivated, so I decided to.

Miss Murray stopped playing with her pet, a maltese cat, and continued earnestly, "I can't help feeling that there is SOMETHING SUPERNATURAL ABOUT IT ALL, for, try as hard as doctors have to explain my masculine voice through physical traits, they cannot do it. They all admit that I am the most womanly woman they ever knew and that my voice is due solely to the unusual formation of my throat."

When Miss Murray talks her voice is that of a gentle, refined woman, in fact, her every move suggests a sensitive feminine temperament.

"THE MOMENT I BEGIN TO SING I LISTEN TO MY OWN VOICE AS THOUGH IT WERE THAT OF SOME ONE ELSE," SHE CONTINUED. "IT IS LIKE A DETACHED VOICE AND I CRITICISE AND ENJOY IT AS THOUGH IT BELONGED TO ANOTHER PERSON.

"Friends persuaded me to visit Prof. Hyslop. He is very skeptical and expected a fraud at once, but he confessed to me afterward that my voice was beyond his explanation. He questioned me closely about any spiritual experiences I had had, and I told him that when I was a girl A VISITING MEDIUM TO FORT WORTH TOLD ME THAT SOME DAY I WOULD HAVE A BEAUTIFUL VOICE. As I couldn't even hum a tune at that time I thought it was a huge joke. Prof. Hyslop was so interested in my case that he took me to a medium, but we learned nothing through her."

Miss Murray says that at times SHE FEELS AS THOUGH SOME ONE WERE WITH HER. SHE BELIEVES THERE MUST BE SOME SUPERNATURAL CAUSE FOR HER VOICE. HER FATHER'S DEATH, SHE SAYS, MIGHT EXPLAIN SPIRIT CONTROL THROUGH HIS INTERCESSIONS, BUT SHE DOESN'T BELIEVE THIS POSSIBLE.

Following are the statements of some well-known professional men who have examined Miss Murray:

"A laryngoscopic examination of the throat," said Dr. G. Walkington Colby, throat specialist, "reveals the fact that certain characteristics associated with the male larynx exist. The most apparent of these is the extreme length of the vocal cords, these being one-third longer than is ELEVEN

usually found in the female and exactly resembles that of the male larynx. The rima glottidis or space between the cords (on inspiration) is also much wider than in most women. The general contour of the larynx suggests the male rather than the female. The epiglottis is somewhat out of the ordinary as to its shape and undoubtedly exerts some specific influence on the voice. There is no pathological condition in any part of the vocal organs, and the entire respiratory tract is in a perfectly normal condition."

"In regard to Miss Murray's voice," said Albert Gerard-Thiers, voice teacher, "I am frank to say I have never heard its equal. It is remarkable. I should be skeptical about even thinking of any supernatural influences, but I do think it is one of nature's misfits, a masculine voice in a feminine body. Her voice, a baritone, is absolutely natural—not cultivated. I believe she has spoken all her life in a falsetto voice at the suggestion of her environment, and that her natural voice is deep and masculine. Unlike most so-called freak voices, this one has a wonderfully beautiful quality."

STRUCK THE RIGHT NOTE.

Strong Reasons Are Offered in Favor of a Spiritualist Fraternal Organization.

I believe that Dr. Caird has struck the right note on organization. I have often wondered why there was no more of the fraternal spirit manifested among Spiritualists; it needs to be fostered and encouraged. Members of societies need something (more than we have at present) to hold them together, and cause them to feel that they are, in a sense, brothers and sisters, members of one family.

To my mind, all the objection that can be offered to secret societies, grips, pass-words, etc., do not offset the one fact, that a Mason or an Odd Fellow will, the world over, hasten to the relief of a brother in distress, and that they can prove by the means of signals that they are a brother. How much do Spiritualists do towards helping each other? Do we always assist each other in sickness or trouble? Do we care for our aged or infirm? Do we stand by each other in evil as well as good report? Or do we condemn at the first evil word and turn a cold shoulder to the erring, instead of extending a helping hand to assist them back to the higher lands of temperance, honesty or virtue, as the case may be?

We can learn many useful lessons from secret organizations, lessons that can well be applied to spiritual societies. There is something in fraternal organization, whether secret or otherwise, that binds and holds as nothing else will, and Spiritualists certainly need something more than they already have to hold them together. If from no other standpoint than a financial one, we thing the idea a good one, for we feel sure that it will give a permanency to spiritual societies that they do not now possess.

I am a member of the order of Red Men. I have not attended a meeting of the order for more than ten years, but I keep my yearly dues paid. My wife recently asked me why I continued to pay five dollars a year to the order, when I never attended the meetings and would not accept relief in case of sickness, and I had no good reason to give except the almost undefinable feeling of loyalty to the brotherhood.

Some may call this a poor argument, and think that members of societies should be workers and should take more interest than just to pay their dues, and so they should, but if they will not work, but are willing to keep their obligations and to help to the extent of paying a yearly due, why, we need that much help, do we not?

Another portion of the plan that strikes me favorably is the idea of traveling and transfer cards. I am somewhat addicted to the traveling habit, and have been many times so situated that I should have been glad to have something besides a ten cent piece to insure me a welcome in the Spiritual meeting where I happened to be. A lady friend of ours who was going to a distant city was questioned as to the prospects of being lonely, and she replied that she should get a transfer card from her society and as soon as she arrived should look up the society in the new home and get to work with them, and was greatly surprised when informed that nothing of the kind was among Spiritualists.

Why not make use of what is good in the forms and ceremonies of secret orders, as well as to copy church forms, as so many try to do? Singing "Nearer, My God, to Thee;" and taking up collections do not make us Christians and we can have a fraternal organization without any of the objectionable features of secret orders. I do not think the originator of this plan ever thought of bringing into its initiation services any variety show business, as some seem to think.

I do not see that it need to conflict in any way with the N. S. A. I believe they issue charters to all forms of societies, local, state and lyceums, and I do not see why a fraternal Spiritual society could not become auxiliary to the National, if the members so elected, and at the same time each be at liberty to work in their own way.

If fraternal organization will bring us, as Spiritualists, nearer each other, let us have it.

EDW. W. AVERILL.
Lynn, Mass.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, phylological and psychic science. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price, 25 cents.

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"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualist Gatherings" By Mattie E. Hull. Price 10 cents.

IN THE BEYOND.

'Tis only a little way, dear heart,
Only a little way;
Down to the brink of the river side,
Then softly follow the rippling tide,
'Til it washes the shore the other side,
Only a little way.

And it is a pleasant way, dear heart,
It is a pleasant way;
With sound of the water's peaceful flow,
Is borne the breath of the sweet winds low,
And scent of the fairest flowers that blow,
A sunny, pleasant way.

What perfect rapture is known, dear heart,
What perfect rapture known;
When first you anchor upon the strand,
And feel the touch of a well-known hand,
Assured you have reached the immortal land,
What perfect rapture known.

You meet with the ones you loved, dear heart,
Meet with the ones you loved;
A glad light rests on each tender face,
Born of a higher, holier place,
That the flight of years cannot erase,
Pure, tender ones you loved.

But I think the deepest joy, dear heart,
I think the deepest joy;
Of this other life so grand and new,
With its beauty rare and fond souls true;
Was to find I could return to you,
The gladdest, deepest joy.

ALICE M. WARREN.
Proctorsville, Vt.

It Is Yours.

It is yours, here and now. Hope, love, courage, all that makes life grand and filled with real meaning, belongs to you. Do not sail your ships on some far-off, future sea; but let them pass in and out of the harbor of to-day, with trust and joy.

They cannot be dashed to pieces on the rocks of self-distrust or despondency, neither can they go down beneath the waves of doubt and fear, for hands unseen guide the helm, and across the deck pace silent footsteps unheard by mortal ear.

ALICE M. WARREN.
Proctorsville, Vt.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

IMPORTANT MATTERS.

From the National Spiritualists' Association Home Office.

To the Editor:—It gives me pleasure to inform our constituents and all friends of the N. S. A, who read your valuable paper, that the Board of Trustees of this Association, after due deliberation and consultation, has appointed the President of The National Spiritualists' Association, Mr. Harrison D. Barrett, to the joint office of Editor-at-Large, Historian and Missionary-at-Large. The recent convention, held in Chicago emphatically voted to have these duties attended to by, and invested in, one individual, and the board felt that, as an all around worker along these lines, President Barrett is fited for the place. Anyone who has matter suitable for the Historian's work, or who desires to call attention to secular publications needing the attention of the Editor-at-Large, will kindly address Mr. Barrett in care of this office.

Permit us here to make a statement, Mr. Editor, that neither the delegates nor trustees have aught of fault to find at the splendid work of the former Historian, Editor-at-Large and our Missionaries; they are all greatly appreciated, and their value to the cause is recognized. Brother Hudson Tuttle has admirably filled the place of Editor-at-Large, but his time and talent are largely devoted to literary work. He is about to issue a new work from his pen that promises to be a grand addition to the literature of Spiritualism and to stand as a precious stone in his monument. Brother Tuttle's attention is to be given to this and kindred works in which he is needed by the race. Our dear Lyman C. Howe is in failing health, but we hope and trust he may be long spared as a beloved and efficient worker on the rostrum; he cannot move the historian work forward rapidly as we hope the younger worker may do; as far as Brother Howe has gone with this work he has builded well and we have no fear but his labors in every branch of our cause will endure till time shall fade.

Our staunch and well tried missionaries, Mr. and Mrs. Sprague, have done their best—a noble part in the world, we esteem their splendid achievments; for a brief while they may rest from the too arduous labors of constant itinerating work as missionaries; but we still hope to have their co-operation, and that at no distant day the earnest appeals of Missionary Sprague for organization under the banner of the National will be heard in the land. We are proud of all these workers and they are our friends.

As our former Lyceum officer, John W. Ring desired to retire as an overseer in the work of the Lyceum, he having other labors and duties to engage his attention for the Cause, the convention unanimously elected another efficient worker, Mrs. Anna L. Gillespie, to supervise the Lyceum work under the auspices of this Association; it is needless to say that no one could be chosen better fitted for this important work. Brother Ring has done a grand work, made himself known from Maine to California as a champion of the Lyceum, and gained the undying love of elders and youth alike—we are also proud of him.

In his late report to the convention, President Barrett asked for the creation of an endowment fund for the N. S. A., appealing to Spiritualists everywhere to individually send one dollar to this office for such a fund; the subject was well received and several friends at the convention promised to send an annual contribution to such fund. Mr. and Mrs. Titus Welsh of Beaver Falls, Pa., have been the first to each contribute one dollar for an endowment fund—who will be the next? While we have no such fund, we still have to take contributions for the general fund—and Mediums' Relief—for current expenses must not be neglected, but friends wishing their donations to go for an Endowment Fund will kindly so state when sending the same.

With love and greetings to all the world; cordially,

MARY T. LONGLEY,
Secretary.
600 Pennsylvania Avenue S. E., Washington, D. C.

A Vision and a Prophecy.

In the night from Friday, October 12, till Saturday, I had a curious vision.

I saw waters like a big stream in great turmoil; there appeared on the waters a kind of vessel, loaded heavy with all kinds of truck, the boxes reaching high up into the air, floating down the river, while I was standing on the bank. Then suddenly came a powerful steamer, hitched to this floating repository and pulled her in terrible disturbed waters aground, clear out of sight, and nothing was saved. The steamer disappeared in the distance.

Then came a fat cow swimming down the stream, and I called her, "Bossy! come, Bossy," and others helped me, crying out, "Bossy, come," and the cow left the waters and swam to the shore.

We are going through a great cycle; notice all inventions for the last twenty-five years; remember the hurricanes on the seashores; think of the terrible earthquakes; the revolution in Russia; this is only the beginning. We are not through this disturbance. The church is the main object. In the coming years we shall see the fall of Babylon, the confusion of the Christian religion and nothing will be safe except Spiritualism. Our cow will land in safety on hard soil under her feet.

I saw the horizon east of the Mississippi become very dark, and also the western part, but the western part was not half so dark as the eastern; this darkness was in the east first; there seems to be a small streak of light over the Mississippi, but suddenly down came the forces from both sides. When we have religious disturbances in the east, look out and keep away from the big cities on the Mississippi river north of St. Louis; they will catch it from both sides, for the fall of the church is at hand. The steamer that pulled the storehouse to the ground and buried it, I think it is France. Spain is following, and Austria-Hungary and Italy are ready any time to overthrow the church. When the Roman Catholic church is gone, it is gone forever, and we will feel in our Republic her convulsion in her death agony. H. LANDON.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price $1.

"Talmagean inanities, incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price, 10 cents.

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with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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IT IS SOUL-ELEVATING AND MOST GLORIOUS TO KNOW THAT SPIRIT RETURN IS TRUE, BUT WE ARE NOW LIVING ON EARTH, AND SHOULD CAREFULLY CONSIDER ITS CONDITIONS, AND HOW TO IMPROVE THE SAME. ANY ADVANCE MADE THEREIN, IN PROPERLY EDUCATING AND SPIRITUALIZING THE MASSES, NOT ONLY IS A BENEFIT TO THE MATERIAL SIDE OF LIFE, BUT ALSO TO THE SPIRITUAL PLANES OF EXISTENCE. THE FOLLOWING COMMUNICATION WILL GIVE YOU A COMPREHENSIVE INSIGHT INTO A CERTAIN STRATA OF LIFE, OVER WHICH THE MOST WATCHFUL CARE SHOULD BE MADE.

REALLY, THE ONLY SIDE OF LIFE THAT NEEDS TO BE CAREFULLY AND TENDERLY WATCHED, IS THE DARK SIDE—THE SIDE OF SIN, WRETCHEDNESS AND MISERY. THAT IS WHY THE PROGRESSIVE THINKER NEVER FOR A MOMENT LETS UP IN ITS STRUGGLE TO IMPROVE OUR RANKS BY ELIMINATING FRAUD AND TRICKERY THEREIN, AND ALSO TO SO PROTECT AND EDUCATE THE YOUNG THAT A PURE AND NOBLE MANHOOD AND WOMANHOOD WILL BE THE RESULT.

THE BRIGHT SPIRITUALIZED PLANE OF LIFE ON EARTH NEEDS NO ATTENTION; IT HAS A PERENNIAL OUTGROWTH OF GOOD FRUIT; BUT THE DARK, UNSPIRITUALIZED PLANES NEED CONSTANT ATTENTION, OR THE DARKNESS THEREOF WILL INCREASE. SPIRITUALISTS, CAN YOU NOT SEE THE POINT, AND RECOGNIZE THE AIM AND EFFORTS OF THE PROGRESSIVE THINKER? MOTHERS AND FATHERS, READ CAREFULLY "WHEN GIRLS GO WRONG," AND WE ARE SURE YOU WILL THANK US FOR PUBLISHING IT.

I once asked a little girl how it was that where we had twenty bad boys in court, we only had one little girl. "Well," she replied in the most innocent way, evidently wishing that the girls should not be outdone, "One bad little girl is worse'n twenty bad little kids, any time."

And this little girl was even wiser than she knew, because the probation officer in the children's court knows too well the truth of this statement. A boy is generally a part of most girls' troubles. The case must be sifted to the bottom that every cause of pollution may be ascertained and stamped out. One girl's case, through the skilled and careful work of the probation officers, has often yielded twenty men, women and children to be dealt with.

In dealing with the girl problem in the children's court, we are dealing largely with the moral and social question. The great majority of girls brought to the children's court are brought there for offenses involving their virtue; and however much tact and discretion may be required in discussing such questions, it would be a great mistake to entirely refrain from such discussion because of the delicacy of the subject; for its very delicacy emphasizes its extreme importance. Yet speaking generally as apublic officer, it is only natural that my talk on girls must concern the evil of their lives; and I am frank to confess this has always been an unpleasant thing to do. We prefer to associate our thoughts of a little girl with all that is pure and good, and I thank God we can do this in most cases.

I have sometimes been so misunderstood in things I have said that I hesitate to make statements which might be seized upon by the alarmist or the pessimist, and exaggerated far beyond their real worth. The immoral girl is exceptional; and while I might sit down in the company of fathers and mothers, and speak frankly of my experience with some cases of girls, it would be necessary to almost constantly remind them that I was speaking of the exceptional case, and there was no occasion for becoming morbid, or believing, because there are such cases, it was any indication of an immoral condition in childhood.

And yet if we discuss the troubles of girls, we are compelled to discuss matters of sex, and the ignorance, thoughtlessness and viciousness of children with reference thereto. Ignorance of parents and children is the chief cause of vice in such matters. I will therefore have to preface what I have to say with this general statement: That every father and mother may take it as an absolute fact that nine-tenths of the school-boys and girls in city and country are extremely curious regarding questions of sex; and I have no hesitation in stating that boys frequently discuss it in a most improper and unfortunate way.

I have been amazed to find that this same condition exists among girls, to a much greater extent than I ever dreamed. I have learned this in the children's court, after repeated experiences in talking with little girls and their mothers in the privacy of my chambers, regarding their troubles brought to my attention by parents, officers and principals of schools. Of course, it is much better that such troubles should be corrected in the home and the school, if possible, without the intervention of the court.

In the Denver Juvenile Court, however, as a rule, no complaint is ever filed of record in such cases; no child's name is spread upon any book, no legal formalities are had; but in the privacy of the judge's chamber, always in the presence of the mother, and preferably both parents, the girl is talked to in the kindliest and most friendly and confiding way. The purpose of this is first to get the entire truth from the child. The truth may be suppressed through too much false shame and through fear of detection and punishment or other severity of court or parents, and the natural mortification that must come from the exposure.

Nothing but love, the utmost kindness, sane teaching, sympathy and encouragement should ever be used in correcting a little girl who has fallen into moral delinquency. Such delinquency begins generally through association with a corrupt and older girl, confidences exchanged on forbidden subjects without knowledge of parent or teacher.

I might better illustrate what I mean with a few actual experiences in the children's court.

An officer once brought to me two copy books containing some of the most improper literature that the fiendish mind of man could invent. Such stuff floating among children is a thousand times worse than the measles or smallpox. It was discovered that one of the copy books belonged to a 13-year-old boy; the other to a little girl of the same age.

The boy told me that the girl had obtained his copy book quite by accident and had obtained permission to copy its contents. The girl afterwards, in the presence of her mother, verified all the boy had said. He told me frankly that he knew six little girls in the school who had similar copies, and from some source unknown to him had similar literature, which they had shown him, but which he had not seen fit to copy.

This boy was bright and refined, stood well in school, attended his church, and at the time I talked to him was being prepared for confirmation, yet neither his father, mother, teacher or preceptor had the slightest knowledge of this pollution in his life. No grown person ever talked to him on such subjects except a hired man who talked to him in the vilest way, as is generally the case. He frankly told me that he had made improper suggestions to several little girls. I asked him about the girls he knew, and I found that he had several playmates among them. I said, expecting the same reply that always comes, "Tom, why did you ever have the same thoughts, or make the same suggestions to Anna B?" (Of course, no real names are used.) "Well," he said, "She was entirely 'different' from Jennie." "Well," I said, "What does Jennie say?" "Oh," he said, "she is kind of flip; she laughs and jokes about such things." "Well," I said, "If you were to say the same thing to Anna B, what would she do?" "Oh," he promptly responded, "she would slap me in the face, or never speak to me again; I could not think of such a thing. You know, judge, she is 'different' from Jennie."

This boy told me that among his playmates in school they frequently discussed Jennie K. Gossip among them was rife and common. Not a single father, mother or teacher suspected it.

When we remember that children read the daily papers, that they frequently hear discussions among their elders which are more or less veiled, with the idea that they do not understand, that they are constantly in the streets, back and forth from school, directly or indirectly in contact with those much older than themselves, it is no wonder that at a very early age their curiosity may take a dangerous turn; therefore the necessity for companionship between mothers and their girls, and fathers and their boys; and if there be no father, a discreet and tactful mother may, without danger take his place. I have had hundreds of children here in my experience, who were more or less involved in such troubles, and I have made it an invariable rule to ask a girl in the presence of her mother, and to always ask the boy if the parent has ever counseled and advised them in regard to such matters, and the invariable answer has been that their only information came from the street, and from boy companions. And I can say, without hesitation, that not more than one child in twenty has ever been able to tell me that father or mother had given them any counsel or advice on one of the most important matters of life—pure and holy when properly understood, and one of the greatest sources of corruption in childhood, and therefore in manhood and womanhood—when unexplained, or learned from the filthy, poisonous sources of the street.

But to return to my story.

I sent for the mother and the girl. She was a pleasant, sweet-faced child. Her mother was a hard-working woman, the bread-winner for a number of little children, and appeared to be a refined and intelligent mother.

I found that the girl was more or less forward. I explained to her that the proceeding was purely in her interest; that no one but her mother and I should know the facts, and in the most tactful way her confidence was gained. Of course, the mother was surprised to know that her girl could have written pages of vile stuff about which she supposed the child was ignorant. Yet the girl frankly told her mother she had known of such things since she was nine years old, and such forbidden subjects were a part of the conversation of a dozen of her companions since she was eleven. She also told her mother in my presence that at least fifteen boys in the school she attended had made improper suggestions to her; she admitted that, though she fully understood, she had never cried, had never slapped any boy in the face, never bowed her head in shame, never gone to mother or teacher with the slightest word. She also admitted receiving without detection many improper notes in the school-room, and that she had never informed either parent or teacher. She said she could give me the names of twelve girls in her school who talked just as much as she did about such matters, and to whom boys had said the same things said to her.

Of course, this case simply represented one of those exceptional conditions that arise in a neighborhood, which is not the fault of the school but rather of the home, and which only becomes the more aggravated because of the school life of boys and girls where they necessarily mingle more or less together. And because this is true is no more reason why the school should be blamed than we should blame it for the spread of the measles or the whooping cough. It is simply one of those dangers of association which can only be avoided by proper training in the home. It is more frequently discovered in the school.

I believe that more such cases come to the children's court of a town the size of Denver than the average children's court in the larger cities, simply because the personal work with the children is of a more systematic character, and there is a closer relation between school, home and court, all three of which work together for the redemption of the child, with the same interest of a wise parent. The result of this has been that the great majority of such cases among children will be found out, the parents informed, and the right education instilled in the child and the parent, which, after all, is the best method of protection.

The great trouble is that parents frequently do not know their own children. They think they do, and occasionally we find a mother who is very much insulted to be informed of the shortcomings of her daughter. I have never known of a single case out of the large number dealt with in five years, where the mother did not afterward admit her mistake, and confess, often with tears, that she did not know, and could not have believed, and left only expressions of thankfulness that a warning came in time to save the purity and virtue of her darling child.

The very day that I write this, a mother and father have spent an hour with me talking to their sixteen-year-old girl, who has fallen to the very depths. The girl admitted to me, in the presence of her mother and father, that her first knowledge of such matters came through notes passed about in the school, and the common gossip that floats among children at the curious age, and that impure suggestions had come to her from several boys before she was twelve years old; that she showed no proper resentment; that she knew of evil then, but did not understand; no sympathetic, fond and loving heart had ever explained. Yet her mother did not know.

With this mother was another daughter—sweet and pure, innocent and beautiful—seven years of age. I have no doubt that the sad experience of this mother with her sixteen-year-old girl may be the means of saving the one of seven; and yet the mother told me that the older girl at a similar age was even more beautiful, more sweet and fetching than the little child of seven, whose life seemed to be perpetual sunshine and joy.

Within a week I had four boys from homes on Capitol Hill complained of for a rather serious offense. I talked to those boys separately, and then to their fathers, who accompanied them to my chambers. First I tried talking to all together, but their embarrassment was so painfully apparent and falsehood so surely encouraged thereby that one of the more sensible fathers suggested that they withdraw. I soon put them at their ease; they knew perfectly that I fully understood them; that while I did not justify their conduct, there was a sufficient amount of sympathy to make the truth perfectly easy, and the truth is the most important thing in such cases. Each boy admitted he had said improper things to little girls, and with one exception, every girl had turned it away with a flippant side remark, as a mere joking, foolish thing, betokening an amount of smartness in the boy. Of course, no parent knew. The maidenly modesty that is the chief protection of every girl, that commands respect from every boy or man, is generally lacking in the girl who suffers insult.

These boys admitted to me that there were other girls to whom they would no more dare to say such things than to put their hands in the fire.

Now I am bound to assume that these troubles come more from an improper attitude on the part of the girl than on the part of the boy. With a boy, as with a man, there is a natural instinct which has its good and its evil side, and whether the good or evil comes to the surface in their relations with the opposite sex depends generally on the attitude, conduct and behavior of the female.

The lack of prompt rebuke may give encouragement to evil, however pure and proper may have been the intention of the insulted. I say then that if every little girl would show the proper maidenly modesty, under such circumstances as I have described, if she would slap the face of the little traducer, if she would hang her head in shame, if she would refuse to ever speak to him again, without apology and reparation, and above all things, if she would go straightway to teacher or mother, ninety-nine per cent of this kind of immorality among children and grown people would be abolished.

Therefore we must appeal to the parents to do their duty, to know and understand their boys and girls, if we are to make them pure and clean, if we are to preserve the home and the manhood and womanhood of to-morrow.

The four thousand people whom I have divorced since I have sat upon the bench have been to me a much more interesting study than the three thousand children who have been brought before me for offenses, largely against property. But most of the trouble began in childhood, and here is where prevention had its chance and neglect stored up trouble for the future. Then nine-tenths of the girls go wrong because of the ignorance, carelessness and inattention of their parents. They do not all land in the red-light district; in fact, a very small per cent reach this depth of shame. They are in society a part of its pollution and filth. They are responsible for many of the divorce cases, for the broken homes, desertions, sorrow, misery, blighted faith, despair and the great mass of social ills which infect society and of which we hear and know but little, except through the suicide, divorce, desertion, and the sensational exceptions which compel attention. But we feel it all, and we must all suffer in the end, as Jacob Riis so often says, unless our dangers and our duty be pointed out by those who know, and that duty learned and lived in every home.

I say unhesitatingly that the great majority of girls who enter into a life of sin and are generally forced to the attention of the courts at 18 to 20, after the real mischief is done, begin their wayward course, as early as eleven or twelve. It may be a small thing, it may not attract attention, but that it was there I have no doubt; and every wayward girl I ever talked to in my court has assured me of this truth.

And this is the time we are trying in Denver to do as much of it as we can by knowing facts, and informing parents and educating home and parents. After the girl has passed adolescence, no more hopeless task presents itself than complete redemption. Handicapped in a thousand ways, outlawed, ignored by her sisters in the world, there is little charity and little hope. The boy—the man—is either forgiven, his sin forgotten or even by some—the shame of it all—looked upon with a certain amount of sanction. Industrial homes and schools do much good, but they are a poor, feeble effort after all to correct mistakes that could have easily been prevented if learned in time.

An enlightened public sentiment should exact from men the same purity of life that is exacted from women. Boys and girls are more or less the creatures of example and influence, and until men and women set this example we may expect to encounter these awful difficulties in sacred childhood.

The greater good that must come to our girls by constant pounding away at the parents as to their duty in the home, in time, before evil comes, is to my mind so tremendously important, that I have here made no attempt to deal with the possibilities of Industrial Homes that deal with the soiled, broken and almost hopeless image.

We can do more to bring about happy marriages, to decrease divorce, desertion, infidelity and crime in a single generation by exacting and receiving from parents greater care and interest in their children than all the courts can do in a thousand years.

I am therefore convinced that this moral question among children is by far the most important problem that concerns the preservation of the American home; and beside it, the mere matter of the boy or girl who steals or runs away, is of small moment. If then, the nation decays—as it must, if the American home is undermined—it is because mothers and fathers have proven false; it is because mothers and fathers have become traitors to childhood's sacred cause. Schools, churches, children's courts can do much, but they cannot supply the deficiency of hopeless homes, for there, in the bosom of the American home, is the little child; and there also is the State—for the child is the State, and the State is the child.

Preserve the child and you preserve the State; take care of the child, and the State will take care of itself.—Hon. Ben B. Lindsey in the Juvenile Advocate.

AN ENJOYABLE SOCIAL.

At Which Mrs. Anna L. Gillespie Was the Central Star.

To the Editor:—On the evening of the 14th inst., another most delightful and enjoyable social function was held at the beautiful home of Mr. and Mrs. Eli Link of this city in honor of that undaunted truth-disseminator and steadfast friend of humanity, Mrs. Anna L. Gillespie. About thirty guests were present to participate in the bountiful hospitality of our genial hosts. After a most elaborate and delectable dinner had been served, during which there was a feast of viands and a flow of wit, the time was very pleasantly passed in social friendly conversation, charades, and music, both vocal and instrumental. Prof. John Bowen, Jr., contributed greatly to the enjoyment of the occasion by rendering several fine solos on the cornet. Such occasions are like oases in the desert of our too strenuous mortal lives. They tend to draw people closer to each other; to develop good, and to awaken the recognition of our kinship, our universal brotherhood. Time will not efface from the tablets of our memories the recollection of that evening spent so happily with Mr. and Mrs. Link, and we all agree in asserting, if they cannot entertain, then indeed is the word a misnomer, and no others need attempt.

Battle Creek, Mich. N. H. B.

Death by Drowning of F. C. Demorest.

On the 23rd of August my brother, Frederick C. Demorest, aged 30 years, and son of Mrs. Elizabeth J. Demorest of Pittsburg, Pa., passed to spirit life through drowning in the Ohio river, at Midland, Pa.

Everything possible being done at the time to recover the body proved unsuccessful. Hope had been given up by all but our mother, who declared he was buried some place, and she would yet get the body and carry out his wish to be cremated, as he always had a horror of being buried in the ground.

While he would come to us in spirit, still for some unknown reason we could not get from him where his physical body was, anxious as he seemed that we should have it.

At the request of friends in East Liverpool, Ohio, my mother attended a circle there. The mediums, young men, C. and Howard Powell, who are developing very fine mediumistic powers.

The younger medium on seeing my mother immediately became entranced, and my spirit brother told through his lips that the body we were seeking was found and buried, telling where, and to get it at once.

Mother and friends, after securing the necessary permit from the authorities, had the grave opened and oh! how true, for there in almost perfect condition was the body of our loved one for whom we had been looking so long.

His request to cremate the body, was carried out, October 23.

Rev. Geo. Day of Allegheny, Pa., conducted the impressive services of the Spiritualist church. Beautiful were the flowers from his many friends. With the sweet singing of Mr. and Mrs. Evens of the Spiritualist Church of Pittsburg, Pas, closed the last earthly rites of him who now lives in the soul life.

His sister,
MRS. KaM. RILEY.

Chicago.

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares, etc. Price, 25 cents.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price, 75 cents.

SOME NEEDS OF THE LYCEUM.

Paper by Mrs. Mattie E. Hull, Whitewater, Wis., Read Before the Fourteenth Annual Convention of the N. S. A.

I regret that I am unable to present myself in person at this your very important meeting, to consider the interests of the young people, and will do the next best thing, that is to comply with the request of National Superintendent John W. Ring, and prepare a brief paper on "Some Needs of the Lyceum."

I thank you for suggesting that theme, as it would have been my chosen one. I have given that side of the lyceum question, for many years, serious, careful consideration. While there may be many needs that could be mentioned, in my humble opinion, there are four which are fundamental, and according to my best judgment, if these could be met, the lyceum question could be easily managed.

First, there is need of a wider and deeper interest in the lyceum movement, among our workers on the rostrum. This does not imply that our itinerant lecturers or mediums could be expected to take up the lyceum work in connection with other work and enter into hearty co-operation as regards all details relative to the lyceum. I mean that their voice could be given in its favor and often in earnest solicitation for support in various ways. I have attended scores of meetings within a few years, including camps and mass-meetings, where earnest, eloquent appeals have been made for a generous suport of the Spiritualistic movement. Home circles have been urged also regular Sunday meetfor a generous support of the Spiritualistic press, a closer sympathy among those of our faith, etc. All this is good, I endorse it most heartily, but I have regretted that no mention was made on these occasions, of the needs of the children and youths among the Spiritualists. This would have introduced the lyceum subject, and I have felt many times, if the claims of the young in our ranks were duly set forth, much might have been done toward creating a place for the Spiritualist Sunday-school or Progressive Lyceum.

Second, parents and guardians of children are as a general thing wofully indifferent relative to the moral and spiritual development of their children. This condition has, for many years, been a continuous surprise to me. There is probably not a public worker present who can not recall instances where fathers and mothers have expressed their joy that they have become emancipated from the thraldom of orthodoxy, and at the same time were sending their children to some purely orthodox Sunday-school, on the plea that there was no other place for them to go. Sometimes such parents (seemingly in order to argue themselves into the thought that it was right) have said, "If I can have my children under my influence six days in the week, I have no fear of any influence that may come from church associations one day in the week." There never was a greater mistake, as hundreds of cases have proven. Children should be invited to the home circles when such attendance would not interfere with other duties. The writer has known of instances where children have cried themselves to sleep because of the baby that "died" or that papa or mamma had "gone," when in the house where the little ones have wept, and at the same time, "the dear departed" were manifesting in another room. These things are wickedly wrong. Is it not the duty of every parent who has learned death is not an enemy,—a terror,—to make an effort to rid the child mind of the torturing fear of death? In short, if Spiritualism has presented the best philosophy of life, and the sweetest, most rational religion to the fathers and mothers who declare they would not exchange it for naught else, is it not just as good for their children? I leave this point here by saying, such philosophy, such religion is the result of proper lyceum teachings.

Third, another need of the lyceum, and I would write these words in large italics, is that we have competent instructors. During the later work of the lyceum, I have found to my sorrow that in the estimation of many, the important requisites for a lyceum leader were those abilities relating mostly to the entertainment phase taught among the children especially in the large towns. I am reminded here of a worthy young woman who at one time applied to conduct a lyceum at a Spiritualist campmeeting, and although she was well qualified to teach along intellectual and moral lines she was not a professor of music or dancing and she was not wanted. Far be it from me to discredit any form of rational amusement, but there are persons especially trained for the teaching of music and dancing. As a general thing their services can be secured for a small consideration, but the tender, patient, wise and loving teacher adapted for the lyceum work cannot be found every day.

There are many excellent instructors for the larger boys and girls,—teachers who are enabled to present moral lessons and to give spiritual illustrations in a manner that can reach the youth, but the little folks so full of their questionings, so receptive, so watchful, so much alive to every glance and action of their teacher, they should have, if possible, instructors who, if not wonderfully inspirational, should be trained with the utmost care. Are there those present who say they have no time to enlist in such work? If so, I am sorry.

Our beloved and highly appreciated elder brother, Andrew Jackson Davis, did a great thing for Spiritualism when he described his visions of the schools in the spiritual realms. In his work, he builded a monument more enduring than bronze or marble. The Lyceum Manual is a wonderful volume, but nearly half a century has passed since that was compiled and the world has been moving ever since and will continue to move and our lyceum workers are stepping out of beaten paths. Schools are in session on the spirit side of life, and they can be of value to us if we make conditions favorable for the co-operation of the teachers in that larger realm of thought.

It is hoped that sometime a lyceum department con be created in the Morris Pratt School—the only Spiritualist School in the world as far as known. Why not? If our inspired young people—those who have been touched with the power of the spirit from the realm of spirit, if such are to be educated, encouraged in mediumship and otherwise trained for acceptable work in pulpit and on the rostrum, why is it not rational to hope that sometime such work may be supplemented by practical training for the Sunday-school work of the Progressive Lyceum.

Fourth, the last named need in this paper in connection with the lyceum, is the need of literature suitable for lyceum pupils. Several efforts have been made with poor encouragement from the Spiritualists. I am sure, if proper funds could be secured, there would be no lack of leaflets, papers and books and lyceum libraries, and also for instruction. How strange it seems to us, that Spiritualists so generally claim they cannot help to raise a fund for such printed matter as is absolutely necessary for the success of the lyceum, when money is so freely expended for volumes treating on the mysteries of the occult, the various theories of reincarnation, the expensive works from the publishing house of the Raja Yoga School, etc., and many a Spiritualist lyceum compelled to do without even the Lyceum Guide, and the helpful little sheet, The Progressive Lyceum."

My dear Brother Ring, that you may receive abundant encouragement and still hold the place of National Superintendent of Lyceum Work, is the wish of one who would ask no other epitaph on the slab that may sometime mark the spot where her dust lies, "She Loved the Children."

Most sincerely,
MATTIE E. HULL.

SPIRITUALISM IN ROCHESTER.

After Sleep of Several Months, the Society Awakens to Action.

For the past six months, the society of Spiritualists at Rochester, Ind., seemed to be in a Rip Van Winkle sleep, and fear was expressed by certain members that the sleep would continue indefinitely. The spirit world, however, seemed to feel differently, so without much warning, those valiant workers and honest mediums, Mr. and Mrs. E. W. Sprague, came among us, much as John the Baptist did of old, crying, "Prepare ye the way."

Although these good people have ministered to the hungry hearts of this city many times before, and they were tired from the work and confusion of the convention, never did they acquit themselves with greater credit and glory for the cause of Spiritualism than at this last visit. The lectures of Mr. Sprague were clean and logical, breathing the fiery enthusiasm of a life devoted to a mighty truth.

The messages given by Mrs. Sprague were clear and concise. In fact she did better work than on any former occasion.

They went from Rochester to Warsaw and Lafayette, carrying the story of undying man to the weary and tired-hearted.

Will J. Erwood, missionary for the Indiana State Association, came to us Wednesday, November 7, and delivered three stirring lectures on attractive topics, which elicited not only applause, but carried the conviction of truth to the hearers. He gave a few psychic readings at the close of each lecture, which helped many to a greater understanding of the beauty in Spiritualism. Mr. Erwood has won his way into the respect and confidence of our citizens generally, and the writer is convinced if the Rochester society could keep him as a settled speaker, we could build a church in the near future that would be a credit to the Spiritualistic movement.

The society is small in number and not over-burdened with the "wherewith" that makes a church successful, but we are strong in heart and purpose, and believe if the spirit world sees we are deserving of help, some soul will be sent to our help.

We have made arrangements to have Mr. Erwood deliver four lectures every month, during his ministration in Indiana. We also hope to have such able speakers on our platform, before the winter is over, as Will V. Nicum, Dr. Geo. B. Warne and others, who hold the cause of truth on high.

MARGUERITE MILLER.
Rochester, Ind.

WE SHOULD SMILE.

The thing that goes the furthest to-
making life worth while—
That costs the least and does the most
—is just a pleasant smile—
The smile that bubbles from the heart
that loves its fellow-men
Will drive away the cloud of gloom
and coax the sun again.
It's full of worth and goodness, too,
with manly kindness blent;
It's worth a million dollars, and it
doesn't cost a cent.
There is no room for sadness when we
see a cheery smile;
It always has the same good luck—it's
never out of style;
It nerves us on to try again when failure makes us blue;
Such dimples of encouragement are
good for me and you,
So smile away; folks understand what
by a smile is meant—
It's worth a million dollars, and it
doesn't cost a cent.

—Exchange.

PRODUCED A $5,000 GHOST.

English Spiritualist Causes Spook to Issue From Archdeacon's Side on a Wager.

The new illusion which Mr. J. N. Maskelyne is producing at the St. George's Hall under the title, "A Side Issue," is the result of certain letters on Spiritualism that passed between Mr. Maskelyne and Archdeacon Colley. Archdeacon Colley volunteered to forfeit £1,000 if Mr. Maskelyne, as a conjurer, could reproduce a phenomenon which the Archdeacon declared had been produced by Dr. Monk as a medium. Mr. Maskelyne has described his illusion thus: "I fall into a trance, and then a vapor curls out of my side. The so-called materialization begins. First a hand, then other parts of the body appear, until the whole living, moving form stands revealed." The £1,000 has been duly claimed, and Mr. Maskelyne has announced that he will sue the Archdeacon if the money is not forthcoming.—Cincinnati Enquirer.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.

"New Testament Stories Comically Illustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and excruciatingly funny. Price, in boards, $1;

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price, $2 per volume.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the medi, umship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

Song Books

New and Enlarged Edition of
C. P. LONGLEY'S
Choice Collection of
Beautiful Songs,

Containing ninety charming songs for home, camps, circles and meetings—words and music, including "Only a Thin Vail Between Us," and its companion piece; also beautiful words set to choice music, from the poetical works of Lilian Whiting. Of the latter, Miss Whiting writes Prof. Longley her pleasure at his setting to her poems and declares herself honored at the dainty music he has given her words. President Barrett of the N. S. A. writes that wherever he goes he finds the songs of Mr. Longley sung at meetings and by the friends and he affirms it as his opinion that Longley's musical compositions have ennobled the world. Price per copy, 50 cents bound in boards; 75 cents in cloth. wholesale rates made to societies, and dealers.

Maxham's Melodies.

Arranged for Solos, Duets, Quartets, Also Six Poems.

This is a song book adapted to the popular spiritualistic taste, and is eminently fitted to do good service in the lecture hall or family circle. Price, 15 cents.

Echoes From the World of Song.

A collection of 50 charming songs with chorus and music, sheet music size. Price $1.00; postage 15 cts.

SPIRITUAL SONGSTER.

By Mattie E. Hull. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price, 10 cents, or $7 per hundred

COSMIAN HYMN BOOK.

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THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

REMITTANCES:

Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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SATURDAY, NOVEMBER 24, 1906.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

Figures Won't Lie.

TheAndover Theological Seminary, one of the great institutions of New England for making clerics, with a former annual attendance of over one hundred students, has dwindled to eleven, only three entering the class at the beginning of the current school year.

The president of the University of Illinois has asked the trustees of the Seminary to remove the institution to this state, and connect it with our State University.

If reports can be trusted theological Seminaries are under the public ban. Their object, as the term seminary seems to half express, is to give students a half education, and it would seem the most worthless half at that.

But why is a theological seminary needed as an adjunct to a state institution which is sustained at public expense?

In our innocence we supposed church and state were divorced in this country; but turn the eye which way we may, and they seem coming together again. A priest as chaplain, is required to minister in all our legislative bodies, as in the army and navy. Wherever possible the Bible, with all its crudity and obscenity, is forced into our public schools, which often are opened by prayer. The founders of the American government contemplated no such condition. Indeed, by constitutional enactment they purposed to prohibit it. But constitution and law are disregarded by the clerics.

The French Revolution found a remedy for a similar evil which dominated France.

It is hoped the remedy France employed will not be needed in this country, and will not be if statute and fundamental law are not disregarded.

China to the Front.

An imperial edict of the Chinese government, just issued, referring to a previous command that the nation prepare a Constitution, now outlines many changes in the administrative system. The edict declares the present system is dangerous alike to high and low, and it calls on the ministers to act together, warning them if they disobey they will be punished. IT DECLARES THE LAWS AND REGULATIONS MADE BY THEIR ANCESTORS WERE GOOD FOR THAT TIME BUT THEY ARE NOW SUPERFLUOUS, AND MUST BE ABOLISHED.

If all the churches of Christendom will act as wisely as the "heathen Chinee" will doubtless act, they, too, will discard their inheritance from barbarism, consign their creeds, their narrow faith, and their false Word of God to oblivion, and build anew, along modern lines. They were well enough for primitive man. All else has advanced. Knowledge has taken a stronger and deeper root; the sciences have burst on us with great effulgence; the spirit world has opened communication between themselves and mortals, so why should the churches, with their false conceptions of life, of immortality, and of God remain as taught by our savage ancestors when just emerging into barbarism?

If the "heathen Chinee" can step up higher, why cannot the Christian clergy?

FELLOWSHIP.

The Golden Age we will revive,
Each man will be a brother;
In harmony we all shall live,
And share the earth together.
In virtue trained, enlightened youth
Will love each fellow-creature
And future years shall prove the truth
That man is good by nature.
Then let us toast with three times three
The reign of Peace and Liberty.
—Robert Burns.

The Sabbath of Babylonian Origin.

Rev. A. H. Sayce, M. A., Professor of Philology in Oxford University, in his "Fresh Light from the Ancient Monuments," p. 24, says:

"The seventh day was observed as a day of rest among the Babylonians, as it was among the Jews. It was even called by the same name of Sabbath, a word which is defined in an Assyrian text as 'a day of rest for the heart, while the Accadian equivalent is explained to mean 'a day for the completion of labor.' A calendar of saints' days for the month of the intercalary Elul makes the 7th, 14th, 21st, and 28th days of the lunar months Sabbath, on which certain works were forbidden to be done. On those days, it is stated, 'flesh cooked on the fire may not be eaten, the clothing of the body may not be changed, white garments may not be put on, a sacrifice may not be offered, the king may not ride in his chariot, or speak in public, the augur [prophet] may not mutter in a secret place, medicine of the body may not be applied, nor may any curse be uttered.'"

Here in Babylon, where time was first divided into weeks, and the days were first named after the seven planets, as Rev. Sacey relates, and where the story of the fall of man originated, as told on the monuments, where the "tree of life" stood, and where "the serpent of night and darkness" held sway, there, instead of being revealed to Moses by God, this sacred day was invented.

We are told the Jews were seventy years captives in Babylon. These same copyists extracted the laws of the province of Babylonia, and they were transferred to Jerusalem, and in process of time have come down to us, and are presented to us by Christians as commands of the Lord. He who doubts their divine origin is in Christian language a heretic, and, caught at it, is expelled from the church.

Note particularly, "a calendar of saint's days" which cuts such a large figure in the Roman Catholic ritual, and which Protestants are gradually adopting, existed many centuries before our era, and had a place on those ancient monuments. Truly, whoever was the Solomon who wrote the book of Ecclesiastes was correct when he said, "There is nothing new under the sun," yet he might have added with propriety: "But Bible writers had a faculty of plagiarizing ancient records, and imposing them on the world as the Word of God."

The Immortal Mind Remains.

The best literature of the world abounds with extended accounts of communications, from what purports to be messages from spirit life, to mortals yet in the flesh. It is common alike to profane as to sacred history. Homer, in his Iliad, book 23, line 122, 123, says:

"'Tis true, 'tis certain; man though dead, retains
Part of himself; the immortal mind remains."

Homer relates the "shade" of Protroclus returning after being slain in battle, and says of him:

"In the same robe he living wore, he came;
In stature, voice and pleasing look, the same."

Then Protroclus arouses Achilles from his sleep, and addresses him for neglect to give his body burial. The whole chapter is thrillingly interesting, but we hasten.

On the evening of October 31, at his home on West State street, Rockford, Ill., Mr. C. C. Burroughs, upwards of ninety years of age, left the mortal form. Mrs. Sarah Winn, at 208 South West street, a close friend of Mr. Burroughs, living only three blocks from him, told a press reporter, published in the Republic, of that city, of date Nov. 2, that "The deceased appeared plainly before me, even as plain as though in real life, and said: 'Mrs. Winn, I will soon see your mother and father.' The voice was solemn, yet was mingled with joy, and seemed sweet. The vision vanished suddenly, and I was left alone in a state of bewilderment."

Mrs. Winn was at her sewing machine engaged in needle work, when she saw her aged friend, and the time seems coincident with the period the spirit left the body.

Similar cases are constantly occurring, and there is no motive for falsification. One such is worth a thousand "commercial" materializations, in which fraud is so liable to enter. In this case neither of the parties was a Spiritualist. Mr. Burroughs in life, as repeatedly expressed to the writer, was an Agnostic, with no faith in a continued life.

The Holy Ghost.

The primary sense of the word ghost, Kitto tells us, is wind, and is identical with the term spirit, air, ether, air refined, sublimated, or vitalized. "It is a divine inspiration or afflatus, by which the prophets and holy men wrote and spoke. It was the miraculous gift and power with which the apostles were endowed, to qualify them for the work to which they were called. Jesus breathed on them and said, 'Receive ye the Holy Ghost.' John 20:22."

This Holy Ghost, the third person in the Christian Godhead, seems identical with that influence the hypnotist receives when brought under the control of a successful operator. It is the condition every Spiritual medium passes into, when receiving messages from the departed dear ones. Jesus, in breathing on his subjects, and filling them with the Holy Ghost, employed precisely the same method some Mesmeric operators employ to pass their subjects into a trance condition, and further develop them into clairvoyants.

The source of the power was unknown to the ancients, so Christians in their ignorance, made it a third part of their God. An excusable blunder perhaps, but it is hoped we are not obliged to imitate them.

To Regulate Spiritualism.

THE FOLLOWING ARTICLE THAT HAS BEEN GOING THE ROUNDS OF THE PRESS, INDICATES THAT A MOVE IS TO BE MADE TO "REGULATE" SPIRITUALISM. THAT FEELING, WE REGRET TO SAY, IS ARISING IN ALL THE LARGE CITIES WHERE A BLATANT FRAUDULENT ELEMENT, UNDER THE NAME OF MEDIUMSHIP, HAS BEEN FLEECING THE PEOPLE MORE OR LESS FOR YEARS. IN LOS ANGELES, CAL., ONE WHOLE PAGE OF A SUNDAY PAPER IS DEVOTED TO EXPLOITING THE "GIFTS" AND "POWERS" OF THE WORST SET OF PRETENTIOUS "MEDIUMISTIC" FAKERS THAT EVER EXISTED. TO "REGULATE" SPIRITUALISM WOULD INTERFERE MORE OR LESS WITH THE INALIENABLE RIGHTS OF HUNDREDS OF HONEST MEDIUMS WHO ARE DOING THE WORK OF THE ANGEL WORLD. IF THE FRAUDS, CHARLATANS, AND TRICKSTERS THAT HAVE FASTENED THEMSELVES ON OUR CAUSE, COULD BE "REGULATED," THEN EVERY HONEST SPIRITUALIST WOULD HEARTILY ENDORSE THE SAME. BUT THE HONEST MEDIUMS MUST BE PROTECTED, ENCOURAGED AND SUSTAINED AT ALL HAZARDS. HOWEVER, THIS CONTEMPLATED ACTION TO "REGULATE" OUR CAUSE ARISES WHOLLY ON ACCOUNT OF THE FAKER ELEMENT THAT HAS FASTENED ITSELF LIKE BARNACLES ON OUR CAUSE. THINK OF ELSIE REYNOLDS, THE MATERIALIZING MEDIUM, BEING EXPOSED REPEATEDLY, AND EVERY TIME DRESSED IN ARTIFICIAL TOGGERY POSING AS A SPIRIT, DECEIVING THE INSATIATE GULLIBLES—IT IS SUCH DESPICABLE CONDUCT AS THAT WHICH GIVES RISE TO THE THOUGHT IN THE MINDS OF THE PUBLIC TO "REGULATE" SPIRITUALISM.

IMPORTANT MOVEMENT AGAINST FRAUD IN MEDIUMSHIP.

Society Formed to Prevent Fraud by Mediums and Psychics—Would License Genuine Hypnotists and Others of Same Class.

New York.—The formation of the Psychic Investigation Society, intended to prevent fraud by so-called hypnotists, Spiritualistic mediums and mind readers who ply their vocation for money, was announced to-day.

"All the founders of this society have had varied experiences with hypnotists, mediums, mind readers, mental scientists, Christian Scientists, clairvoyants, fortune-tellers, psychics and similar practitioners," said President Deutsch.

Alleged Fraud Denounced.

"Some have decided that fraud was practiced more or less obviously. ALL ARE OPEN-MINDED. ALL FEEL THAT SOMEWHERE IN THIS MAZE OF OCCULTISM THERE IS A PATH THAT LEADS TO POSITIVE KNOWLEDGE AND A DEGREE OF ENLIGHTENMENT BEYOND AND ABOVE THE MERELY MATERIAL AND PHYSICAL. We have therefore organized with the object of driving the frauds and the charlatans out of the business.

"There are fraudulent practitioners making between $20,000 and $30,000 a year by deluding people in this city under some 'psychic' or 'occult' pretense. We estimate that $200,000 represents the sum obtained yearly by honest and dishonest mediums, healers, etc.

Wants Mediums Licensed.

"Thousands of people, particularly women, whose honesty of purpose deserves all the guardianship the state can throw about it, consult these Spiritualist, hypnotic or clairvoyant advisers. Because of their number and the amount expended for such advice and the possibilities for good or evil we believe that such practitioners should be examined and if worthy licensed just as the state licenses physicians, dentists and lawyers."

The plan is to regulate hypnotism, Spiritualism, mind-reading and to a degree fortune-telling and clairvoyancy as the professions of medicine, dentistry and law are regulated. If it is obvious that practitioners have no such power as they claim and are accepting money for their services they will be prosecuted under the statutes forbidding the obtaining of money under false pretenses.

The Way to Do It.

The American Bible League, noticed at greater length in another article in these columns, before closing its session on October 31, set out to determine the source from which the "higher critics" derived authority, and came to the general conclusion that the universities and colleges were mainly responsible for insidiously spreading what they termed "the blight of higher criticism, whereby the sons and daughters of believers are having their ideas of the authenticity of the Bible distorted;" then they set out to determine the best method of battling the "peril." On their success, they said, "depends the prime doctrines of Christianity."

In the opinion of The Progressive Thinker, to make their success certain, they must turn the dial of Time back to the Middle Ages. They must reinstate Catholicism, give it control of civil governments, revive the Inquisition, rebuild their dungeons, arrest and burn at the stake all thinkers, burn the great libraries, reconstruct a new Bible, and enforce its reception as the inspired Word of God. This done they may get another lease of power for perhaps five hundred years, and they may make it perpetual, if all learning and literature shall be crushed as fast as its reappearance begins to dawn on the world.

Reward for the Hobo.

A grand reward for infidelity to those who desert home and loved ones, virtually becoming vagrants, after manner of the modern tramp, is related in Matthew 15: 28, 29—Peter told Jesus his disciples had forsaken all and followed him. "What shall we have therefore?" inquired the disciple. The Master replied:

"When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel, and every one who hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life."

Good for the hobo. He who deserted one wife shall have a hundred; his other relations shall be increased in like proportion, as will his houses and lands, and eternal life shall be added as a gratuity; the only condition, that such persons have "forsaken" all they owned and all they loved, "for Jesus' sake." No wonder the rabble, with the fishermen of Galilee, sang hosannas, and placed branches of palms in his way, when mounted on that jayhawked donkey and was riding to Jerusalem, probably expecting to be crowned "King of the Jews."

An Eye to the Windward.

The Clerical Union for the Maintenance and Defense of Catholic Principles, a national organization in the Episcopal church, decided on the 7th inst. to permit no ultra-liberal utterances of the "broad-church" clergy in various parts of the country to be made from time to time without protest. So says a Boston news dispatch.

That means the Bishop Crapseys, and the Rev. Coxes, must shut up, else there will be a howl all along the line. That is as it should be. By manacling the jaws of intelligence, ignorance and church rule may protract its power a little longer; but such methods will not win in the long run. The truth is, the church is death struck, and it is only a matter of time when its worthless creeds will be consigned to the domain of moles and bats from whence they came.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

THAT "OTHER WIFE."

The Prominent Part She Acts in Fleecing Her Living Husband.

The fact that the "other wife" on the spirit side of life can communicate with her husband on earth is a consoling truth, one of priceless value; but you want to be sure that you are not mistaken as to her identity. The "other wife" is proving somewhat troublesome lately. She came to Mr. Amos of Indianapolis, Ind., and through the trumpet spoke to him, and wanted him to give his medium wife a large slice of his property, which he did, and afterwards came to the conclusion that the advice was a sham. And now comes another case where the "other wife" figures. The Denver (Col.) Post says:

SHADE OF DEAD WIFE FIGURES IN THIS SUIT.

Mrs. Thompson Says Father Was Induced to Part With His Property.

"His second wife urging that his dead wife had come to her as a medium and requested that her husband deed over $40,000 worth of property to her is causing a strong fight in the district court between Charles Willard Smart and Mrs. Julia May Smart, his present wife.

"The complaint is filed by Mrs. Emma A. Thompson as the next friend of her father, the plaintiff in the case, who alleges that her father is 81 years of age, and by reason of the improper influence of his second wife he is not capable of suing in his own name.

"In the complaint filed it is alleged that Mr. Smart's former wife died in 1900, and that he subsequently married the defendant in the case; that the present defendant immediately began to improperly influence the old gentleman. It is claimed that she is a medium, and through Spiritualistic influences unbalanced her aged husband's mind. When he was completely under her influence it is alleged that she pretended to commune with his former wife, who at every one of these seances said:

"'Tell Charles to deed over all of his property to you; that I said so from the spirit world.'

"Smart is a wealthy man, owning over $40,000 worth of realty in Denver, and it is alleged in the complaint that he deeded it all over to wife No. 2, and that he is now penniless."

The numerous facts afloat in reference to the "other wife" and her anxiety to have her living spouse deed his property to his second earthly wife, should set Spiritualists to thinking as to the advisability of testing the spirit, instead of testing and exploiting the matter from a legal standpoint. All along the line the "other wife" has figured conspicuously in Spiritualism, and her principal aim appears to be to fleece her former husband and make rich his earthly companion.

A Good Man Afflicted.

We learn with great sorrow that Dr. Minot Jay Savage, the distinguished Unitarian Clergyman of New York, more than half a Spiritualist, by reason of ill health, both mentally and physically, has been placed in a private sanitarium. One who knew the Doctor well, suggests his excessive smoking habit may have caused his trouble. Whatever the source of the calamity, we hope he will soon regain his health so as to resume his pulpit labor.

IMPORTANT NOTICE

The Missionary Field in Illinois.

Dr. Geo. B. Warne, 4203 Evans avenue, Chicago, president of the Illinois State Spiritualists' Association, having in charge the Spiritualist missionary work in this state, and being desirous of having the association lend a helping hand to such societies or bands of workers in our state who need assistance, hereby extends an invitation to all such to make their wants known. State who you want to assist you and when you want them.

DO SPIRITS REURN TO THIS OLD WORLD?

An Exposition on the Subject at the Grand, Sunday Night.

Dr. Henry J. Arnold, whose remarkable manifestations of spirit power have made him famous throughout both continents, will give a seance at the Grand under the auspices of the Religio Psychological Society, Sunday night, October 7, at which he will produce a number of tests that will fully demonstrate the methods employed by Professors Taylor, Bishop, Dr. Carpenter and other mediums, whose achievements in the occult science have completely baffled scientific explanation. Dr. Arnold has been an extensive traveler, and in the course of his peregrinations has appeared before the royalty of Europe, the leading officials of the Russian government, and has been subjected to the severest tests by the scientific world. In the program mapped out for Sunday night, Dr. Arnold will give his open seance, in which tables are elevated to mid-air, flowers passed by unseen hands and messages between the spirits and spectators exchanged. In all his work Dr. Arnold courts the closest investigation. All are invited.

The above is from the Marion, Ohio, Star. This Dr. Arnold presents on the public stage, in the full glare of light, remarkable phenomena—in no sense Spiritualistic—in no manner the work of spirits, yet he poses as a wonderful medium. His entire work is simply the result of legerdemain, and in that respect is exceptionally fine.

Under the pretense of presenting genuine spirit phenomena, the country is flooded with these tricksters, many of whom claim to have exploited their work before the "royalty of Europe," when, in fact, they have never been outside of this country. They are found in every large city—particularly in Los Angeles, Cal., where one page of the large Sunday dailies is filled with their pretentious advertisements. Thus it is that one of the grandest truths ever presented to the world is defiled and obstacles presented in the way of its advancement and proper recognition.

American Suffragists Rejoice.

At a recent business meeting the officers of the National Woman Suffrage Association adopted the following resolution:

Resolved, That we rejoice in the endorsement of woman suffrage, since our last meeting, by the United Mine Workers of America, the International Brotherhood of Book-binders, the International Brotherhood of Teamsters, the American Federation of Labor, the California, Colorado, Iowa, Indiana, Massachusetts, Maine, Michigan, Minnesota, New Hampshire, Ohio and West Virginia State Federations of Labor, and by the Democratic, Prohibition, Socialist, Independence League and Union Labor parties of California; in the granting of the full ballot to the two and a half million women of Finland, and the nomination for the Finnish Parliament of our friend, Baroness Alexandra Gripenberg; and in the decision of the two Courts of Appeals of Florence and Ancona that the women of Italy have a right to vote.

Women Needed in Public life.

The editor of the North American Review, in a late issue, announces his conviction "that the time has arrived when the welfare of the nation would be most effectually conserved by conferring upon women the right of voting and holding political office." He holds that the right to the franchise is not an inherent one, and therefore has no sympathy with those who claim it on those terms. He closes the long editorial by saying: "For the purposes, therefore, of purifying the ballot, of establishing and maintaining lofty standards as to the qualifications required of candidates for public office, of effecting an evener distribution of earnings, of providing a heavier balance of disinterestedness and conservatism against greed and radicalism, we reiterate the expression of our firm belief that universal suffrage has now become not only desirable, but almost a paramount necessity."

The dependence of liberty shall be lovers; the continuance of equality shall be comrades.—Walt Whitman.

The will of man is by his reason swayed.—Shakspeare.

THE PROGRESSIVE THINKER.

We Remind you that the SPIRIT OF THE PROGRESSIVE THINKER NEVER SLEEPS! There is need of a WATCHMAN and WE ARE IN THE TOWER and ON DUTY for the best interest of TRUE SPIRITUALISM!

Another Announcement!

In Reference to the Remarkable Works of Andrew Jackson Davis.

A letter from Dr. Davis indicates that a change has been made in the price of a full set of his remarkable works. They will be furnished per set when republished at $20 instead of $30, as heretofore announced. There are thousands who ought to have a set of these books. Their publication at an early day depends on the number of subscribers that can be secured. His books are a fundamental part of Spiritualism; the history of Spiritualism can not be written without them.

O. F. Brand, of Faribault, Minn.; G. J. Willett, of Milwaukee, Wis.; and M. L. Sutton, of Port Chester, N. H., will each take a set. Spiritualists, aid in this grand work. Send in your names, and in the end get far more than value received for your money.

Since last week, the following subscribers to a full set of the Doctor's works have come to hand:

Bertha Hansen, Chicago; Dr. J. C. Hoffman, Chicago; J. De Witt Spencer, Minneapolis, Minn.; Dr. J. R. Eberhart, Pittsburg, Pa. Send in your names, and secure a set of his great works. They are worth twice the sum asked.

SEEKS FOR PURITY.

An Earnest Plea for Honesty and Purity in Our Ranks.

To the Editor:—In a recent issue of the Progressive Thinker is an article from the pen of P. A. Jensen of Los Angeles, Cal., a reply to Mr. Will C. Hodge of San Diego, on the fake practices of two old women, as he puts it, so-called materializing mediums of spirit forms.

I silently applauded the writer for his just arraignment of these oft-exposed characters as mediums, and endorse every word he has written as one personally acquainted with their work and questionable practices, and lest my thought waves should not reach the writer as well as the thoughtful readers of The Progressive Thinker, I put them out before the public in plain English, to add my mite to the work now so nobly begun by The Progressive Thinker and its writers in cleaning our Augean stables of the despicable characters and festering lepers known as the often-exposed materializing mediums.

Nothing succeeds so well as success, is an old adage, and from a worldly point of view these sleight-of-hand wonder workers have coined money extorted from the credulous dupes, giving nothing in return for their money, but the veriest shadowy Jack-o'-lantern performance, not as good as a Punch and Judy show of a dime museum.

But upon this STRONG SPIRITUAL AND MORAL LAW which has at last set in motion the heart springs of healthy intellectual minds, there has arisen a protest, and the glamour of dimly lighted seance-rooms, disguises and masks to personate the departed loved ones, have been thrown off by the Searchlight of Reason, and the miserable fake mediums have been shown up in their true revolting characters, to their shame and despair, and not only to these perpetrators of crime, but to the silly credulous dupes for their short-sightedness in believing too much.

The times are pregnant with radical reforms and changes in all departments of life, religious, social and otherwise, and consequently of much suffering, for all reforms must be met with earnest and valiant workers whose love of truth make them strong in moral integrity, seeking the general good of all, and placing their duty to man above all other considerations.

But our cause does not rest on a lie or upon the gross practices of charlatans, but is founded upon eternal principles, and its philosophy and teachings are grounded in the fundamental laws of nature and mind, where we learn the simple laws of cause and effect, AS YOU SOW, SO SHALL YOU REAP, and whether we see the fruits of our honest toil or not, we are happier for doing right and loving mercy.

Let us work for the purity of our cause, NOT IN MALICE OR HATE TOWARDS ANY ONE but to remember the battles we are waging against evil and wrong are not for the personal downfall of the evil-doers, but rather for their redemption, to learn them to see themselves as others see them, that they may turn from their evil practices and learn to do right, that truth and right may triumph and righteousness much more abound.

BISHOP A. BEALS.

Summerland, Cal.

Colonel Ingersoll's God.

God will not punish with eternal thirst the man who has put the cup of cold water to the lips of his neighbor. God will not allow to live in the eternal nakedness of pain the man who has clothed others. Here is a shipwreck, and here is some brave sailor who stands aside and allows a woman whom he never saw before to take his place in the boat, and he stands there, grand and serene as the wide sea, and goes down. Do you tell me there is any God who will push the lifeboat from the shore when that sailor wishes to step in? Do you tell me that God can be unpitying to the pitiful, that he can be unforgiving to the merciful? I deny it, and from the aspersions of the pulpit I rescue the reputation of the deity.—Ingersoll.

RELIGION OF SPIRITUALISM.

Words From One Who Has a High Regard for the Name.

The reference to Spiritualism as a religion seems to goad some of our good Spiritualists to a species of frenzy.

It makes little difference what definition Webster or any recognized authority may give religion, it is regarded the civilized world over as something connected with our standing in another world. People who profess religion are merely saying by both words and actions, that they intend to so live that when death comes they will have done all they could to secure peace.

No religion is more strenuous than Spiritualism in urging us to so live this life that we may be able to enter the higher sphere of usefulness, joy, and beauty, "when we go hence." Our behavior here has everything to do with our happiness in the Summerland.

The phenomena witnessed in the seance room are an indispensable part of religion, and are in the hands of an honest medium, what they are intended to be—a great blessing, and education.

In all the numerous messages received from the advanced spirits, we are urged to so live that there may be less regret on passing over.

Good, simon-pure Spiritualism is so satisfying, I can never be thankful enough for the light that shone round me when I became convinced if its truth.

I have not had smooth sailing, in life, and have had some sad experiences, but I would not exchange my KNOWLEDGE for my former ignorance, even if my experience should be even worse than already undergone.

MRS. M. M. BAKER.

A LESSON.

The birds begin the day with a song,
With a song that is joyous and bright;
They trust and are happy through all the long day,
They fear not the lonely night.
But when the dark shadows come creeping apace,
They warble a sweet good night,
Then trustfully sleep until time to awake
With a song for the dawning light.

Let us learn the lesson the little birds teach,
And begin every day with a song
Of praises to God the dear Father of love,
Then trust Him through all the day long;
And when the night comes, with a sweet little song
Of thanks for His love and His care,
Like the little birds, sleep till the dawning of day,
Then awake God's great love to declare.

—Fannie Herron Wingate.

ATTENTION, LYCEUM WORKERS.

To all lyceums and their noble band of workers, we send a loving greeting: We feel that in order to further the grand work begun by our friend and brother, Mr. John W. Ring, we must get into line, and be counted. I earnestly ask the secretary of each lyceum, or any society desirous of forming a lyceum, to write me fully the condition of their school—how many pupils, the average attendance, the text book used, the song book, and method of carrying on sessions. There are three standard Lyceum Guides—Andrew Jackson Davis's, Emma Rood Tuttle's and the British Manual. Which of these do you use? Tell me also who among your children are the best fitted as leaders and missionaries in lyceum work? I want to meet them, if only on paper. I want to know what is most needed, and what they can do. Let me hear from you soon.

"Lyceum, Lyceum, march, march ahead.
Never dead, file ahead!
Come, come, come!"

ANNA L. GILLESPIE,
National Sup't. of Lyceums.
323 Garfield Ave., Battle Creek, Mich.

The Triumphant Decease of Lovina Bangs.

A Realistic Story, by Mrs. Ida Lewis Bentley, of Los Angeles, Cal.

The kitchen door was thrown open with a jerk, and a little woman with a plaid shawl thrown over her head, bounced into the room and exclaimed, "Loviny Bangs is dyin'!"

"So's your granny!" and without looking at her unceremonious caller, Abigail Luce shook out her dishcloth for inspection.

"But she is really dyin' this time," asserted the newsbearer. "Jason said she had been real pimpin' for a week or more, and he don't know but she'll fetch it this time sure. She says she's goin' at midnight, and she's asked in all the relations and neighbors to say good-bye to her. She says it's going goin' ter be a 'triumphant decease.'"

"Very likely," said Mrs. Luce, dryly, and she hung up the dishcloth and turned the water pitcher so as to have the decoration seen.

"Wall, I thought I'd come and tell you," said the caller, with an aggrieved intonation, "but of course you'll do as you please 'bout goin'. Jason said he was goin' to have popcorn and honey with the supper to-night, and I am goin' to go, for I love honey," and the speaker looked appealingly at the calm face of Abigail Luce as she unrolled her sleeves and took off her checked gingham apron.

"Well, I guess I'll go," she said slowly as she hung her apron upon a peg behind the kitchen door, as she had done hundreds of nights before. "I guess I'll go, but I'm dreadful tired to-night for I've cleaned cellar to-day and made soap and the lye wan't strong enough I guess, for the soap bothered 'bout comin'. I've got about sick of these dyin' spells, and if she don't fetch it about this time I shall be tempted to do something, for I do pity poor Jason Bangs. He might have had a good home of his own and taken some comfort with a wife, and children, maybe, but for Lovinv and her tantrums. If she'd put half the time and energy inter tryin' to live and do somebody some good, that she's put inter tryin' to die before her time, she and all the rest would be lots better off."

"Wall, I guess that's so, but I must hurry home and get on my new alpacy, for I guess they'll have quite a party to-night," and the kitchen door closed behind the plaid shawl.

Abigail Luce stood on tiptoe and peered into the dairy house windows which looked out upon a grove of sugar maples flaming scarlet, crimson, and gold in the paling light of the October sunset. Underneath this gorgeous banner gurgled a stream of clear water which was the outlet of the cold spring which supplied the dairy house. By the light of a kerosene lamp a small thin man with grizzled hair and beard was pouring milk from a large tin pail into a new tin pan. The man's face wore a resigned and patient look, as of one who having struggled long and fruitlessly says, "Thy will be done," feeling there is nothing else he can say.

"Jason!" At the sound of his name spoken in a tone of kindly sympathy, the man turned quickly toward the half open door.

"Oh! it's you, Abigail," he said, for the two had known each other from childhood; "step in, I'm glad you've come."

Abigail Luce stepped in and closed the door. "I see you've quite a gathering up at the house," she said, "is she really sick?"

"I guess she's pretty bad off this time; she's been runnin' down for quite a spell."

"Well, she's talked so much about dyin' and planned it out so many times, I should think she would begin to give out. The only reason she hasn't before, is because she took so much comfort in doin' it."

"I think likely enough, but I tell you what, Abigail, I was thinkin' while I was milkin' to-night, that Lovina may not be so much to blame as some folks think," and the patient face lighted with kindly interest. "'What's bred in the bone stays long in the flesh,' the sayin' is, and I've heard my mother say she almost died of lonesomeness the summer afore Loviny was born; she said she just hungered and thirsted for some one to love and coddle her. You know father died the spring afore Loviny was born, and mother took it in her head that nobody loved her or wanted her around, so she probably acted in a way that didn't call out much show of love—probably she was her own undoin', but she never mistrusted it."

"So you think Loviny has these dyin' spells so as to make folks coddle and make of her, do you?" asked Abigail.

"Wall, I guess that's about it, but I never said such a thing afore, and I dunno how this spell may turn out."

"Here you set down on that stool and let me wash that strainer—it needs a good scrubbin', and I want to talk to you. I've got an idea," and Abigail rolled up her sleeves and went to work.

Abigail Luce and Jason Bangs passed in through the low woodshed, and mounting the rough wooden steps looked through the open door into the large low-ceiled kitchen which presented a busy scene with no suggestion of solemnity. Some twenty men and women and numerous babies and little children were gathered there. Some of the men were engaged in shelling popcorn and some in eating apples and discussing their keeping and market value. The women were mostly occupied in setting a long table with dishes and carrying food between kitchen and pantry while the children and dogs got under foot, as numerous wails and howls testified.

The principal figure, a self-appointed manager at this gathering, was a very tall, thin woman, with small gray eyes, thin lips and thin black hair drawn tightly back from a high, narrow forehead. She was first cousin to Jason and Lovina Bangs and having never married, was known as "Miss Viola," because she had always insisted that the "Miss" should be used in addressing her. It was Miss Viola who cuffed the dogs and ordered the children about, and decided into how many pieces a pie or cake was to be cut, and how many doughnuts were to be put upon the second.

Jason, pausing a moment before entering the room hit his elbow against the dust-pan which with the broom and mop were hanging upon the wall just outside the door, and it fell with a clatter.

"Mercy sakes!" exclaimed Miss Viola, in a high, shrill a plate, and who was to sit at the first table, and who at voice, "I should think you'd be ashamed of yourself, Jason Bangs, makin' such a noise when your poor sister is dyin' all alone in the spare room. What are you two doin' out there, anyway? Where's your man, Abigail Luce?"

"Oh, he's comin' as soon as he feeds the hogs," said Abigail, good-humoredly, "but if Loviny is dyin' all alone, I guess I'll go and stay with her a spell."

Abigail Luce tiptoed carefully into the "spare room" and looked critically down upon Lovina Bangs lying in state upon the best bed. Her best silk log-cabin quilt was spread carefully over her angular form and her best ruffled pillow-slips, nicely starched and ironed, adorned the pillows upon which lay the shapely head with its abundance of soft brown hair scarcely touched with gray. She wore her best night-robe, which was a marvel of knit lace and embroidery, all the work of her own hands. The room was spotlessly clean and from the braided rugs upon the floor to the lace trimmed muslin curtains at the windows, everything bore testimony to the skill of Lovina's nimble fingers. Lovina opened her eyes with a start, and exclaimed fretfully, "Oh, it's you, is it? I thought 'twas Jason. What was all that clatter out in the kitchen? They haven't broken my best china platter that I got as a premium with the last box of tea, have they? Them Hooks' young ones are perfect little pests."

"There's nothing broken—the dust-pan tumbled down, that's all," said Abigail curtly, and her mouth tightened into lines that looked almost hard.

Suddenly the words of the patient Jason flashed into her mind, and her face softened. There came before her mental vision the little girl mother mourning for the husband killed by an accident six months before Lovina saw the light of day. How much was she responsible for Lovina's morbid life? As Abigail asked herself that question, memory took her back to her childhood and she again saw Lovina's grand-parents to whom Elnathan Bangs had taken his second girl wife. Old Mr. Bangs, silent, grim and exacting, was feared and respected more or less by those who knew him but was loved by name, and his timid little wife with her sorrowful face and hungry eyes was never known to express an opinion contrary to her husband's, or to indulge in any expression of emotion, so long and severe had been her training.

As Abigail thought, her face grew tender with compassion and she took the thin, hard hand of the silent woman into her own toil-worn hand and caressed it tenderly.

Why had old Mr. and Mrs. Bangs shut their daughter-in-law out of their hearts? Why had they not given her the love and sympathy she so longed for? The kind words she craved would have cost them nothing, and they would have made her happy and enriched their own lives as well.

"God is love." The words flashed into Abigail's mind with a distinctness that made her start—those words so little understood, so potent with power and happiness!

"Oh, why," thought Abigail, "are we so slow to learn a plain truth? Grandfather Bangs is the one who is responsible for Lovina's strange disposition." How did she know that?

Again Abigail started. "No," she said, "all of these whose lives have been so sad might have made their own lives and others' bright and beautiful if they had only known a few simple truths."

Lovina opened her eyes. "I have heard your brother Joseph has come back from out West," she said languidly.

"Yes, he has been here upwards of a week, and he has changed so you would not know him," Abigail said.

"I've heard," continued Lovina, "that he has taken up some new-fangled ideas about religion. It does beat all how many new religions are comin' into fashion now; seems if hardly anybody is satisfied with the old. I don't know much about the new ones. I tried Spiritualism a little once, and I was almost certain sure my poor little mother came and told me something, but our minister said it was the devil pretendin' to be my mother, and he talked in such an awful way he scairt me so I never went to one of their meetins' again. A Christian Science woman came in here one day and she talked and talked and it sounded just beautiful, and I wanted to try her religion, but we didn't have any big dictionary and so I had to give it up. Lately I've been hearin' about New Thought folks, but I've had no time to look after them. Oh, well, I guess the old religion is good enough for me. With it I have lived, and with it I can die triumphantly. It will not be long now before my tired hands will be folded in everlastin' peace and my freed soul will be walkin' the golden streets; but I will say that if I could have believed Spiritualism—and I guess I could if the minister had kept away—I think it would have been a real help and comfort to me."

"Loviny Bangs, I am ashamed for you," exclaimed Abigail. "If somebody had died and left you ten thousand dollars you would not have let any minister scare you out of gettin' it; no, not of he had brought all the devils in the Bible to help him, and Spiritualism is worth ever so much more than money to those who understand it and take it into their lives. I know as well as anybody can that money is mighty handy stuff to have, but all the best and most comfortin' things money can't buy, as folks who have lots of it have to learn to their sorrow. As for Christian Science and New Thought, somebody who had an unabridged dictionary handy picked the ideas out of Spiritualism and put lots of frills and furbelows on them and hitched on a name that wouldn't scare folks, and peddled them out to the poor hungry church folks. Lots of folks have got it in their heads that Spiritualism don't have much to do with anybody but dead folks, but that's because they don't understand it, for it teaches us how to live first of all, and if we know how to live we'll not have any trouble in dyin' gracefully. Spiritualism teaches us we can't cut up and then shirk the consequences off onto somebody else, but we have got to wear the clothes we cut out and make, and eat the victuals we cook, no matter how they taste. Spiritualism is not a cheap, crooked, one-sided affair, but rich, straight, round and beautiful, and it tells us we've got to be good and no foolin' or make believe about it, and it teaches the kind of good that has got no bad in it."

"Oh, well," said Lovina wearily, I'm glad if it is so, but it don't make much difference to me now."

"Excuse me," said Abigail, rising hastily, "I want to speak to Jason a minute."

"Yes, go and leave me alone until midnight, and then all come in and bid me a last good-bye," and Lovina turned her face to the wall.

She remained in a quiet half-dreamy state for what seemed to her a long time. From the kitchen came in sounds of suppressed laughter, the clatter of dishes and the babbling and fretting of sleepy babies, and the appetizing odor of popcorn and boiling maple sugar greeted her nostrils. Dying did not seem to her as she thought it was going to. The calm sense of heavenly blessedness she expected to feel did not come to her and the noise from the kitchen drowned the strains of melody from the celestial choir, if any were borne her way, and a sharp sensing of her unfitness and incompleteness came to her instead.

"What have you done that you should deserve a home in heaven?"

The words startled her into alertness. From what source did they come? Did she really hear them? A sensing of something new coming to her, of possibilities undreamed of quickened mind and body. Little everyday occurrences that she had cried and fretted and worried over suddenly appeared in their true light—she might have held them as good instead of evil and been happy all the time.

"My whole life has been wasted," she thought with a sense of torture, "and yet I have had and have got what our minister calls the 'savin' faith.'"

"Faith without works is dead," the words flashed before her in letters of fire that seemed to burn into her soul, and she covered her face and groaned aloud. There was a sound almost like a knock at the head of her bed, and she lifted herself and listened. Was it possible anyone had got into the preserve closet? She had locked it and given the key to Jason and charged him to guard it carefully. She wanted Jason to have those preserves when she was dead and gone and could do nothing more for him. What had she ever done for him? She had cooked and washed and mended for him, but during all the long years of his self-sacrifice and devotion to her comfort, she had scarcely given him a word of appreciation or even a smile. She had magnified her own trials into mountains and given no thought to his.

A man's voice deep and earnest broke the stillness of the room.

"O Lord," said the voice, "look Thou in mercy upon this woman, Lovina Bangs. Open her eyes that in Thy light she may see light; open her ears that she may hear Thy truth. She is by no means an old woman, and Thou, O God, didst give her a comely face and figure which she has nearly spoiled by thinking dark and gloomy thoughts of illness and death when she ought to have been thinking thoughts of health and happiness. O Lord, help her this night to see that within herself lies the power to change her weak, narrow, gloomy, selfish life into one that is strong, broad, beautiful and helpful. Help her to see herself as she is and as she may be. Show her, O Lord, that she has but to give love and kind words to others to receive them a hundred fold, and in living rather than in dying she shall be blest."

The tall old-fashioned clock in the kitchen began to strike twelve and the party assembled were beginning to look anxiously toward the spare room, when a tall figure wrapped in a bed blanket suddenly appeared among them. Her brown hair fell in a wavy mass about her shoulders, her eyes were dark and brilliant and red spots burned upon her thin cheeks. She looked about for a moment upon the wondering, speechless company, and then in a firm voice spoke:

"My friends, I have got through dyin'. I shall never have but one more spell of it and that won't come for quite a while, I guess. I might have been happy and made others so during all these miserable years—I can see it now. It's no use cryin' over spilt milk, but there'll be no more of this sort of thing. You came here to see me die, and I am dead and a new Loviny Bangs lives from this day on. I'm an old fool and may keep on being one, but it will be a different kind of one."

Stepping to where the astonished Jason stood she exclaimed: "I've made a slave of my poor, patient brother; I've robbed him of everything that would have made his life happy. Oh, Jason, my brother!"

The words ended in a choking sob. Jason caught her in his arms and Abigail Luce arose and motioned to an adjoining room where the out-door wraps had been laid aside and the company with silent consent filed out and left brother and sister alone.

Two years later the people who left the Bangs' kitchen so unceremoniously the night of "Loviny's triumphant decease," as it was called, were gathered there again. The house was filled with flowers, music and laughter, for it was the eve of Lovina's wedding. In all the company there was not a happier face than Abigail Luce's, for was it not her brother Joseph's wedding also?

After the congratulations, Abigail went up to her brother and said mischievously, "Would you like the key to the preserve closet so you can pray for your bride?"

"Do you know," said Lovina, "I thought for a long time that it was a spirit that prayed for me that night?"

Abigail looked at her brother fondly and said, "It was a bright and beautiful spirit. If you get to thinking that only dead folks can give good advice, you'll come to grief. Folks who have learned to live in their bodies wisely and well are the ones who can give the best advice, whether their bodies are dead or alive."

"Yes," said Jason, smiling contentedly, "but I find it is a great comfort to hear from those I've lost, and to know they still live and love me even if they can give me no better advice than I can give myself."

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"Actina" removed a cataract from the eye of an Oklahoma lady; relieved the closure of a tear duct for a well known Chicago lady, and in scores of instances people have been able to discard eyeglasses through the faithful use of "Actina." To get an idea of the enthusiasm of our patients the entire letters should be read.

"Actina is built on common sense principles. Its simplicity, effectiveness and lasting qualities will appeal to any one that will investigate. Let us send you one on ten days' trial. Use it as often as you please and if you are not benefited, or for any other reason are not satisfied, send it back and no charge will be made. Write today. Address New York & London Electric Ass'n. Dept. 342 W., 920 Walnut St., Kansas City, Mo.

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A NEW CATECHISM

BY M. M. MANGASARIAN.

Fourth Edition—Six Additional Chapters—200 Pages, Bound in Cloth, $1.00.—Containing Likeness of the Author.

"A New Catechism" has enjoyed a remarkable sale both in America and England. George Jacob Holyoake, in his introduction to the English edition of "A New Catechism," says:

"A New Catechism" is the boldest, the brightest, the most varied and informing of any work of the kind extant. The principal fields of human knowledge, which the churches have fenced round with supernatural terrors, the Catechism breaks into, cherishing what is fair and showing what is deformed. The notes, of which there are many, both ancient and contemporary, are as striking as the text. The book is a cyclopedie of theology and reason in a nutshell.

From President Barrett.

About Matters and Things, and Also People.

Since the adjournment of the National Convention, the writer has not been idle, even if there has not been the usual amount of strenuosity in connection with his work.

October 1, in company with the honored vice-president of the N. S. A., Dr. Geo. B. Warne, and Mrs. E. L. Nicholson as message bearer, I attended a mass meeting in Rockford, Ill. Dr. Warne's addresses were as usual, full of wit, wisdom, pathos and sound logic. He touched the hearts of his hearers, captured their reasoning faculties, and converted them by the spell of his own intense earnestness and sincerity. His tribute to mediumship and to spiritual healing will long be remembered by those whose privilege it was to hear it. The Chicago Chronicle rightly characterizes Vice-President Warne when it calls him "One of the most influential and notable leaders in Spiritualistic circles."

Mrs. Nicholson's messages were spiritual in the fullest and best sense of the word. They were modestly and impressively delivered—presented in a helpful, uplifting manner without a particle of sensation or fanfaronade, to which many public psychics resort. All of them were recognized, and those who received them felt as if "a holy air were breathing round, an incense from above," while all others were touched by the spirit of the occasion and felt as did Peter of old when he and his friends received a visit from the angels, that it was good for them to be here.

Mrs. Nicholson certainly has a bright future as a bearer of messages of comfort to the sorrowing ones of earth, if her work at Rockford can be taken as a criterion of what is to follow.

On October 28, I visited Paw Paw, Mich., where I was the guest of my old friends, Dr. and Mrs. B. O'Dell. A restful spiritual atmosphere fills their home from "garret to cellar," and no one can stay within those walls for even a day without being benefited thereby. He will go forth rested, uplifted in spirit, strengthened in body and encouraged in soul through the influence of that home. Art, science, philosophy, religion, poetry and even politics were subjects of discussion. Perhaps we "boxed the compass of conversational topics" both ways, but if we did, we enjoyed it and spiritual enjoyment is about the highest reward one can find in this world of ours.

Dr. O'Dell was a soldier in the war between the North and South, hence has a reason for the love he entertains for Abraham Lincoln and for that great patriot's principles. The Doctor is as much opposed to industrial and ecclesiastical slavery as he was to negro slavery in former years, hence he votes as a free man should—according to the promptings of his conscience.

Mrs. O'Dell is the poet and rhetorician of the household. Books, books, books on all sides; Longfellow, Whittier, Browning, Ella Wheeler Wilcox and some of the matchless prose poems of the orators of the world are to be found in her library. Her scrap-books contain some of the finest poetical gems, as well as prose excerpts that it has ever been my privilege to read. Unknown writers, authors whose offerings to the world consist of but one or two short poems, are found here, and their works so far as one brief record goes, will not fade into forgetfulness. From their vantage ground in the higher life, they can now realize the truth of the old adage, "It is better to be ruler of one fond heart than to be monarch of many a throne!"

Nearly thirteen years have passed away since I last spoke in Paw Paw. Very few of the old friends are now in the form. They have arisen—returned home after their earth visit, to enjoy for a time the real life of the soul. Good audiences greeted me at both of my lectures, despite the heavy storm. I sympathized deeply with all who braved the elements to honor me with their presence.

I was cheered and helped at both services by Bro. H. L. Chapman of Marcellus, Mich., who gave most excellent improvisations at the opening of the exercises. His efforts, or those of his unseen helpers, were more than mere rhymings; the elements of poetry were there, and his words told us of reform, of progression and spiritual illumination. "Do sp some more," Brother Chapman! It will do us good.

The Spiritualists of Paw Paw and vicinity are loyal friends to the N. S. A., and are earnest supporters of its good works. The Progressive Thinker is a popular favorite, not only in Paw Paw, but also throughout the entire state of Michigan.

From Paw Paw I took a run over to Lansing, where I renewed old friendships and I hope found several new ones in the days I spent in that city. During my stay there, the trustees of the Michigan State Association held an important meeting at which every member, save Brother Harris of Petoskey, was present. The efficient president, Mrs. A. E. Sheets, presided and was most ably as well as harmoniously supported in all her work by Vice-President E. W. Sprague, Secretary Miss Genevra Spaulding, Treasurer C. A. Clement and Trustees E. E. Carpenter and O. E. Spaulding. I was honored by being invited to be present at this meeting of the board, and I must say that it was a genuine pleasure to note the harmony, good will and spiritual zeal that characterized every officer present. "None were for a party, but all were for the cause," hence they accomplished some excellent work. The Michigan State Association is as sound as a dollar, and its every official on guard to defend its rights.

I next visited Jackson, where I gave three addresses during the week I spent in that city. I found my old friend, John Hutchinson, seriously ill from an attack of gastritis, but was pleased to note that he was on the road to recovery ere I left the city. Brother Hutchinson is one of the illumined ones in our ranks—a zealous friend of the N. S. A., and a firm believer in dignity, law, and order in Spiritualism.

On Friday, Nov. 9, we celebrated his seventy-fifth birthday, very quietly, to be sure, because of his illness, but none the less enthusiastically in spirit. We sensed the presence of many dear ones from the unseen side of life, all of whom contributed their full share to the spiritual and intellectual joys of the hour, even though they gave no sign, nor spoke one word. The impress of the Soul in the Silences of being is most potent for good and is ever felt by those ready for its inspiring touch.

Jackson is the home also of Dr. Julia M. Walton, former president of the Michigan State Spiritualists' Association, and at all times an earnest worker for the "good cause." An informal reception was tendered your scribe at her residence, on Monday eve, Nov. 5, on which occasion I had the pleasure of meeting many old-time friends, to say nothing of the yet more numerous new ones who came out to give me welcome. It was an evening for earnest questioning on the part of those who are in search of truth. Fatalism, Foreordination, Re-embodiment, Reform Work, Mediumship, Phenomena, etc., were all discussed and the questioners all had "a reason for the faith that was in them." Social converse, good cheer and fraternity prevailed throughout the evening.

My quarters were in the spiritually quickened and highly magnetized home of Mrs. G. M. Stanley, whose devotion to our cause is well known throughout Michigan. Here, in company with Mrs. A. C. Mix, and Mrs. Alene Turner, who were also guests of Mrs. Stanley, your correspondent was made to feel perfectly at home, and sent on his way rejoicing at the close of his visit, refreshed in body, spirit, soul.

I managed to get some work done while in Jackson, writing sixty letters, besides giving three lectures, and making such calls as there was time for. The Spiritualist societies in Jackson have united in one body, and are doing, as a unit, most excellent work under President Gray's efficient leadership. If all local societies are as fortunate in their secretaries as is the one in Jackson, Spiritualism as a movement will flourish as a "green bay tree" in all quarters of the earth.

Presto! Change! Jackson to Milwaukee, Wis., where I spoke Sunday evening, Nov. 11, to an interested audience. Mrs. Sophia B. Seip and Mrs. Julia Smead most kindly and generously gave up their Sunday services in order that their friends might attend my meeting. It was a most harmonious gathering, and I thoroughly enjoyed meeting my Milwaukee friends again. Mrs. Seip, I find, is working in Milwaukee for November, and may remain there throughout the season. Mrs. Smead has a regular society of which she has long been leader. She is a sister of the late Dr. W. E. See, formerly of Lily Dale, N. Y.

While in Milwaukee I was the guest of ex-Congressman Henry Smith, who is now and long has been a leading member of the city council. Brother Smith is a born reformer, and he always spells that word with a capital letter at the start. No man in Milwaukee is better known than is he, and no one exerts a more potent influence for good in behalf of the poor than he does. He is a friend of the oppressed, and the foe of the oppressor at all times. No political party, ecclesiastical clique, or creed-bound church owns him. He is a free lance, but he always uses his lance on the side of the poor and needy. He has the courage of his convictions, and the citizens of Milwaukee owe him a lasting debt of gratitude for what he has done for them. Instead of building a costly monument in his honor after he has taken leave of earth, I hope they will say some of the good things that may then be spoken while he is in the form to hear them. They could not show their appreciation of him and his efforts in their behalf to better advantage than by placing him in the mayor's chair at the next city election. His home is a certer of spiritual thought, peace, soul-repose and good will—thanks to his own influence and that of his good wife, his son and daughter who are yet beneath his roof.

From Milwaukee "deponent sayeth not." You and your readers will hear from me ever and anon, whether I wander in the astral or the physical form over the earth. Success to The Progressive Thinker!

HARRISON D. BARRETT.

DEFENSE OF WOMAN SUFFRAGE.

Woman Would Exercise Refining Influence in Politics.

I read in The Progressive Thinker of No. 884 an article by Mrs Corbin, President of the Illinois Anti-Woman Suffrage Society, in which article Mrs. Corbin says, "I am opposed to woman suffrage in the United States because the plan is patterned after European Socialism." She says, "A great many woman suffragists are in the movement," not knowing that it is a direct outgrowth of the teachings of Carl Marx and Liebknecht—advocates of free love. "What an insult this," to the woman suffragists.

Look at the noble characters of Frances Willard, Susan B. Anthony, and many others and their noble work of reforming humanity.

Does Mrs. Corbin think that these noble, high-minded women were too ignorant to know what they were doing? Again, she speaks of free love in the Socialist ranks; certainly there are none of the advocates of socialism to-day that teach the doctrine of free love.

But now let us stop and look for a moment at the so-called higher classes of society. Mrs. Corbin, take a good look; observe closely, and see if you cannot see more free love than there would ever be any danger of being found amongst the advocates of Socialism and Woman Suffrage.

She says the doctrines breed many evils, and that she discovered in her work in the slums of New York City, that Socialism was at the bottom of many evils.

Now, I will ask the good lady, what was the direct cause of the existence of the slums in New York City? Was it not the outgrowth of the great capitalistic "Demons?" Paying those that are in their employ a mere pittance to subsist on? And still others walking the streets in a vain endeavor to find employment, and finally hunger drives them to resort to desperation and crime?

Under a Socialistic government each and every producer would have that which is justly due every producer, a home with plenty to live on, and all the comforts that to-day the capitalistic class only can enjoy.

And then she says political corruption would be tremendously intensified if the privilege to vote was granted to women.

Well, now, let us take a good look back into the past, and see how conditions were prior to the time that woman took a hand in public places of business then existing. In many instances they were not fit places for decent men to enter into, let alone women. How is it to-day? Since woman has taken a hand in the affairs of public business, those places have been purified of all filth, and I am sure that Woman Suffrage would to a great extent purify the political arena.

Mrs. Corbin cites to Colorado for example, and says that reports from cities in that state show that women from the slums were compelled to vote for unprincipled politicians, and were often forced to repeat.

While such is much to be deplored, is it any worse than the men of the slums, who can be made to do the same thing for a few dollars or often a drink of whiskey?

Again, is Mrs. Corbin willing to continue to be domineered by a set of corrupt politicians and capitalists, who have no regard for good morals or common decency, and who look upon the daughters of parents amongst the poorer classes as playthings in their hands? Is there anything more deplorable than such? We need the co-operation of woman in politics as well as in every other department of life.

Mrs. Corbin fears the taint of politics, and says the privilege to vote would bring woman into contact with the game of politics, involving all the elements employed by the corruptionists in party strife. And she says woman cannot risk the taint of politics, her inherent sense of decency and purity will not permit her doing so.

It is well enough, perhaps, to close our eyes to keep from seeing things as they really exist, especially if we have a purpose in view. Could woman get into a worse condition by declaring for herself the right, the privilege that is hers by divine right, to go to the polls on election day with her husband, her son, her daughters? Would it lower her to go to Congress, to the Senate, and there clear the foul and corrupt atmosphere, the same as she has done in other public places of business? I say no! Forever no! and contrary to Mrs. Corbin, I urge upon womankind that they devote themselves to politics the same as their husbands and sons. And they can take care of their home affairs just the same as the husband takes care of his business affairs. A mother that becomes familiarized with the political world is all the better fitted to consult with her husband, and to point out to the growing up son the dangers of corrupt politicians. And we will then have good citizens, and good voters, and not till then.

DR. R. T. HENDRICKS.
Greensboro, N. C.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

Mrs. Elizabeth Schauss, Ohio State Missionary, writes from Martinsferry, Ohio: "Sunday, Nov. 11, was spent with the White Key Society at Bellaire, Ohio. The day being cold and misty, the attendance was not as large as might have been. People from Martinsferry, Bridgeport, Wheeling, and Bellaire were in the audience. C. A. Sollinger of Cleveland, spoke in German and English; to me was assigned the part of psychometrizing articles. Mrs. L. A. Wilson has been serving this society as pastor for two years and to her untiring effort is due the fact that a rally of the Spiritualists of the Ohio Valley was possible. The parlor meetings in her home each week are well attended, and good work for the cause is being accomplished. I go from here to Uricksville, Nov. 14, 15 and 16; thence to Massillon, for Nov. 17, 18, 19 and 20."

Harry J. Moore is now at San Diego, Cal., lecturing. The good Spiritualists there will find his lectures highly interesting and instructive. He is delighted with the climate and surroundings.

The Duplin Journal of Faison, N. C., has the following: "Mr. Geo. H. Letford, the popular salesman of the well known H. E. Bucklen Co. Medicines, was in town Monday and renewed his ad in the Journal and restocked the Drug Store. He is not only popular but an interesting spiritual medium, who holds services with the spirit land, and can give his friends an hour or an evening when at leisure, of interesting and astonishing facts and illustrations of Spiritualism."

Mrs. F. V. Jackson, inspirational speaker, test and message medium, of 114 Canal street, Grand Rapids, Mich., is open for engagements. Address her as above.

Mr. O. A. Edgerly writes: "I think the paper is better than ever; in fact, the best that ever was."

K. W. Grove writes: "The series of meetings that are being held by Mrs. Hamilton Gill at the Van Buren Opera House, are attracting excellent audiences from among the best class of people. Last Sunday evening she delivered an interesting lecture on Buddha, that was greatly appreciated. She has resumed her Thursday night circles, at her home, 891 West Adams street, second flat, and also holds a ladies' circle every Tuesday afternoon at 2 o'clock."

Mrs. Geo. Williams writes from Cleveland, Ohio: "The Ladies' Spiritualist Temple Fund Society of Fullerton street, Cleveland, Ohio, have the pleasure of having with them this month and next, Mr. Oscar Edgerly, who is a trance speaker. He also gives seances every Thursday evening at the church annex at 8 o'clock sharp. The admission is 25 cents, the proceeds to help the church fund along. Large audiences are always in evidence whenever Mr. Edgerly is present. The ladies also meet every Thursday to sew for a fair in the near future. Everybody welcome."

Samuel A. Huntington writes from Malden, Mass.: "We held our first supper, social and circle of the season, on Thursday evening, Nov. 8. A fine company met in Louise Hall, and from 6 to 7 held an informal reception; then forming in twos, with the president at the head, marched to the strains of beautiful music to the banquet hall below, where a bountiful supper was enjoyed. After supper a circle was held, and many beautiful messages were given. The first supper and social of the season proved a grand success. November 11, the 3 o'clock circle was turned into an experience meeting, and proved one of the most interesting held this season. The subject discussed was 'Our Experiences in Spiritualism.' The evening meeting opened at 7:45 with a beautiful praise service. Mr. Thomas Cross of Fall River was the speaker and message bearer. He delivered a very able and eloquent address on 'What Spiritualists Believe,' after which he gave several fine messages. Mrs. Alice M. Whall will be the speaker and message bearer on Sunday evening, Nov. 18. At our last board meeting, six copies per week, for one year, of your grand paper were ordered."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Correspondent writes: "The Illinois Sunflower Club will have a dance in Assembly Hall, Fraternity Building, 70 E. Adams street, on the evening of Nov. 26. All friends are invited to join us in this, an informal affair. On the afternoon of Nov. 27, the Monthly Tea Party, will be held in Lincoln Hall, Fraternity Bldg., E. Adams street, between the hours of 2 and 6 Mesdames Elizabeth Delphin and H. M. Kellar will preside. Mrs. Henrietta L. Lichtig, our efficient corresponding secretary, has been called to the pastorate of the Temple at Galveston, Texas. While we regret our loss, we are proud and confident that our sister will entirely fill the position in the larger fields of usefulness with credit to all concerned."

Miss K. P. Distelhorst writes from Omaha, Neb.: "Too much cannot be said in behalf of our honest workers in their efforts in the interest of Spiritualism, and it is with this thought in view that I pen these lines, telling you the good work here of Rev. G. C. Love of Portland, Oregon. We were captivated with the grandest flow of inspiration we ever listened to from any of the lecturers we ever heard. He formed a class here, and it is really too bad the whole world could not hear the talks of his guides while he is entranced. His tests were fine and convincing. We have a promise from him that on coming East again in the spring, he will serve the First Spiritual Church of Omaha, of which he is founder, as many Sundays as he can spare to us."

Mrs. Mattie Burnham writes from Macomb, Ill.: "Our society has succeeded in securing the services of that highly gifted medium, Mrs. Nellie Davis of Kewanee, Ill., and to say that we were pleased with her work would be putting it mildly. She is a noble woman, and the lectures that she gave could not be excelled. Her subject for the morning services was, 'Is Spiritualism Worthy to Call Forth the True Spirit of Sacrifice?' Evening subject: 'What Is Spiritualism?' She presented both subjects in such a beautiful way that the audience was highly pleased, and showed their appreciation in a very substantial way when the collection was taken. During her stay of one day with us she gave twenty-five or thirty messages, from departed loved ones, many times giving the names. Every one was recognized. Words cannot express our gratitude towards this blessed medium. She has promised to be with us again in two weeks, and stay one week beginning Nov. 25. Macomb Spiritualists have not had such a treat since dear Brother and Sister Sprague were here."

Mrs. May A. Price of Washington, D. C., is serving the First Spiritualist Association of Philadelphia during November. Good audiences are present. Each lecture is followed by tests which are very clear and recognized by those to whom they are given. Mrs. Price will be glad to make further engagements with other societies, or with camps for summer work. Address her at No. 1614 North 13th street, Philadelphia, Pa.

G. L. Willms writes: "Sunday evening, Nov. 11, the North Star Spiritual Union, 1546 Milwaukee avenue, had the pleasure of greeting Mr. Max Hoffman who had been engaged for Nov. 11 and 18. He is one of the most remarkable mediums in the United States. He selected the subject, 'Is the Bible the Foundation of Modern Spiritualism?' He spoke for one hour and was applauded repeatedly. Mr. Hoffmann and Sister Mueller, gave some very fine tests, and they were all recognized. The North Star Spiritual Union and The Progressive Thinker are certainly revolutionizing the Northwest Side for the simple reason that both are fairly upright and honest in the convictions."

Rev. Albert P. Blinn writes from Norwich, Ct., of the First Spiritual Union: "Considering the disappointing weather, excellent audiences assembled both forenoon and evening last Sunday to hear the writer who spoke in the morning upon 'The Power of Thought,' and in the evening upon 'Evidences of Immortality.' The members of this society are working together harmoniously for the common good of all, and the result is apparent in the increased interest and attendance. At the present time we are holding our annual fair, and if enthusiasm counts for anything, it is to be the most successful ever held by this society. On Thursday evening, Dec. 6, our young people are to give a dramatic entertainment after the supper, which will include character sketches, monologues, skits, and solos. Our young people are the kind of members we appreciate, for they are firm supporters of the grand work of the older ones. With 'Success' as our watchword, we cannot fail."

Zella A. Owen writes from New York: "Your paper is prized above all others. Your denouncement of frauds and fakes is commendable, and cannot fail to check many in their disgraceful career. The lectures are fine, and the various experiences given by the tried and true, with the excellent poems, are all food for mind and soul. Long may you live to continue your work."

Correspondent writes from Philadelphia: "Mr. J. W. Nigh (Station K) Washington, D. C., has just closed a month's engagement with the Philadelphia Spiritualists Society. As a speaker he is full of magnetic force, and inspires a feeling of fellowship that makes warm friends and infuses new life into a society and the cause. Societies in need of such service, and wishing an interesting and effective presentation of this grand and comforting truth, address as above."

Arzelia C. Clay writes: "We like to speak a good word for The Progressive Thinker, as it gladdens our room with its weekly visits. The literary gems given through the mediumship of Beatrice St. George, Dr. T. Wilkins, Ella Dare and others, are a credit to our cause. A vote of thanks is extended to Helen Stuart Richings for her correct readings. We give her our best thoughts as she journeys along life's rough highway."

R. S. Cobb writes from Gonzales, Texas: "Mrs. Isa Wilson Kaynor of Dallas arrived in our town on Tuesday, the 6th of this month, and lectured at the W. O. W. Hall on Spiritualism, after which she gave quite a number of tests, all of which were readily recognized. She also lectured Thursday and Friday night to very attentive audiences. Mrs. Kaynor is a medium of high standing, and is very much admired and loved by all who know her. This is the second trip she has made to Gonzales, and we hope that in the near future it will again be our pleasure to have her in our midst."

The growing interest in the meetings of the Golden Rule Spiritualist Society gives much satisfaction to those who have labored so earnestly to establish it. A large audience was in attendance on the afternoon of Sunday, Nov. 11, with Mrs. Nora E. Hill as speakers, and Brother Travis and Prof. McLane as message bearers. For the evening every available chair was filled, and Dr. J. H. Randall was at his very best, with Mrs. McIntyre and Mr. Schmidt as message bearers. Our speaker for Sunday evening, Nov. 26, will be the pastor, Mrs. Nora E. Hill. Read carefully the following: "This card with 10 cents, entitles the holder to a chance on a hand-painted sofa pillow, and admission to the Christmas Gift Bazaar, to be given by the Golden Rule Pleasure Club, December 15, afternoon and evening, followed by dancing. O'Donnell's Hall, Paulina street, between Washington Blvd. and Park Ave. The pillow is donated by Cameron & Martin, 54 N. Ashland Ave. The person holding the lucky number will be entitled to an enlarged portrait of self, relative or friend. The same offer applies to the person selling the most chances."

Eva L. Stewart writes: "On the 11th inst., Dr. Geo. E. McNeil gave a fine talk to the Hyde Park Occult Society. Mrs. Dr. Caird, the noted medium, was with us, and gave many messages—all recognized. Her ways are such that she is winning many to her. We hope to have her with us again soon. Our circles on Tuesday evenings are growing in number and interest. Mr. Fraser gives splendid satisfaction. Our next dance will be on Dec. 6. On Nov. 25, we hold a Memorial Service in honor of Mrs. Emma Guckert, who was a member of our society, and also our medium for the past few months. She was sick only 3 weeks, and then passed to spirit life on Nov. 3. A number of speakers and mediums have been invited to be present and take part in the ceremonies of the evening. We commence at 8 o'clock. Don't forget the place, 319 E. 55th street, corner of Monroe avenue."

Correspondent writes: "And still the good work goes on with the Psychical Research Society at Rockford, Ill. Mrs. Alice C. Barry, with her genial ways, masterly ability and spiritual unfoldment, is holding her audiences almost spell-bound each Sunday evening; and her messages from the loved ones who have gone before are always welcomed as truthful by those who are so fortunate as to be favored by their reception. Accretions to the membership continue, and the Progressive Thinker is still increasing its list of patrons among the faithful. That the spirits will bless it, its publisher and the cause he so zealously represents, is the sincere hope of this writer, and of all who read the paper."

Clarence S. Tisdale writes: "Kindly allow us to say a few words to Chicago Students of occult, psychic, spiritual and metaphysical, as well as natural sciences that there will be given free open services, devoted to all lines of this study, conducted every Sunday evening at 8 o'clock, in the Grand Temple of the Ancient Order of the Magi, Chicago, Ill. These services are designed as a general preparatory course of lectures in the various lines of occult and known science, and will be in charge of an initiate of the Order of the Magi. Clarence S. Tisdale, D. M., teacher in charge."

Mamie Young writes: "Divine Spiritual Church had an appreciative audience, both afternoon and evening of Nov. 11, receiving to their satisfaction messages from spirit land. The pastor, Rev. Lucy A. Hodge Koontz, took for her subject at the evening services, 'The Game of Life,' which could not help leaving impressions to her hearers to look more to the interest of spirit life than material things. Next Sunday, our pastor will christen three children to the Spiritual cause."

W. W. Kincaid writes from Meadville, Pa.: "I thought it might interest you to know how our new Meadville Society is progressing. We are not yet as strong and active as we are ambitious to become. The officers and people connected with our society are some of the very best people in our city, and we have not had the opportunity to do missionary work in trying to get others to join our society. I feel that we can easily double the membership if some one had the opportunity to go among the people and invite them individually to become members. We have, however, succeeded in arousing a strong interest in our community among the reading, thinking and progressive class. People belonging to every religious faith attend our meetings in large numbers. We have just closed a series of three meetings held here by Madam H. Stuart-Richings of Boston, and they have been most successful. Although the last two nights were very stormy and inclement, we had very good audiences, and a week ago Sunday evening the Odd Fellows' Temple, where we hold our meetings, formerly the old Baptist church, was packed to the doors and at least one hundred people were turned away. We are endeavoring to introduce speakers in Meadville who are able to appeal to the intelligence as well as the heart of the people. We believe we have succeeded to a large degree in carrying out our polity. We solicit correspondence with any of the speakers who may be coming this way with view of booking an engagement with them."

D. H. Cassman writes: "Henry Ellis, the well-known medium, is now located at 395½ E. 33rd street. He holds circles various evenings through the week. His telegraphic guides are still with him and give many convincing messages."

Mrs. Alice Baker, State Missionary of Oklahoma, writes: "With your kindly permission I will write a few lines in reference to the progress the new Spiritual Church is making in Dallas, Texas. Sunday, Nov. 4, was a banner day. The writer lectured upon 'The Missing Link,' the lecture was followed by an illustrated musical poem by Miss Cox of Boxton, Mass. Our audiences have been of a high and intellectual class. I am now in Oklahoma, making a tour of the state; am in Walters, holding meetings every night, the first Spiritualist meetings ever held here. Our audiences are good and increasing every night. Bro. H. Nash is the leader of the movement here. The opera house has been donated for our public meetings for five successive nights. We feel that his labors will be rewarded by the organization of a good society here. Bro. C. S. Simmons, the state president, is the right man in the right place, bringing with him an inspiration and helpfulness. The 15th I go to Lawton; from there to Hedrick and other points. During my absence my work in Dallas will be carried on by the assistant pastor and other local talent. I want to hear from all Spiritualists in Oklahoma, so I can judiciously form routes for future work. Home address, 449 Live Oak street, Dallas, Texas."

The Illinois Sunflower Club will give the first of a series of dancing parties, to be held at Fraternity Hall Building, 70 East Adams street, on Monday evening, Nov. 26. Dancing from 8 to 12 o'clock; good music. Price of tickets, 25 cents. Coffee, 10 cents; sandwiches or cake, 10 cents. Come and have a good time, young and old.

Mrs. Annie J. Quinn writes from Dallas, Texas: "Sunday, Nov. 11, was a day of pleasure for the Truth Seekers Spiritualist Society of Dallas, Texas. We were favored with a fine lecture by Oscar, one of Mrs. Isa W. Kayner's guides, in which he told us of the life in the spirit world. After the lecture six persons were taken into the society. The Declaration of Principles was read and accepted by them, and then the right hand of fellowship was extended to them by the pastor and members. Each one received a rose with appropriate remarks by Mrs. Kayner. Several new converts have given in their names and will unite with our church at our next meeting. A greater interest is being taken in Spiritualism in Dallas, and in our meetings also, which is very encouraging to the earnest workers. The reliable Progressive Thinker is kept on the secretary's desk for distribution, that the public may have an opportunity of reading true Spiritualism."

Louie A. Stanton writes from St. Joseph, Mo.: "The First Spiritualist Church of St. Joseph commenced its meetings the first Sunday in October with Bro. W. F. Peck of St. Louis as lecturer. He will be with us the remainder of this month and the first two Sundays in December. We feel greatly encouraged. Our audiences are large and appreciative. But considering that we have the very best mediums in the field, we should be able to do a great work. The well known trumpet medium, W. S. Jessup, has kindly given his services for this month and is following Brother Peck with messages. He is the best it has ever been our lot to hear. We held our annual election of officers the first Sunday in November, resulting as follows: Mr. W. C. Jessup, president; Mr. H. Korf, vice-president; Louie A. Stanton, secretary; Miss Pasha Mathis, treasurer; Mr. E. F. Snowdon, Mr. S. J. Turner and Mr. J. O. Stevens, trustees. Our mid-week meetings are creating quite an interest, and are proving very successful, as we usually select some subject, and every one is given an opportunity to express themselves. We hear some very interesting and instructive talks. We hope to make this the most successful year we have ever known and as we are progressing so nicely we do not feel that we will be disappointed."

Harrison D. Barrett, president of the N. S. A., is now in Seattle, Wash., where he can be addressed in care of the General Delivery.

Mrs. N. S. Baade has been exciting a good deal of interest with her lectures at Pontiac, Mich.

C. A. Sollinger, secretary of the Ohio State Association of Spiritualists, writes: "The White Key Spiritual Society, Bellaire, Ohio, auxiliary to the O. S. A., held a rally meeting Sunday, Nov. 11, afternoon and evening. The afternoon service was conducted in German, I and Rev. Mrs. Elizabeth Schauss of Toledo, being the speakers. The evening lecture was delivered in English by myself; psychometric readings followed by Mrs. E. Schauss. The German service attracted many from Wheeling and other surrounding towns. Many had never heard Spiritualism in its philosophy nor phenomena explained in their native tongue, and all expressed a desire to soon be able to attend such meetings often. In the evening the hall was filled again by a very appreciative audience. The psychometric work of Mrs. Schauss, O. S. A. missionary, in both languages, could not have been better, as all her readings were perfectly understood. Monday evening, Nov 12, the society gave a reception in honor of the speakers at the home of the pastor, Mrs. L. A. Wilson, 128 Hanover street, Martinsferry, Ohio. A circle was formed in which about twenty persons took part, with six mediums, and a very enjoyable evening was spent. We can congratulate the White Key Society in having such an able and efficient pastor, and we hope a lasting benefit to all may have been accomplished."

On Tuesday evening, Nov. 13, a surprise party was given Mrs. M. E. Jenkins, at her home in Windsor, Canada, by the officers and friends of the First National Spiritual Society, Detroit, Mich. They arranged to come over by the same boat, bringing with them refreshments, cake, ice cream, etc. Beautiful music was rendered on the organ and violin. A delightful evening was spent by all. Mr. and Mrs. Elmer Carpenter, Mr. and Mrs. Sprague, of Detroit, and many others were present.

Robert Schmus writes from Rockford, Ill.: "After an extended vacation the Spiritual Science Society re-opened its public meetings on Sunday, Oct. 7. Madam Brunswick, our worthy coworker, served the society during the entire month, and the meetings were crowned with success, both in attendance and the deep interest shown by the large number of investigators. She is rapidly coming to the front as one of the best psychics in the field. Her messages are not of the sensational or flowery kind, but honest, straight-forward and and convincing."

The First National Spiritual Society of Detroit, Mich., is meeting with great success. Services opened in October, Mrs. M. E. Jenkins being the speaker for that month, Mr. Sprague and wife following in November. The meetings are drawing large crowds, and adding considerable to the prosperity of the society by enrolling new members. Mr. Nelson Goucher is the president of this society.

Fred D. Dunakin, president of the Ohio State Association of Spiritualists, writes from Cecil, Ohio: "We are trying our best to build up the cause we love in our own state. We had a grand mass-meeting and board meeting at Columbus, Ohio, on the 3rd and 4th of this month, and the board elected Mrs. Elizabeth Schauss of Toledo, Ohio, as state missionary, and we hope to do good work through the fall and winter months, by holding mass-meetings in different cities throughout the state, and organizing new societies besides strengthening those already organized. Mrs. Schauss is a good honest worker and medium, and a gifted and eloquent lecturer, and we expect good results from her work."

Dr. and Mrs. Sumner Chapman of Wells street, were given a very pleasant surprise party at Union hall, Wednesday evening, in honor of the 49th anniversary of their marriage, by their friends in the Greenfield Spiritualist Society, Greenfield, Mass. Supper was served and an entertainment program was given, Mrs. Carrie S. Thomas of Brooklyn and Wellman C. Whitney of Springfield contributing. President R. F. Churchill expressed in a happy manner the regard in which the society holds Dr. and Mrs. Chapman, at the same time presenting them with a substantial gift. Dr. Chapman was born February 1, 1835, at Windsor in Hillsboro county, N. H., where he grew up on a farm. He attended the public schools and graduated from Tubbs Union academy at Washington, N. H. After teaching school for a time he engaged in the machine business at Elmira, N. Y., and later worked in Winchendon. He abandoned this vocation in 1876 for the profession of clairvoyance and magnetic healing. Mrs. Chapman before her marriage was Miss Maria E. Hurd of Lempster, N. H. There are two children, Clifton M. Chapman of Holyoke and Mrs. Grace C. McVey of Greenfield.

John M. Markley writes: "The Spiritualist Quartette (the Wattles family) of Winchester, Ind., has just closed a tendays' meeting here, which has been the grandest uplift we have ever had. Their beautiful inspirational singing, especially that of Russell H. Wattles, touched every heart, and the powerful dramatic work of Miss Florence was most effective. Professor Wattles is a great speaker, and thoroughly versed in the Spiritualist philosophy. His lecture, 'Jesus—the Man and His Work,' was pronounced by all who heard it, to be one of the finest addresses ever delivered in Elwood. Our society has been greatly unified and built up by these meetings, and several new members added, and more will follow. We shall try to secure these gifted workers for a two weeks' meeting later in the season."

Mrs. Carrie M. Hinsdale, president of the Texas State Spiritualist Association, writes from Fort Worth, Texas.: "The Fort Worth Spiritualist Society, of which I am the speaker, holds regular services every Sunday night. We have very good audiences and almost every Sunday night fully half the audience is composed of strangers, indicating that people of all classes are interested in the truths we teach. We have recently moved into the Odd Fellows' Hall, in the handsome new I. O. O. F. building. The hall is one of the handsomest in the state, and magnificently furnished."

To Spiritualists of Indian Territory.

I have a call from Madill, I. T., to lecture at that place, and I would like to hear from those interested in securing a speaker for other towns in the Territory. I will probably make a tour of the Indian Territory, and therefore would like a list of places where Spiritualists are to be found. Address,

MRS. CARRIE M. HINSDALE,
President Texas State Ass'n of Spiritualists, R. R. 5, Box 61, Fort Worth, Texas.

THE TEMPLE FUND SOCIETY.

I suppose the members of the Temple Fund Society are wondering why they do not get the promised receipt for the $1 membership fee they paid me while at Chicago. After we returned home we decided to have official receipts printed, which would also serve as a certificate of membership, and enclose a copy of the Constitution and By-laws with each receipt.

I find in looking over the list of members, that I have the following names without any address; if those whose names appear in this list will kindly drop me a card giving full address, they will receive their receipt at once. G. Bodmer, Mrs. Anna Dodge, Mrs. Dietrick, Mrs. K. T. Hary, F. Obrock, Mrs. C. Parkhurst, Dr. Geo. Von Langstray and Mrs. O. B. Wilson.

Memberships are coming in almost every day, but we must have many more before we can meet the calls for help. Fraternally yours,

CARRIE H. MONG,
N. S. A., 415 S. Franklin street, Muncie, Ind.
Muncie, Ind.

MEMORIAL SERVICES

In Honor of That Great and Good Worker in the Cause of Truth, Mrs. Sarah A. Byrnes.

Memorial services in honor of our arisen sister, Mrs. Sarah A. Byrnes, were held by the First Spiritualist Ladies' Aid Society, Boston, Mass., on Friday, Nov. 16. There was a good attendance, and many of the old workers were present to pay a loving tribute to Mrs. Byrnes. The meeting opened with singing, after which a short message was read that had been written by Mrs. Byrnes. Mrs. Alice S. Waterhouse then opened the meeting and spoke of the work of Spiritualism and of the faithful ones who stood by the cause in the early days.

Miss Etta Willis read an original "In Memoriam."

Mrs. Carrie F. Loring of Braintree, spoke lovingly of our sister, Mrs. Byrnes; her work speaks for her. We can never fill her place. Her nobility of character stands out clearly before us. Let us rejoice that she lived with us, and let us profit by her teachings.

Miss Bernice Abbott of Lawrence, then gave a very fine whistling solo, which was very feelingly rendered.

Mrs. C. Fannie Allyn said that now she is one of the oldest pioneer workers; there are only a few left, and she told of the work associated with Mrs. Byrnes in the early days. She loved and respected her always; she loves her now; she hated to have her go from our presence (physical), but she knew of course she could and would come to us when it was necessary. Mrs. Byrnes was a Spiritualist, true and tried; her words and deeds will never be forgotten.

Mrs. Haidee Hall then sang one of C. P. Longley's beautiful songs that was finely rendered.

Rev. F. A. Wiggin sent a letter of regret that he was unable to be present, and he sent a loving tribute to be read, which was much enjoyed.

Mrs. N. J. Willis was controlled by one of Mrs. Byrnes' guides, and she told of the welcome she had received in spirit; also of her (Mrs. Byrnes') work in the earlier days, and how faithful she had been.

Mrs. Nellie Abbott spoke briefly along the same line.

Mr. Edgar Emerson came from his home in Manchester, N. H., to pay his tribute to the memory of Mrs. Byrnes. He told of her worth, and how she encouraged him when a young medium. How sorry he was to have our pioneer workers pass away from us.

Mrs. R. W. Belcher, president of the Ladies' Industrial Union, spoke lovingly of our sister, of the way they had worked together in the past; how she always gained strength and a blessing when associated with her; how she hoped that Mrs. Byrnes' influence would aid and assist her to grow, and that although Mrs. Byrnes was not visible in the mortal, she knew she was present in the spirit.

Mrs. Annie Chapman spoke of Mrs. Byrnes and the dignity of her work; how we were always proud to have her with us; how willing she was to give the hand of fellowship to every honest medium, but would frown upon all dishonest methods. We all loved her; we all hope to feel her presence sometimes.

Mrs. M. J. Butler was present, but said she was too much overcome to speak.

Several songs were sung during the evening, Mrs. Haidee Hall leading, Mrs. Mary Lovering presiding at the piano. There were many floral offerings decorating the tables, and the American flag draped the altar. The flowers were all sent to sick members—some to our good sister, Mrs. Hattie C. Mason, who has been at the hospital over two weeks, where she had to undergo an operation.

The meeting closed with a benediction by Mrs. Loring, and singing, "God Be With Us Till We Meet Again."

C. L. HATCH.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mr. J. H. Prebble of San Diego, Cal., passed to spirit life, Saturday, Nov. 3, aged 47 years. He was a Spiritualist for many years. The Woodmen of the World, assisted by the writer, conducted the funeral service.

HARRY J. MOORE.

Passed to spirit life at 511 West Madison street, Chicago, Mrs. Mary Frances Shumway, a good woman, and a devoted Spiritualist since 1887. Born in Catskill, N. Y., 1825. A resident of Chicago since 1854. After an illness of only a few days she peacefully and quietly passed to spirit life, Nov. 11, 1906.

GEO. A. BISHOP.

Last Sunday, by an accident, one of our young and prosperous lyceum scholars, Oscar Wittig, was shot and killed by a neighbor out at their home place while hunting, leaving a widowed mother, four brothers and three sisters to mourn the loss of the material body. He was also a member of our society that we have formed at Plainwell, Wis. Rev. Anna Mehrtens was called to conduct the funeral services. DR. FRED L. MEHRTENS.

Milwaukee, Wis.

The funeral of Mrs. Lulu Warner, wife of the editor of the Potterville Press, took place at the home in Potterville, Mich, Saturday, Nov. 11. She leaves, beside a beloved companion, three children and a host of friends. She was a highly esteemed member of a fraternal order of the place. Six of the sister members, clad in white, acted as pall bearers. While Mr. Warner is not a Spiritualist, he is one of the most advanced thinkers of this part of the state. Mrs. A. E. Sheets officiated.

COR.

Sam Barratt, a prominent Spiritualist of Novinger, Mo., passed to spirit life, October 23.

Passed to spirit life, at No. 83 Florence street, Cleveland, Ohio, Nov. 12, Brother Daniel R. Fox, aged 71 years. Brother Fox was a man respected and loved by all who knew him; always of a liberal turn of mind, and in later years was strongly impressed by the philosophy and truth of Modern Spiritualism. Brother I. W. Pope officiated, giving words of comfort to the only daughter and friends present.

COR.

LIFE'S PROGRESSION.

"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50. For sale at this office.

ETERNITY OF THE EARTH.

Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 256 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 cents.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development; and avoid errors. Price, 25 cents. "Big Bible Stories," cloth, 50 cents.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us" and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the sapient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcenus R. K. Wright. Price 25cts.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price, 25 cents.

DR. J. M. Peebles' Works Reduced Prices.

1. **What Is Spiritualism and Who Are These Spiritualists?** A book of 131 pages, elegantly bound in paper. Price 40 cents; postage 5 cents.

2. **Death Defeated, or the Psychic Secret of How to Keep Young.** 300 pages, handsomely bound in cloth. Goes to the root of life, health, hygiene, marriage, divorce, and how to prolong life, etc. Price $1; postage 12 cents.

3. **Spiritualism Vs. Materialism.** This volume, cloth-bound, contains a series of essays and arguments against materialism from the point of Spiritualism. Price 50 cents; postage 6 cents.

4. **A New Biography of Dr. Peebles,** by Prof. E. Whipple. A book of 600 pages, bound in cloth, and giving a full history of the Doctor's eventful life and travels, now 85 years of age. Price $1; postage 18 cents.

5. **Vaccination a Curse and a Menace to Personal Liberty.** This, an illustrated volume, treats exhaustively of calf lymph, vaccine virus, "optional" vaccination or compulsory. Price $1; postage 12 cents.

6. **The Orthodox Hell.** A scathing pamphlet against the Christian doctrine of vicarious atonement and endless hell torments. Price 10 cents.

7. **Demonism of the Ages and Spirit Obsessions.** A large volume of almost 400 pages. Treats of the angels, demons, obsessions, and evil spirits through all the historic ages. Price $1; postage 15 cents.

8. **Spiritualism Commanded of God.** A reply to Seventh-day Adventists. 30 pages. Price 10 cents; postage 2 cents.

9. **Proofs of Immortality,** the London "rejected" address. 49 pages. Price 15 cents; postage 3 cents.

10. **The Pro and Con of Spiritualism.** 24 pages. Price 10 cents; postage 2 cents.

11. **Spiritualism in All Lands.** 312 pages. Price 10 cents, postage 2 cents.

Prof. Lockwood's Books.

Store your mind with the great but demonstrative truths found in consecutive order only in these writings.

Prof. Lockwood is the only writer, thinker and lecturer in this country who affirms that the evolution of the soul of man is in strict accord and agreement with the evolution of the soul of nature; and that the only proof of immortality inheres in an analysis of nature's fundamental principles and the co-relation of cosmic elements and energies.

These great truths are explained and demonstrated from the plane of the Spiritual Philosophy founded on Nature itself.

The Molecular Hypothesis of Nature and Its Relation to the Philosophy of Spiritualism. A scientific demonstration of the invisible principles and attributes of nature and Modern Spiritualism. A mint of scientific truths as the basis of its phenomena. Price 25 cents.

The Infidelity of Ecclesiasticism—A Menace to the American Civilization. The entire hierarchy of Ecclesiasticism arraigned as infidels for subverting the scientific demonstrations of universities and colleges, by substituting the immoral phantoms of the Mosaic Hypothesis. It is a hot shot. Price 25 cents.

Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment. A concise and masterly review of the historical origin of Reincarnation as an ancient dogma. Its illogical claims and inconsistent assumptions. Its glaring defects and dogmas dissected. Price 25 cents.

The Spiritualism of Nature. Modern Spiritualism has its basic truths in nature, and is proven not by the bible or any sacred cosmogony, but by an analysis of nature's self-existent principles. Price 15 cents.

Continuity of Life a Cosmic Truth. The greatest book, and the greatest truth of any age; a book of 212 pages with several telling scientific illustrations. Continuity of life and the association of spirit realms demonstrated to be in scientific accord with principles of the Co-relation of Force, and the Conservation of Energy. The greatest book ever written in the defence and support of Spiritualism. Price $1.

The Relation Science Holds to Natural Philosophy and Its Conflict with Every Phase of Religion. In this essay the author shows that science is not a thing—a corporation or individual, but a process of inductive and deductive reasoning. Its acceptance means the death of Theurgical religions. Price 15 cents.

All of Prof. Lockwood's publications are on sale at The Progressive Thinker office, Chicago, Ill., and at the rostrum when he lectures. These treatises contain the wealth of a vast historical and scientific research.

MOSES HULL'S BOOKS.

Encyclopedia of Biblical Spiritualism; A Concordance to the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible. Price $1.

Our Bible. Who Wrote It? When, Where, How? Is It Infallible? A voice from the higher criticism. Price $1.

Two in One, being a combination of the two books, The Contrast, and the Question of the Spiritualism of the Bible Settled, together with a series of startling contrasts between creedal Christianity and the facts and philosophy of Modern Spiritualism. Price $1.

The Spiritual Alps and How we Ascend Them, or a Few Facts as to How to Reach the Altitude. Price, cloth, 40 cents

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Geo. A. Williams: Q. Herbert Spencer had a book published a short time before his transition, or it was ready for the press. Can you give me the title of the book and where it can be obtained?

A. The book referred to, probably was Herbert Spencer's Autobiography. It is published by D. Appleton Co., New York. The price is $5.

John Hoberger: Q. My wife, who enters trance, never sees colored spirits. Am I to infer from this that such go to a sphere by themselves?

A. Unless such spirits come into the sphere of the entranced they would not be recognized, and this is exactly what should be inferred from the fact. On the well known principle that like attracts and gathers those in harmony together, there is a segregation of races on different planes, but this is not the cause of the unrecognition of any one of them by those entranced. The subject may not see them because they are not present, and he may not, because they are not en rapport with him.

W. G. Henderson: Q. What is the meaning of Dog days?

A. Dog days or Conicular days are the forty days between July 3 and August 11. This embraces the heated term of summer and is of ancient origin. The name was derived from Sirius the Dog Star, which then had its heliacal rising at the beginning of these days. The connection was altogether accidental, but to the ancient mind which did not comprehend phenomena beyond appearance, the rising of this brilliant star at the beginning of the higher temperature, made it the cause. This star by procession no longer marks the beginning of the days. The superstition still prevalent that the days and star have especial influence on dogs, causing rabies, is also entirely a fancy. If the rubbish which has come down to us from the past was blown away, what a small measure of truth would remain!

Mrs. Marietta Hammer: Q. Why should we be represented in our organic movement by those who strictly speaking are more Theosophists than Spiritualists? I am informed by one of the "inner circle" that seven of the active leaders in our movement have "advanced" out of Spiritualism! Is it safe to give the interpretation of Spiritualism into such hands?

A. For those who have "advanced out of Spiritualism," and taken up the dogmas of Theosophy, Occultism, New Thought, or other isms, to come before the public as its representatives is as dishonest as dishonorable. I am sure the officers of the National Association are above this reproach. It has been, and is, difficult to draw sharp lines in the definition of Spiritualism. It is protean in form, and is the ideal of the individual, yet there are fundamental principles which form its foundation, and those who do not accept them should not pretend to represent the cause. If they are allowed to do so, instead of a solidarity of thought and purpose, Spiritualism will be divided into petty cliques, each maintaining some crass and befogged speculations, and instead of a solid phalanx, advancing clad in the armor of knowledge, there will be an irregular skirmish line armed with conceited fancies.

All that is true in theosophy, occultism, new thought, and Christian science, has been pilfered from Spiritualism. It is the source of all these, and after having supplied them, has scarcely diminished. It is infinitely more than all these combined. Those who claim to have advanced out of Spiritualism simply reveal the narrowness of their knowledge and egotism.

Spiritualism in its broad sense, is the knowledge of the Spiritual universe. There is no word that more fully expresses, or carries such infinite significance. It carries us out of and above the physical, to the exalted realm of the ideal—away from selfishness, to self-devotion. Theosoph, Occultist, New Thoughtist, Christian Scientist, are not to be blamed when they want to get aboard the good, strong ship of Spiritualism; but it is not safe for the ship to give them command. We are sailing into uncharted seas, and only loyal souls should stand on the bridge or in the pilot house.

Lee N. Wallis: Q. We have, a small company, been sitting with planchette, had moving of table, rappings, etc. We have none of us settled opinions as to the cause of source from which the messages come. My investigation has been so curiously successful that I am convinced that any small number of persons who may have a mind to make the attempt may become convinced beyond a doubt of the genuineness of the phenomena. I state no belief, nor theory as to the source, only the fact. Now what is the scientific explanation?

A. If this question was not so constantly asked it would be amusing, and our answer would be a hearty laugh. If Mr. Wallis should have friends come to his home, engage in conversation, and by characteristic communications constantly prove their identity, when they went away would he ask, what is the scientific explanation of their appearance? So when he makes the necessary conditions for the coming of spirit friends and receives messages, is it not as ludicrous to ask, what is the cause and explanation? There is but one interpretation. It is just as it is represented. The messages come from the sources they claim.

There is one point, which this correspondent makes plain, and his conclusions are those of the many who have investigated. "Any small number of persons who have a mind to make the attempt may become convinced beyond a doubt of the genuineness of the phenomena." In other words, the plea for the home circle, so constantly advocated by The Progressive Thinker is substantiated. It should not be made amusement or pastime, but the home circle should be like a meeting for prayer—of earnest concentration of thought. It is inferable from known spiritual laws that spirits find the conditions most favorable for communicating at the home gathering, by the beloved hearth, at the table around which they sat with friends in earth life. Collusion and deception are not vitiating elements. The results may not be in any one instance startling, but by cumulation they will convince the most skeptical.

NONE BUT CHILDREN ARE CHRISTIANS.

Believed and Be Saved—Doubt and Be Damned.

The plastic age of childhood is the beginning of the Christian life. Fond parents pour into the ears of attentive listening children line upon line and precept upon precept of a religion hedged about with barriers for its own protection.

"Believe and be saved," cheers the young mind onward. "Doubt and be damned," prods the lagging, weary one to greater efforts to believe, until fear, like the sword of Damocles, hangs over the youthful head, compelling him to turn neither to the right nor to the left, nor permit himself to doubt if he would escape eternal damnation.

Years go on and the child is a man in everything but his religion. There has been no growth there. He has given his thinking over to the educator of his father, his grandfather, his great-grandfather, on and on back to Calvin, Martin Luther, Paul and a host of leaders and organizers, who in their very natures were combinations of truth and error, whose earnestness commanded respect, but many of whose teachings he would not accept as truth, had they not come to him through the plastic mind of childhood; through a mind disarmed by fear and not capable of carefully analyzing the weighty matters pertaining to his soul.

From a religious point of view, he is in every sense a child. He has followed the teachings of his fathers and fought against doubts, and has succeeded each time they have arisen, in delivering himself back into his original dwarfed condition which has precluded the possibility of his ever having an independent thought. If perchance one, overcome by a conviction of errors, casts aside fear, entertains doubts and dares to think, his ideas expand, the breach widens, he announces advanced ideas, he is tried for heresy and is no longer a Christian; but the church moves along serenely without him, being controlled by men of superior business acumen and training.

Only the most thoroughly educated, organized and trained body of men could approach success in the twentieth century with a fourteenth century religion; and the only way they can hold together the old religion in its entirety, which all their disciplining compels them to do, is for each one to keep himself a watcher on the battlements, to overcome Satan, or doubt—synonymous terms to the Christian—and hold exactly to the religion that was taught him in the tender years of his life, or in other words, remain a child in his religious thinking.

Oh, Christians! Awake from your childhood dreams and fears and superstitions. Do not dwarf your spiritual nature longer by forcing it into a garment outgrown. Do not dim the light of your Christian character by clinging to theories that the passing centuries have proven to be errors.

Are you a successful business man? Then use the same prerogative in matters pertaining to your eternal life that you do in business. Think!

Are you a leader of men? And are you leading your fellow creatures along paths made slippery with the blood of the Inquisition, of Holy Wars, and of persecutions incited and carried on in the name of a God of love to perpetuate a religion that, through inheritance, has fallen to your lot?

THINK! OH, THINK! Place yourself on the watch-towers of your spiritual life. Cut away any obstructions that may obscure your vision. Take the old book, so dear to our fathers, and that still is a part of your worship. Times change and forms change, but spirit remains unalterable, true, kind and loving. Head! Read! Examine the life, character and work of Jesus. He stood in the doorway between the seen and the unseen. Angels ministered unto him and aided him in his work. His sermon on the Mount was typical of his high spirituality. His humility and helpfulness showed forth his brotherly love and kindness; and in his wonderful healing power, the life giving currents were passing from the unseen world to the sick, the lame, the blind, and the dumb. So great was his power that he was called the Christ, the Anointed, the Messiah.

It was not Jesus alone who had the power to heal, but it was shared by his disciples and many others whom the disciples reported as casting out devils and healing the sick in the name of Jesus; but priestly interference closed the door between the two worlds and plunged the earth into midnight darkness. The love of Christ was supplanted by a devil's hate. Hope grew dim and love withered in the heart of man; but the Angel world kept knocking, knocking, knocking. Brave hearts responded to the signals and the door is again ajar. We have emerged from the dark ages. The spirit of the Christ, of the Anointed, again reigns upon earth and earth is ablaze with the light flashed to us from the Angel world. You can not escape from so great a light if you would. It lights up the dark places about you and bids you live. It gleams into the future, showing you the spirits' pathway and bids you hope. With that light comes brotherly love and desire to lead an upright life.

There is much more of joy in knowledge than there is in faith intermingled with doubt. Supplementing the great light that now spans the chasm between the seen and the unseen, all nature bids us to look up! and press forward!

"Yesterday, to-day and forever," are terms that express our lives. Cherishing the memories of victories achieved, and honors won, we drift from the yesterdays of life and cast anchor on the rock-bound shores of the land of to-day; where we toil in hope, until the sun's parting rays bring us a promise of the bright magic isle of to-morrow. Never receding, but always advancing, we look forward to the promise that Nature and all the powers of light give of Eternal life.

It is ours to work out on each to-day the problems of life and helpfulness to our brothers, ever striving to bring mankind into one vast spiritual Brotherhood; advancing step by step in love, and day by day increasing in knowledge as we approach the Divine.

Take these truths to your heart. Act your part in the great work of the present century. Man must be transformed from a striving, grasping, selfish being to a noble, generous brother. Do not wrap the mantle of Christianity about you and lie down to childhood's dreams. There is wisdom and beauty in childhood, but Nature has provided for growth. If you are in the prime of your life, and are overcoming doubt by force of will rather than by investigation and growth, and still are thinking as a child, you are wasting your life.

THE NEED OF THE AGE IN RELIGIOUS THOUGHT IS MEN. BROAD-MINDED, PROGRESSIVE, GREAT-HEARTED MEN.

Take your place. Act your part. Your independent thought will help to transform the race and move the world.

A. B. SALISBURY.

Los Angeles, Cal.

COLORS.

Are children born to live in light,
Whose beauty wakens with the sun?
Asleep when stars peep forth from night
In morn their drama is begun

In childhood's memory colors had
Attractions savoring of heaven;
The greatest joys they made more glad,
Like from some Paradise been driven.

Dear children, scattered like ourselves,
All unbefitting, lose their caste,
But Science, master chemist, delves
Into the mysteries ignorance passed.

A search reflector sent from thought,
When blending, finds the soul's delight,
From living truth its ego caught,
On wings made pure from heavenly light.

MARY J. SCOTT.

Buffalo, N. Y.

NOTICE OF PUBLICATION, TO SUBSCRIBERS.

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It Seems Like a Fairy Tale.

An Old Battle in the Air Testified to Under Oath.

In January, 1643, was published "A Great Wonder in Heaven," a thin pamphlet republished as an appendix to Lord Nugent's Life of John Hampden.

Its statement was to the effect that on a Saturday in the by-past Christmas time, there occurred in Kenton in Northamptonshire, the apparition and noise of a battle in the air, a ghostly repetition of the conflict which two months before had taken place on the adjacent fields at Edgehill between the forces of the King and the Parliament.

It was between twelve and one in the morning that there was heard by some shepherds and other countrymen and travelers, first the sound of drums afar off, and the noise of soldiers, as it were, giving out their last groans; at which they were much amazed, and amazed stood still, till it seemed by the nearness of the noise to approach them; at which, too much affrighted, they sought to withdraw as fast as possibly they could; but then on a sudden, while they were in these cogitations, appeared in the air, the same incorporeal soldiers that made those clamors, and immediately with ensigns displayed, drums beating, muskets going off, cannons discharged, horses neighing, which also to these men were visible, the alarm or entrance to this game of death was struck up; one army, which gave the first charge having the king's colors, and the other, the Parliament's, in their head or front of the battles, and so pell-mell to it they went, the battle that appeared to be the king's forces seeming at first to have the best, but afterwards to be put into apparent rout. But till two or three in the morning in equal scale continued this dreadful fight, the clattering of arms, noise of cannons, cries of soldiers, so amazing and terrifying the poor men, that they could not believe they were mortal, or give credit to their ears and eyes. Run away they durst not, for fear of being made a prey to these infernal soldiers; and so they, with much fear and affright, stayed to behold the success of the business. * * * After some three hours' fight, that army which carried the king's colors withdrew, or rather appeared to fly; the other remaining, as it were, masters of the field, stayed a good space triumphing and expressing all the signs of joy and conquest, and then, with all their drums, trumpets, ordnance and soldiers, vanished. The poor men, glad they were gone, made with all haste to Kenton, and there knocking up Mr. Wood, a justice of the peace, who called up his neighbor, Mr. Marshall, the minister, they give them an account of the whole passage, and averred it upon their oaths to be true.

What follows is most remarkable of all. The gentlemen thus apprised of what had taken place, suspending their judgments till the next day about the same hour. They with the same men and all the substantial men of that and the neighboring parishes, drew thither, where about half an hour after their arrival, on Sunday, being Christmas night, appeared in the same tumultuous warlike manner the same two adverse armies, fighting with as much spite and spleen as formerly. The next night they appeared not, nor all the week. * * *

But on the ensuing Saturday night, in the same place and at the same hour, they were again seen, with far greater tumult, fighting in the same manner above mentioned for four hours, or very near, and then vanished, appearing again on Sunday night, and performing the same actions of histility and bloodshed. * * Successively the next Saturday and Sunday the same tumult and prodigious sights and actions were put in the state and condition they were formerly.

The rumor whereof coming to his Majesty (the king) at Oxford, he immediately dispatched thither Colonel Lewis Kirks, Captain Dudley, Captain Waithman and three other gentlemen of credit, to take full view and notice of the said business; who, first hearing the relation of Mr. Marshall and others, stayed there till Saturday night following, wherein they saw and heard the forementioned prodigies, and so on Sunday, distinctly knowing divers of the apparitions by their faces, as that of Sir Edmund Varney and others that were there slain (in the battle of Edgehill); of which upon oath they made testimony to his Majesty.

Copied from the Book of Days by KYMRO.

A DECIDED NEGATIVE

Shall Spiritualists Organize Secret Societies?

Shall we have secret societies organized to better teach the truths of Spiritualism?

The argument for this is an old one. Some of our advanced teachers from the rostrum at different times have said that Spiritualism was too far advanced for the masses; "Only the few could understand and advocate the cause."

The ancient Egyptians did not reveal their religious ceremonies to the public; only the priests that were carefully educated for the purpose were initiated into the secret work that consisted of many rites and ceremonies, and only gave out what they thought best to the people at large.

The Hebrews of the bible had their inner temple and the altar of the Holy of Holies, where only the high priest might enter and give out to his people what he thought best through the revelations that were given to him because he was careful to obey all the laws that were laid down to him in that holy place.

The Lamaists have their one Great High Priest, whose temple is situated upon a mountain top in Thibet, surrounded at the base by the dwellings of his many attending priests. This Great Lama is monsidered by his followers to be their God-vicegerentupon earth and the more ignorant of them look upon him as God himself, and worship him as such, believing that the Lama never dies. So shrouded in mystery, and so far away from the common people have they kept themselves that the real facts cannot be known.

The Fakir of India, goes away into the jungle and there in the silence and alone, he learns of the occult, hidden forces that are revealed to him because he is faithful to the cause. While the works from time to time are shown, the how and the wherefore are not told.

The Catholic church has its hidden and secret work that is kept from the common people.

The Theosophists have their outer and inner sections; the last of these is only for the initiated, and they must have an understanding of the occult forces that are around and about, but without research and experience they can not enter the inner sanctum.

All the way along throughout the various walks of life it has been given out to the common people to give, and to serve, to watch and to pray, that salvation might be theirs; but not to know of the hidden facts through it all that has been revealed to the elect, to those that have consecrated their lives to the work, and through this development they have enshrouded the people and the world in mystery, who dying, have left little that is consoling to the masses of the people that through this secrecy do not and cannot know what the truth really is. So all through the history of man, wrong, devastation, cruelty, superstition, unbelief and misbelief have been everywhere weighing all down with burdens that were brought about by fear of the terrible consequences that would be theirs if they did not blindly obey what was told them by these teachers that hid themselves behind rites and ceremonies of all kinds, some of which were very revolting in order to delude and mislead the ignorant uninformed masses that did not and could not know.

The cry always was, let me repeat it, serve, serve that you may live and have salvation, serve ignorantly and superstitiously or eternal damnation is your fate, imposed by a great God who only reveals to the few and lets the many be devastated.

Oh! the pity of it all! The trials, the suffering, the untimely death, the torture, ignorance, and the combination of all that history gives us and that is still with us.

And are we to still hide our light under a bushel and not place it on the hill-top when we can? Was it not our Elder Brother who has said: "Go ye into all the world, and preach the gospel to every creature?"

There is but one answer to, shall we organize secret societies to teach Spiritualism? No! a thousand times, no!

In all the history that time has handed down to us, has there ever been the great improvements accomplished in the same length of time as within the past fifty-eight years? What has brought this about? The taking away of fear and ignorance that hinder priestcraft has surrounded us with, and allowing men and women to think for themselves.

We have found out that we have brains and a right to use them, and consequently the outcome.

Fear and ignorance being removed, the angel world, ever ready to help, is manifesting through every avenue that they have thought best to open, and the Truth from all sides is pouring in. It came first to little children who were not old enough to belong to a secret society, by the gentle little rap that meant, I wish to come in.

It has come by byways and hedgerows, in high places and low places, where it can reach all classes of people in all lands, and all nationalities. It has come to stay. Organize secret societies if you wish. Mediums, seers, prophets, call us what you may, will develop around you and shout to the outside world a higher Spiritualism, a greater wisdom philosophy than you will have with rites and ceremonies, and closed doors.

There is not and never will be a patent on Spiritualism; it is for the upliftment of humanity in general; it is for the betterment of all. Spirit bands educated to care for and teach earth's children are back of the movement. They will not let obstacles stand in the way. It is and shall be, "Thus saith the Spirit." They are in every household, silently working for the good of all. If means cannot be found in one way, it will be found in another, until there will be a complete "Fatherhood of God, and Brotherhood of Man."

JULIA SEE SMEAD.

Milwaukee, Wis.

EXPLAINS HIS POSITION.

The Noted Italian Alienist Tells How He Stands in Reference to Spiritualism—At Present He Doesn't Believe That Spirits From the Other World Communicate With Mortals.

"I know that I shall be asked by all whether I believe in Spiritualism or not," said Prof. Lombroso, whose conversion to that doctrine has aroused much comment, in an interview today. "I shall reply that I do believe in the manifestation of Spiritualistic phenomena. What has become of my materialistic theories? Such theories have nothing to do with my associations in Spiritualism, and even if there were a conflict there is no theory that I, as a searcher after truth, would not sacrifice in order to reach my life ideal.

"For fifteen years I have been repeating that I believe Spiritualistic manifestations to be undeniable facts and not contradicting the postulates of positive science. But I am far from identifying myself with those who believe that the souls of the departed are the authors of these manifestations. I repudiate any suggestion of supernatural agency.

"All Spiritualistic phenomena can be understood and explained without reference to the intervention of the supernatural. The Spiritualists affirm that the soul emanates from God. I affirm that the soul emanates from the brain. This is the whole thing in a nutshell. Mediums are merely abnormal persons whose brain conformation exhibits physical anomalies.

"I am a Spiritualist in the sense that I admit the existence of a mysterious force subject to scientific laws, which, as yet, are unknown, and by means of which are produced such phenomena as levitation, reading with closed eyes and thought transmission. What I do not admit is the spiritualistic theory of seeing in each manifestation the intervention of God's power."—Cable Dispatch to the Chicago Daily News.

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DR. GEORGE A. FULLER.

Abstract of His Lecture Delivered Before the Worcester Association of Spiritualists, on "The Future in the Light of Spiritualism."

Throughout all ages man has questioned concerning a future life, ever seeking to penetrate the mystery of death—that mystery which has been called the twin brother of sleep. When we lie down on our bed at night the cares and perplexities of material life are laid aside; we close our eyes in sleep, and another world opens up to our view. But as we have not broken connection entirely with the material life, the scenes we visit, the forms and shapes we see, seem visionary, and in our waking hours come back to us like pictures in a dream. And yet some of the so-called dreams are so vivid, so beautiful, they leave their lasting impressions, and can never be forgotten.

This future life is of vital interest to us all, for every human soul must one day experience this change which men in their ignorance call Death.

Every religion that has been given to the world has tried to tell us something concerning the life beyond. They bid us hope, and have faith to believe in a future life, but the only religion that gives us knowledge of Immortality is Spiritualism.

Without this knowledge, this life at its best is imperfect, incomplete. Let us illustrate: We see a home where love and peace abide. We see father, mother and children living in harmony together, each working for the interest of all, and yet in their happiest moments, the thought of death, of separation that may come at any moment, and cast a shadow over all is ever uppermost in their minds, for this is a world of change.

But with this knowledge that we possess, how beautiful is life, for we know there can be no separation between souls who are united by love, here or hereafaer.

The greatest scientists of the world are stepping beyond the border line, in their investigation of illuminated matter, and radium, and entering the domain of spirit.

That future life is a world of progress, a natural world. In the years past and gone Theology taught us there were only two conditions in that world beyond—a life of eternal happiness and a life of endless misery. Theology taught us a mother could be happy in heaven looking down upon her son suffering endless torture in the depths of hell. I cannot conceive of such a mother. But these ideas are passing; only on rare occasions do we hear them presented at the present time.

The world out there is a brighter, better world than this, our earthly world. When we step out of these forms of clay we shall be clothed upon by a new body, more ethereal, more spiritual than the forms we wear today.

By the testimony of the dying, and by our friends returning who tell us of that life upon which they have entered, we know whereof we speak. They tell us of the beauty of that spirit life, a world of light and illuminations, and clairvoyants who have seen pictures of that other life alike, describe its brilliancy and wondrous beauty.

We know it to be a world of progress, and those of us who have been restricted in our development along certain lines by conditions and environments surrounding us, will find out there opportunities for growth and development.

I would say to the mother whose little one has passed to spirit life, do not mourn her as lost, she will have kind and tender care and she will be loved out there; she is infinitely better off than the orphans of earth, for while they may have good care, many of them are not loved, and love is necessary for their growth and development. And when you come to meet her and mark her growth and development in spirit life you will be glad she has escaped the trials and hardships of the material world.

You ask, do they have schools in spirit life? And I say to you, certainly, they have schools and institutions of learning, libraries, theatres and churches, and everything you have in material life, with the exception of factories where men and women toil from early morn until late at night—we do not need them here. Many of us in earth life who have not had the opportunity of attending the theatre as often as we desired, will find the opportunity out there without money and without price.

Do you suppose all the great teachers and reformers who have lived in the past have been idle through all the countless years since they entered spirit life? Ah! no! my friends, the spirit world is a life of activity. Do you think a Shakespeare, who could so truthfully portray human life and human passion would sit with folded hands? No; he is still working, still creating greater plays than he ever dreamed of while dwelling in the material life. And the great musicians who have dwelt among us, who have given to the world their wonderful compositions are not idle, but are still composing more beautiful sonatas in the higher life.

Although I have not been able to express music in the earth life, I do not believe God would create such an intense love of music in any human soul without the possibility of sometime, somewhere, being able to express it.

And what of the great inventors that have been given to the world? Many of our greatest inventors tell us after they have worked for some time to complete an invention and are unable to do so, it comes to them in a dream; everything has been made clear, and on the morrow the invention is complete.

The future life, in the light of Spiritualism, will be a life of growth and progress; we shall be the same individuals when we enter the other life, the same personalities there as here, with the same likes and dislikes, the same ideas, thoughts and aspirations we entertained while dwelling in the material.

We know we are responsible for every act of our lives; we know we must be our own saviors. In the light of this knowledge it behooves us to so live that when the summons comes we may be ready to enter a life of eternal progress, where the wondrous possibilities of the human soul shall sometime, somewhere be realized by every child of earth.

[Reported by M. Lizzie Beals.]

Lake Helen Camp, Florida.

The first words of the season concerning the Southern Cassadaga Camp are as full of promise, hope and cheer as the gentle zephyrs that blow across the Florida lakes and over her uplands, sighing through the pines, are filled with the fragrant perfume of many flowers.

Nearly all the cottages are opened. Many are here enjoying the balmy breezes and attractions peculiarly Floridian.

The first symposium of the season was held on Sunday, Nov. 11, an earlier date than ever before, with an attendance of over fifty, and many on the grounds were not present.

The exercises were very interesting—singing, remarks by the chairman, the venerable E. W. Bond, of Willoughby, Ohio, who very feelingly alluded to his son Frank, a resident of DeLand, Fla., who had such a vital interest in the success of Southern Cassadaga. Then an invocation by Mrs. Wheeler and a few remarks from her spirit guide; a few words from Mrs. Stumpf, formerly of Brooklyn, when she, under spirit influence gave very comforting messages to many present.

A committee on music was chosen, and a meeting appointed for next Sunday, and all felt that the bud of promise of the coming camp would open into the full blown flower of psychic hope to all who may come.

Never in the history of the camp have there been so many people present so early in the season and all who intend coming had better make arrangements as to rooms early as possible, all omens point to a larger attendance than ever.

LEE MORSE.

Lake Helen Camp, Fla.

[Advertisement.]

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In order to place that valuable book, "MYSTERIES OF THE SEANCE," (written by a life-long Spiritualist) in the hands of as many Spiritualists and investigators as possible this winter, I have decided to CUT THE PRICE IN TWO, and will, until the supply on hand is exhausted, mail it to any address for 12 cents per copy—less than half the former price. This book gives all the methods employed by fake mediums in producing bogus manifestations in all the different phases, and instructs the reader how to detect and expose the fraud. A silver dime and red stamp brings you the book, prepaid, by return mail. Get it and avoid being fooled. Address, ED LUNT, Roxbury, Mass.

INDIVIDUALITY THE LOGICAL RESULT.

Lecture Delivered Before the World's New Thought Federation, Chicago, Oct. 25, 1906, by Dr. Alexander J. McIvor-Tyndall, of London, Eng.

The assignment to me of this subject, "Individuality," is an evidence—a proof—of the truth of the New Thought principles that we "attract to ourselves tnat which we most desire.

I think that Individualism is my "hobby." I have heard it said that I am a crank on the subject, and perhaps I am, but it seems to me that upon this—the awakening of the individual consciousness—the individual responsibility, rests the success or the failure of the New Thought message.

The world is filled with systems, cults, creeds and methods of reform. Enough surely to bring peace upon earth if it could be accomplished that way.

Politically the principles of Socialism cannot fail to appeal to our common sense, our ideas of justice and equality and brotherly love. Politically it looks as though Socialism were designed to solve all the difficulties with which we have to deal.

And so it would but for one thing. That thing is individuality.

If human beings could be lumped together and driven like sheep wherever the herder wished to lead them, any of the methods employed in the past, at various stages of the worlds history would have won out.

Our dear old mother Orthodoxy formulated an excellent device to lead the mob consciousness into the shelter of the fold.

So excellent were her plans that they have been copied ever since by those who would emulate her and so "save" the race upon the "kill two birds with one stone" plan.

But this subtle, unconquerable thing called Individuality has from time to time asserted itself, and some of the sheep have refused to be driven to shelter without investigating the manner of their "sheltering" and knowing something of the character of the "fold" into which they were being driven. (I suppose they had a "hunch," as they say out in Colorado, that the "fold" might be built after the plan of the Chicago packing establishments, and they preferred not to take any chances.)

At any rate there have been individuals who have stepped aside on the march, and they have reported the advantages of freedom from the devices of those who would lead us.

They have even dared to say that the very penalties attached to the privilege of freedom are to be welcomed and even embraced.

And so there has grown up in this era of the world, a cort of new species of human—the Individual.

The individual can never be labeled. He wears no dog collar. Like all newly-discovered species, he can't be classified, because he realizes that what he knows to-day is but a step toward what he may know to-morrow.

Doubtless many of you, like myself, have often heard the criticism on New Thought philosophy, something like this: "But Dr. McIvor-Tyndall, if we think so much about ourselves and our own development, what will become of the rest of the world? Isn't it selfish to put in all our time upon ourselves and own affairs?"

I believe that this is what is the whole trouble with the world to-day. We have all thought we must attend to some one else's affairs.

Universal Individuality means that each of us must attend strictly to our own business (so you can see how far away we are from universal individuality.)

It is because of this ancient and long accustomed idea of leaders of special revelation and divine appointment that we find some even among those who advocate New Thought ideas, the desire to establish orders, found colonies or in some way get off in a corner by themselves and be led into the fold again by another route.

If we are going to be "put" here and there to "stay put" like inanimate things, we can't do better than to stick to the orthodox methods. If New Thought were to result in the establishment of various methods of salvation with churches and leaders, I would say that it has no excuse for being. But I think I can safely predict that such an outcome is not possible.

Each day finds us nearer the ultimate of Individuality—the logical and legitimate outcome of the New Thought teachings.

The enlargement of the individual consciousness precludes the possibility of sheep-like submission to the dogmatic rule of outward suggestions.

Once we have come into consciousness of the ego, the "I," the separate individual within the physical covering called the body, that moment we assert the "I" and take the consequences—the penalties if there be penalties.

And there generally are seeming penalties because we know that for present at least there are advantages in labels.

Those of you who came here from various parts of the country know that had you belonged to a certain religious denomination you could have obtained half-rate tickets. If you came as an individual you had to pay full fare. Like all good things there is a tax upon being one of these newly evolved species—an individual.

A woman came up to me after one of my lectures in Los Angeles last winter and said: "Well, I always wondered what you called yourself (you see I had tried not to be labeled). Now, I know," she said, "you are one of those new-fangled God Almightys."

I suppose she thought that would show me the error of my ways, but I only thanked her and told her I was glad she had recognized me.

If one has to be labeled we can't do better than to be called "God Almighty." It sounds inclusive.

But, you may ask, "Are we not individuals anyway? I know that I am myself; that I am different from those with whom I come in contact. My hair is black instead of red, and my eyes are dark instead of blue, and thank Goodness, I don't do what So-and-So does."

You know there are lots of people who think that this is Individuality. But there is a wide distinction between personality and individuality. Personality is the sum total of externals. Individuality is the conscious use of Universal Power, and it is not dependent in any sense upon personal appearance and environment.

Individuality does not mean fame or distinction or wealth, and yet it is the highest attainment so far reached upon this plane.

It is the A B C of New Thought, that fame and honor and position—externals are nothings—less than baubles that break in our hands when we grasp them.

These things form part of the personality. They have nothing to do with the individual.

Individuality is recognized by the conscious use of power. By our conscious grasp upon the Almighty. (So you see that the term "God Almighty" as applied to the individual is as good as any.)

It is only when we recognize our unity with the ALL-POWER that we dare to stand alone.

It is because we have not recognized this grasp upon the Infinite that we have in the past leaned upon forms and ceremonies and personality. We have been unconscious of the unlimited power and satisfaction that comes to those who dare to assert the divinity of the "I" consciousness. We have been like a king seeking alms at his own palace gate under the delusion that he is a beggar.

The moment that we assert the right and the Omnipotence of the individual soul, that moment we have begun to claim our own. We have awakened from the hypnotic delusion that we are beggars and we know that we are kings—rulers of our own destiny, master of our own environment.

We know that we are our own savior, our own judge, our own magnet of attraction, and that we need not beg or cringe or whine at the foot of the Infinite. We are heirs to all that life can give, and the supply is not niggardly.

We comprehend as in a flash of illumination what is meant by the old teaching that we are "free-will agents" and yet subject to the "law of God."

And this recognition but serves to make us conscious of our oneness with all life, instead of impressing us with the sense of aloneness or isolation which the unawakened soul dreads and suffers.

Instead of feeling as before we have felt that we alone have been singled out from the rest of mankind to bear a heavy burden as a punishment for past sins ignorantly committed, we know that each unpleasant experience is merely a lesson that shows us whither we are tending. It is the blank wall that reminds us that there is "no thoroughfare" the way we are traveling.

I claim tthat nine-tenths of the world's population are asleep. The higher consciousness is drugged by the glamour of the senses. These people are individuals—that is they have within themselves the right and the power by which they may lay hold of the realization of Almightiness, but they have not established their positive relation to this power. They are negative individuals.

They are in the position of the beggar who is heir to a throne, but does not know it.

You probably have heard it said that New Thought people are conceited. I know I have. I was lecturing one time in Butte, Montana (I don't know whether I ought to tell here what Mark Twain said about Butte, but perhaps it might serve as a warning to some of you should you ever be tempted to go there.)

Anyway, Mark Twain said: "If I owned only Butte and Hell, and had to choose between them, I would rent Butte."

As I was saying, I was talking one time in H—, I mean Butte, and I tried to make clear to my audience the difference between the personality and the "I" consciousness. I spoke of the power and strength of the "I." At the close of the meeting a friend told me that the lady who sat next to her was perfectly disgusted with me. She said she never heard so conceited a person in all her life. "Why," she said, "he talked about 'I,' 'I,' 'I,' all the time as though there were no one else in the world."

What I want to make clear is the fact that this grasp upon individuality is not in any degree comparable with the self-satisfied person who attaches undue importance to his personality his wealth, his social or business position—to externals.

It is only by recognizing your integral importance that you can be of service to another, because real service consists in pointing out to another the truth that he or she is a factor in life. That he must uncover his own soul, assert his own ego.

Which means that he must claim his own salvation without dependence upon anything, but the power that is accessible to all.

The moment you begin to live another's life, or say what another should do, that moment you are "off the track" and inharmony is the result. No one can, by any possibility, avoid obstacles, or live harmoniously if he encroach by so much as a thought, upon the domain of another. This is one of the very first lessons for the candidate for illumination: To let each person about you live his own life in his own way.

The moment we say "If I were you I would do thus and so," that moment we have sown the seeds of inharmony, because we are usurping another's place and another's use of power.

This mental attitude of attending strictly to our own business as it were, does not involve the necessity for "aloofness" or the "holier than thou" feeling of the Pharisee. It is the attitude that comes from the knowledge that if you could fill another's place there would be no other place to fill. There would be only oneself.

The more we recognize our own distinct place and purpose, the more we respect that of another. The person who seeks to express his individuality does so without encroaching upon the domain of another by so much as a thought. The missionary habit is pernicious and is not possible to an awakened soul. The person who has attained the goal of individual soul awakening radiates help and happiness, just as the sun radiates warmth, because it is his nature to do so, and not from any desire to have his kindly offices returned, nor to spread any favorite method of "salvation."

The New Thought student in time becomes the occult initiate, and this means the realization that, although we are one and interdependent yet we must each be a law unto ourselves.

We must stand alone, independent and yet recognizing our unity with all life.

We must be absolutely our own way and truth and light, because nothing that the external can offer, neither method, nor form nor ceremony devised by man, can alone promise freedom to the enslaved and slumbering consciousness.

I would say to those who are seeking light: Despise not experience. Do not seek to avoid what the world calls "temptation."

Seek light. Demand freedom. Grasp power, and let your individual will lead you, willingly taking the consequences of your choice.

One who does this, will in time find himself upon the heights—triumphant.

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Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Church of the Soul, Rev. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 o'clock, in Hall 309 Masonic Temple (corner State and Randolph streets). Sunday-school at 10 a. m. All are invited.

The Band of Harmony (auxiliary to the Church of the Soul) holds regular meetings the first and third Thursdays of each month, at 3:30 to 10 p. m. Ladies bring lunch. Coffee served at 6 p. m. All are made welcome.

Lake View Spiritual Union holds services Sunday afternoons at 3 o'clock in Wells Hall, 1629 North Clark street, corner Fletcher street, conducted by Dr. and Mrs. C. A. Wickland, assisted by others. All are cordially welcome. Residence, 616 Wells street.

The Progressive Spiritual Society. Services at 8 p. m., 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, speaker.

The Christian Spiritualists will hold services at the Van Buren Opera House, corner Madison street and California avenue, every Sunday at 2:30 and 7:30 p. m. Mrs. Hamilton Gill will lecture and give spirit messages.

Spiritual meetings, held by Julia Learnerd, every Sunday and Thursday evening at 7:30, at Lone Rock Hall, 809 W. Madison street, near Robey.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

Central Spiritual Church holds services each Sunday evening at Trimble Hall, 1977 W. Madison street (near 40th avenue) commencing at 7:30 sharp. Conducted by Mr. and Mrs. Howes.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 3 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Society of Spiritual Truth holds services every Sunday at 2:30 p. m., at 3539 Calumet avenue. Lecture and spirit messages. All are welcome. J. K. Hillis, Psychic.

The Spiritualist Church of Students of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee avenue, every Sunday evening at 7:30. The hall can be reached by Milwaukee avenue North avenue and Robey street cars, and the Logan Square and Humboldt Park Metropolitan elevated. Mrs. M. Schumacher, pastor.

The Christian Spiritualists Society will hold meetings during the winter months, conducted by Miss Sarah Thomas, every Sunday afternoon and evening, at 3 and 8 o'clock, at Conway Hall, corner Western avenue and West Lake street; entrance on Western avenue, over drug store.

Golden Rule Spiritualist Society, Nora E. Hill, pastor; Dr. J. H. Randall, assistant pastor. Holds services every Sunday evening during July and August, at O'Donnell's College Hall, Paulina street, near Washington Boulevard. All welcome.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and philosophical lectures; best psychic and message bearers in attendance. Prof. F. M. Stoller, conductor.

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, between Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Everybody welcome.

Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western avenue. Mrs. Letzter, speaker and medium. All welcome.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor. All welcome. Services at 3 and 8 p. m.

Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and messages.

Divine Spiritual Church holds meetings every Sunday afternoon and evening at 2:30 and 7:30, in Hygeia Hall, corner Ogden avenue and Robey street. Good music. All welcome. Rev. Lucy A. Hodge Koontz, pastor.

Wanted—The Names of All the Spiritualists in Montana.

For the purpose of establishing closer relations between the Spiritualists of Montana, will each one please interest himself in sending me all the names of Spiritualists in their respective neighborhoods? Address the secretary, MRS. W. C. SELBREDE, Billings, Montana.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., DECEMBER 1, 1906. NO. 868

Letter From an Old-time Worker, Now In England.

To the readers of "The Progressive Thinker:

I have often thought I might interest some of my old friends and acquaintances scattered up and down the Middle West, by writing a few lines occasionally from this side the great Atlantic. It has been a long time since anything from my pen has appeared in the columns of The Progressive Thinker; although at one time I was a frequent contributor. Times have changed, however, with me, and from being an itinerant lecturer, traveling up and down the country working for the cause of truth, as I believe (for the devil, as my orthodox friends believed), I am now rather an active business man, with my time pretty well filled in various ways, so that my time for writing letters to newspapers is very limited, but my mind often wanders back over the field I formerly traveled, and I remember many pleasant days spent among friends in the states.

One of my last trips in the interest of our philosophy was through Northern Minnesota, and I often think of friends I made in the lovely park region, as it is called. One of the pleasant remembrances I have of that trip was a few weeks spent at Wheaton, a little out of the Park region, it is true, but where at that time a good strong interest in our philosophy prevailed. I am somewhat afraid, however, that many of the best workers have left that point, an outbreak of Canadian emigration fever having broken out among them.

Two earnest workers, O. F. Brown and his esteemed wife, moved away to Washington soon after my visit to try their fortunes in that far off Western region. I hope they have prospered, for they well deserved success. They were of the right stamp of Spiritualists.

Many others I remember, though some of the names I do not readily call to mind.

Eagle Bend, Alexandria, and some other points I visited, and I trust there is still a good interest in that section.

One thing made a vivid impression on my mind while traveling in Northern and Central Minnesota, and that was the preponderance of the German Catholic element. It was my ambition to get in as many lectures in that region as possible, for I thought I saw a great need. In small towns I noticed very large churches with two spires or towers instead of one, buildings which must have cost a large sum of money, and must have been a great burden on the farming communities which constituted the principal part of the population. Fat, clean-shaven and well dressed priests were plentiful on the trains, and these, too, must have taken a good proportion of the fruits of industry to support them. I contrasted their condition with my own at the time. While every town had a large Catholic church, Spiritualist societies (much less Spiritualist churches) were few and very far between. At every small town the priests could gather a good congregation and be assured a hearty welcome; the Spiritualist worker had to make long journeys and take mighty slim chances sometimes when he did stop.

Wheaton, with its own church and active society, was like an oasis in the desert of Sahara. I hope it is still doing a good work, and I should very much like to hear from any of the friends I became acquainted with there.

To all my friends and fellow workers in Kansas, Missouri, Nebraska, Iowa, Minnesota, Illinois and Indiana, I would say, that although I am out of the public work at present, so far as giving lectures on the Spiritualist rostrum is concerned, my sympathies and best wishes are with all those who are in anyway helping to crush out priestcraft, and make better conditions for the poor, spiritually or otherwise; to rid the world of the war spirit; to build up a better system of government in all countries; to help humanity onward and upward to better and brighter conditions.

I look to the new liberal government of England to help wipe out the evils of a state church, and to the new Education Act which will soon be passed by the English Parliament to do still more for England's people.

W. E. BONNEY.

Monk Sherborne, Basingstoke Road, England.

Morris Pratt Institute.

It becomes a duty as well as a pleasure to the secretary to acknowledge her deep and heartfelt gratitude to the friends who have so generously and thoughtfully aided the school, both in money and in that which represents money. We feel that they have a right to hear an occasional report through the courtesy of our Spiritualist papers for what purpose their contributions are used. First I wish to assure the patrons of the school that every dollar sent to the Institute is used to defray its expenses, and that every department is managed with the strictest economy. Nothing is wasted or unwisely appropriated. With one exception we have no salaried officers or teachers. The work mainly is done by those who are so situated that they give their time and talents for the good of the cause which they love. The Institute is not endowed, and is therefore dependent in a manner upon the generosity of its friends. There are many expenses aside from those daily incurred in common household necessities.

The building was a gift, and is valuable which necessitates carrying a heavy insurance. There are occasional repairs outside and inside. The plumbing is not immune from expense. The printing of catalogues and advertising matter is a yearly requisite, which with many other incidentals, in the aggregate amounts to quite a sum.

Located so far inland away from any water outlet, we are obliged to pay a high price for coal, which makes our heating expensive.

But we are optimistic for the future of the school and are working to make it possible in the near future for it to become self-sustaining. Will the friends of education and all Spiritualists who are desirous of sustaining a school where students can be educated and developed along the lines which will best prepare them to go out as workers in the great field of progress and reform, which appears more and more an essential need as the years come and go, will these friends rally to its support?

Any information relating to the school, and its management will be cheerfully answered.

We intend to publish as often as necessary the names of all contributions have been received and are appreciated.

The following is a list of contributions received since the secretary office came into my hands:

August—Wonewoc Camp, through Moses Hull, net $9.80.

Clinton Camp, through Moses Hull, net $12.56.

Julia S. Carroll, $5.

E. O. Bogardus, $5.

Harriett Duell, Elmira, N. Y., $2.

Mrs. G. F. McLead, Chicago, $1.

Mrs. Alice Phillips and Mrs. R. M. Hunton, Hot Springs, Ark., $9.

Dr. C. W. Burrows, Detroit, Mich., $10.

Mrs. Wallace, $1.

A Friend, $1.

Mrs. Pemberton, Peoria, Ill., $1

Mrs. Emma C. Bergman, $1.

Mrs. J. S. Whitwell, $1.

Mrs. Hugh Colom, Chicago, $1.

Mrs. Emma R. Abbott, $25.

Mrs. Mattie E. Hull, oak mantel bedstead, with mattress and pillows, a large amount of fruits, vegetables and canned fruits.

Mrs. Mills, Albany, Wis., gave a very beautiful silk quilt from which we hope to realize many dollars; also pillow-slips and towels.

Mrs. H. M. Ryerson, Seattle, Wash., nice oak set and furnishings for one large room.

Mrs. Clarissa Mullins, Chicago, pillow-slips, sheets and towels.

Mrs. Chas. Martin, Whitewater, Wis., a lovely silk quilt, a pair of pillows, over 40 jars of canned fruits.

Mrs. M. J. Donaldson, Brookfield, one long linen table-cloth.

Mrs. Loebel, Milwaukee, cans of jam.

Mrs. E. W. Sprague, Detroit, Mich., a web of sheeting containing 55 yards, made into sheets and pillow-slips.

MOST EXCELLENT TESTS.

For the Good of the Cause, and Wonderfully Convincing.

By long experience we know spirits can come back and converse with us by giving them the proper conditions—a channel by which they can reach us. You cannot get a communication by telegraph unless you have an operator to receive it, one who is properly a medium, for all middle-men, such as interpreters and postmasters, and even mail carriers who receive from one and give to another, are mediums, and if they do not give just what they get (when it is for another), they are frauds. If they do give you just what they get, and no more, they are genuine, and worthy of their position.

I have received many tests that knock out the mind-reading theory. I have a nephew who is a telegraph operator, and somewhat skeptical on this subject, and like many others, he wanted some advice from the other side, but he believed the medium to be a good mind-reader, so he wanted me to take ten questions to him, sealed and marked so that he would know if they had been opened. I was not to know one word that was in them, saying to me, "The medium can't read your mind if you don't know what is in them, and I know he can't read mine while I am in my office a mile away."

I took the questions in a sealed envelope. We sat down at a table facing each other, in a light room with a bay window. We had to wait a few minutes for his control to come. Presently he said, "Lay your questions on the table. The control is here." He took up pencil and commenced to write from right to left, the letters leaning to the left, making it very hard to read unless you hold it in front of a mirror, and read in the mirror. His hand seems to be under perfect control of the spirits. He converses on any subject while writing, and did with me in this case. When about half-done, he asked me if I knew Fred Bickford.

"No. That is a new name to me."

Then he said, "My control tells me that your nephew (Charley) has asked Fred Bickford a question in telegraphic characters, using dots and dashes, and asked him to answer in the same way, and he will, but we will have to do the others first, as we will have to make the dots and dashes read from left to right, or Charley cannot read it."

Then I said, "Do you understand telegraphy?"

"No."

Nor did I.

As he commenced on the dots and dashes I happened to think I did know one letter, the letter S, the call of our railroad station in Iowa.

"Yes, Fred is just making S in one of the words, and said it is three dots, which was correct. When he finished he signed his name in both telegraphy and writing.

The questions that C. asked were answered, and the predictions have since come true. My nephew acknowledged that every question was answered, with names signed in full.

Now if Fred Bickford and others who signed their names were not at the other end of the line, will some skeptic who has got good common sense, please tell me who did the answering?

If I could believe the fish story, the whale and Jonah, or if I could believe the sun, moon and stars were made on the third day, as there could not have been any day before the sun was made, as it makes the day, then I might believe the skeptic's explanation if it did differ from what I have written here about these wonderful tests.

I have always been cautious about fraud, and know it is ofttimes practiced in Spiritualism. It is practiced also in the church, for I have attended church fifty years. I am sorry that it is so in both. If I had lived 150 years ago, and had written a letter like this, I would have been burned at the stake just like every medium of that day was who made any public demonstration.

Always address your question to some departed spirit, and give their full name, so that the guide or control can find them. Always sign your own name to your question so that they may know who it is from.

Always be cautious about fraud and when you are certain you have found it, be ready and willing to expose it, just as the good editor of this paper always does.

I have been a reader of The Progressive Thinker for many years. I am always pleased to read its newsy pages.

Now, with a hearty wish for the prosperity of yourself, your paper, the cause of truth and Spiritualism, I am still at the home of the president of the Spiritual Temple League, 50 M street N. W., Washington, D. C.

A. H. THATCHER.

Remarkable Manifestations.

Through the Mediumship of Oren Dunakin—A Letter Describing the Tests of Spirit Presence Given.

Chanute, Kansas, September 17, 1906.

Dear Mr. Rockwell:—This letter is going to be all about Spiritualism, and I am writing to you because I am sure of an appreciative hearer. I feel that I must tell you about my experiences because you are the one who has persistently urged me to investigate.

You know I told you I believed my daughter had mediumistic powers, and I have felt for nearly a year now that I simply must know whether spirits do make themselves evident, and must know it by personal experience, yet when I went to clairvoyants for private readings, I got nothing definite. Last month, being here in Kansas, and learning that a Spiritualistic camp-meeting was to be held at Ottawa, I went up there for two days in August, but while I saw some wonderful things happen to others, nothing came to me; but while there I met a medium—a Mr. Oren Dunakin of Chanute, and after he had returned home here I became pretty well acquainted with him and his wife, and they have held several circles for my especial conversion.

This man I believe is a high-class medium—at any rate they are a high-class family morally. I know this, for I have come to know them quite well. Mr. Dunakin is a brother of that Mr. Dunakin whom I see mentioned as an officer in the Ohio Spiritualists Association, and it seems he has had mediumistic powers from boyhood.

I need not recount all the spirit people who came to others. I had never sat in a circle before, and every circumstance was wonderful to me, but at the first meeting my husband came, and with a good deal of difficulty announced his name, "George," and then told me he did not want to "pass over" when he did—especially as it left me in such financial embarrassment.

Now, not a soul in the room knew my husband's name, nor that I had been financially embarrassed.

This was done through a trumpet, and there was a cabinet.

When he had finished talking he patted me several times around the head and cheeks, kissed my hair twice (I felt the pressure and heard the sounds), and said good night, and went away.

The second night he came again, and with stronger voice. That night also the trumpet came and tapped my head and a voice said, "Mother"; then, "I'm so glad to be here"; then "Good night" (hurriedly), and the trumpet fell almost to the table, but was caught up by one of the other spirits who explained that she was too weak to hold it. She, too, kissed me before going away. I heard it but could not feel it.

Of course, through both these evenings there were innumerable pats and caresses. The first evening they had not the feeling of human hands, but felt more like strokes from blotting paper or something else lifeless, but of pleasant surface; but the second evening they had the feeling of warm, comfortable, velvety human hands, patting and petting around my hair and face and neck and shoulders.

That second evening we had a light seance also. The room was nearly as light as in usual in the evening. There were the medium, his wife, his little girl and myself.

The cabinet was simply a dark curtain across the corner. I really wish you were here to sit with this medium. You see the medium and I sat before the cabinet and facing the middle of the room. His wife and child sat over on the other side of the room, facing the middle of the room. So I could account for every living pair of hands in the room, yet a fifth, left hand was pushed out between the two curtains and waved at me several times. I took from it a flower that Mrs. Dunakin had placed behind the curtain, but when I attempted to take also one that was held out to the medium, the hand tossed the flower to the medium and dealt me a back-handed slap in the face. And it felt, too! And it was my husband's hand in shape though a little larger in size. What do you think of that!

I am saying nothing about the guitar that lifted itself off a chair and went floating around through the air, playing as it went, and occasionally coming down and resting gently on our heads or shoulders or hands.

Nor am I mentioning other characters who came and talked with others present.

Next time I helped get the cabinet and things ready. This time the trumpet and guitar were not used. Different spirits made the medium personate them. Suddenly I felt something near me, and said to the others, "I know there's some one close to me," and a voice not a foot away from my head at once whispered plainly, "George." I said, "If it is you, George, touch me," and instantly was patted on the arm.

This came out of the air with no trumpet or other aid. Later another spirit through the medium gave his name as "Charley" (the name of an uncle of mine who committed suicide in 1883). I asked him to touch me if it was my Uncle Charley, and immediately felt a pat on the arm. A little schoolmate did the same.

At one of these meetings, Mr. Dunakin got up unconsciously and after walking around the room restlessly, came before me and acted my husband's sufferings in his last sickness, and took my hands and pressed them on his body over the various organs that had been affected, and even said the word "Bright's."

Of course at each coming of my husband I asked if he had seen my daughter lately (she is still living), and if she was all right; he always told me he had seen her that day and she was "all right," emphatically.

At the last meeting it seemed as if almost every person came I had ever known who had died. By the way, I must go back and say that at next to the last meeting there came a dear old lady whom I took to be a certain friend of mine as she gave her name as "Nancy." She complained that she could hardly close her mouth and some of those present thought she might have died of some disease of the throat or jaw. I was not aware that she had died at all, not having heard of her for about ten years. I said to the company present, "I'm going to write to-morrow, if possible, and find whether she has passed away."

Well, at the last meeting (last night), a spirit who is often present—an Irishman—said, "Say, Mrs., did you write that letter?" I told him I had not yet done so but would. He said, "Oh, it's all right; I just thought I'd remind you of it." I said, "Jerry, I'll do it before I sleep," but he said, "Oh, no, sleep first."

This same spirit Jerry at another time when something specially convincing had been done, turned to me and said abruptly in his Irish brogue, "Well, what d'yer think of us now—are we frauds?"

At another time when I complained that a certain voice didn't sound natural, a boy spirit, Johnny, snapped out, "Say, how'd you expect a voice to sound natural through a tin horn?"

At last night's seance, as I said, pretty near everybody I knew came. My mother, announcing herself by her maiden name, "Fannie F—h". Certainly no one in Kansas knew my mother's maiden name. And there was no uncertainty or slowness or indistinctness of utterance. My little brother came and announced himself as "Sammie." I said, "Why, Sammie, I remember you as a little boy four years old." "Yes, you wouldn't know me now; I'm nearly forty." "You've changed, I suppose?" "Yes, you know I passed over thirty—no, thirty-two years ago." He had died in 1872, really, 34 years ago.

A darling old Scotch woman that I knew when she was eighty, who used formerly to work in my grandfather's family, came and gave her name as "Nancy" and when I failed to recognize her by that, she began to croon an old Scotch tune in her dear trembly old voice, and I knew her instantly.

This uncle who had committed suicide, came again and gave his name. This time it was in a good strong voice, "Charles F—h." I had not told the circle, of course, about his suicide and did not intend to, so I said, "Uncle Charley, I want you to tell me the real reason why you went away when you did," and then he told me the whole story, winding up with "and I thought I could end it all, but I made a great mistake."

A former schoolmate of mine, whom I have not seen since 1876, came. I told her I didn't know she had died, and she said, "I passed away about a year ago." (I have written North to-day to find out about it). Just at the last my splendid old grandfather came—my mother's father—one of the staunchest old men the Lord ever made. He just came and gave his name, "Henry F—h," but I know he'll come again.

It was from him that all Spiritualistic tendencies in us as a family came. It was he who took the Banner of Light at a time when it took nerve to do so. And so it was the first paper aside from the "Maine Farmer" associated with my childish recollections. He had courage, fidelity and sense of right, and magnanimity enough to endow a state. I was his favorite grandchild.

Chanute, Kansas. FRANCES E. CAHOON.

FAITH BASIS OF ALL ESOTERICS.

The Rev. Van Ness Talks of Ancients With Psychic Powers.

"Ancient records are so filled with accounts of seership, power over sickness, second sight and the ability to flash thought telepathically over long distances, that unless we want to disbelieve all history and put Hebrew, Hindoo and all classic records on a par with fairy tales, we must believe that many long forgotten men and women had really an instinctive spiritual perception and were enjoying the possession of psychic powers, which even now seem well night marvelous," said the Rev. Thomas Van Ness, at the Second Church, Copley Square, yesterday morning.

Continuing, he said in part: "Hypnotizers, Spiritualists, Christian Scientists, mental healers, prophets of the New Thought, Babists, crystal gazers, Esoteric Buddhists, Theosophists, call them what you will, think of them as you please, are all people who, more or less, come to an appreheision of the fact that there is something beneath the something that is the only true belief. "At times their efforts to come into communion with the spiritual are so bungling, so crude, so extravagant as to make the Judics grieve, yet for that reason we ought not to lose sight of the fact that the quest upon which they have entered is a right quest.

"In examining any one of these modern movements we see that it is founded essentially upon the same basis, the same principle that formed the heart of the ancient esoteric systems.

"That principle was faith.

"It is impossible to achieve anything substantial except as an act of faith.

"The discovery of Columbus was made possibly because of his unbounded faith; the cable enterprise of Cyrus Field came into use because he had faith.

"Faith is of the soul. It is the soul

LYCEUM EDUCATION.

A Paper Read Before the Fourteenth Annual Convention of the N. S. A.

Greetings:—We come with a few thoughts from the golden West, where the waters of the Pacific Ocean embrace the land of sunshine.

To us has been given the knowledge of spirit return. Being a new country just in the budding, so to speak, our form of work among the children, is also in a budding state. As in our balmy climate all vegetation grows and matures quickly and luxuriantly, so the minds of the young unfold very quickly; and rapidly are they grasping the truths of Spiritualism. We find also that as the lands of California are arid and lack the fertilizing waters, so our broad spiritual field needs seriously enthusiastic truth-giving teachers. We need teachers who are not only able to instruct the minds of adults in the principles of Spiritualism, but those who recognize the importance of unfolding the minds of youth. The children, like buds, will be the flowers, and in their education lies the hope for the desirable fruition of our beloved cause.

Each teacher or lecturer going into the field should be familiar with lyceum work and able to organize and sustain an active lyceum. Each society should maintain its lyceum, if only a few are gathered. The lecturer and society should labor together to keep the children and young people interested. They work together. If you keep the children interested you will secure the attention of the parents, for they will follow the children to encourage and assist them. The usual struggles of societies will be greatly relieved when proper attention is given to proper education, as furnished by the lyceum system, is furnished the children. We must give attention to the young as well as the old. When the entire family is recognized full success is assured.

Would that each missionary and organiser were equipped by the National or state association which he repre- educational purposes, and stay with the new officers and leaders until they have ideas of how to conduct the work successfully. In this way you appeal to the parents through the child. You are interesting the parent in the society. The parent is interested in bringing the child and seeing the joy beaming in its eyes, a greater activity is secured. The two must go hand in hand. As the parent leads the child, so the child brings new joy to the parent. A more perfect organization and a spiritual Spiritualism is to be had by educating the child and by holding the attention of the parent through the child. Families will not be divided on Spiritualistic issues, and harmony will prevail in societies as the influence of the lyceum work gains hold. We will receive the blessings of the parent and the angel world.

MARY C. VLASEK.

Los Angeles, Cal.

NOTICE TO SPIRITUALISTS EVERYWHERE.

The Temple Fund Society asks for members at one dollar per annum. Also desires speakers, mediums and societies to secure funds for the purposes of this society. All such donation of money will be used for aid to local societies of Spiritualists in temple building. This fund is sure to grow. We are getting members from all sections. The outlook for success is very promising. The time has come for Spiritualists to show their zeal. We have faith that they will. Your donations will find proper use for practical benefit of our cause. You are urged to be an agent of this society and its fund in your locality. You can do much if you will try! Shall the cause of mortals and spirits have your co-operation? The Temple Fund Society is already an active and aggressive body of earnest Spiritualists. Will you be known as one of them?

Address either George W. Kates, President, Cheyney, Pa., or,

Yours fraternally,

SARAH A. DANRIH E. MONG.

UNPLEASANT MEMORIES.

In Order to Spiritualize Your Nature, Form Within Yourself a Nest of Pleasant Thoughts.—"None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought, proof against all adversity—bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts which care can not disturb nor pain make gloomy nor poverty take away from us—houses built without hands for our souls to live in."

Shakspeare, who is sometimes called "the myriad minded," seems to have observed and referred to if not described in his plays every single virtue, vice, foible and peculiarity of human nature. One of these relates to the operations of the mind when in a state of idleness or brooding.

It is well known to physiologists that the body exhibits both voluntary and involuntary muscular action and that involuntary action is most active when voluntary action is reduced or suspended, as in sleep. It is a singular thing that there is something analogous to this in the mind and that as soon as it ceases to exert itself under the control of the will it begins another kind of activity of its own, which is always of a disagreeable character. This singular mental phenomenon has not escaped Shakspeare.

In "Macbeth" he makes Banquo say:

Merciful powers,
Restrain in me the cursed thoughts that nature
Gives way to in repose.

What these "cursed thoughts" were the poet does not say. They may have bee a sort of premonition of Banquo's fate, for immediately after uttering these words he was assassinated, or they may have been ruminations on the recent battle scenes through which he had passed and the prophecies of the weird sisters to which he had recently listened, or they may have been all of these put together. The point is that they were "cursed thoughts," that they were natural and that they were inflicted on him "in repose."

Banquo had led a troubled existence and was placed in a critical position, but it was not when fencing in an engagement nor when facing Macbeth that his thoughts were torturing. It was when he dropped all these objective concerns and lapsed into meditation that his thoughts were "cursed." The question is whether he was not, after all, like everybody else, and whether every human being, whether happily situated or not, does not as soon as he is "in repose" have "cursed thoughts."

This is certainly the testimony of a great many thinking people. As soon as they stop work, forsake company, conversation and reading and take a solitary walk, for instance, all the unpleasant memories of life form themselves into a procession and pass in solid column through his mind. In this procession are all his failures, all his humiliations, all his wrongs, all his misfortunes and especially all of his sins and follies. On such occasions if he ever did or said a creditable or decent thing it is forgotten. Look which way he will, backward, forward or sideways it is the unpleasant memories that assail him, and every object on which his eyes rest reminds him of some of them.

The man who has such thoughts may be a really good man, his position in life and society may be enviable and he may possess youth, good health and fortune. Indeed, it is questionable if these blessings do not, by way of contrast, make his solitary thoughts more "cursed."

The philosophy of this phenomenon is past comprehension. Possibly the power of memory is in proportion to the depth of impression and the depth of impression is in proportion to the pain inflicted, so that if memory is awakened without being given willful direction it can only recall the saddest of past experiences. This may be the explanation and it may not.

It is encouraging to think that this doleful habit may be reversed and that by cherishing a great number of pleasant recollections our thoughts in repose may be agreeable and refreshing. This was the opinion of Ruskin and this is the way he puts it:

"Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought, proof against all adversity—bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts which care can not disturb nor pain make gloomy nor poverty take away from us—houses built without hands for our souls to live in."

Possibly this is true, but it is necessary always to bear in mind that these "cursed thoughts" come to us when we are alone and when we begin to think about ourselves. The lesson is that it is not good for man to be alone and that it is positively bad for him to brood over himself.

The above from the Chicago Chronicle contains some wholesome advice for Spiritualists to consider.

THE BABY.

(As Seen by His Brother.)

Just guess what that there doctor did
When I was gone one day.
He went and brought a raggy kid,
An' left it here—to stay.
An' now my muvver's got to 'tend
To him all day, an' she
Don't never have no time to spend
A-doin' things for me.

She thinks he just a reg'lar saint,
An' never seemed to care
When I says, scornful: "Humph! He ain't
Got any teeth nor hair!"
An' when I showed her how he'd cry
At just a little slap,
She says: "It's too bad of you to try
To hurt the little chap!"

I have to go to bed alone,
An' lay awake an' hear
The awful ghosts an' goblins groan—
They're thick this time o' year.
An' no one tells me stories now,
But every one says: "Keep
As still as any boy knows how—
Dear baby is asleep!"

I knew that doctor man was bound
To play us some mean trick,
An' now he's gone an' [illegible]

STIRRING THOUGHTS

On the Responsibilities of Societies Toward Lyceums.

At the request of the National Superintendent of Lyceum Work, John W. Ring, I give this paper on "The Responsibilities of Societies Toward Lyceums," and submit the few thoughts I am able to cull from the many presenting themselves.

That the lyceum is, or should be considered one of, if not the most important work in the religious thought of Spiritualism to-day, and one most neglected, I fear. There were, in the early time of this movement lyceums attached to nearly all the prominent societies in the land. Once the proof established of immortality, the questions answered "If man dies, does or shall he live?" the older ones seemed satisfied, and kept too much to phenomena, I fear without realizing what effect that has had upon the minds of children, "our natural questioners," the ones who confound us the most. Beginning in the homes, I do not find the Spiritualist father and mother teaching their children the beautiful truths of Spiritualism. They still say the prayer that asks "lead us not into temptation" and end prayers, "for Christ's sake," send the children to the Sabbath-school, but going themselves to hear lectures on the religion of spiritual living, responsibilities, etc.

Who will take the places of the veteran workers when they go up higher? If Spiritualism is good for the middle-aged and old, doubly so the the helpful influences of the angel world upon the children. No society can be as successful without the children, as with them. If there should be but two or three even, there will the spirit of good and truth be in their midst, and the lyceum does not, or should not, comprise alone the little children, but many an adult, many a grey-haired child has need of the lessons taught regarding Spiritualism.

If the importance so truly understood by the church, when the priest says, "give me the child until he is ten years old, and I snap my fingers at the influence after that," why not think more of what is to follow? What shall our harvest be? What can we say when we are asked, "What have you done for the children?" Societies should recognize this truth. Nothing or no one is too good for Spiritualists, the best is none too good. Put the best men and women before the people, those who by their lives are demonstrating the grand religion of right thinking and living, then bring in the children.

There is nothing to make the children ashamed or afraid. If it is the truth to be advocated by the societies, it is what the children need to be taught. Educate the teachers along the lines of this, our religion, and have them ready to teach and answer the question the busy minds will ask. Make the lyceum work a part of our spiritual obligations. Do not be afraid to copy the old organized methods in any way that will help to strengthen our work, but learn of the past and in no way know fear, save of ignorance and wrong. Every society is responsible for its influence, and the children have a greater claim upon us than the older ones. My plea is for them and their spiritual education. "I would not have them ignorant regarding spiritual things," and if there is one thing which should appeal strongly to societies and speakers, it is this of the education spiritually of the children.

Many children are returning from "that land beyond" who have claims upon us as well as in our homes. I wish I could call loud enough to every society, to cause them to awaken to the knowledge that something more is required than the lecture and the seance room. Look to the minds of the children, know how eagerly the child drinks in the subtle influence which develops fear. Counteract that by making them conversant with the grand truths of Spiritualism. No child should fear death; no child should be ignorant of the laws pertaining to either their spiritual or physical being. Societies have an influence in the community, and the ideas are being held that children are ostracised from society if they do not attend Sabbath-school. If that is so, then it may be the fault of the society. Investigate that, but hold to the need of education—educate the children. I claim this for them as their right.

No society can be fully equiped until it has its lyceum, and all who love children (and who does not?) and know the grandeur of our teachings, should enter into this work heartily. When the bell calls the group together the older ones should not straightway move toward the door. Children like to know that their elders are interested in them, and there would never be a meeting but some grand truths might be learned. Do your duties, ye who are the heads of societies. Do your duties, ye who constitute societies, and above all things study the laws, or rather, the principles which are the foundations of our religion, and forget not, "Little Children" first interpreted them to us. Go ye now, and do likewise for them.

I trust when we meet another year there may be reported from every society, "we too, have a lyceum in our ciety."

MRS. TILLIE U. REYNOLDS.
New York State Superintendent Lyceum Work.

An' when it's me, he's made me take
A lot of awful truck
That's gave me such a stomach ache;
He always brings bad luck!

I'm goin' to get the kid some day,
An' when the doctor's here
I'll give him to him, an' I'll say:
"Just take the 'little dear.'
You brought him, now you just go on
Back home with him!" An' when
The raggy little thing is gone
My ma'll love ME again.

—James L. Montague, in the Chicago Examiner.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happi-

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., DECEMBER 1, 1906. NO. 888

Letter From an Old-time Worker, Now In England.

To the readers of "The Progressive Thinker:

I have often thought I might interest some of my old friends and acquaintances scattered up and down the Middle West, by writing a few lines occasionally from this side the great Atlantic. It has been a long time since anything from my pen has appeared in the columns of The Progressive Thinker; although at one time I was a frequent contributor. Times have changed, however, with me, and from being an itinerant lecturer, traveling up and down the country working for the cause of truth, as I believe (for the devil, as my orthodox friends believed), I am now rather an active business man, with my time pretty well filled in various ways, so that my time for writing letters to newspapers is very limited, but my mind often wanders back over the field I formerly traveled, and I remember many pleasant days spent among friends in the states.

One of my last trips in the interest of our philosophy was through Northern Minnesota, and I often think of friends I made in the lovely park region, as it is called. One of the pleasant remembrances I have of that trip was a few weeks spent at Wheaton, a little out of the Park region, it is true, but where at that time a good strong interest in our philosophy prevailed. I am somewhat afraid, however, that many of the best workers have left that point, an outbreak of Canadian emigration fever having broken out among them.

Two earnest workers, O. F. Brown and his esteemed wife, moved away to Washington soon after my visit to try their fortunes in that far off Western region. I hope they have prospered, for they well deserved success. They were of the right stamp of Spiritualists.

Many others I remember, though some of the names I do not readily call to mind.

Eagle Bend, Alexandria, and some other points I visited, and I trust there is still a good interest in that section.

One thing made a vivid impression on my mind while traveling in Northern and Central Minnesota, and that was the preponderance of the German Catholic element. It was my ambition to get in as many lectures in that region as possible, for I thought I saw a great need. In small towns I noticed very large churches with two spires or towers instead of one, buildings which must have cost a large sum of money, and must have been a great burden on the farming communities which constituted the principal part of the population. Fat, clean-shaven and well dressed priests were plentiful on the trains, and these, too, must have taken a good proportion of the fruits of industry to support them. I contrasted their condition with my own at the time. While every town had a large Catholic church, Spiritualist societies (much less Spiritualist churches) were few and very far between. At every small town the priests could gather a good congregation and be assured a hearty welcome; the Spiritualist worker had to make long journeys and take mighty slim chances sometimes when he did stop.

Wheaton, with its own church and active society, was like an oasis in the desert of Sahara. I hope it is still doing a good work, and I should very much like to hear from any of the friends I became acquainted with there.

To all my friends and fellow workers in Kansas, Missouri, Nebraska, Iowa, Minnesota, Illinois and Indiana, I would say, that although I am out of the public work at present, so far as giving lectures on the Spiritualist rostrum is concerned, my sympathies and best wishes are with all those who are in anyway helping to crush out priestcraft, and make better conditions for the poor, spiritually or otherwise; to rid the world of the war spirit; to build up a better system of government in all countries; to help humanity onward and upward to better and brighter conditions.

I look to the new liberal government of England to help wipe out the evils of a state church, and to the new Education Act which will soon be passed by the English Parliament to do still more for England's people.

W. E. BONNEY.

Monk Sherborne, Basingstoke Road, England.

Morris Pratt Institute.

It becomes a duty as well as a pleasure to the secretary to acknowledge her deep and heartfelt gratitude to the friends who have so generously and thoughtfully aided the school, both in money and in that which represents money. We feel that they have a right to hear an occasional report through the courtesy of our Spiritualist papers for what purpose their contributions are used. First I wish to assure the patrons of the school that every dollar sent to the Institute is used to defray its expenses, and that every department is managed with the strictest economy. Nothing is wasted or unwisely appropriated. With one exception we have no salaried officers or teachers. The work mainly is done by those who are so situated that they give their time and talents for the good of the cause which they love. The Institute is not endowed, and is therefore dependent in a manner upon the generosity of its friends. There are many expenses aside from those daily incurred in common household necessities.

The building was a gift, and is valuable which necessitates carrying a heavy insurance. There are occasional repairs outside and inside. The plumbing is not immune from expense. The printing of catalogues and advertising matter is a yearly requisite, which with many other incidentals, in the aggregate amounts to quite a sum.

Located so far inland away from any water outlet, we are obliged to pay a high price for coal, which makes our heating expensive.

But we are optimistic for the future of the school and are working to make it possible in the near future for it to become self-sustaining. Will the friends of education and all Spiritualists who are desirous of sustaining a school where students can be educated and developed along the lines which will best prepare them to go out as workers in the great field of progress and reform, which appears more and more an essential need as the years come and go, will these friends rally to its support?

Any information relating to the school, and its management will be cheerfully answered.

We intend to publish as often as

MOST EXCELLENT TESTS.

For the Good of the Cause, and Wonderfully Convincing.

By long experience we know spirits can come back and converse with us by giving them the proper conditions—a channel by which they can reach us. You cannot get a communication by telegraph unless you have an operator to receive it, one who is properly a medium, for all middle-men, such as interpreters and postmasters, and even mail carriers who receive from one and give to another, are mediums, and if they do not give just what they get (when it is for another), they are frauds. If they do give you just what they get, and no more, they are genuine, and worthy of their position.

I have received many tests that knock out the mind-reading theory. I have a nephew who is a telegraph operator, and somewhat skeptical on this subject, and like many others, he wanted some advice from the other side, but he believed the medium to be a good mind-reader, so he wanted me to take ten questions to him, sealed and marked so that he would know if they had been opened. I was not to know one word that was in them, saying to me, "The medium can't read your mind if you don't know what is in them, and I know he can't read mine while I am in my office a mile away."

I took the questions in a sealed envelope. We sat down at a table facing each other, in a light room with a bay window. We had to wait a few minutes for his control to come. Presently he said, "Lay your questions on the table. The control is here." He took up pencil and commenced to write from right to left, the letters leaning to the left, making it very hard to read unless you hold it in front of a mirror, and read in the mirror. His hand seems to be under perfect control of the spirits. He converses on any subject while writing, and did with me in this case. When about half-done, he asked me if I knew Fred Bickford.

"No. That is a new name to me."

Then he said, "My control tells me that your nephew (Charley) has asked Fred Bickford a question in telegraphic characters, using dots and dashes, and asked him to answer in the same way, and he will, but we will have to do the others first, as we will have to make the dots and dashes read from left to right, or Charley cannot read it."

Then I said, "Do you understand telegraphy?"

"No."

Nor did I.

As he commenced on the dots and dashes I happened to think I did know one letter, the letter S, the call of our railroad station in Iowa.

"Yes, Fred is just making S in one of the words, and said it is three dots, which was correct. When he finished he signed his name in both telegraphy and writing.

The questions that C. asked were answered, and the predictions have since come true. My nephew acknowledged that every question was answered, with names signed in full.

Now if Fred Bickford and others who signed their names were not at the other end of the line, will some skeptic who has got good common sense, please tell me who did the answering?

If I could believe the fish story, the whale and Jonah, or if I could believe the sun, moon and stars were made on the third day, as there could not have been any day before the sun was made, as it makes the day, then I might believe the skeptic's explanation if it did differ from what I have written here about these wonderful tests.

I have always been cautious about fraud, and know it is ofttimes practiced in Spiritualism. It is practiced also in the church, for I have attended church fifty years. I am sorry that it is so in both. If I had lived 150 years ago, and had written a letter like this, I would have been burned at the stake just like every medium of that day was who made any public demonstration.

Always address your question to some departed spirit, and give their full name, so that the guide or control can find them. Always sign your own name to your question so that they may know who it is from.

Always be cautious about fraud and when you are certain you have found it, be ready and willing to expose it, just as the good editor of this paper always does.

I have been a reader of The Progressive Thinker for many years. I am always pleased to read its newsy pages.

Now, with a hearty wish for the prosperity of yourself, your paper, the cause of truth and Spiritualism, I am still at the home of the president of the Spiritual Temple League, 50 M street N. W., Washington, D. C.

A. H. THATCHER.

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butions have been received and are appreciated.

The following is a list of contributions received since the secretary office came into my hands:

August—Wonewoc Camp, through Moses Hull, net $9.80.

Clinton Camp, through Moses Hull, net $12.56.

Julia S. Carroll, $5.

E. O. Bogardus, $5.

Harriett Duell, Elmira, N. Y., $2.

Mrs. G. F. McLead, Chicago, $1.

Mrs. Alice Phillips and Mrs. R. M. Hunton, Hot Springs, Ark., $9.

Dr. C. W. Burrows, Detroit, Mich., $10.

Mrs. Wallace, $1.

A Friend, $1.

Mrs. Pemberton, Peoria, Ill., $1

Mrs. Emma C. Bergman, $1.

Mrs. J. S. Whitwell, $1.

Mrs. Hugh Colom, Chicago, $1.

Mrs. Emma R. Abbott, $25.

Mrs. Mattie E. Hull, oak mantel bedstead, with mattress and pillows, a large amount of fruits, vegetables and canned fruits.

Mrs. Mills, Albany, Wis., gave a very beautiful silk quilt from which we hope to realize many dollars; also pillow-slips and towels.

Mrs. H. M. Ryerson, Seattle, Wash., nice oak set and furnishings for one large room.

Mrs. Clarissa Mullins, Chicago, pillow-slips, sheets and towels.

Mrs. Chas. Martin, Whitewater, Wis., a lovely silk quilt, a pair of pillows, over 40 jars of canned fruits.

Mrs. M. J. Donaldson, Brookfield, one long linen table-cloth.

Mrs. Loehel, Milwaukee, cans of jam.

Mrs. E. W. Sprague, Detroit, Mich., a web of sheeting containing 55 yards, made into sheets and pillow-slips.

Remarkable Manifestations

Through the Mediumship of Oren Dunakin—A Letter Describing the Tests of Spirit Presence Given.

Chanute, Kansas, September 17, 1906.

Dear Mr. Rockwell:—This letter is going to be all about Spiritualism, and I am writing to you because I am sure of an appreciative hearer. I feel that I must tell you about my experiences because you are the one who has persistently urged me to investigate.

You know I told you I believed my daughter had mediumistic powers, and I have felt for nearly a year now that I simply must know whether spirits do make themselves evident, and must know it by personal experience, yet when I went to clairvoyants for private readings, I got nothing definite. Last month, being here in Kansas, and learning that a Spiritualistic camp-meeting was to be held at Ottawa, I went up there for two days in August, but while I saw some wonderful things happen to others, nothing came to me; but while there I met a medium—a Mr. Oren Dunakin of Chanute, and after he had returned home here I became pretty well acquainted with him and his wife, and they have held several circles for my especial conversion.

This man I believe is a high-class medium—at any rate they are a high-class family morally. I know this, for I have come to know them quite well. Mr. Dunakin is a brother of that Mr. Dunakin whom I see mentioned as an officer in the Ohio Spiritualists Association, and it seems he has had mediumistic powers from boyhood.

I need not recount all the spirit people who came to others. I had never sat in a circle before, and every circumstance was wonderful to me, but at the first meeting my husband came, and with a good deal of difficulty announced his name, "George," and then told me he did not want to "pass over" when he did—especially as it left me in such financial embarrassment.

Now, not a soul in the room knew my husband's name, nor that I had been financially embarrassed.

This was done through a trumpet, and there was a cabinet.

When he had finished talking he patted me several times around the head and cheeks, kissed my hair twice (I felt the pressure and heard the sounds), and said good night, and went away.

The second night he came again, and with stronger voice. That night also the trumpet came and tapped my head and a voice said, "Mother"; then, "I'm so glad to be here"; then, "Good night" (hurriedly), and the trumpet fell almost to the table, but was caught up by one of the other spirits who explained that she was too weak to hold it. She, too, kissed me before going away. I heard it but could not feel it.

Of course, through both these evenings there were innumerable pats and caresses. The first evening they had not the feeling of human hands, but felt more like strokes from blotting paper or something else lifeless, but of pleasant surface; but the second evening they had the feeling of warm, comfortable, velvety human hands, patting and petting around my hair and face and neck and shoulders.

That second evening we had a light seance also. The room was nearly as light as in usual in the evening. There were the medium, his wife, his little girl and myself.

The cabinet was simply a dark curtain across the corner. I really wish you were here to sit with this medium. You see the medium and I sat before the cabinet and facing the middle of the room. His wife and child sat over on the other side of the room, facing the middle of the room. So I could account for every living pair of hands in the room, yet a fifth, left hand was pushed out between the two curtains and waved at me several times. I took from it a flower that Mrs. Dunakin had placed behind the curtain, but when I attempted to take also one that was held out to the medium, the hand tossed the flower to the medium and dealt me a back-handed slap in the face. And it felt, too! And it was my husband's hand in shape though a little larger in size. What do you think of that!

I am saying nothing about the guitar that lifted itself off a chair and went floating around through the air, playing as it went, and occasionally coming down and resting gently on our heads or shoulders or hands.

Nor am I mentioning other characters who came and talked with others present.

Next time I helped get the cabinet and things ready. This time the trumpet and guitar were not used. Different spirits made the medium personate them. Suddenly I felt something near me, and said to the others, "I know there's some one close to me," and a voice not a foot away from my head at once whispered plainly, "George." I said, "If it is you, George, touch me," and instantly was patted on the arm.

This came out of the air with no trumpet or other aid. Later another spirit through the medium gave his name as "Charley" (the name of an uncle of mine who committed suicide in 1883). I asked him to touch me if it was my Uncle Charley, and immediately felt a pat on the arm. A little schoolmate did the same.

At one of these meetings, Mr. Dunakin got up unconsciously and after walking around the room restlessly, came before me and acted my husband's sufferings in his last sickness, and took my hands and pressed them on his body over the various organs that had been affected, and even said the word "Bright's."

Of course at each coming of my husband I asked if he had seen my daughter lately (she is still living), and if she was all right; he always told me he had seen her that day and she was "all right," emphatically.

At the last meeting it seemed as if almost every person came I had ever known who had died. By the way, I must go back and say that at next to the last meeting there came a dear old lady whom I took to be a certain friend of mine as she gave her name as "Nancy." She complained that she could hardly close her mouth and some of those present thought she might have died of some disease of the throat or jaw. I was not aware that she had died at all, not having heard of her for about ten years. I said to the company present, "I'm going to write to-morrow, if possible, and find whether she has passed away."

Well, at the last meeting (last night), a spirit who is often present—an Irishman—said, "Say, Mrs., did you write that letter?" I told him I had not yet done so but would. He said, "Oh, it's all right; I just thought I'd remind you of it." I said, "Jerry, I'll do it before I sleep," but he said, "Oh, no, sleep first."

This same spirit Jerry at another time when something specially convincing had been done, turned to me and said abruptly in his Irish brogue, "Well, what d'yer think of us now—are we frauds?"

At another time when I complained that a certain voice didn't sound natural, a boy spirit, Johnny, snapped out, "Say, how'd you expect a voice to sound natural through a tin horn?"

At last night's seance, as I said, pretty near everybody I knew came. My mother, announcing herself by her maiden name, "Fannie F—h". Certainly no one in Kansas knew my mother's maiden name. And there was no uncertainty or slowness or indistinctness of utterance. My little brother came and announced himself as "Sammie." I said, "Why, Sammie, I remember you as a little boy four years old." "Yes, you wouldn't know me now; I'm nearly forty." "You've changed, I suppose?" "Yes, you know I passed over thirty—no, thirty-two years ago." He had died in 1872, really, 34 years ago.

A darling old Scotch woman that I knew when she was eighty, who used formerly to work in my grandfather's family, came and gave her name as "Nancy" and when I failed to recognize her by that, she began to croon an old Scotch tune in her dear trembly old voice, and I knew her instantly.

This uncle who had committed suicide, came again and gave his name. This time it was in a good strong voice, "Charles F—h." I had not told the circle, of course, about his suicide and did not intend to, so I said, "Uncle Charley, I want you to tell me the real reason why you went away when you did," and then he told me the whole story, winding up with "and I thought I could end it all, but I made a great mistake."

A former schoolmate of mine, whom I have not seen since 1876, came. I told her I didn't know she had died, and she said, "I passed away about a year ago." (I have written North to-day to find out about it). Just at the last my splendid old grandfather came—my mother's father—one of the staunchest old men the Lord ever made. He just came and gave his name, "Henry F—h," but I know he'll come again.

It was from him that all Spiritualistic tendencies in us as a family came. It was he who took the Banner of Light at a time when it took nerve to do so. And so it was the first paper aside from the "Maine Farmer" associated with my childish recollections. He had courage, fidelity and sense of right, and magnanimity enough to endow a state. I was his favorite grandchild.

Chanute, Kansas. FRANCES E. CAHOON.

FAITH BASIS OF ALL ESOTERICS.

The Rev. Van Ness Talks of Ancients With Psychic Powers.

"Ancient records are so filled with accounts of seership, power over sickness, second sight and the ability to flash thought telepathically over long distances, that unless we want to disbelieve all history and put Hebrew, Hindoo and all classic records on a par with fairy tales, we must believe that many long forgotten men and women had really an instinctive spiritual perception and were enjoying the possession of psychic powers, which even now seem well night marvelous," said the Rev. Thomas Van Ness, at the Second Church, Copley Square, yesterday morning.

Continuing, he said in part: "Hypnotizers, Spiritualists, Christian Scientists, mental healers, prophets of the New Thought, Babists, crystal gazers, Esoteric Buddhists, Theosophists, call them what you will, think of them as you please, are all people who, more or less, come to an appreheision of the fact that there is something beneath the something that is the only true belief. "At times their efforts to come into communion with the spiritual are so bungling, so crude, so extravagant as to make the Judics grieve, yet for that reason we ought not to lose sight of the fact that the quest upon which they have entered is a right quest.

"In examining any one of these modern movements we see that it is founded essentially upon the same basis, the same principle that formed the heart of the ancient esoteric systems.

"That principle was faith.

"It is impossible to achieve anything substantial except as an act of faith.

"The discovery of Columbus was made possibly because of his unbounded faith; the cable enterprise of Cyrus Field came into use because he had faith.

LYCEUM EDUCATION.

A Paper Read Before the Fourteenth Annual Convention of the N. S. A.

Greetings:—We come with a few thoughts from the golden West, where the waters of the Pacific Ocean embrace the land of sunshine.

To us has been given the knowledge of spirit return. Being a new country just in the budding, so to speak, our form of work among the children, is also in a budding state. As in our balmy climate all vegetation grows and matures quickly and luxuriantly, so the minds of the young unfold very quickly; and rapidly are they grasping the truths of Spiritualism. We find also that as the lands of California are arid and lack the fertilizing waters, so our broad spiritual field needs seriously enthusiastic truth-giving teachers. We need teachers who are not only able to instruct the minds of adults in the principles of Spiritualism, but those who recognize the importance of unfolding the minds of youth. The children, like buds, will be the flowers, and in their education lies the hope for the desirable fruition of our beloved cause.

Each teacher or lecturer going into the field should be familiar with lyceum work and able to organize and sustain an active lyceum. Each society should maintain its lyceum, if only a few are gathered. The lecturer and society should labor together to keep the children and young people interested. They work together. If you keep the children interested you will secure the attention of the parents, for they will follow the children to encourage and assist them. The usual struggles of societies will be greatly relieved when proper attention is given to proper education, as furnished by the lyceum system, is furnished the children. We must give attention to the young as well as the old. When the entire family is recognized full success is assured.

Would that each missionary and organizer were equipped by the National educational purposes, and stay with the new officers and leaders until they have ideas of how to conduct the work successfully. In this way you appeal to the parents through the child. You are interesting the parent in the society. The parent is interested in bringing the child and seeing the joy beaming in its eyes, a greater activity is secured. The two must go hand in hand. As the parent leads the child, so the child brings new joy to the parent. A more perfect organization and a spiritual Spiritualism is to be had by educating the child and by holding the attention of the parent through the child. Families will not be divided on Spiritualistic issues, and harmony will prevail in societies as the influence of the lyceum work gains hold. We will receive the blessings of the parent and the angel world.

MARY C. VLASEK.

Los Angeles, Cal.

NOTICE TO SPIRITUALISTS EVERYWHERE.

The Temple Fund Society asks for members at one dollar per annum. Also desires speakers, mediums and societies to secure funds for the purposes of this society. All such donation of money will be used for aid to local societies of Spiritualists in temple building. This fund is sure to grow. We are getting members from all sections. The outlook for success is very promising. The time has come for Spiritualists to show their zeal. We have faith that they will. Your donations will find proper use for practical benefit of our cause. You are urged to be an agent of this society and its fund in your locality. You can do much if you will try! Shall the cause of mortals and spirits have your co-operation? The Temple Fund Society is already an active and aggressive body of earnest Spiritualists. Will you be known as one of them?

Address either George W. Kates, President, Cheyney, Pa., or,

Yours fraternally,

UNPLEASANT MEMORIES.

In Order to Spiritualize Your Nature, Form Within Yourself a Nest of Pleasant Thoughts.—"None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought, proof against all adversity—bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts which care can not disturb nor pain make gloomy nor poverty take away from us—houses built without hands for our souls to live in."

Shakspeare, who is sometimes called "the myriad minded," seems to have observed and referred to if not described in his plays every single virtue, vice, foible and peculiarity of human nature. One of these relates to the operations of the mind when in a state of idleness or brooding.

It is well known to physiologists that the body exhibits both voluntary and involuntary muscular action and that involuntary action is most active when voluntary action is reduced or suspended, as in sleep. It is a singular thing that there is something analogous to this in the mind and that as soon as it ceases to exert itself under the control of the will it begins another kind of activity of its own, which is always of a disagreeable character. This singular mental phenomenon has not escaped Shakspeare.

In "Macbeth" he makes Banquo say:

Merciful powers,
Restrain in me the cursed thoughts that nature
Gives way to in repose.

What these "cursed thoughts" were the poet does not say. They may have bee a sort of premonition of Banquo's fate, for immediately after uttering these words he was assassinated, or they may have been ruminations on the recent battle scenes through which he had passed and the prophecies of the weird sisters to which he had recently listened, or they may have been all of these put together. The point is that they were "cursed thoughts," that they were natural and that they were inflicted on him "in repose."

Banquo had led a troubled existence and was placed in a critical position, but it was not when fencing in an engagement nor when facing Macbeth that his thoughts were torturing. It was when he dropped all these objective concerns and lapsed into meditation that his thoughts were "cursed." The question is whether he was not, after all, like everybody else, and whether every human being, whether happily situated or not, does not as soon as he is "in repose" have "cursed thoughts."

This is certainly the testimony of a great many thinking people. As soon as they stop work, forsake company, conversation and reading and take a solitary walk, for instance, all the unpleasant memories of life form themselves into a procession and pass in solid column through his mind. In this procession are all his failures, all his humiliations, all his wrongs, all his misfortunes and especially all of his sins and follies. On such occasions if he ever did or said a creditable or decent thing it is forgotten. Look which way he will, backward, forward or sideways it is the unpleasant memories that assail him, and every object on which his eyes rest reminds him of some of them.

The man who has such thoughts may be a really good man, his position in life and society may be enviable and he may possess youth, good health and fortune. Indeed, it is questionable if these blessings do not, by way of contrast, make his solitary thoughts more "cursed."

The philosophy of this phenomenon is past comprehension. Possibly the power of memory is in proportion to the depth of impression and the depth of impression is in proportion to the pain inflicted, so that if memory is awakened without being given willful direction it can only recall the saddest of past experiences. This may be the explanation and it may not.

It is encouraging to think that this doleful habit may be reversed and that by cherishing a great number of pleasant recollections our thoughts in repose may be agreeable and refreshing. This was the opinion of Ruskin and this is the way he puts it:

"Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought, proof against all adversity—bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts which care can not disturb nor pain make gloomy nor poverty take away from us—houses built without hands for our souls to live in."

Possibly this is true, but it is necessary always to bear in mind that these "cursed thoughts" come to us when we are alone and when we begin to think about ourselves. The lesson is that it is not good for man to be alone and that it is positively bad for him to brood over himself.

The above from the Chicago Chronicle contains some wholesome advice for Spiritualists to consider.

THE BABY.

(As Seen by His Brother.)

Just guess what that there doctor did
When I was gone one day.
He went and brought a raggy kid,
An' left it here—to stay.
An' now my muvver's got to 'tend
To him all day, an' she
Don't never have no time to spend
A-doin' things for me.

She thinks he just a reg'lar saint,
An' never seemed to care
When I says, scornful: "Humph! He ain't
Got any teeth nor hair!"
An' when I showed her how he'd cry
At just a little slap,
She says: "It's too bad of you to try
To hurt the little chap!"

I have to go to bed alone,
An' lay awake an' hear
The awful ghosts an' goblins groan—
They're thick this time o' year.
An' no one tells me stories now,
But every one says: "Keep
As still as any boy knows how—
Dear baby is asleep!"

I know that doctor man was bound
To play me some mean trick,
An' when it's me, he's made me take
A lot of awful truck
That's gave me such a stomach ache;
He always brings bad luck!

I'm goin' to get the kid some day,
An' when the doctor's here
I'll give him to him, an' I'll say:
"Just take the 'little dear.'
You brought him, now you just go on
Back home with him!" An' when
The raggy little thing is gone
My ma'll love ME again.
—James L. Montague, in the Chicago Examiner.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

There is work that is work and there is play that is play; there is play that is work and work that is play.

STIRRING THOUGHTS

On the Responsibilities of Societies Toward Lyceums.

At the request of the National Superintendent of Lyceum Work, John W. Ring, I give this paper on "The Responsibilities of Societies Toward Lyceums," and submit the few thoughts I am able to cull from the many presenting themselves.

That the lyceum is, or should be considered one of, if not the most important work in the religious thought of Spiritualism to-day, and one most neglected, I fear. There were, in the early time of this movement lyceums attached to nearly all the prominent societies in the land. Once the proof established of immortality, the questions answered "If man dies, does or shall he live?" the older ones seemed satisfied, and kept too much to phenomena, I fear without realizing what effect that has had upon the minds of children, "our natural questioners," the ones who confound us the most. Beginning in the homes, I do not find the Spiritualist father and mother teaching their children the beautiful truths of Spiritualism. They still say the prayer that asks "lead us not into temptation" and end prayers, "for Christ's sake," send the children to the Sabbath-school, but going themselves to hear lectures on the religion of spiritual living, responsibilities, etc.

Who will take the places of the veteran workers when they go up higher? If Spiritualism is good for the middle-aged and old, doubly so the helpful influences of the angel world upon the children. No society can be as successful without the children, as with them. If there should be but two or three even, there will the spirit of good and truth be in their midst, and the lyceum does not, or should not, comprise alone the little children, but many an adult, many a grey-haired child has need of the lessons taught regarding Spiritualism.

If the importance so truly understood by the church, when the priest says, "give me the child until he is ten years old, and I snap my fingers at the influence after that," why not think more of what is to follow? What shall our harvest be? What can we say when we are asked, "What have you done for the children?" Societies should recognize this truth. Nothing or no one is too good for Spiritualists, the best is none too good. Put the best men and women before the people, those who by their lives are demonstrating the grand religion of right thinking and living, then bring in the children.

There is nothing to make the children ashamed or afraid. If it is the truth to be advocated by the societies, it is what the children need to be taught. Educate the teachers along the lines of this, our religion, and have them ready to teach and answer the question the busy minds will ask. Make the lyceum work a part of our spiritual obligations. Do not be afraid to copy the old organized methods in any way that will help to strengthen our work, but learn of the past and in no way know fear, save of ignorance and wrong. Every society is responsible for its influence, and the children have a greater claim upon us than the older ones. My plea is for them and their spiritual education. "I would not have them ignorant regarding spiritual things," and if there is one thing which should appeal strongly to societies and speakers, it is this of the education spiritually of the children.

Many children are returning from "that land beyond" who have claims upon us as well as in our homes. I wish I could call loud enough to every society, to cause them to awaken to the knowledge that something more is required than the lecture and the seance room. Look to the minds of the children, know how eagerly the child drinks in the subtle influence which develops fear. Counteract that by making them conversant with the grand truths of Spiritualism. No child should fear death; no child should be ignorant of the laws pertaining to either their spiritual or physical being. Societies have an influence in the community, and the ideas are being held that children are ostracised from society if they do not attend Sabbath-school. If that is so, then it may be the fault of the society. Investigate that, but hold to the need of education—educate the children. I claim this for them as their right.

No society can be fully equiped until it has its lyceum, and all who love children (and who does not?) and know the grandeur of our teachings, should enter into this work heartily. When the bell calls the group together the older ones should not straightway move toward the door. Children like to know that their elders are interested in them, and there would never be a meeting but some grand truths might be learned. Do your duties, ye who are the heads of societies. Do your duties, ye who constitute societies, and above all things study the laws, or rather, the principles which are the foundations of our religion, and forget not, "Little Children" first interpreted them to us. Go ye now, and do likewise for them.

I trust when we meet another year there may be reported from every society, "we too, have a lyceum in our society."

MRS. TILLIE U. REYNOLDS.
New York State Superintendent Lyceum Work.

Spiritualism, Insanity, and Crime

THE FOLLOWING ARTICLE FROM THE TWO WORLDS, ENG., SHOULD BE PRESERVED CAREFULLY FOR OCCASIONS WHEN OPPONENTS REITERATE THE "INSANITY AND CRIMINAL" CHARGE AGAINST SPIRITUALISM, IT IS A COMPLETE REFUTATION OF THE LIBEL, BY UNANSWERABLE STATISTICS—THE LOGIC OF FACTS. THE OCCASION AND ANSWER SHOW THE IMPORTANCE OF THE WORK OF THE EDITOR-AT-LARGE, AND CHARACTER OF THE WORK DONE ON THE ADVANCED POSTS OF THE GREAT MOVEMENT.—[ED.

I see that the Two Worlds asks for information on the subject of "Spiritualism and Insanity." The charge has been repeated for half a century, and, although a libel in the beginning, is reiterated as if it went without gainsay, with the assurance of an "orthodox lie."

Some Interesting Statistics.

Some years ago (to be exact, in 1877, Dr. Eugene Crowell, then president of the Edison Electric Light Company, of New York, determined to get the facts of the case. He secured reports of 58 asylums for the insane in the United States and Canada. The number of patients in these institutions was 23,328. There were 412 from religious excitement, and 59 from Spiritualism.

Estimating the number of inmates in the asylums not included, there would be 30,000 insane persons at that time in the various institutions in the United States, and 530 insane from religious excitement, and 76 from Spiritualism. In the 87 asylums there are reported 76 insane Spiritualists. The reports of 13 of the largest asylums for a series of years, from 10 to 28, show that of 58,875 patients treated, 1994 were insane from religion and 229 from Spiritualism.

In 42 reports of asylums for the insane, out of a total of 32,313 patients, 215 are clergymen and 45 are Spiritualists.

Dr. Nichols, Superintendent of the Government Hospital for the Insane at Washington, D. C., in which nearly 1,000 patients are inmates, said: "I see a paragraph attributed to Dr. Forbes Winslow is going the rounds of the press, stating that there are 10,000 lunatics in the United States who were made insane by Spiritualism. My observation leads me to suppose that there may be one per cent of truth in that statement."

Not 33 1-3, Only 1.395.

Thus, instead of the falsehood set adrift and chattered from mouth to mouth of the unthinking, of 33 1-3 per cent, the fact is that it is 1.395, or, roundly, ¼ per cent.

Words of Weight.

Dr. J. B. Cooker, superintendent for years of the asylum at New Orleans, La., says: "I have been in charge of the lunatic asylum of the parish of New Orleans some seven years, and out of the large number admitted and discharged during that time, have never had one case of insanity on account of Spiritualism, but several cases of other forms of religious belief."

Epes Sargent, the eminent critic and author, when asked how many cases of insanity from Spiritualism he had known, replied: "I have known but one instance."

Robert Dale Owen wrote: "In twenty-one years I have taken an interest in this matter. I do not recollect a single Spiritualist who has become insane." He adds, of a mother made insane by the death of her child by a terrible accident, "whose incipient symptoms were arrested, and she restored to her right mind by communications from her child, embodying incontrovertible evidence of his identity."

Rev. Dr. Watson, Bishop in the Methodist Church, after years of experience, writes: "I have never personally known a single case of a Spiritualist becoming insane."

Dr. Crowell wrote and published his paper in 1877, or almost thirty years ago, at a time when there was a great deal more excitement about Spiritualism than now. To discover if there had been any change, I, two years ago, consulted the reports of nearly all the great institutions for the insane, and found that, according to the reports, of all causes, Spiritualism brought the fewest patients. In many, not a single case was reported.

Hudson Tuttle's Testimony.

During the past year I collected the reports of nearly all the penitentiaries in the United States and Canada, and found that in all the vast army of criminals therein confined, there is not a single one set down as a Spiritualist. Ninety per cent, it is stated, belonged to the church, or were reared under church influence. In all the penitentiaries there are 750 gospel ministers.

Spiritualism is pre-eminently a religion of sanity. It encourages reason, and not emotion. When we hear of people becoming insane, almost invariably we have the accompaniment that they imitate Bible characters. They rend off their clothing to be like Adam and Eve; attempt to sacrifice their children in imitation of the patriarch; become lascivious like Solomon, or, filled with egotism, take up the role of horror-predicting prophets. They who believe in the church doctrines have plenty to be crazy about, and it is a constant wonder such a creed does not drive every believer stark mad—it would if they really believed it.

One Person in Fifty Years.

In conclusion I will say that I have in over fifty years' experience met with one person, a man, who became a crazy enthusiast from Spiritualism; yet I do not lay the blame on that cause. He was deeply devotional, reared strictly, and his life was made wretched by the injustice and cruelty he could not reconcile, of so many being doomed to hell. His soul was overcast with gloom, and he was exhausted wrestling with the apparent antagonism of such horrible punishment with a good God. By an accident he came into a spirit circle; received a communication from a spirit friend which he could not doubt; was told that hell was a mental state, not literal fire; and that the spirit went right on in continuity of life, receiving joy and pain just as here. There was not one of his friends in hell. All were spirits enjoying the full measure of happiness that belonged to them. The black clouds, which had made his life one of pain, lifted, and the glorious light burst on his mind with such brilliancy that he was overcome.

Was Spiritualism responsible, or the religion which shrouded his mind from infancy to manhood with despair? And yet, in his case, after he had time to recover from the shock, and reason began to untangle the conflicting doctrines, and fear gave way to courage, he became himself again—no, not himself, but another man, with joy in place of fear; hope instead of despair; an enthusiast shouting hallelujah because of his escape from bondage and his joy in the new faith, that is knowledge.

HUDSON TUTTLE,
Editor-at-Large N. S. A.
Berlin Heights, Ohio.

A Curious Study in Animal Psychology.

A Doctor of Philosophy Cures Cows by Mental Treatment.

Christian Reich is an old German philosopher and student living west of Gross Point, and his almost uncanny practice is healing animals, chiefly cows, by a mysterious process which if applied to humans would be classed with Christian Science, faith cure, and mental healing.

The efficiency of his treatment is evidenced by the frequency of the calls for his services, and scarcely a day passes that the Herr Doctor's phaeton is not seen lurching over the roads near the village, carrying the aged "Tier Arzt" to the stall of some afflicted cow or horse. Children point him out as the man who saved their pet dog or kitten, and many families possessing a single cow regard him gratefully as the means of saving their chief source of income.

Although the owners of his animal patients naively admit the existence of the doctor's powers and witness his feats of healing with phlegmatic German indifference Herr Reich offers rational explanations for all that he does, and insists that there is nothing mysterious or miraculous in his cures. He was graduated from the University of Gottingen, when he received the degree of doctor of philosophy, and his exposition of his methods and theories is so thoroughly academic and in accord with modern German philosophic research as to to discountenance the charges of charlatan and faker which have been brought against him.

Communicates with Animals by Subtle Sense.

The basis of Herr Reich's theory is laid in a ponderous book which he issued eight years ago on "Die Psychologie Die Tiere." The main theme of the work is an elaboration of a theory that animals and primitive men communicate by a subtle sense akin to telepathy, which in man has been gradually crowded down into the subconsciousness with the acquisition of vocal speech. With the revival of this means of insight into the inner lives of animals, says the doctor, man may acquire almost unlimited power over them and may direct the discharge of the nervous forces in their bodies in such a way as to effect cures of nearly all their ailments. Man's first ascendency over animals, he says, was acquired at a time when he communicated with them in this way, and the exercise of the power was what gave him dominion over the earth.

During years of research in Germany Dr. Reich worked constantly with animals, attempting to establish what he terms "a system both empirical and rational and which will have practical as well as scientific value." In his laboratory at Jena he conducted a series of experiments on "The Summation of Stimuli in Animal Psychology," which won him honors from three German scientific societies and gave him the first conception of his later theories.

Lived for Years Like a Recluse at Gross Point.

His long period of close application broke down his health, and he devoted several years to travel. Wishing to remain in America he sought a place where he might find some of the environment of the fatherland and continue his work in quiet and seclusion. His search led him to Gross Point, and in the quiet of his retreat on the outskirts of the village, shut off from the world almost as completely as a middle age ascetic. He first became known to the residents of the village through his desire to find animals upon which to experiment, and after a number of remarkable cures had been credited to him he found himself no longer able to remain in seclusion. His calls for help from his patients of the animal world increased steadily, and now he never refuses to answer them.

While Dr. Reich does not claim that his system entirely is new he claims that he has done much creative work, and says that he is the first experimenter to perfect his theories to the extent of practical application, with the exception of Rudolph Koellman of Leipsic, who gained much newspaper notoriety a few years ago by his experiments with guinea pigs.

The Law of Rhythm Is Fundamental.

To scientific men the most interesting feature of his remarkable system is what he terms "the rhythm of vitality" in the lives of animals. This is an application of the psychology of the "Arbeit and Rhytmus" of Karl Bucher, of which Dr. Reich claims to have been the inspirator, to the animal world.

"Most of the failures in medical and veterinary science are due to a disregard of the laws of rhythms," says the old German savant. "The law of rhythm is one of the most fundamental in the universe. It is the bulwark of the new cosmic philosophy which has revolutionized modern thought and given man an insight into the deeper problems of existence.

"Every being of the organic world is the creature of the great sweeping, impersonal forces of the universe. A rhythm of life and death, growth and decay, evolution and dissolution, runs through nature through eternity. The pulsations of the great world rhythm are felt, as waves on the surface of a stream move with the deeper under currents, and there just as surely is a rhythm of vitality in the life of a man or a horse as there is in the life and death of a world.

At Certain Hours Vitality Is at Low Ebb.

At certain times of the day you have more energy than at other times. If you observe closely you will find that it generally is at the same hour of the day that your spirits are at the lowest ebb. It differs with different individuals. If you really want to figure out the personal equation of a man figure out his rhythm of vitality. This is being done by many advanced students of pedagogy, and in the near future it will be taken into consideration in the public schools. In animal healing the rhythm of vitality is one of the most important things.

"In cows vitality is at the lowest ebb between 9 o'clock in the morning and 2 in the afternoon. It is folly to attempt any cures at this time unless it is an emergency case.

"But this vital rhythm is in the end of great service in curing animals by this method, as by it the energy in the nerve cells may be stored up, as it were, and concentrated at a critical time and directed to the right nerve center. This really is the crux of the entire system. Every animal has at is disposal sufficient energy to remove any cause of disease, to tear away dead tisue and to build new, and to supply nourishment. The great desideratum then is to secure a perfect conservation of this energy in the animal. This is what I endeavor to do.

"By working with an animal several days I can store up the vitality at each rhythmic period and discharge it at the right time into an affected part. This is the way all my cures have been accomplished where there has been a need of strong compelling force suddenly discharged to remove the cause of the disease. In cases where the affliction is less serious it is done without the preliminary saving up of energy.

Some Cases Which Have Been Cured.

The cases which Herr Reich claims to have cured, or for which claims are made for him by his friends, include nearly all common afflictions of cows and horses. The first notable cure credited to him since his residence near Gross Point is that of a cow belonging to Wilhelm Rubo, a truck farmer living near Skokie. The cow was a valuable Holstein, and attempts had been made to cure it by two local veterinaries. Rubo had visited Reich at the latter's home, and much impressed by the old German miracle worker's experiments with the animals about the place, consulted him about the cow. In two days after Herr Reich's first visit the animal began to improve, and in a week was cured completely.

The next case was of impaction of the stomach. Although Herr Reich found this case more difficult of treatment he is credited with a cure, brought about, as he phrases it, "by a stimulation of the reflex ganglia." Another case of "garget" came into the hands of the doctor soon after, and in this also he was successful.

"There is no pathological condition," says the doctor, "which is beyond the reach of the ordinary bodily forces if they are given an opportunity to do their work. There always is a great residuum of reserve energy in the larger ganglia, which if properly directed will accomplish incredible things in the way of cures."—Chicago Tribune.

RESPONSIBILITY OF LYCEUM OFFICERS.

Read Before the Fourteenth Annual Convention of the National Spiritualists' Association.

Officers of the various lyceums should be chosen with especial care, because of the great value of the work. Seldom are mortals privileged to perform a work of so much worth as training the minds of the children, or rather bringing the sunshine of Truth to touch them sweetly with its warm rays, that they may naturally unfold. Lyceum leaders should come closely in touch always with the best, that even the unseen influence of their lives may go out with a purifying, quickening power, for children are true sensitives and easily absorb and drink in the silent influence of our thoughts even. It is not alone in the lyceum room that we need to carry with us pure spiritual powers, but our daily lives should attest to the true worth of Spiritualism. We should be doers, not hearers only, for children are quick to note the real, wherever found.

Perfection of order, and punctual attendance should be the invariable rule of all lyceum leaders, and an intense earnestness and love for the work should be in constant predominance. Therefore it is very necessary that no one should assume the office, who has not intense love for children, and a clear conception of the value of the lyceum work. We may build beautifully in other fields of thought, but if we pass by the children we miss the best, the most important, the most necessary, the most essential. When we have properly educated the children the whole foundation has been laid whereon we may build a grand, noble structure, and lead on to perfection the great mass of humanity.

The responsibility of lyceum leaders is great because the work calls for so much of love, so much of care, so much of earnestness, so much of labor, so much of self-sacrifice without appreciation. So much of carefulness in little things, so much of the spiritual—for it is only the spiritual that can be the true companions and helpers of sweet, innocent childhood. All may be helpers in the broad lyceum field, but its leaders and especial teachers, must be daily companions of the arisen angels and constant attendants of the spiritual schools in the higher realms, else will they fail to properly present the truth to the sweet receptive minds of childhood.

Lyceum leaders also have great responsibilities resting upon them in regard to the older children whose heads are crowned with the emblem of purity—white hairs. They should be made to feel how essential they are to the success of the lyceum. Children nowhere can be brought into position to receive the highest and best without a constant and free intermingling with age, experience and a purified love, such as the dear aged ones almost invariably carry about with them. So let our lyceum leaders with the same holy chain of love, inclose sweet childhood, beautiful youth, hallowed age, making a sanctuary where joy shall touch all hearts and a quickening power shall awaken all souls to a greater good.

The responsibility of lyceum leaders, at the present time, is very great, in that the need for earnest work is more apparent than at any other stage in the world's development. Important questions are at issue, our children must decide these questions. We have no time to lose. We must not fail to let the sunlight of Truth fall upon our children through the lyceum window, that the good within them may grow large enough and become strong to grapple with the opposing forces. It is true that our children, will in ages to come, unfold, develop, become beautiful without our help, so will the potato grow in the darkened cellar, but it can never reach a state of perfection until placed in proper conditions. The same with all humanity. Therefore how vastly important that we realize the value of the NOW, and give to the children proper conditions for unfoldment, proper conditions for the blossoming of the best within human lives. All children are our children, every one of us, for the attainments they make. It is our privilege to implant in every child-heart an inspiration for something better and that longing when implanted, will lead to noble lives, that will enrich the world.

"If you have a Truth worth knowing,
Place it in the children's hands;
Better trust them for the sowing,
Than to cast on worn-out lands;
Here is where the hope is resting,
For the future dawning now,
And fair angel hands are pressing
Softly every childish brow."

MARY DRAKE JENNE,
Secretary The Bower of Beauty Lyceum, Monson, Maine.

THANKSGIVING SONG.

Our forefathers fled from unjust taxation,
And came to this country where freedom held sway;
So here they established a new civilization
Then left us their blessing with Thanksgiving Day.
The Puritans were a God-fearing people,
And we their descendants, a progressive race;
A nation of freemen with all that is needful,
Can truly give thanks to the God of all grace.
The wonderful gifts Our Father in Heaven
Is showering upon us each day in the year,
Should prompt us to offer Him unfeigned thanksgiving,
For those who trust in Him have nothing to fear.
His mandate to us is onward, right onward!
For progress is written on all that exist,
While life's deepest problems that wise men have pondered
And settled forever, have gone up in mist.
'Tis well to give thanks, and call to remembrance
The time when the spirit of liberty 'rose
In protest against an unholy church bondage,
And truth once more vanquished her spiritual foes.
But men are not free, although they inherit
A name and a country unequaled on earth;
For character only is test of true merit,
And this is not given with title or birth.

H. E. P.

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Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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By Prof. W. M. Lockwood.

A masterly presentation of an important subject. A powerful argument along new and [illegible] lines, establishing on a scientific basis the fact of the continuity of personal individuality after having gone thru the process [illegible]

DIRE THINGS TO HAPPEN!

A Brookline Seer Predicts All Kinds of Revolutions Soon—Rev. J. C. F. Grumbine, the Universal Religion Church, Boston, Prophesies a Revolution Within Two Months, Which Will Upheave Business, Political and Social Conditions—So Says the Boston Post.

Some of the things which the Rev. J. C. F. Grumbine prophesies are about to happen:

Early in January the United States will be upheaved by a terrific political and social revolution which may disrupt the Union.

Hearst and Moran and Bryan are passive agents impelled by irresistible impulses to bring this about.

When the revolution is over everyone will have the gift of prophecy, now dormant in all, and this will revolutionize business and social conditions.

Every man's future life will be plain to him and he will know just how to act.

Salesmen will become a drug on the market, for a man will sit in his office and know by intuition who wants his goods and when to ship them.

Police will be a superfluity, as all will know weeks ahead of time when they are to be held up or burglars are to make a call.

Eventually all crime will cease, as people will discover that it is the spirits of dead murderers, suicides, et al., which impel them to follow suit and they will learn to resist this influence.

Dire Things Predicted.

That within less than two months will begin a revolution which shall upheave the business, political and social conditions of the nation, make real estate a drug on the market, stocks and bonds not worth the paper upon which they are written, perhaps disrupt the Union, is the startling prophecy made by the Rev. J. C. F. Grumbine, B. D., F. S. S., lecturer of the Universal Religion Church of Boston.

As calmly and confidently as if he were talking of the weather or the current theatrical attractions, Mr. Grumbine told a Boston Post representative in his Brookline home yesterday that, though this is the first prophecy he has ever made public, many similar things have been revealed to him, and all have proven true.

In the current issue of his magazine, Occult Science, he describes with interesting detail how this revolution is to come about, but even more interesting is his description of how he was impelled to write the "prophecy."

"Merely Knows It Is True."

"I had just come into my house from church," he said, "when without volition on my part I picked up a pencil and wrote the prophecy. I cannot explain it. I understand it scarcely better than you. I merely know it is true.

"You or anyone could be a prophet as well as I if you would only give way to the divine prophetic power inherent in everyone. Whether you are in a busy crowd or in the quiet of your home, whether you are in the glare of the sun or in the darkness of night, on all sides, influencing you, perhaps causing you to commit crimes, are myriads of spirits, good and bad.

"You are tempted to take your life. Spirits of departed suicides whisper in your ear, try to push you over the brink; then if you call to your aid the divine power within you, you are saved; if not you are lost."

His small, close-set indescribable eyes shining like coals of fire, his powerful face, the lower half almost black with close-shaved beard, lighted with animation, Mr. Grumbine suddenly leaned forward.

"The spirits are around us now," he declared. The reporter shrank back, startled. "The spirits of men who died of delirium tremens would tempt us. Should we give way to them we would be as intoxicated, show all the effects of an afternoon drinking in the nearest saloon."

Roosevelt Forced to Run Again.

For five years the revolution will last, according to the "prophecy." Although he has refused to run again for the presidency, Roosevelt will be forced to be a candidate for re-election, but a "black hand which arises in the Southwest appears with fingers and palm in the act of grasping, and extends over the White House." Anarchy will spring up suddenly and be manifested in the House of Representatives. Banks and trust companies will fail. Riots spring up in Chicago, St. Louis, Kansas City. The streets are filled with the infuriated populace, out of work, who mob the rich in their automobiles. Brothers rise against brothers. But at last, in 1912, says the seer, peace will come. It will come because all will have become prophets.

"Men will realize their divine sight, of which the eyesight is merely a physical manifestation," he declared, "their future lives will be made plain to them. If a man goes to a bank to cash a check he will not need to be identified; the teller will know at once who he is. Salesmen will become a drug on the market; a man will sit in his office in Boston and know at once whether someone in Chicago wants his goods, how much, and when to ship them. This will save carfares.

"Police will be a superfluity; all will know weeks ahead of time if they are to be robbed or if burglars are to make a call.

"Crime will eventually cease for men will learn to resist the impulses of dead criminals, which now impel them to break the laws."

Mr. Grumbine was formerly a Unitarian minister in Syracuse, N. Y., where at the age of 30 he became interested in clairvoyance. He resides with his wife and two young daughters at 24 Strathmore road.

The First Society of Universal Religion, of which he is the lecturer, holds services every Sunday at 30 Huntington avenue.

THE TEMPLE FUND SOCIETY.

A Plea for Contributions to Aid in the Great Object.

As secretary of the Temple Fund Society, I would like to present to all Spiritualists, and to the speakers, mediums and officers of societies, the need of support for this worthy movement.

The plan is to accumulate funds by membership fees of one dollar per year, for any man, woman or child, and for any spirit friend who may be so honored, and also by seances, entertainments, donations, and bequests. We expect to steadily accumulate a fund, and be able in another year to commence help for societies that may need such in order to secure their own edifice. The time is fully at hand when the Spiritualists need their own edifice consecrated to the spirits, with proper magnetic and spiritual conditions.

The membership in the Temple Fund Society is steadily growing. Indeed, it is remarkable that the interest is already so much. From every quarter comes good-will expressions and promises of early help. We look for many lists of members from various localities, and trust that no delay in obtaining these will be given. The officers of the society are full of zeal and trust. They see a magnificent success ahead for this movement.

I now write to urge all to immediate action. Please take collections for this fund, hold a meeting, solicit aid, or get a list of members in your community. Feel assured that you cannot afford to be inactive when so many are getting on a hustle in order to show the world that the Spiritualists are a zealous and earnest class of people.

We have faith in you! Address Geo. W. Kates, Cheyney, Pa., President, or yours fraternally,

MRS. CARRIE H. MONG.
Secretary.
415 S. Franklin Street, Muncie, Ind.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, phyiological and psychic science. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, triumphant, [illegible]

THE FUTURE RELIGION

Science Will Be the Controlling Factor

In a recent article in The Progressive Thinker about the wonders of modern surgery, the impression, no doubt, is left with those who are not thoroughly familiar with the facts, that might be understood. One ordinarily might think that all that was necessary to do was to turn the insane asylums, reformatory schools, and penitentiaries into operating rooms, secure the services of competent modern, surgeons, give them a saw and scalpel, and behold a transformation scene would be enacted and saints with halos about their heads would emerge from the main entrance.

I am afraid these impressions would be too utopian.

That medical science since the discovery of bacteriology, has made rapid strides for the betterment of humanity by doing work that was absolutely impossible before the plain laws of asepsis were known, is absolutely true.

That many surgeons are devoting their lives with all the study, care and aforethought that can be commanded to relieve any possible condition, is equally true.

Medical science, however, has long since decreed that the highest good it can do to humanity is the teaching of preventive medicine and hygiene.

That there is no trade, occupation or profession, that does so much for the good of humanity, that is so poorly appreciated by the common people, and even by some of the uncommon is too true indeed.

The ordinary mortal will for years disregard and break the laws of health and then after the very foundations of his body are sapped away will expect the physician to make him a new man, and when it is proven that this can not be done, will heap denunciation upon his head.

These things will soon change, however. In the future scientific religion the physician will play the prominent part and will then begin to be appreciated.

The old-time priest of the Egyptians, as also of the Jews and Greeks, was the logical physician, and the time will come when history will repeat itself, and the physician, because of his superior knowledge in these matters, will be the physician-priest.

Philosophy, like the engineer who surveys the route, for the road over which the common people sooner or later will travel, clearly indicates the course that will be followed. Here are a few modern straws that show which way the wind blows:

Prof. Jackman, of the U. of C., before the Home and Child department of the Woman's Club of Evanston, Ill., April, 1905, asserted that instead of a religion which wastes time in discussing of immortality, the human race needs a religion that will save the ignorant by teaching them how to live.

He said in the religious teaching of the child, belief in God should be taught last, and even this should be subjected to the rules of evidence.

Conan Doyle, the great author, says, "To the man who knows Gray's anatomy, life has no future terrors."

Dr. Alice B. Stockham says, "If all the parents were educated for race reproduction as they are for the practice of medicine the latter would be a less necessary science, the former more important."

Because of the fact that one-half of the deaths of the children under two years of age by ignorant but well-meaning mothers, and the administration of poisonous drugs, especially those containing morphine, which stops the coughs and diarrheas, but locks up nature's way of eliminating the poisons produced by the germs of the disease, and also the enormous amount of alcohol that is sold in the guise of patent medicines—Congress will be asked to establish a national board of health this winter, from which anyone will sooner or later be asked to secure, free of charge, literature on these vital questions. The above shows which way the wind is blowing.

What are the high-class thinking Spiritualists going to do about and for the formation of this new religion? Are they, like the Christian church, going to oppose science to the last, or will they bodily appropriate for their own glory and the good of mankind, the best science?

I would like to make a few suggestions of what they readily might do without much expense, that would add glory and honor and ultimately much permanent good to humanity.

If enough interest is manifested by a few of the leading Spiritualists who think to give this a passing notice and perhaps a reply through the columns of the Spiritualist press, I will feel encouraged to make further comments.

DANIEL S. HAGER, M. D.
Chicago, Ill.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with

Why I Am a Spiritualist.

The Question Answered by Reason and Facts of Experience.

"WHEN THEY TOOK ME FROM MY BODY, I COULD SEE IT LYING THERE, STILL IT GAVE ME NO PANG TO LEAVE IT. THEY TOOK ME FROM THE EARTH PLANT TO ANOTHER PLANE OF LIFE MORE BEAUTIFUL, THEN THROUGH THAT PLANE INTO ANOTHER AND MORE BEAUTIFUL, AND FROM THAT INTO THE THIRD, WHICH WAS MORE BEAUTIFUL STILL. MIGHT A THOUSAND YEARS BE AS ONE DAY AMIDST THIS ENVIRONMENT OF EXQUISITE BEAUTY, OR MIGHT ONE DAY BE AS A THOUSAND YEARS? ONE'S SPIRIT DESIRES TO GO ON AND ON. I DESIRED TO DO SO, BUT THEY TOLD ME I COULD GO NO FURTHER AND I WOULD HAVE TO GO BACK. I DID NOT WANT TO RETURN, BUT AFTER ONE'S SPIRIT HAS RETURNED TO ITS BODY IT SEEMS TO SETTLE BACK IN CONTENTMENT."

From Pinole, Cal., comes a letter to Mr. Harding, published in No. 875 of The Progressive Thinker, evidently from one who has imparted much to others, yet has not received anything himself on which he can base an undoubting belief in spirit communication.

Has there ever been one who has not run up against this dark wall of doubt?

Let us suppose this earth is real, and that we are real spiritual beings embodied in material bodies.

Let us suppose also that there is a real ethereal world, and as the event we call death is unpreventable, that our present spirit will ascend into the ethereal world and take on a real ethereal body.

Do we not often desire to exact a great deal more from beyond the veil than we do from this side, or to doubt more of its realty, because of the contradictory evidences we have from the ethereal side of life?

How often we receive contradicting evidence on this plane of life, which, if we were to receive from the ethereal side we are often led to doubt its reality.

I may cite a case of a fire in a small place, a few miles from the point of this incident, where were given out very contradicting reports. Some of the spirits in the material said there were twelve people killed; another said eight were killed and four wounded; another said there were four killed. In a radius of a few miles I think one might safely say there were a hundred different reports of the same incident. The fact is, there could only be one truthful report. Some of the reports were, we may say, second-hand; others were deliberate lies, simply a delight in exaggeration and sensation on the part of the material spirit in giving the report. The fact in the case was, that there were two people killed.

What a great blessing it would be, if on this plane of life we could have truthful reports.

Now, we are right here on the ground, and have every means of clearly determining the facts in the matter, yet there is scarcely any truth in any thing or any body that you can believe undoubtingly without first proving it. We have the satisfaction then of proving things, and holding fast that which is good.

As with the material, so with the ethereal. How many fortunes are lost, lives sacrificed, characters ruined, destinies changed, by untruthful reports?

Have you ever met one who will deliberately lie out of sheer meanness, to get you in trouble, and cause you vexation and humiliation? Why, it is simply the make-up of this spirit in the material, whose condition is the darkness of deception and deceit.

You will meet another whose make-up is exactly the opposite, one who is all help, cheer, comfort, sacrifice, love; such spirits in the material make life worth the living; such as these are the sunshine of our lives.

As to the ethereal plane of life and the material plane of life, are they not exact counterparts? Can we expect, then, that the transition from this plane to the ethereal will make us any different? I do not see that we will be any more spiritual in the ethereal than we were in the material, except for the possible greater opportunities for spiritual development. As far as I can see we are as much spiritual here as we will be there.

I believe there are great opportunities for spiritual development on this material plane; however, the greater opportunities may be on the ethereal plane.

I say there are great opportunities for the development of the spiritual senses on this plane, and they are being improved more and more every day. One may stand awed at the grandeur of the unfolding of the beautiful philosophy. Great minds are sipping about the edge of the cup. Millions are crowding closer in search of the spring of life that they may be refreshed and find hope.

Thousands of circles are held each week. The two spirit planes come in close rapport from time to time, the fact of intercommunication being verified in thousands of cases. Thousands are being guided, helped and developed into higher spirituality day after day by the hosts of heaven.

May we not soon have colleges teaching the development of spiritual sciences, as we have them for the development of other sciences? This is not the going down of the curtain; it is the dawn of an eternal day of light and truth being manifested more clearly from day to day; in the far past the darkness of night; a little while in the past the grey fog of morning; now the rising of the sun. Brighter and brighter grows the day.

Clearer and more clearly we see the way. Unconscious may vegetation and foliage be; but if it were not for the raindrops from above they would never develop or grow into any usefulness, nevertheless it is the fact.

Unconscious we may be in some respects, and but for the powers of superior intelligence, we would remain undeveloped and utterly useless.

What is thought? Is it a force, sending forth of itself unto itself, and developing itself of itself? or does it go forth in search of a more advanced mentality and finding it, drink nourishment therefrom? We know we cannot learn of another what we already know ourselves, therefore if we learn at all we must do so from an intellect further advanced than we are. Then if we are throwing our thoughts out into space and meditating, and come back with a new thought or idea, which we develop and put into use, we know we did not get it of ourself, for we did not possess the idea, therefore we must have acquired the knowledge from some source of intelligence in space.

The point is here, our reservoirs of knowledge here, have been filled by the greater reservoirs of higher spiritual intelligence, let us therefore develop our spiritual senses to a consciousness of this fact and learn to come into a conscious communication with the higher spiritual planes of life.

Intercommunication certainly has made rapid strides along the line of progress, and where they are often contradictory and unreliable, they are often substantiated by the strongest of facts.

Taking into consideration the fact that we meet face to face with contradictions, deceptions and disappointments day after day, is it not supposable that we are not more apt to the like contradictions, deceptions and disappointments from the ethereal plane of life, as our understanding of the laws and possibilities of detecting deception are so very limited, where on this plane we come hand to hand with the material, have a fuller understanding of its laws, and can often judge from facial expressions and actions more than from words spoken, as to its truthfulness,

Yet how often meeting face to face, seeing and hearing are deceived by the clever cunning of the spirits in the material; it does not signify that because some one has lied, deceived, wronged, that there is no truth, that there is no good, or that there is no love.

That we have our loving and watchful friends in the ethereal world, I am confident, but let us know that if we are busy in this life, we are much more active in ethereal life, in whatever line of occupation it may be, and being children in the care of our heavenly guardians, we are often left in care of younger, less experienced or less competent caretakers, while our guardians are called to do work outside of the circle of ordinary conditions.

Thus the way is open for impostors, or call them what you may, they are at least those who do not have our welfare in mind, but that of accomplishing their own selfish ends.

Now to avert this, let us no longer be the infant, but develop into stronger spirituality, that we may be more sensitive to these intrusions and guard ourselves against them.

Children are often left in the care of those not old enough to realize danger or guard against it; or with incompetent persons, who are heedless, thus the child may fall out of bed and be hurt, it may play with the fire and be burnt, or carried away by some stronger power.

Let us always compare the conditions of this life with those of the ethereal, and suppose they are similar, we may more easily solve questions with which we are mystified, and the plan of life and eternity become more plain and comprehensive to us.

Why I Am a Spiritualist.

I don't know as evidence should ever be convicting, as it is not absolutely convincing; therefore to be convicting and convincing, it should be a substantiated fact.

As it is only evidence of experience which I can give, I do not expect them to be convincing, but to be weighed and accepted as testimony to the public, of substantiated facts to me.

I was early taught by good people to read the bible, to go to church, to believe in a heaven for the good and a hell for the bad.

Now in early life I commenced to think and study. I said to myself: Now that's all right, but where is heaven, and where is hell, and where are you going to draw the line between the good and the bad? Certainly there are lots of bad belonging and going to church; there are also lots of good who do not belong or go to church, so you can't draw the line there.

No one could tell me where heaven or hell was, so I simply had to draw an imaginary conclusion—there was no line or indicator to tell me which place I would go, so naturally one hopes for the best place.

In Trance to the Third Plane.

When about twelve years old and in perfect health, I was taken away one time by the spirits of the other world; they came and took me away. There seemed to be a condition about me which made me feel a desire to go, as one loving to go and see some place one has longed to see for a long time; willingly I went, and did I not enjoy that transition to the spirit world? Yes, with an enjoyment exquisite, unexplainable, and that never fades from my memory.

When they took me from my body, I could see it lying there, still it gave me no pang to leave it. They took me from the earth plane to another plane of life more beautiful, then through that plane into another and more beautiful, and from that into the third, which was more beautiful still. Might a thousand years be as one day amidst this environment of exquisite beauty, or might one day be as a thousand years? One's spirit desires to go on and on. I desired to do so, but they told me I could go no further and I would have to go back. I did not want to return, but after one's spirit has returned to its body it seems to settle back in contentment.

From that time on I knew where heaven was, for I had been there; this was no dream; dreams are different; to me it was as substantiated a fact as any could be.

It was a good many years after this before I heard or knew anything of Spiritualism, and had the opportunity to look into its philosophy. I had seen things all my life, but supposed them imaginations or mental delusions, which I fought away instead of developing the gift.

The theory of mental telegraphy may be applied in some cases of spirit intercommunication, but here is one where they cannot ring in mental telegraphy.

When a boy of about ten, I went early one morning in the grey of the morning, to an uncle's to tell him we were to thresh that day. When within a half-mile of his house, all at once I saw two big Indians. One stood up by a hickory tree; the other lay between two hickorys. Each had a gun. I was fully frightened, but I knew I must go on, so jumped over the fence and circled a big field, when all at once I saw them disappear out of sight. I never was so scared in all my life. I thought it was imagination. Twenty years after this occurred I was at a medium's house one evening; as a test the medium told me the whole affair just as it happened.

Now I had never told a soul of the incident. I had not thought of it myself for years and years, and the incident was as far from my thoughts as anything could be; that is no mental telegraphy or any other process; it is a substantiated fact of spirit etherealization and intercommunication, and I am happy to give the world the evidence in this case, in honor of the two constant guides, "Tall Oak" and "Big Foot." I could give many incidents, but the above is absolute and bars any other process namable except etherealization and intercommunication.

Coming to the vital point in the letter before referred to, that many of his relatives were Spiritualists, and that he has not heard a sound or seen a sign from any of them, at first thought would seem very strange; on the second hand it may be very simple and very comparable to certain conditions on this plane.

It is supposable that some of these friends promised to return if possible, and demonstrate in a way that would be recognized; that they have not done so, does not signify that they will not do so when the opportunity presents itself. We must consider that we do not know what our circumstances will be on this plane from one day to another. That these friends promised to come and make themselves known is very probable, that they desire to do so, I would not have the least doubt. Why they cannot, or what conditions are necessary both on the ethereal plane and on the material plane, only a message from those friends would make clear.

I don't believe there can be any set of rules or laws laid down by which it can be made a certain possibility for one leaving this plane of life to communicate with those left behind, any more than it can be done between individuals on this plane; thousands have parted on this plane promising to communicate when the opportunity presented itself. In many cases that opportunity never came until they had some of them passed to the spirit side of life, and then the opportunity came to make themselves known. Strange, isn't it, promising to write and let each other know how things are, and that opportunity never came until one had found an opportunity from the spirit side of life? It is not that communication is not possible, or that our friends do not exist beyond, or that they do not want to let us know how things are, but simply the opportunity has not presented itself.

I will cite two incidents: An acquaintance told me he had been around a great deal, and had been to many mediums; he had had some very good tests, but he says "the strange thing is, why don't my father give me a message? I never can get a word or a sign from him."

One evening the message came, one of the longest and finest I ever had, fully recognized in every detail.

Why he could not get a message from his father before I do not know, but I do know that I knew nothing of his father. This is one incident; the other has reference to my own father.

One evening my wife and little girl had retired. I was reading and my little girl of five years was sitting up in her little bed looking at the funny part of a paper. I had just seen my father standing in a corner of the room. When he disappeared I said nothing and went on reading. All at once my little girl threw up her hands, the paper fell, she fell back on her pillow and said, "Oh, mamma, I saw my curly-headed grandpa." She described him the same way, in the same place I had seen him; she only knew of her grandpa by hearing him talked of, he having been in the spirit world some years. He has not manifested since, and this incident happened almost two years ago.

We would all be glad to see and hear from our friends and relatives often, but if we cannot make the conditions in this life, how can we expect to make them on the other side?

Be not enshrouded in a cloud of doubt,
There's no darkness darker than it.
In time these problems will surely work out,
And the answer will be, to-wit,
LIFE IS ETERNAL.

Hersey, Mich. W. W. MANN.

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THE POINT OMITTED.

Important Suggestions From a Delegate to the N. S. A. Convention.

The recent gathering at Chicago under the auspices of the N. S. A., was an earnest effort to do good work and as much of it, as the limited time and circumstances would permit. Naturally the work of the N. S. A. is gradually increasing. As time passes the field of operations enlarges and the work to be accomplished increases, not only in volume, but becomes more complex and varied.

Under our present system of representation—which is admirable in theory, but sometimes wearisome in practice, and under which each individual is entitled to a hearing, or has a constituency to represent "time" becomes an important item, and is always at a premium in our national gatherings.

The delegates coming from every section of the country, must of necessity, learn the wishes of the constituency, and prepare to pass upon the measures presented. Those not accustomed to considering and passing upon either single or complex measures, require "time" to investigate if they would act intelligently.

Others, still, who know what they want, and are clear enough in their own mind, have not the faculty of stating pointedly, in as few words as possible, the substance of their argument, and need "time."

And another class, always in evidence, whose voice is "sweet music," sometimes monopolize more "time" than is profitable to their associates; and which deters others from joining in debate or introducing measures which might prove advantageous.

It will be found that even five days as now provided for, will not be sufficient to transact, properly the business, which of necessity must be undertaken, if the N. S. A. is to become even approximately a National exponent, and representative of the phenomena and philosophy of Spiritualism.

An attempt to crowd the "bill of fare"—by introducing a multiplicity of measures—only results in confusion and hasty action; and then the "previous question" or "lay upon the table" are called into use; the time is wasted and nothing accomplished.

This is common experience and will continue to be unless some system is devised that will remove the "pressure" and enable the delegates to become more deliberative.

Under existing conditions no thoughtful delegate leaves the convention feeling quite satisfied as to results, and sometimes, indeed, quite often receive the impression that he or she has been intentionally "side-tracked," or the favorite measure frowned upon.

We are of the opinion that this feeling was quite pronounced at the close of the recent convention. It is obvious that this is not so much the fault of individuals as of the system under which we are operating.

What, then, is the remedy, if indeed one can be found?

Briefly speaking, we undertake more than we can successfully accomplish at one session, and we partially answered the above important inquiry at the recent sessions by referring to special committees certain important matters that need a thorough investigation. We do not expect a report from them until next convention, but surer and better results will follow.

One of these committees has the important matter of attempting a "definition of terms." This requires more or less of scholarly and legal research. Another committee has the important task of revising and harmonizing the text of our Rules and Usages relating to ordination; and yet, we were led to make the attempt to do this important work at the late convention; and used time that could have been given to issues that might have been properly disposed of at the time of introduction.

This is a partial, though perhaps, not complete remedy. We should enlarge upon it, however, and not attempt to pass upon matters of fundamental and far-reaching importance in a hastily prepared report or a heated and strained discussion. The fact is, that none of the older and prominent organized movements, attempt to do in convention such work as we are now doing—or rather attempting to do. There are some measures, largely clerical, that can be referred to committees with authority to act; and on the whole, much of our work can be prepared beforehand and presented to the committee in condensed or digested form.

Our National Board of Trustees has the authority to appoint committees for special purposes, requesting action and preparation in good form for consideration at the next annual convention. In this way, a large portion of the recommendations embodied in the President's report—for example—will have already been considered in committee, and the conclusions made available for use of delegates.

A further advance was foreshadowed by the committee on President's report in the recommendation that during the coming year the missionaries appointed by the National Board should devote special and continued attention to those states needing stronger associations. It was not desired by this committee to shorten this arm of the service, but concentrate upon this special work and increasing the number of missionaries if necessary; practically placing the matter of upbuilding state and local in the hands of this committee. Their report would be likely to show the cause or causes operating against the movement in certain localities. The President evidently had this particular matter bearing upon his mind and that very seriously. This was shown very plainly in his report. His recommendation was that the convention take steps to remedy the difficulty complained of.

Not knowing the condition of affairs in the several states, it was practically impossible to take any intelligent action in the convention. The suggestion of the committee, if applied, will enable the convention of 1907, perhaps, to take some definite action. The causes then can be dealt with, and not the result following. But these matters cannot be settled in convention, most of the work must be done during the year, and not left to the short session held each year.

We venture to predict that our annual gatherings will become less and less satisfactory in every way, unless this, or some similar plan is adopted. The real work of the convention should be to amend or improve upon the work accomplished, and initiate the work for the ensuing year. At the best it should only pass upon those measures concerning which the opinion of delegates may easily be determined. All fundamental matters, still in doubt, should be deferred or referred for special study, and later action.

I intended to touch upon the inquiry as to the causes or failure in certain localities to secure permanent and effective organizations, both state and local. This important inquiry was also raised in President Barrett's report. It should receive consideration; it is a question of vital importance. It could not be treated rationally in our ordinary convention proceedings. A future article will be devoted to this special subject.

Let it be understood that I am not writing from the standpoint of the critic. Have had too much experience in delegate conventions not to know and appreciate the difficulties in the way of successful work. I wish to be understood as suggesting that our present method has become unequal to the demand made upon it, and some other or larger system must be adopted. Personally we are in this work largely in the interest of organization. Not because we love organization more but chaos less.

We find no lack of inspiration and nourishment. The fountains are overflowing. The waters are crystal clear; the genius to appropriate, and ability to realize, are individual prerogatives. They are not lessened, but rather strengthened, by the desire to operate through the larger method.

R. F. LITTLE.

Seattle, Wash.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

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CHILDREN'S LYCEUMS.

A Paper by Mrs. Eleanor K. Eager, Read Before the Fourteenth Annual Convention of the N. S. A.

Mr. President and Spiritualists Assembled:—The pleasure of meeting you could be excelled only by the pleasure of meeting your children, for then I should know just what Spiritualism means to you, how true to Spiritualism you are; for as a rule, children are the reflections of their guardians.

But as neither meeting could occur, the children's friend, the friend of humanity, John W. Ring, has requested me to send a paper to be read before this convention, telling of the necessity of proper education among the young. I will be brief.

It seems to me if Spiritualists are at all thoughtful and earnest, they must realize there will come a time when their places will need filling, and who will be ready to carry forward the work? Do we wish to obtain all the knowledge we can of Spiritualism, and on departing this life have no soul wiser or as happy as the truth has made us?

Organization has shown how much more can be accomplished through united than single individual effort. Who will take the places in the societies when the older Spiritualists pass on? Are your children capable? Or have they been allowed to learn at the impressionable age the errors of orthodoxy and to mingle with a class who proclaim Spiritualism "a delusion, a snare"? Do not think it strange if such be true, that your children despise your religion and philosophy.

Persons who use all their time for public approbation, tests and money, in this line of work, are not Spiritualists. They are too selfish to comprehend but a fractional part of Spiritualism. May I speak more plainly? They are not doing their duty, because Spiritualism teaches parents to be wise and loving.

"Oh," some one says, "really, I can't explain, I can't teach my children understandingly about Spiritualism. They are too young," etc. Are there no lyceums in your town where these principles are imparted? If not, why not? Had you been instructed in Spiritualism during childhood, wouldn't your lives to-day be a little different, in a measure superior?

Some of our best workers always visit the lyceums of the societies for which they are engaged, and where there are no lyceums, efforts are made to organize such. With the aid of the lyceum Guide Books, parents where isolated from Spiritualist societies, can have home lyceums.

I have been asked to remind the Spiritualists, and all in general, of the importance of affording proper food for unfolding minds, instead of cramming minds with ideas. My observations show that the majority of children has been starved rather than crammed with spiritual food. To provide suitable books for children's comprehension of Spiritualism constitutes a field of work needed. Too often children are allowed to go wherever there is an attraction, while parents wait until dark and attend seances or lectures. But cramming and starving are both unhealthy states. The home or lyceum which takes a subject once a week, necessitating study, thought and preparation during the intervening time and requires at least one statement or remark from each one, does more than the class that has questions and answers prepared which are read hastily or committed parrot-like to memory.

We want our boys and girls to be kind, clean, honest,—in a word, Spiritualists, and to be able to state intelligently why they are. In closing, I will quote the retiring superintendent's words, "Give the child something of which to think, encourage his thinking and his expression; then we shall have souls unfolded into sweet and beautiful life."

ELEANOR K. EAGER.

New London, Conn.

THE CAUSE IN BALTIMORE, MD.

It Has Attracted an Intelligent Class of People.

Mr. and Mrs. Kates, on the 26th of this month close a three months' engagement with the First Spiritual Church of Baltimore, and there is a general regret that their engagement is no longer.

Their presentation of Spiritualism, both in the lectures and message-giving, has been conducted in keeping with the established dignity of our platform, and has been characterized by a refined spirituality. Our own people have felt it, and many strangers have been attracted to our meetings, because, as we have learned, there has been nothing in our services which offended their sensibilities, and there has been much that appealed to their religious instinct and desire for instruction.

Among the strangers who have come within our gates have been not a few members of orthodox churches, including a Christian minister, and students from the Maryland University. We have always kept on hand a quantity of tracts for distribution, thereby giving strangers something to read and think about in connection with what they have heard. It has been the general policy of our church to have no messages on Sunday evening, reserving them for our Thursday evening meeting, but Mrs. Kates gives spirit messages with so much feeling and grace, and with such clear and discriminating diction, as to detract nothing from the lecture which precedes, but rather to keep up the interest and the spiritual thought, so this restriction was, in her case, waived.

We have in no way interfered with their work, and they have thoroughly appreciated the confidence of our board of trustees in turning over to them the full freedom of the platform.

Socially, we have found Mr. and Mrs. Kates very pleasant company. Warm hearts and sumptuous tables have welcomed them to the homes of our people, where "Silver Pine" has lastingly endeared herself. Our best wishes will go with these good workers, for we feel sure that wherever they go, the purifying influences of the spirit will go with them and benefit others as it has us.

CHARLES R. SCHIRM.
President.

Baltimore, Md.

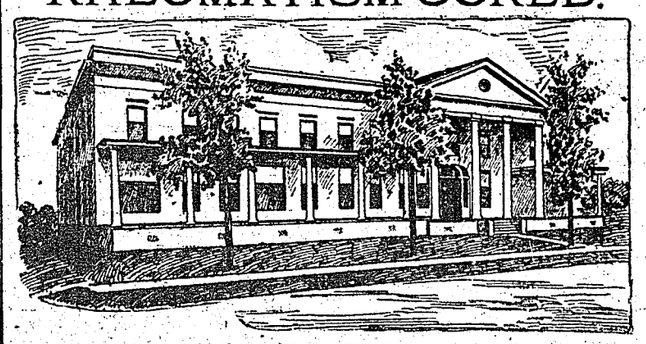
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THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year..... $1 00
Six Months..... 60cts
Thirteen Weeks..... 25cts
Single Copy..... 5cts

REMITTANCES:

Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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SATURDAY, DECEMBER 1, 1900.

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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

Spiritualists Responsible.

The observing must everywhere notice the disposition of the churches of different denominations to combine their labors on public occasions. A few years ago each denomination seemed ambitious to war on its differing neighbor. Sometimes they would come together for "protracted meetings" as they were called but they were sure to quarrel when time came for division of the spoils. We have some vivid recollections of these pious contests, frequently closely approximating to fisticuffs.

Now all is changed. The pressure from without has enlarged their love of each other, and all ecclesiastics now desire to extinguish the Spiritualists, who, aided by advancing knowledge, are mainly responsible for this terrible pressure. As the principal instruments of peace between the quarrelsome sects Spiritualists are entitled to great credit.

A Grand Good Thing.

A novelty has been introduced in the religious services of the Central Baptist Church, W. 42d street, New York, Rev. Dr. Goodchild, pastor, in the form of a woman whistler. Three times at intervals between reading the scripture and the sermon, the accomplished musician warbles her new-fangled melody to the delight of the worshiping audience. The Reverend-Doctor has issued an announcement setting forth that the new musical attraction will be employed to enliven the exercises, and to draw better attendance on divine service.

Some years ago the dear sisters' ankles were displayed at the bottom of a curtain, and the highest bidder was awarded the company of their owner to supper. This at evening church entertainments to raise the needful to meet the church expenses.

Whistling by the church sisterhood will be a novelty for a time, as was the ankle show, but can a church be permanently sustained by vaudeville exhibitions?

Bees Mourn at Keeper's Bier.

In the Record-Herald of Chicago, of Nov. 13, in the form of a special from its Iowa correspondent, appears the following:

"Des Moines, Nov. 12.—A most remarkable demonstration that the honey bee has affections occurred at Wall Lake, Iowa, when Oliver J. Seer, a pioneer apiarist died. It had been his custom to move among the bees without covering his hands or face. The bees followed him about the yard and into his workshop with never an offer to injure him. In the winter when their supply ran low he fed them sugar syrup and rye flour. He covered their hives with blankets to keep them warm. From the day of his death there was unrest in the colony of bees. On the day of his funeral the bees swarmed about the hearse and thousands followed it to the cemetery. Several swarms of bees deserted their hives and were found in trees in the cemetery near the grave of their former owner."

That statement is either a great canard or a great miracle. The Record-Herald has not gained the reputation of a "yellow journal," but is it possible the little honey bee has given such evidence of intellect and affection, and are they capable of such exhibitions of sorrow? If true we should cast about us and see how we are related to other forms of lowly life.

We have positive evidence of the dog's attachment to man, and his grief at his master's death, even dying on the grave above him, as evidence of his love. If similar sentiments can be inspired in the bee, then we insist this awakened instinct will survive its dissolution, and be a companion of man in the immortal state, as we earnestly believe is the case with the dog and horse, as may be the case with all sentient life.

The Conflict in the Theological World.

The conference of the Chicago branch of the American Bible League, says the Chicago Advance, Congregational, marks another step in the conflict in the theological world. The discussions in this somewhat notable gathering revolved largely around the question whether or not we have a Bible we can believe. And inasmuch as the heaviest attacks have been made by critics of the Old Testament, the battle was waged against them and in defense of the first part of the Bible. But the real issue or main issue in the theological controversy of the day, continues the Advance, is larger than this. IT IS A QUESTION WHETHER OR NOT WE HAVE ANYTHING MORE THAN A MAN-MADE RELIGION. The creeds of Christendom have rested on the postulate that we have a God-given religion. This postulate is now questioned. The position practically assumed by the leaders of the advanced thought is, that we have only such religious ideas, conceptions or truths as the human race has developed out of its own experience and progress. It is admitted that from the Jews has come the best body of religious truth now before the world. But this, it is held, is simply due to the fact that the earlier Jews had a genius for religion. The Greeks had a genius for art, and they gave us the best in painting, statuary, poetry and eloquence. The Romans had a genius for war and government, and they conquered the world and gave it laws which last to this day. So the Jews with their genius for religion gave us a superior system. * * * But most important of all, the new theology, and by this term we mean the real article, raises the question whether or not we have a Christian religion at all. If God is not in it, or at least only as a philosophical and subjective conception and not as a real agency, WHERE IS THE RELIGION, EXCEPT IN MERE NAME? Practically this so-called theology reduces the whole religious problem to one of moral reform. Thus in numerous ways the NEW THEOLOGY IS SHIFTED FROM THE DIVINE-HUMAN STANDPOINT TO A MERELY HUMAN STANDPOINT. In fact, it is ceasing to be a theology and is becoming an ill-defined and confused system of reform. It is aggressive only in its opposition to the old. As yet its constructive ability is largely confined to promises of what it is going to do.

This is certainly advanced thought from a leading Congregational organ, and is confirmation "strong as holy writ," that the old faith is slowly gliding away, and that a new is to take its place. The Advance, however, widely errs in crediting the Jews with giving us "the best body of religious truth now before the world." Admitting the erroneous claim that the Jews were a great people—a nation in fact, a statement which cannot be maintained when forged history is pushed aside, and taking their own alleged account as authority, their religious ideas were but the reflex of Babylonian thought, identical in every respect with that of Phenicia, whose religion was also borrowed from their Babylonian captors.

As Wrong Retires, Right Triumphs.

Whilst clouds, darkness and general gloom are settling down on the churches, and the members are filled with dismay, the skies brighten with Spiritualists. Never did the future seem so hopeful as now. Words of encouragement come from every quarter. The societies, subordinate, state and National, have awakened to new life, and are putting forth their best efforts to extend their usefulness. The speakers are all busy, with engagements far in advance. New acquisition of members are of weekly occurrence.

Since attention has been turned to the guile of faker mediums, there is a determination to suppress them at any cost. They are not of us, but are barnacles who are trying to fatten on our prosperity. As they recede their places are taken by the genuine mediums who are everywhere welcomed with delight. Thanks to them. The choicest of heaven's favors are theirs. The angel world looks on with gladness that through them it is possible to communicate with the loved of earth, with no frauds to distort or lead astray.

Let all renew with ardor their efforts to fill our ranks with honest, faithful, truthful members. As the evil recedes let the good, the faithful and the earnest come in singly, by the dozen or score to take the places of the retired, and still farther to augment our ranks.

The vessel filled to the brim with filth must be emptied and cleansed before it is refilled with food for human needs, so error in church and social organizations must be exposed and destroyed to make place for the better. The husbandman enters the forest ax in hand, and with blow on blow fells the giant trees, which he burns, then fits the fallow ground for seed, and, later, a harvest to supply his needs. So the reformer must root out the false and vile to make the good and the true flourish, that he may garner the best fruit.

He who condemns the exposure of vice and crime has little desire for the good. Freedom cannot flourish when the people are in chains. Manacles and slavery are not the complement of freedom, any more than is fraudulent mediumship a supplement to a higher and better life.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

Prehistoric.

Coldwater, Mich., Nov. 14.—Clark Burch and L. R. Brooks to-day found two eight-foot skeletons, apparently of prehistoric giants, deep in a sand pit near here. They also found faint ornaments, supposedly cut from mastodon teeth.

These finds will become more frequent and more valuable as time advances. To this date only very limited researches below the immediate surface of the earth have been made, and it is generally by accident any discoveries relating to ancient life on the globe is now known. As the earth is penetrated more largely and at greater depths the past will be more fully comprehended. Geology dates back, as a science, but little more than one hundred years, and yet its revelations have changed the entire thought of the world. Indeed, the knowledge it imparted has carried back the age of the earth to countless millions of years, instead of to a few thousand years, as our so-called sacred books would lead us to believe.

And man has been a denizen of earth through innumerable upheavals, cataclysms and eruptions which have many times changed the entire aspect of nature, while the inhabitants have sunk below the surface, a very few surviving, who became the progenitors of a new world groping for ages in savagery, finally making its way to civilization and enlightenment. Shelley comprehended this idea when, at the age of 18, a student at Oxford, he wrote near a hundred years ago, though grossly exaggerated:

"There is not one atom of earth
But once was living man;
Not the minutest drop of rain
That hangeth in its thinnest cloud,
But flowed in human veins."

Unrest in the Churches.

"That there is a spirit of restlessness in the religious world cannot be denied. It may not be called dissatisfaction. Church-goers are unsatisfied with the spiritual food supplied them. It is not a doctrinal nor a denominational fault, for, if we may credit the utterances of preachers and teachers who are, or ought to be, in touch with church affairs, it is to be found in all churches and concerning all creeds. Evidence of this prevalent and increasing unsatisfaction is found in the springing up of new religious and philosophical cults all over the country. * * *

"Nor is this unrest, this unsatisfaction, confined to the pews. It has invaded, and is playing havoc with, the pulpit. Every day brings its story of this or that prominent minister who has abandoned the ministry and turned his atention to other pursuits. One goes on the stage, another takes to teaching, while others turn to literature or to money-making—each seeking in his own way a broader field of work, or at least a field where he hopes to find relief from the unsatisfaction that his pulpit brought him."

Thus discourses the Woman's National Daily, just started into being at St. Louis, with promise of an unparalleled future. And it announces a fact in regard to the churches common to all observers. Education and science have undermined its foundations, and it is certain to fall, and give place to a better order of things. Consult its history with open eyes, then force and fraud mark its every page.

Throw aside inherited opinion, and notice the bribe held out to the believer. Believe Jesus is the son of God, and you shall receive eternal life with the joys of heaven. Deny that Jesus is your redeemer then damnation is your doom. A bribe on the one hand a threat of woe on the other.

The world is getting too wise to accept either, hence the maudlin tears of the preacher, and the certain doom of their faith.

Only One Remove From Barbarism.

Rev. L. W. Madden, of Topeka, Kan., pastor of the Cumberland Presbyterian church of that city, is reported to have declared in a sermon on the evening of November 11:

"If preaching against sin was stopped in Kansas for thirty years the state would revert to barbarism."

That man of God had just declared, when he made that remarkable assertion in vindication of his preaching, that, "Dancing is the stepping-stone to hell." If his audience accepted that long-since exploded teaching as true they are hardly one remove from barbarism now. Such preaching will not aid in their civilization. Hell is a relic of the barbaric ages which has intruded itself into modern thought, while preachers of the Madden ilk keep alive its sulphurous flame.

All But Prayer Is Lost.

His Holiness, the Pope, has directed his Vicar General to order special prayers for his enemies; "this," he says, "being the only means left in the sorrowful condition of the church, now fought and oppressed by many of her own children who have become her enemies."

"A few centuries ago this august vicegerent of God had the holy Inquisition with rack, and stake, and firebrand, aided by a standing army and all the munitions of war, to enforce his will. Now he confesses, "prayers are all that is left." Blighted hopes, blasted prospects, a ruined cause that civilization has doomed to oblivion! How are the mighty fallen! Verily, "Time at last makes all things even."

More Than Prayers Are Needed.

The following from an editorial paragraph in the Dublin, Ga., Times, relates startling facts which sophistry cannot overcome:

Next Sunday, Nov. 11, concerted prayer will be offered in the Southern Presbyterian church for more ministers. The church faces the proposition of having 3,156 churches and only 841 ministers to serve them.

Nearly three out of every four Presbyterian churches throughout the South without preachers. Is this because they have ceased sending the babies, not ordained for heaven, to an endless hell?

THE NEW RELIGION.

Religion a Good Word—The Atheistic Religion.

Number II.

There have been so many bad things done in the name of religion, under the mask of piety and devotion, that thousands of honest people have come to hate the name religion; but in the true sense, it is a necessity, an element in the nature and constitution of man. We need not fear this word because it has been perverted through human ignorance and often been the synonym of superstition and abominations of various kinds.

Rightly understood, applied, interpreted, Religion is the philosophy of right thinking, doing, living. We do not advocate the use of the term as a passport to popular favor, and would scorn to use it if it carried a false idea. No other word can be substituted in place of this familiar, wholesome, reasonable word.

Viswed from the standpoints of availability, etymology, familiarity and trustworthiness, as a definition and expression of our duty and responsibility, there is simply not in the English language a substitute for the word Religion.

It is used of mortal relations and duties, and by the structure of the word it has reference to better things, binding us to the higher nobler, existence which is desirable and creditable for all.

There are facts and principles; ethics and morals in the province of religion deep enough for the profound thinker and simple enough for the superficial observer.

The New Religion is in agreement with science and nature, and gives confidence in the final triumph of truth. It leads the van in religious thought and freedom of opinion, to emancipate the slaves in bondage to soul-cramping creeds and fear of death; it teaches that death is as natural and full of hope as birth. It gives hope to the fallen, the degraded, the vicious, the ignorant. It maintains that man is injured physically, mentally, morally, spiritually by his evil thoughts and deeds and must suffer until the injury is repaired. It denies the doctrine of blood atonement and pardon of sin, and locates the source of evil in man's own imperfections; affirms that each person must arise and be his or her own savior; that sin and wrong doing must be abandon and atoned for by personal suffering and expiation before one can attain complete happiness.

The mind and spirit fall into the darkness of error if not fed with wisdom. We must acquire knowledge by experience and progression in labors of love that yield pleasure and satisfaction and redeem us from the hell of ignorance.

True wisdom is slow of growth and must be considered from every point of view. Salvation from wrong, error, ignorance, suffering must be outwrought in our own nature.

The whole human race, beyond infancy, are religious—that is, all think right and do right in some respects; in some degree; to some extent; which is religion, pure and simple. Notwithstanding wrong doing, the opposite may sometimes preponderate.

There is not one rational person who can live up to his or her conception of right, truth and duty in all points; yet all can and do pursue the right course in some degree, in some particular, to find it yields satisfaction or happiness.

People of all grades and conditions must and do practice religion to fulfill the law of life which is growth of spirit. We will always find more to learn, more to discover and room for improvement. A person is doing well if so much as one-half his or her conduct in life is a success, in accord with conceptions of right living. A person can always aspire for higher achievement in ethics and its attainment in a fair degree satisfies the mind and soul for the time.

Through imperfections constant approach is made to perfection or harmony. The power that pushes things forward in ceaseless activity is within each individual struggling against imperfect environments to substitute harmony for discord.

Whatever opposes our individual desires or oppresses us we call evil; but the evil to us may lead to ultimate good in some way. We may look on death as the culmination of all evil, yet without it there could not be a spirit life.

Wrong flourishes because man is imperfect and ignorant. But the brute, the savage is dying out of human nature, and humane qualities are taking its place.

The evolutionary movement is slow, yet the Right will triumph and to do good will be the choice of human souls. A child looking at the hands on the dial of the clock says they stand still, yet they sweep over the hours as the sun moves in the heavens. Though the storm clouds may be dark and gloomy, the sun shines above them.

In some beautiful day when we know better how to live this earthly life in the light of knowledge, we will find that happiness springs from doing right and being good for the value of the joy it brings.

True religion dwells in true nobility of character, built upon eternal principles as wide as the world. It teaches the harmonious promotion of mankind, by the science of right living. It feeds the hungry souls with the bread of life, leads the thirsty to living fountains; plucking away the thorns, it plants along our paths the flowers of undying affection. It comes to each of us personally pleading with us to pay the price of self denial, avoid wrong doing, purify our thoughts and surmount the obstacles that retard our progress.

Our religion is not embodied in a creed or theology; it does not prescribe ceremonials and rituals; yet it propounds definite doctrines; insists on an ethical code; recognizes natural law, science, philosophy, and asserts the supremacy of true principles.

Our religion is no fossilized system; not a belief, but a visible fact, a slow growth of the spiritual nature. In the realm of thought it is perfect truthfulness; in the realm of conduct it is practical righteousness; and if we fail to utilize it for substantial benefits we lose its very essence.

We trust in the application of this religion generally to the reformation of mankind, the removal of crime and the uplifting of all who receive and practice its teachings. It comes to put out the forces of hell and open the gates of heaven. It reaches for hearts weary and sore from the conflicts of life, to comfort and strengthen them.

It comes to us bringing a sweet benediction of peace and love. It is the hope of the world; the guiding star of destiny; the ever flowing stream of eternal truth.

Now I have treated my subject in its personal aspect, as it applies to the individual life and character; and there is not a creedal statement in it—nothing on which a code of faith can be built. I leave the readers to judge if I have sustained my proposition that Atheists are religious and have a religion.

A. H. NICHOLAS.

Summerland, Cal.

The Danger Signal!

It Should Be Kept Before Spiritualists.

THE FOLLOWING ARTICLE THAT HAS BEEN GOING THE ROUNDS OF THE PRESS, INDICATES THAT A MOVE IS TO BE MADE TO "REGULATE" SPIRITUALISM. THAT FEELING, WE REGRET TO SAY, IS ARISING IN ALL THE LARGE CITIES WHERE A BLATANT FRAUDULENT ELEMENT, UNDER THE NAME OF MEDIUMSHIP, HAS BEEN FLEECING THE PEOPLE MORE OR LESS FOR YEARS. IN LOS ANGELES, CAL., ONE WHOLE PAGE OF A SUNDAY PAPER IS DEVOTED TO EXPLOITING THE "GIFTS" AND "POWERS" OF THE WORST SET OF PRETENTIOUS "MEDIUMISTIC" FAKERS THAT EVER EXISTED. TO "REGULATE" SPIRITUALISM WOULD INTERFERE MORE OR LESS WITH THE INALIENABLE RIGHTS OF HUNDREDS OF HONEST MEDIUMS WHO ARE DOING THE WORK OF THE ANGEL WORLD. IF THE FRAUDS, CHARLATANS, AND TRICKSTERS THAT HAVE FASTENED THEMSELVES ON OUR CAUSE, COULD BE "REGULATED," THEN EVERY HONEST SPIRITUALIST WOULD HEARTILY ENDORSE THE SAME. BUT THE HONEST MEDIUMS MUST BE PROTECTED, ENCOURAGED AND SUSTAINED AT ALL HAZARDS. HOWEVER, THIS CONTEMPLATED ACTION TO "REGULATE" OUR CAUSE ARISES WHOLLY ON ACCOUNT OF THE FAKER ELEMENT THAT HAS FASTENED ITSELF LIKE BARNACLES ON OUR CAUSE. THINK OF ELSIE REYNOLDS, THE MATERIALIZING MEDIUM, BEING EXPOSED REPEATEDLY, AND EVERY TIME DRESSED IN ARTIFICIAL TOGGERY POSING AS A SPIRIT, DECEIVING THE INSATIATE GULLIBLES—IT IS SUCH DESPICABLE CONDUCT AS THAT WHICH GIVES RISE TO THE THOUGHT IN THE MINDS OF THE PUBLIC TO "REGULATE" SPIRITUALISM.

IMPORTANT MOVEMENT AGAINST FRAUD IN MEDIUMSHIP.

Society Formed to Prevent Fraud by Mediums and Psychics—Would License Genuine Hypnotists and Others of Same Class.

New York.—The formation of the Psychic Investigation Society, intended to prevent fraud by so-called hypnotists, Spiritualistic mediums and mind readers who ply their vocation for money, was announced to-day.

"All the founders of this society have had varied experiences with hypnotists, mediums, mind readers, mental scientists, Christian Scientists, clairvoyants, fortune-tellers, psychics and similar practitioners," said President Deutsch.

Alleged Fraud Denounced.

"Some have decided that fraud was practiced more or less obviously. ALL ARE OPEN-MINDED. ALL FEEL THAT SOMEWHERE IN THIS MAZE OF OCCULTISM THERE IS A PATH THAT LEADS TO POSITIVE KNOWLEDGE AND A DEGREE OF ENLIGHTENMENT BEYOND AND ABOVE THE MERELY MATERIAL AND PHYSICAL. We have therefore organized with the object of driving the frauds and the charlatans out of the business.

"There are fraudulent practitioners making between $20,000 and $30,000 a year by deluding people in this city under some 'psychic' or 'occult' pretense. We estimate that $200,000 represents the sum obtained yearly by honest and dishonest mediums, healers, etc.

Wants Mediums Licensed.

"Thousands of people, particularly women, whose honesty of purpose deserves all the guardianship the state can throw about it, consult these Spiritualist, hypnotic or clairvoyant advisers. Because of their number and the amount expended for such advice and the possibilities for good or evil we believe that such practitioners should be examined and if worthy licensed just as the state licenses physicians, dentists and lawyers."

The plan is to regulate hypnotism, Spiritualism, mind-reading and to a degree fortune-telling and clairvoyancy as the professions of medicine, dentistry and law are regulated. If it is obvious that practitioners have no such power as they claim and are accepting money for their services they will be prosecuted under the statutes forbidding the obtaining of money under false pretenses.

WOMAN SUFFRAGE.

An Answer to the Views of an Opponent.

A writer in a recent issue stated that after many years of advocacy of Woman's Suffrage she came to recognize that the realization of this reform would be a great misfortune to womankind, and gives the following reasons therefor: "Because the plan is patterned after European Socialism, and goes on to explain that Karl Marx advanced equal suffrage and free-love.

I wish to state that even if he did, what has that to do with allowing one half of the race no voice in the making of the laws by which they are governed? And are there not many women in this country with large property holdings, that have the spirit of their forefathers and believe it an injustice to be taxed without representation? Or are they so deficient mentally that they by right should be classed in the category with paupers and idiots? I think that when we think of our dear mothers and sisters, such an imputation should arouse a feeling of resentment.

Are not women in this country occupying responsible positions in all branches of services, on an equal footing with men? And to advert to this so-called free-love, one must not confuse this term with free lust, which is its opposite. Free love in reality is high, noble and pure. It does not sanction depraved intermingling of the sexes, but simply means that as long as a couple can live together as man and wife in harmony, well and good; but when such relationship ceases to exist, it is not their duty to live together for years in a state of endless strife.

Do not our divorce laws uphold this same theory? And once more I ask, what has this to do with equal suffrage?

She says that in her many years' work in the slums of New York, she discovered Socialism at the bottom of many evils.

The Encyclopedia Britannica states that the ethics of socialism are identical with those of Christianity.

I believe the Golden Rule says: "Do unto others as ye would have them do unto you." St. James said, "Pure religion and undefiled consists in visiting the fatherless and widows in their afflictions, and keeping yourself unspotted from the world."

If Socialism on its ethical side follows the above injunction, it would seem to be as clear to an ordinary individual, how it would degrade the unfortunates in the New York slums, as a clouded sky. O, prejudice, thou art the evil one!

She says that evil women would vote and would be compelled to vote for unprincipled politicians, and our wives and mothers would have to mingle with them at the polls; and also that women cannot risk the taint of politics.

If, as this indicates, women as a whole are morally better than men, would they not desire to use their franchise to destroy the liquor traffic and other evils from which society suffers to-day? I am not from Missouri, but nevertheless you will have to show me. S. L. FALL.

Tacoma, Wash.

IMPORTANT NOTICE

The Missionary Field in Illinois.

Dr. Geo. B. Warne, 4203 Evans avenue, Chicago, president of the Illinois State Spiritualists' Association, having in charge the Spiritualist missionary work in this state, and being desirous of having the association lend a helping hand to such societies or bands of workers in our state who need assistance, hereby extends an invitation to all such to make their wants known. State who you want to assist you and when you want them.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 420 pages. Price $1.

THE PROGRESSIVE THINKER

We Remind you that the SPIRIT OF THE PROGRESSIVE THINKER NEVER SLEEPS! There is need of a WATCHMAN and WE ARE IN THE TOWER and ON DUTY for the best interest of TRUE SPIRITUALISM!

Another Announcement!

In Reference to the Remarkable Works of Andrew Jackson Davis.

A letter from Dr. Davis indicates that a change has been made in the price of a full set of his remarkable works. They will be furnished per set when republished at $20 instead of $30, as heretofore announced. There are thousands who ought to have a set of these books. Their publication at an early day depends on the number of subscribers that can be secured. His books are a fundamental part of Spiritualism; the history of Spiritualism can not be written without them.

Since last week, the following subscribers to a full set of the Doctor's works have come to hand:

A. J. BROOKS, MONROE, ALA., PHILLIPS, SILVERTON, ORE. WE W. S. BASSETT, LOS ANGELES, KNOW THERE ARE AT LEAST 200 CAL.; EUGENE POHL, SANTA ANA, IN THE UNITED STATES, WHO CAL.; MRS. D. L. BURROWS, GIB- WILL WANT A FULL SET OF DR. SON, PA.; WM. SMITH, GENEVA, N. DAVIS'S WORKS AS SOON AS PUB- Y.; DAN. F. KLOTZ, SIDNEY, O.; LISHED. DON'T DELAY SENDING G. W. PETTY, SIDNEY, O.; WILLES IN YOUR NAMES.

THE HEAVEN IDEA.

Whence Our Ideas of Heaven were Obtained.

The heaven idea was carved in stone in tombs of dead Egyptians as history and facts before B. C. 3800. Searching to find the origin of our ideas of heaven, I found their trail through the New Testament, bible and back to the Book of the Dead, or records found in the pyramids and other tombs of the dead in Egypt.

I found that Heaven, to ancient Egyptians along the Nile river, began at the place to which the sun was vertical six hours of the sun after the noon hours in Egypt. Six hours of the sun west from the Nile river in Egypt is ninety degrees of longitude west. The mouth of the Nile is near 30 degrees east longitude. Six hours of the sun west would be 90 degrees of the sun west, or at 60 degrees W. longitude.

The idea of Heaven might have begun and calculation made at Babylon or at 45 degrees E. longitude. This would place the sun at 45 W. longitude, also giving about the same results according to the place of landing west from Egypt at the distance of six hours of the sun after noon at Cairo or Babylon west.

Some of the Egyptian gods were great travelers. They went up the Nile until the sun was vertical above them, then they traveled west over land and water into Heaven. Keeping this boat under the sun after traveling west six hours of the sun, or ninety degrees of our longitude, some of the travelers came to a great river flowing a long distance in the path of the sun. This great river had strange, great and fearsome animals. We call this river the Amazon.

I can trace the journey of the old gods of Egypt mid the ancient ruins along the Amazon river and its branches.

Heaven to Egyptians began at about 45 to 60 degrees west longitude, and included all America. We obtained our ideas of Heaven from old Egyptians. A. F. HILL.

Boston, Mass.

A ship without ballast is as flotsam and jetsam. A career without responsibility is inane.—Anon.

ATTENTION, LYCEUM WORKERS.

To all lyceums and their noble band of workers, we send a loving greeting: We feel that in order to further the grand work begun by our friend and brother, Mr. John W. Ring, we must get into line, and be counted. I earnestly ask the secretary of each lyceum, or any society desirous of forming a lyceum, to write me fully the condition of their school—how many pupils, the average attendance, the text book used, the song book, and method of carrying on sessions. There are three standard Lyceum Guides—Andrew Jackson Davis's, Emma Rood Tuttle's and the British Manual. Which of these do you use? Tell me also who among your children are the best fitted as leaders and missionaries in lyceum work? I want to meet them, if only on paper. I want to know what is most needed, and what they can do. Let me hear from you soon.

"Lyceum, Lyceum, march, march ahead.
Never dead, file ahead!
Come, come, come!"

ANNA L. GILLESPIE,
National Sup't. of Lyceums.
323 Garfield Ave., Battle Creek, Mich.

I would rather be poor, with a little sympathy in my heart, than to be rich as all the mines of earth and not have that little flower of pity in my breast.—Ingersoll.

To know what you prefer, instead of humbly saying amen to what the world tells you you ought to prefer, is to have kept your soul alive.—Robert Louis Stevenson.

The dependence of liberty shall be lovers; the continuance of equality, shall be comrades.—Walt Whitman.

Spirit Worship the Religion of the World

A Lecture by Mrs. May A. Price, of Washington, D. C.

"ALL FEEL THE PROMPTING OF AN INVISIBLE FORCE, AN INTELLECTUAL WARNING OR APPROBATION. THIS INNER CONSCIOUSNESS SEEMS TO BE SHARED BY ALL, AND IS TANGIBLE TO EACH; SOMETHING THEY CAN GRASP AND HOLD, YET FIND IT HARD TO EXPLAIN IN WORDS TO OTHERS. THE AFRICAN TRIBES HAVE DIFFERENT THINGS TO REPRESENT THE POWER THAT BRINGS DIVINE GIFTS, PROTECTS AND HELPS IN ALL THINGS OF LIFE, AND CEREMONIES TO INVOKE THE AID OF THE FETICH. AND WHEN THE PRAYER IS NOT ANSWERED, THEY THINK THEY HAVE OFFENDED THE DEITY OR FETICH, WHICH MEANS THE SAME, AND SEEK TO APPEASE IT. NOW, IF IT CAN BE OFFENDED AND APPEASED, IT IS AN INTELLIGENCE WHICH THE OBJECTS REPRESENT, AN INVISIBLE SPIRITUAL POWER. AND THE CATHOLICS WHO CARRY THEIR BEADS, SACRED RELICS, BONES OF SAINTS, AND OFFER PRAYERS OVER THEM, YET RECOGNIZE THE ONE GOD, THE FATHER OF ALL, AS THE INTELLIGENCE THAT IS CAPABLE OF BEING PLEASED AND SHOWING FAVORS, OR OF ANGER AND PUNISHING, IS VERY LITTLE AHEAD OF THE AFRICAN IN THE WILDERNESS OF HIS NATIVE HABITATION. EACH WATCHING THE OTHER WOULD NOT KNOW OF THE BELIEF BACK OF THE SYMBOL, OR THAT BOTH WORSHIPPED AN UNSEEN SPIRITUAL FORCE."

We are to consider the various forms of religious beliefs. There has never been a former time when so many kinds of religion existed as are found to-day. We can trace back historic records and define religion expressed in worship given to idols, as heathenism. We catch a glimpse of a true belief in a God, or Supreme Power, in these records, but they only tell half the story. The great spiritual world has been dealing with all people in all ages, and back of forms and ceremonies has been a true spiritual power expressed in revelations.

The Christian religion is to-day the most crude of all. It has ever been misnamed, for Christ, the great teacher of spiritual truths, never taught what Christianity has been teaching to the world. He was once an Oriental student, and gave to his followers the true relations of the spiritual and the material world; taught psychic phenomena as the laws of nature, not as an unknowable condition of life, but as natural results from known causes and conditions. In fact, he was the greatest teacher of Natural Science the world had at that time produced. To-day we would say, Spiritual Science, for he taught the law of spirit manifest in all life as a controlling law, and called that power "God."

Christian Scientists have grasped a little of his meaning and of the magnetic laws operated by the mind, and so claim to be the only true expounders of the light he tried to give to the world. But New Thoughtists have gone a step farther. Christian Science ignores the law of matter or material things, only recognizing the spirit or the invisible yet tangible power. New Thought recognizes the divinity in material law, and that spirit and matter must blend and harmonize; work together to produce the perfect manifestation.

The power in nature that produces the expansion or growth and perfection of material objects, is the spirit within—a power and intelligence operating according to fixed laws. This power they call "God." It includes all mental laws as the working out and expression of the inner consciousness of the soul, which is God manifest in man. It is the same belief that Christ expressed when he said: "I and my Father are one," and "I in myself am nothing, but it is the Father worketh through me."

All nature was God, the spirit power in all, as each was a part of the one. Therefore, God was all, in all, creator of all, Father of all. It was the same thought expressed in the catechisms of the various churches, which said that God was a spirit, was in all places, and in all things. It used to puzzle me to understand that statement when I believed God to be a personal being, like a man, but with the broader, fuller, grander conception of God as Spirit—not A SPIRIT—I could easily see the truth in the orthodox statement, and that it was expressing the same idea, even if it was not understood by them.

The great Oriental teachers have been teaching the oneness of spirit life as manifest in all life; that the spiritual life was the true life; that all material conditions must be subservient to the spiritual law; that further back than time is known to be, God was, all life was. We are manifesting to-day in our present expression because we always were, and because we always were, we always will be. That we pass from this expression to a higher spiritual condition; from that to a still higher. Fuller revelations came to some who have learned to live above the material plane, and they tell of the progress of the soul till it is once more absorbed in the great spiritual life, losing none of its acquired knowledge, but gaining all that all life has acquired, and is a part of the great light and over-ruling power called "God."

In our modern teaching we find the same thought expressed, for when we stand at an open grave the words are always, "The spirit returns to the God who gave it." Each in its own language tells the same belief that the body assimilates again with the elements from which it originates, while the immortal part of man becomes a part of the spiritual world. There has been no time, and no class, or race of people on earth that did not have manifestations of spirit phenomena. None but have had some who claimed to receive revelations from the invisible world or the supreme power or intelligence, belonging to a higher spiritual condition than man existed in, while in a physical body. Yet they claim a relation to this spiritual power and intelligence because of an inner consciousness of soul, that communes, receives revelations from the all-powerful element of expressions.

The few who claim to have gained the unfoldment of the psychic consciousness till they have come in touch with the higher spirit power all speak of the great light. Each tells of a similar experience, yet they did not know at the time what others have learned, and that each had gained the same revelation, proving that spiritual truth does not belong to one person or to one people, and that some tangible power gives a knowledge of what is considered by some as unknowable. Thales declared "All things are full of the Gods." He believed that there was a soul force in water, producing all the phenomena in nature, and that all were eventually resolved back to the original elements.

The Brahman lights a fire on his altar at the rising of the sun, and prays, "May the sun quicken our minds." He expresses, the best he can, his belief in the principle of power we call "God" as a power of light and wisdom which may give to his inner consciousness words of divine revelation. He believes that later he will lose his self-hood in the Eternal Self. It all illustrates a belief in the spiritual illumination and the one-ness of spirit life; a something within man that receives light or wisdom from without through a power not belonging to the physical senses.

Kant expresses a belief in a consciousness that tells us what duty is—what we should do. The Papua squats before his Karwar, clasps his hands over his forehead, and asks himself whether what he is going to do is right or wrong. His kneeling before his altar expresses a belief in the deity without, but the answer comes to him from within; therefore it is this innermost consciousness that hears and directs him.

Religious knowledge has been defined "as that which gives a man a cleared insight into himself." All deal with that which is within, yet relate it to a spiritual universe which is without. It is hard to think of anything without individualizing it. It has been discovered that the natives of Australia believed in an Omnipotent Being, creator of heaven and earth. His mode of creating was by breathing. To create the earth he said: "Earth, come forth," and he breathed, and the earth was created. Thus he created all things. And the Bible tells us God breathed into man the breath of life. They used the breath to illustrate the invisible spiritual power, and expressed a belief in the intelligence back of the power by making it a personal being. They also believed in an evil power as a personality and greatly feared it, or him.

Other savage tribes, among whom are some of the American Indians, worship all that is created, as well as the creative power, or the shade of it, expressing a belief in a soul in all things which remained after the outer or visible form passed away, recognizing a spirit within all, a part of the Great Spirit, and therefore deserving of a certain amount of veneration. The sun seemed to them the fullest expression of the Great Spirit, and therefore they gave gifts or offered sacrifices to it.

The Melanesians believe in an unseen power called mana; not a person, but a power which acts for good or evil. This is distinct from physical power, yet at times acts as a physical force, which brings them good, and which they may cultivate so as to get good to come to them and evil to others. It is a power or influence not physical, and in a way supernatural, but it shows itself in any power or excellence (?) which a man possesses.

De Brosses, one of the most remarkable men of the Voltairian period, studied deeply the savage tribes, and their religion. He claimed that all religions save the Hebrew are the same in their growth and unfoldment, whether it relates to the deifying of animals or inanimate objects, or things endowed with divine virtue, such as amulets, oracles, or protecting talismans. "For it is certain," he says, "that all these forms of thought have the same origin which belongs to one general religion formerly spread over the entire earth." What he failed to find others have found, and I am satisfied that the Hebrews were also believers in the same divine principle of power in all things, and their one God was the oneness of all nature, the Spirit power; the ALL, manifest in ONE, the one containing the elements of all, the law of nature as the intelligent operation of God.

Herbert Spencer claimed that in human history retrogression and progression alternate, and we are advancing toward what has in some respects been a former thought in times passed.

All feel the prompting of an invisible force, an intellectual warning or approbation. This inner consciousness seems to be shared by all, and is taught to each; something they can grasp and hold, yet find it hard to explain in words to others. The African tribes have different things to represent the power that brings divine gifts, protects and helps in all things of life, and ceremonies to invoke the aid of the fetich. And when the prayer is not answered, they think they have offended the deity or fetich, which mean the same, and seek to appease it. Now, if it can be offended and appeased, it is an intelligence which the objects represent, an invisible spiritual power. And the Catholics who carry their beads, sacred relics, bones of saints, and offer prayers over them, yet recognize the one God, the Father of all, as the intelligence that is capable of being pleased and showing favors, or of anger and punishing, is very little ahead of the African on the wilderness of his native habitation. Each watching over the other would not know of the belief back of the symbol, or that both worshiped an unseen spiritual force.

The Fijians were said to believe the shooting stars were Gods, and the smaller ones the departed souls of men, but before we can make this statement of importance in the study of their religion we must know what their conception of God was, and if the whole idea of the divine they had formed to themselves concentrated in the shooting stars. Or does the statement only mean that the shooting stars were one manifestation of divine power familiar to them from other sources?

When we are told that the poets of the Veda represent the sun as God, we ask at once what their name for God is, and are told Deva, which originally meant "Bright." The biography of that single word, Deva, would fill a volume, and we must know its biography from birth and infancy to the end before we would fully comprehend the Hindu's meaning when they call the sun Deva. It refers to the act of shining. It also means brightness; comprises the illustration of dawn and spring phenomena, as illustrating the power of light and brightness in symbolizing the great spiritual force that works in all nature—gives life and growth. And the Veda who had attained to what we Spiritualist mediums know as illumination, and had reached that superconscious state where they came in touch with a higher spiritual plane, called it as others have—LIGHT—BRIGHTNESS—and gave to it all the meaning we express when we say God.

I was told by one who has traveled across the desert, that we could not appreciate that illustration fully without having visited Asia or some hot climate. He said, "As I stood beside my camel on the desert and saw the sun rise, the beauty of atmospheric effect was beyond description. The clear air, the scintillating light, the brightness, the beauty of the new dawn, far surpassed any sunrise I had ever seen, but as I watched the dawn grow to noon, the fierce heat and brightness of the sun's rays, so dazzling, so powerful, I cannot find anything to compare it with save the all powerful element we call spirit force. It aptly illustrates the divine power we call God." So the Vedas thought when they made that one word mean so much.

So we would have to understand the Fijians' meaning of the words which have been translated into God and Soul. Some call the soul a shadow, but in the original language the word was used to indicate a second self—a somewhat likeness to our individual self, and as inseparable as a shadow. As the shadow follows the body, yet disappears when strong light is removed, so the breath, which leaves the body at death, is supposed to reside in the shadow or some form like the shadow.

The word for God through Polynesia is Altra, or Akua. Now Ata in the language of these Polynesian islanders means shadow, and what would be more natural than to see in this name for God, meaning originally shadow, that the idea of God sprang from spirit, and the idea of spirit from shadow. Then, other tribes have expressed God in in the word Atua, which is from Altu, implying the center of a tree, a core or kernel, at first, then later included the strength and life, and used in the sense of Lord and Master, thus meaning that which was within and controlled all manifestation, just as we mean to-day when we say "Spirit force" in all nature and call it God.

Those who practiced fetich worship and carried charms did nothing that is not practiced to-day by Catholics all over the world. There are days when candles, blessed by the priests, are taken home to prevent disease. Other things beside candles are given to protect from evil influences which come from the spirit side of life.

The savages, like many people to-day, did not tell, hardly knew, how to put in words to convey to others the deeper, true meaning of their religion, of their belief in God, a supreme invisible power, and those who had no written language were little understood. A negro was worshiping a tree, supposed to be his fetich, offering it food. When asked if he thought the tree could eat, he said: "The tree is not the Fetich, but the Fetich is a spirit that has descended into the tree; he enjoys the spirit part of the food and leaves the material part." It is the spiritual part of material things recognized by all in the sacrifices, even to the time when the Hebrew burned the lamb as a symbol of atonement for sin. It did not mean, as has been taught, that the blood of the slain was the symbol of salvation, but the fire illustrated the spiritualizing of all as the gross material was dissolved in the flames; so the spirit would eventually envelope and purify or perfect all.

Outward forms of worship, whether in creeds or ceremonies, of to-day or in the ancient days, or in the jungles of Africa, did not constitute the whole of the religion. It was only the outer expression to appeal to the physical or outer part of man's senses, while the inner consciousness of thought and feeling beheld the invisible potency of spirit.

When the meaning of the words used in prayer by different people are properly translated there is the same meaning expressed. Some of the Africans pray in words which mean, "God in heaven, guard us from sickness and death; God grant us happiness and wisdom." The Dual-lahs have the same word for the Great Spirit and the sun. Others use the same word to mean God and weather. And so we could denominate many of the primitive races. Most so-called heathen and barbarian tribes tell of the same belief—God the over-ruling power, and the elements of nature; an indwelling spirit of power. They personalize this power, not only as it is expressed in parts of nature, such deserving of a certain amount of reverence, but they recognize a personality that is invisible, never sleeps, hears all that is said, but can reach only those who draw near unto him—who seek him. Good people will see him after death; bad people go into fire.

After reading the reports of those who have made a careful study of different people and their religion for many years, we find very clear traces of a worship of spirit residing in different parts of nature, revealed partially by the sun or the sky, which forms a bridge from the visible to the invisible, from nature to nature's God. There are a variety of reasons why they show reverence to various animals, as there are a variety of sacred thoughts connected with symbols and relics of to-day.

The higher the human mind, the more lofty its conception of life. The higher its ideals, the more sacred its inner thoughts, the more symbols will be used to illustrate to those who have not had the inner vision of spiritual things. If images or objects are worshipped as God, or as Gods, the very fact of the thought of God in the savage proves the consciousness of some spiritual, invisible power, else where did he get the word that expresses to him what we mean when we say God.

The poets of the Veda declared themselves powerfully inspired. The Gods were supposed to sharpen their minds, rouse the faculties, give words. Like a shower of rain bursting from the clouds, thus the inspiration became revelation, and very highly developed spiritual mediums of to-day know that inspiration and revelation, through metaphysical laws, come from personal spirit beings who have once lived in human form, and we understand the life and teaching of Jesus and his disciples, because the spirit world is tangible to us, and what he meant when he told his disciples to take no thought beforehand, what they should say, for in the time of need words would be given. Every medium who speaks in a trance, or semi-trance condition, or under spirit control, knows that words are given, dictated by an intelligence independent of themselves, and that the illumined or super-conscious state is the touch of a higher intelligence through mental and magnetic-electric laws.

The change of the meaning of one word from generation to generation, from century to century, for a few thousand years, needs to be traced to understand the thought in all religions. For example, the word "Jupiter," the Greek God. Originally the word meant illumination, but gradually became God—that which illuminates—is light, therefore God was light, the illuminator of the spiritual senses. What is called the Rig-Veda was never printed, but embraced a religious literature that was repeated by teacher to pupil for four thousand years. It embraced all the religious ideas of to-day, showing that human thought has always been the same, the ideals the same, their higher aspirations the same—the one-ness of all life alike in all ages and centuries, no matter what the color or advance of civilization. As the story of love was the same at the beginning of creative force, is always the same old story, yet ever new, so the spiritual life is the same blending of an inner consciousness with a super-consciousness; illuminating and blending the human soul with divine life and light.

In all nature the sublime speaks to the idealist. To all who think and feel, the grandeur of the mountain, the power of water, or any other force, tell of a power that is beyond analysis by the materialist. When I first entered the Library of Congress I shall never forget the feeling of awe, of reverence, I felt as I stood in the presence of a greater soul than myself. It was a sense of all the intellect expressed in the great structure that past ages had given to the world. Each expression of art or literature, even a name, represented all that each life had been in its living and achieving.

Epicharmus, a famous Greek writer, says: "The Gods were the winds, the water, the earth, the sun, the fire, and the stars." Prodiks says that the ancients considered sun and moon, river and springs, and in general all that is useful to us, as Gods. Herodotus when speaking of the Persians, says: "They sacrificed to the sun, the moon, the earth, fire, water, and wind. But they also sacrificed on the hilltops to DIS, which meant circle of the sky, or the most high."

In India some trees are reverenced and called Gods. The Aryans addressed their hymns to rivers, to mountains, to clouds, to the earth, to the sky, to the dawn, to the sun. They recognized an activity within these elements, and it was this invisible power that they paid tribute to, instead of worshiping the material object. The river divided, plowed, shouted; the moon measured; the mountain protected. The real name for moon in Sanskrit was Measure, and the American Indian also measures by the moon. A very primitive people in India called it Chando; said it created the world. When told by the missionaries that it could not create the world, they explained that they did not mean the visible Chando, but an invisible one, expressing a belief in an unseen power corresponding to our idea of spirit power, or God.

Thunder, was, according to the Veda Rudra, the Growler, and thus became personalized. It sent forth the thunderbolt as if it carried bows and arrows, striking down life, bringing light out of darkness, refreshment after heat, health after sickness. The wind was Vaera, the Blower, the breath of God, whose voice we hear, yet can not see, but whose power was potent in producing life.

The Sanskrit word Dera applied to that which was bright, as sun, fire, dawn; also the river, trees, and mountains, all power opposed to darkness, to cold, to evil. The same word lives on in the later pronunciation of Deus, and still later became our Deity. The same thought is back of that word; a power that rules in nature. Before Sanskrit, the great ever-ruling unchanging power was called Dyu Palar (Heaven-Father), and in different languages a name has been given which also meant Heaven-Father. And we to-day bow our heads and say: "Our Father which art in heaven," and are taught that heaven is within the human soul, and God is all nature.

The comparison of all things with human life and its conditions is ever apparent, and we find this comparison in all the deified objects. In the Rig-Veda it says: "Be kind to us as a father to a son"; "Hear us, Indra, like a father," therefore the word father was only used as a symbol to express protecting care and goodness. In the Sanskrit we find the word A-diti—meaning the boundless or infinite. Also the same word existed before Sanskrit was written, and applied not only to the boundless universe but to parts of it. It also meant the mother of all Gods, implying the mother in nature as well as the father; so those who begin their invocations to-day, "Father and Mother, God" are expressing the same thought that was given to the world in oral teachings before a written language existed, though in some expressions it shows a sexless power.

And now we will give you the words of an Atheist: "You ask me what God is? If I knew I should be God, for no one knows God except God himself. Though we may in a certain way discern Him in His works, like the sun through the clouds, yet we should not comprehend him better by that means. Let us say, however, that He is the greatest good, the first being, the whole, just, compassionate, blessed calm, the creator, preserver, mediator, omnipotent, omnipresent, the father, king, lord, rewarder, ruler, the beginning, the middle, the eternal, the author, life-giver. He alone is all in all." The man who wrote those words was burned as an atheist.

GOOD-BYE.

In my dreams I heard one singing in a mellow, tender tone,
In a spirit of sweet sadness that was kindred to my own;
There was love in deep expression of a sweetly loving pain,
Which was echoed and re-echoed in the sadly sweet refrain;
"Good-bye—good-bye—good-bye.

"We have loved each other truly from our childhood's early years;
We have borne life's lot together, with its trials, hopes and fears;
Hand in hand we've walked together over life's uneven way,—
Now what seems our earthly parting bids me tenderly to say:
Good-bye—good-bye—good-bye.

"We have passed through joys and sorrows, and through happiness and pain,
We have mingled tears together, we've let gladness truly reign;
What one heart has felt the other felt, they ever beat as one,
But the hour has come when Nature says my mortal race is run.
Good-bye—good-bye—good-bye.

"All our fortune and misfortune ever knit us closer still,
And e'en death shall not divide us, for love's promise we fulfill,
And our love is love forever, it shall never cease or wane,
So with all of love's deep tenderness I speak the words again:
Good-bye—good-bye—good-bye.

"Hand in hand we clung together in life's darkest hours of night,
Side by side we've walked together when the sun shone clear and bright;
In the midst of life's stern battles, each has given kindly cheer;
So again in tender kindness, as my mortal end is near:
Good-bye—good-bye—good-bye.

"We have moaned as one in sorrow, sung as one sweet songs of joy,
Bowed as one in sad affliction, known as one of life's alloy;
And the storm and stress, the heaven joys, all wrought for love's sweet reign,
Now I hear the angels call me, so with tender love again:
Good-bye—good-bye—good-bye.

"Now the narrow river, dear one, I am crossing, crossing o'er;
We shall meet again o'er yonder on the bright celestial shore;
To that world of life immortal I am floating now away—
In that home of joys eternal nevermore we'll sadly say
Good-bye—good-bye—good-bye."

Hammond, Ind. JAS. C. UNDERHILL.

THE SPIRIT OF TRUTH.

Pervasive essence of the primal wood,
The boundless prairie and the trackless sea;
Mother of love and bond of brotherhood,
The world's advancement centers still in thee.

Within the breast of prehistoric man,
A tiny spark struck from the heart of flint,
You flashed upon his vision as he ran
From cave to cave, a sense of Beauty's tint.

When Israel's people to the desert fled
Lest unbelief profane their altar fires,
Thy signals guided and thy glory led
E'en while thy patience tempered their desires.

When bigotry thy constant beams obscured
In gloomy temples built of custom's dross,
In shepherds' hearts thy promises endured
To shine refulgent on the sacred cross.

By thee inspired, from fawning courtier's ways,
Thy subjects rose to brave a despot's wrath,
With lofty look returned the tyrant's gaze,
And sought a lonely but still upward path.

'Mongst savage tribes they grimly cast their lot,
Braved Winter's fury, want and pain and death,
That they might keep inviolate one spot
Where freemen still could draw inspiring breath.

Men still have died that Man might better live,
Made sacrifice of father, brother, son,
Who now so poor but has one life to give
That what is done may never be undone!

Through blood and strife Man seeks a peaceful goal,
And Hesperus will triumph over Mars;
We are the children of that Over-Soul
From whose great longing bloomed the virgin stars.

No earthly power inspired the deeds sublime
That mark the epochs of the ages flown;
God walks with those who hold all future time
The full and founded fruitage of their own.
—Charles Eugene Banks in Chicago Examiner.

LET US FORGET.

Let us forget the day is cold,
The fire is out and we are old.

Let us forget cares that corrode,
Let us drop off our weary load.

Let us forget the grudge we owe,
By kindly deeds subdue the foe.

Let us forget the selfish deed,
The selfish man receives his meed.

Let us forget the world of strife,
The daily struggle there for life.

Let us forget ourselves, our sorrow,
The sun will shine for us to-morrow.

Let us forget that some are base,
And learn to love the human race.
—Della Hart Stone.

Men will be more moral when they learn that morality does not rest for its authority upon arbitrary edicts thundered from the skies, but that its foundation is the experience of mankind as to what is best for man.—Robert C. Adams.

Eye Glasses Not Necessary.

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That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases, has been proven beyond a doubt, by the testimony of of hundreds people who



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Mrs. M. E. Champney, 242 West 125th St. New York City, writes: The "Actina" cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend "Actina" for all afflictions of the eye.

Alameda, Cal., March 27th, 1906.
New York & London Electric Ass'n,
Kansas City, Mo.

Gentlemen:—I am more than pleased with the "Actina." When I received it I had been wearing glasses for more than 8 years for Astigmatism. I immediately discontinued their use and have not had them on since. It is wonderful. I consider it worth its weight in gold. I have recommend it to many of my friends.

Nery truly, (Miss) E. F. Tucker,
2041 San Antonio Ave.

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes: "Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office.

"Actina" can be used by old and young with perfect safety. Every member of a family can use the one Actina for any form of disease of the Eye, Ear, Throat or Head. One will last for years, and is always ready for use. "Actina" will be sent on trial postpaid.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

Mrs. Elizabeth Schauss, Ohio State Missionary, writes from Martinsferry, Ohio: "Sunday, Nov. 11, was spent with the White Key Society at Bellaire, Ohio. The day being cold and misty, the attendance was not as large as might have been. People from Martinsferry, Bridgeport, Wheeling, and Bellaire were in the audience. C. A. Sollinger of Cleveland, spoke in German and English; to me was assigned the part of psychometrizing articles. Mrs. L. A. Wilson has been serving this society as pastor for two years and to her untiring effort is due the fact that a rally of the Spiritualists of the Ohio Valley was possible. The parlor meetings in her home each week are well attended, and good work for the cause is being accomplished. I go from here to Uricksville, Nov. 14, 15 and 16; thence to Massillon, for Nov. 17, 18, 19 and 20."

News continues favorable from the Psychical Research Society of Rockford, Ill. Mrs. Barry still continues to draw good houses to her Sunday evening lectures, and her messages rarely fail to be recognized, and fully indorsed. She returns to Clinton, Iowa, to resume her labors there on the 2nd of December. She will return to Rockford at her earliest convenience. She has made a retinue of friends during the short time she been with the society.

The Saratogian of Saratoga, N. Y., speaks as follows of Dr. Walter B. Mills, a prominent medium: "Dr. Walter B. Mills was the originator of Spiritualist meetings in Saratoga Springs. He was chairman of the meetings for fourteen years. Dr. Mills has had a varied life, aside from his connection with the Spiritualists. Not only has he practiced medicine, but he has been in the mercantile business, has dealt in real estate and enjoyed the bucolic existence of a farmer. Dr. Mills was born on his father's farm at Topsham, Vt., eighty years ago on May 29 last. Between 1865 and 1875, Dr. Mills established the city of Montour, Iowa. He bought 400 acres of land, laid it out into building lots, erected 35 houses and sold it. Since their home at Locust Grove burned down a year ago in July, Dr. and Mrs. Mills have lived at No. 91 Division street."

Albert P. Blinn, pastor of the First Spiritual Union, Norwich, Conn., writes: "We have just closed our annual fair and it proved to be one of the most successful held here for years. The vestry of our academy was beautifully decorated; pennants of different colleges and yacht clubs being suspended from the ceiling, intermingled with the flags of all nations. The color scheme of the different booths set off the articles upon the tables most beautifully, and the patronage was excellent. Mrs. Charles A. Dowsett, Mrs. Albert P. Blinn, Mrs. Wales W. Clapp, Mrs. Charles Burdick, Mrs. A. Gould, Miss Haydee Blackstone and Mrs. David Avery had charge of the different booths. A very pleasant surprise to the Union was the receipt of a very handsome quilt, made and donated by the members of the Independent Liberal Church of Greenwich, Mass. Miss Mary P. Clapp as busy afternoon and evening giving demonstrations of palm reading and received splendid commendations for her work. On Sunday, December 9, we expect to have with us Mr. Wellman C. Whitney, of Springfield, Mass., as message bearer, to follow the addresses of our regular speaker, and on December 16, Mrs. Annette J. Pettingill will be our medium. Both of these mediums are well known throughout New England and will attract large audiences of our best and most earnest Spiritualists."

A. P. Smith writes from Milton, Mass.: "I wish to relate something that occurred in my home in N. Scituate, Mass., some twenty years ago. One evening I had P. L. O. Keeler as medium, and had a curtain drawn across the corner of the room. There were two men sitting withh him in front of the curtain. There were fifteen persons in the room. We had a very bright light, the same one used by my wife to sew or read by, sitting on the mantel, so that we had all the light that could be from one bright light. I stood up before the men sitting with the medium, holding a tablet of paper with a pencil lying on it, thinking there might be a hand come up and take the paper and write something on it, but instead of that, there came through the curtain a hand that took my spectacles from my face, carried them through the curtain, and dropped them on the little table I had placed there. In about one quarter of a minute they were put back through the curtain and laid on the paper I still held in my hand. The hand and arm to the elbow were seemingly just as solid as the human limb. On one finger sparkled a beautiful representation of a diamond ring."

The many friends of Miss M. B. Hedrick will be pleased to know that she is convalescent from her recent serious illness, and will be able to resume her work in about two weeks.

Independent Church of Truth, Grand Boulevard Hall, corner 47th street and Grand Boulevard, Georgia Gladys Cooley, speaker and message bearer. Meetings every Sunday at 7:45. The first Sunday of each month at 2:30 is social Sunday, when other mediums assist and all bring their lunches.

Eva L. Stewart writes: "Dr. J. A. Marvin was again with the Hyde Park Occult Society last Sunday and gave a fine talk. He is always welcome and highly appreciated. Mr. H. S. Fraser answered written questions and all were well pleased and answers proved to be true. He gave satisfaction at the circle we hold every Tuesday evening. Our next dance will be on Dec. 6."

Alice M. Sexsmith speaks favorably of the Christian Spiritualist Society conducted by Mrs. Sarah Thomas. The following assisted with remarks and tests: Gustav Tempol, Mrs. Kusserow, Miss Thomas. On Sunday evening, December 2, Dr. Geo. B. Warne will be the speaker, followed with messages by Miss Ella Johnson Bloom and others. Don't fail to attend each and all of their meetings, as there are always good speakers and mediums present. Everyone welcome every Sunday afternoon and evening at 3 and 8 p. m., at Conway Hall, Western avenue and Lake street, over drug store; entrance on Western avenue."

A very enjoyable time was had at the social afternoon held at the Independent Church of Truth, on the first Sunday in November, and a request was made that they be held often, and the first Sunday of December has been selected for the next. There will be short talks and messages by Georgia Gladys Cooley and various mediums at the afternoon meetings, beginning at 2:30 o'clock. All are invited to bring their lunch, and an extra piece for strangers. The evening services will consist of a short lecture and messages by Mrs. Cooley. Grand Boulevard Hall, corner Grand Boulevard and 47th street.

The Golden Rule Relief and Aid Society meets at 705 West Madison street, at Nora E. Hill's home, every Thursday afternoon, except on Thanksgiving day. Everyone is invited to join with us in this work for humanity. Those having clothing that can be made over for children, can send the same to the abbvoe address, and will be thankfully received by the committee. Nora E. Hill, chairman."

S. A. Huntington writes from Malden, Mass.: "Malden Progressive Spiritual Society, Louise Hall, No. 138 Pleasant street, Mrs. F. S. Sheriff president. The services of our society on Sunday, Nov. 18, was as ever, interesting. The president presided at both sessions, with Miss Mabel Carter at the piano. At the afternoon circle, short, pithy and interesting addresses were made by Mr. Baker, Mr. Wallace and Mrs. Morton, and fine message work done by Mr. Baker, of Boston, Mrs. Smith of Everett, Mrs. Morton and Mrs. Carter of Malden. The past president, Mrs. Alice M. Whall of Everett, occupied the platform at the evening service, prefacing her work by reading a beautiful poem, entitled 'There is No Death,' after which she devoted the entire evening to beautiful message work. Mrs. Maud Litch of Lynn, will occupy the platform on Sunday evening, Nov. 25, 1906. Circle every Thursday evening, at 7:30 (except holidays) and Sundays at 3 p. m. Sunday evening meeting at 7:30."

S. A. Boyd writes: "The meeting held Grand Boulevard Hall, 47th street and Grand Boulevard, on Sunday, November 18, by Mrs. Georgia Gladys Cooley, of the Independent Church of Truth, was a notable success. The hall was crowded, several standing through the service, and quite a large number were unable to gain admittance. Mrs. Cooley gave her experience with the spirit, Edwin Booth; also the communications received from his father before the death of Edwin, in which he predicted his death, and fixed the time. Both father and son appeared to the medium shortly after the spirit of Edwin left the body, and before his death had been announced, or anything published. At the closing of this exceedingly interesting meeting, Edwin Booth controlled the medium and the words spoken will never be forgotten by those who were fortunate enough to be present. Anyone who was familiar with the gifted actor, especially in his work as Hamlet, could not fail to recognize the gestures and intonations of the voice. To me it was very realistic, as I admired him most in this character. I always felt that he was moulded for it. When Hamlet's name is mentioned we at once associate the name of Edwin Booth with it."

Correspondent writes: "At the Golden Rule Spiritualist Society, Sunday, November 18, we had our usual good crowd in the afaernoon, to listen to that old veteran, J. E. Coe, followed by recognized messages from Jennie S. Adams, Mrs. Temple and Mr Sshmidt. In the evening our pastor, Mrs. Nora E. Hill lectured, and Mrs. Dr. Caird gave grand messages. Mr. Travis followed, doing finely. Some of the attractions of the evening were a violin solo by Miss Mulligan, accompanied by our organist, Mrs. Dr Arnold. Another was a solo sang by the sweet-voiced singer, Miss Johnson. A word about the Lyceum: Its prospects are good, and we feel that it will grow, and hope more will become interested, and help with the work at 2 p. m.. The evening of December 2, our speaker will be the pastor, Mrs. Nora E. Hill, followed by messages at O'Donnell Cottage Hall, on south Paulina street, between Washington Boulevard and Park avenue. All are welcome."

L. E. Whitney writes from Springfield, Mass.: "The First Spiritualist Ladies' Aid Society, of Springfield, Mass., opened its meetings October 7, Mrs. Helen P. Russegue of Hartford, Conn., gave the lectures, which were a treat to all. Mr. William C. Whitney, of this city, gave messages, which were recognized and appreciated. October 1, Mrs. Ruth Swift, of Haverhill, graced our platform. Her work was very good, and many hearts were comforted by the messages given. October 21, Mrs Fannie Spalding, of Norwich, Conn., was our speaker. She is one of our most earnest workers for the cause. The 28th, Dr. Geo. A. Fuller occupied the platform. His lectures were very interesting. We have several new members, and hope to have a prosperous year."

Mrs. Helen Stuart-Richings writes: I have just completed a very satisfactory engagement at Meadville, Pa., and am filling my second this season at Conneaut, Ohio."

Mrs. Elizabeth Schauss, state missionary for Ohio, writes from Toledo, Ohio: "While at Martinsferry, Ohio, I was called home by telegram to my mother's bedside, she having become so feeble that the end is expected any minute. As soon as I arrived, however, she seemed to revive, and has now regained a little strength, though still very feeble. I was obliged because of this to delay my proposed work at Uricksville and Massilon, but hope in the near future to go there and work for the cause. On Saturday, November 24, I will go to Cleveland, Ohio, to which place I am called to christen the infant of Mr. and Mrs. F. G. Curry. On the 25th I will address the Ashtabula Psychic Research Society, both afternoon and evening; then will return home as I cannot make plans for the present, owing to my mother's condition, which is such that she may drop off any minute and she may remain a week or more. She is too aged to recover, but may linger yet awhile."

W. J. Elmo writes: "The Spiritual Alliance Society, meeting in Vincennes Hall, 3514 Vincennes avenue, near Cottage Grove ave, every Sunday at 3 and 8 p. m., is doing some splendid work, with such speakers as Dr. Geo. B. Warne, J. H. Marvin, Prof. Snarrenburger, and others. The people can find plenty to think about. Mrs. May Elmo, the gifted medium gives a number of convincing tests and messages at each session. She always picks out the stranger in the audience first, and has convinced many of spirit return. All welcome to these meetings."

Chas S. Simmons, president, writes from Cache, Okla.: "Our missionary, Rev. Alice Baker, began missionary work for the Oklahoma State Spiritualists Association on the 9th inst., in Walters. She gave five lectures and many spirit messages, all of which were highly appreciated by people who had known but little or nothing of Spiritualism. The work there was planned and carried out by Brothers Nash and Loucks, they being the only known Spiritualists residing there. They procured the use of the Opera House (free) and did everything in their power to make a success of the work there. We notice that the main feature of Mrs. Baker's work in Oklahoma has been small beginnings, with very discouraging conditions on the start, but finishing with marked success. She fights her way through obstacles, and wins the respect of the conservative and skeptical, holding the audiences in rapt attention throughout. Her last lecture in Walters was a grand success, every seat in the Opera House being filled; among the audience were Christian ministers of the town. She gave some striking tests and left many anxious minds. She is now in Lawton, giving a series of lectures and we hope to have something encouraging to say later on."

Church of All Souls will begin service Sunday, December 2, at 7:30, No. 220 S. Western avenue, near Van Buren street. Strangers and skeptics cordially invited; also co-workers and friends to take part. Mrs. Squires, minister.

Mrs. L. A. Cowen writes: "Sunday evenings, Nov. 11 and 18, I held Spiritual meetings in South Bend, Ind., and had crowded houses. I addressed the audience upon Science of Spiritualism, followed by messages—all were acknowledged as correct. I am ready to open correspondence with societies, or give parlor meetings at all nearby towns. I will be in Chicago, Nov. 25 and Dec. 1; later at my home in South Bend, Ind."

E. B. Craddock, M. D., writes approvingly of The Progressive Thinker, saying, "The last two numbers are sledge hammers—better and better every week."

Mrs. Lora Holton is now located at Vicksburg, Mich. She lectured at Centerville, Mich., Nov. 11, at the home of Mrs. John Culbertson, on "Knowledge by Intuition, and the Psychic Laws," followed by readings and musical messages. She will accept calls for work in Michigan during the winter. She finds The Progressive Thinker highly appreciated and read by all who want to see true Spiritualism brought out in its purity, and the fraud element eliminated from our ranks.

G. L. Willms writes: "Sunday evening, Nov. 18, the North Star Spiritual Union, 1546 Milaukee avenue, had the pleasure of greeting Mr. Max Hoffmann who had been engaged for the evening. He was applauded repeatedly. He then demonstrated by giving messages, such as reading of articles and clairaudience, and they were all recognized. The Progressive Thinker was on hand again and were all taken up, and more could have been sold."

S. F. Wicker, Attorney-at-Law, writes from Madison Kansas: "I am pleased to note that within the past year the secular press has been paying more attention to our cause. Almost every daily you pick up contains some account of occult matter. Within the past week a local paper published in this state gives an account of a person being seen in two places at the same time, and can only be accounted for, or on, the theory of the astral body being seen by some, and the real body by others, as all parties assert (and are positive) he remained in the depot under the watchful care of the night operator, while others are just as certain he spent two hours with them in a livery stable. All persons connected with the circumstance are well connected, and considered reliable."

Mrs. M. C. Barrett writes from Dorchester, Mass.: "Her countless friends will be grieved to learn that Mrs. Hattie Mason, one of our old-time mediums, who has ever been ready to make use of her gifts for the benefit of others, and who has been a familiar figure in New England Spiritualist circles for so many years, is at the Massachusetts General Hospital, Boston, where she has undergone a very painful operation. She is as comfortable as could be expected at the present writing. Mr. E. Warren Hatch, of Hatch Brothers, sons of Mr. and Mrs. J. B. Hatch, of Boston, is at the home of his aunt, Mrs. Mary T. Longley, of Washington, D. C., recuperating from the effect of severe hemorrhages of the throat. Mr. Hatch is a very successful comedian, composer of verse and witty sketches. His brother Charles is a gifted musician, improvisor and composer. They make a strong team and are continuously engaged. Edward's work includes singing to the accompaniment of loud band music, and the strain proved too great for his somewhat delicate constitution. Within the year he married a young lady from Dorchester, who is with him in Washington. All kinds of good thoughts and hopes for his recovery are being sent to him."

Mrs. Sophia B. Seip is now located at 401 Bliss Ave., Stevens Point, Wis. She intends to hold meetings at that place.

E. R. Fielding writes: "Mrs. Mary T. Longley closed her engagement for the month of November with the First Spiritual Society of Washington, D. C. We are thankful to her and her guides for their grand lectures. The lyceum gave an entertainment for the benefit of the society Saturday evening. Miss Susie C. Clark of Dorchester, Mass., is visiting friends in the city. She will remain all winter. Mr. Geo. W. Fuller of Boston, Mass., will succeed Mrs. Longley, the present speaker, for the First Spiritualist Society for the month of December."

M. C. B. submits a just criticism: "Will our Spiritualist writers and speakers explain why they use the word Spiritualistic? They do not say Baptistic, Congregationalistic, Methodistic, Unitarianistic. Why, in this age of simplified spelling do they add unnecessary syllables? There are some of us who do not want to simplify our spelling so much that we do away with the history and origin of our language, but we don't want superfluities. Some of our best writers of to-day persist in using the expression 'later on.' One wants to ask, 'on' what?"

Mrs. W. M. Hinman writes: "The Progressive Thinker and premium books came promptly in return for the order I sent you. The books are very satisfactory. I am profiting in the perusal of Seers of the Ages. I consider it a valuable book."

C. L. H. writes: "9 Appleton street, Boston, Mass.: The First Spiritualist Ladies' Aid Society met as usual, the president, Mrs. M. E. Alibe in the chair. Business held at 4:30 p. m.; supper at 6:15; social time until 8 p. m., when a very interesting meeting was held. The following talent took part: Mrs. A. S. Waterhouse spoke briefly. Mrs. Stein and Mrs. S. C. Cunningham gave many messages. Mrs. Corbee gave astrological readings. Mrs. Shirley spoke briefly. Congregational singing, Mrs. Mary F. Lovering accompanist. Next Friday will be a Thanksgiving meeting. Be sure and come."

Mrs. Anna L. Gillespie writes from Battle Creek, Mich.: "After three months of hard but pleasant work, I finish my engagement with the society at Battle Creek. To say that the officers and members have been kind to me, is too feeble a way to express it. Not one has failed in loyal support. I wish to assure any speaker who comes here that in no place will they find truer hearts than here. It has been hard work, but no one has shirked a duty. Beside the two meetings on Sunday, we held a thought circle Tuesday afternoon; a Wednesday evening question box, and a supper every Saturday night, which are largely attended. Mrs. Emma Hyde, the bright little lady who is president; Mr. Wells, our never-failing vice-president; Mrs. Berry, who looks so well after the secretary's duty; Mrs. Platt, who as treasurer is one of the best, and this board of officers, aided by Mrs. Estell, Mrs. Cross and Mr. Pollick, are every one alive and busy with plans for the future of this society. I go for a much needed rest at once to Pittsburg, Pa., 321 Highland avenue, South, to join Mr. Gillespie. I will devote much time to the lyceum work. I hope to hear from all interested, and will soon have some work for them."

R. W. Beecher writes from Denver, Col.: "Mrs. Nellie S. Noyes of Boston, has again resumed her work for the Spiritual Church of Truth, and we promise for her a season of success. She was with us last winter, and many hearts were made glad and happy by the loving words that came through her from the land of spirit. She passed the summer in the mountains, and has been much benefited by it. She has made hosts of friends in Denver, and will make many more this coming winter. A large gathering greeted her on her first night when she received a hearty welcome. The church was well filled, though only day's notice of her return had been given."

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A Harmless Open Letter.

A Plain Statement of Facts, Illustrating and Explaining—Letter From D. Edson Smith, a Prominent Spiritualist, of Santa Ana, Cal.

Will C. Hodge has sent forth a harmless and highly amusing Open Letter to the Editor of The Progressive Thinker. As is well known, Mr. Hodge gave Mrs. Elsie Reynolds, the notorious materializing medium, a most fulsome endorsement in the Organ of the Fakes in Chicago. Notwithstanding her methods had been EXPOSED REPEATEDLY—the "spirit" proving to be her DRESSED IN ARTIFICIAL TOGGERY, WIGS, GOGGLES, DRAPERY, ETC., and so notorious has her legerdemain tricks become, that not a single camp meeting will ADMIT HER ON ITS GROUNDS—notwithstanding all this, Mr. Hodge is trying to FORCE HER on the respectable Spiritualists of this country, not caring, as he declares, if she does use a Saratoga Trunk full of toggery to carry on, of course, her tricks in the manufacture of "spirits."

Thrre are two classes to whom the columns of The Progressive Thinker are not open for their defense, viz.: RUFFIANS AND BULLIES WHO ASSAULT WOMEN AND GIRLS, AND THOSE WHO "STEAL THE LIVERY OF HEAVEN TO SERVE THE DEVIL IN" or, in other words, THOSE MATERIALIZING MEDIUMS WHO DRESS THEMSELVES IN ARTIFICIAL TOGGERY, AND SHAMEFULLY POSE AS A "SPIRIT" RIGHT FROM THE CELESTIAL REGIONS. Take notice that these two classes, when FOUND GUILTY, will not find any consolation in the columns of The Progressive Thinker; nor will we admit therein such characters, directly or indirectly. We make this preface to the article that follows, from D. Edson Smith, a leading Spiritualist, a man universally respected, and whose natural born kindness makes him a typical investigator of occult phenomena:

A Letter to Will C. Hodge:

Dear Brother Hodge:—I am in receipt of your favor of the 6th. I regret that our ethical views are so divergent. I have said or written nothing about you but WHAT WAS LEGITIMATELY CALLED FORTH BY YOUR PUBLIC ANNOUNCEMENT, that "it is my further belief that there is no better medium for form manifestation before the public than Elsie Reynolds." And if you have said or written anything since on that subject, that you are ashamed of, or have any hesitancy about its being given the greatest publicity, then I am sorry for you. I say again, I have PUBLISHED NOTHING IN REFERENCE TO YOU BUT WHAT WAS STRICTLY GERMAIN TO THE PUBLIC QUESTION YOU RAISED.

If I were posing as a public representative teacher on any subject anything I might say or write in private, bearing directly on a published article of mine, I would NOT BE ASHAMED TO HAVE PUBLISHED ON THE HOUSETOP.

I can't see as whether I am a "gentleman" or not has anything to do with the point at issue, which is: DO THE SPIRITUALISTS OF THIS COUNTRY WISH TO ENDORSE AS THEIR REPRESENTATIVE IN THIS MATTER A MAN WHO PROCLAIMS ELSIE REYNOLDS "ONE OF THE BEST MEDIUMS FOR FORM MANIFESTATIONS BEFORE THE PUBLIC?" And who is "perfectly willing she should have a Saratoga Trunk full of paraphernalia or toggery if she wants it," And who said in his published article: "That Mrs. Reynolds has been FREQUENTLY EXPOSED I KNOW FULL WELL, and, probably she will be again." And who objects to submitting Elsie Reynolds to legitimate test conditions to discover beyond all cavil whether she has ANY gifts or powers as a materializing medium.

But I can see no good to come from our further discussing this question. All I have said or done in the matter is public property; and I have not quoted you as saying anything but WHAT WAS SAID BEFORE WITNESSES, so that the question of my gentlemanliness, or untruthfulness; of the correctness, or incorrectness of my ethical ideas are before the public on this question, and they must be the judge in this case. If they adjudge me to be wrong, I will earnestly endeavor to improve.

Yours for the upbuilding of true Spiritualism,

D. EDSON SMITH.

Santa Ana, Cal.

In Defense of Mrs. Ropp-Amos.

To the Editor:—Will you pardon me if I say one word for one of our mediums, whom you seemed to condemn, either knowingly or unknowingly?

In your paper of the 15th of November, you condemned Dr. Kingsley, and we all think justly, but Mrs. Josephine Ropp-Amos, I think you should investigate her case, for surely she has done some good work here in this city, and also in Chesterfield Camp. To be sure, her husband complained, but old Adam usually does. She is very much worried about her domestic affairs, and now this censure seems too much, and we as Spiritualists feel that you will be willing to right the misunderstanding. We feel the woman is a conscientious worker in our ranks, and should have justice.

MRS. D. F. SPEES,
831 North Ala.

Signed by—

Annie Throndsen, Pastor of Progressive Society: I have known Mrs. Josephine Ropp for a number of years, and have always found her a true and worthy medium, and will gladly vouch for her: Joseph A. Humphreys, C. S. Allen, Mrs. Sarah A. Zeigler, H. R. Henning, Mrs. A. Grummann, Jerome Romberg, Libbie Skelton, Arthur R. Seward, Herman Maine, all members of the Progressive Church. W

We would say that in no sense did we condemn Mrs. Ropp-Amos. Those who signed the above ought to have been careful in their assertions. We gave Mr. Amos's statement as a record of the court, wherein he asserts that the voice through the trumpet purporting to be his deceased wife, advising him strenuously to part with one-half of his property to his present wife, WAS A "SHAM," meaning that it did not originate from his deceased wife, but from some other questionable source. We gave that as a matter of news, and we severely criticise these "deceased wives" who come back to earth to induce their former husbands to give their money away to some one who never had any part in earning it. Mrs. Amos may be as pure as an angel of light; we have no criticism to make on her as a lady, a medium, or a wife; it was the VOICE THROUGH THE TRUMPET that Mr. Amos regarded in the court records as a sham, as it induced him to part with one-half of his property. All over the country this same method has been employed more or less, and great trouble and scandal has arisen. In an Eastern camp it was the deceased husband, "fully materialized," so claimed at the time, that induced his former wife to give away the bulk of her property to the medium. Finally she, like Mr. Amos, awakened from her delusive dream, and realized the spirit messages were "a sham," or the product of a wicked spirit. A suit in court followed, resulting in her getting back much of the property she had given away under spirit advice. We have no criticism whatever to offer in reference to Mrs. Amos, the wife, the lady, the medium; our dealings are only with the voice in the trumpet. We hope that in the forthcoming suit justice will be done to all parties.

To Spiritualists of Indian Territory.

I have a call from Madill, I. T., to lecture at that place, and I would like to hear from those interested in securing a speaker for other towns in the Territory. I will probably make a tour of the Indian Territory, and therefore would like a list of places where Spiritualists are to be found. Address,

MRS. CARRIE M. HINSDALE,
President Texas State Ass'n of Spiritualists, R. R. 5, Box 61, Fort Worth, Texas.

Notes From Rev. G. C. Love.

To the Editor:—I began a series of meetings in Billings, Mont., Sunday, Nov. 18. Since the convention in your city I have held meetings in Omaha, Neb., for two Sundays, and the people in that city organized the First Spiritual Church, with prospects of building up a good strong organization. From there I went to Sheridan, Wyoming, serving the society there two Sundays.

On leaving Billings, I will go to North Yakima, in Washington, for two Sundays.

I am anticipating another trip East in the spring, and have promised to visit Baker City, Oregon, where I lectured and gave tests for the society for two Sundays as I traveled East to the convention and Omaha, where I stopped two Sundays, and two Sundays on my return, and Sheridan, Wyo., the last place when I stopped on my way before I came to Billings.

Should other places want my services on that trip, they will please write to me at my home—address, Lents, Oregon, R. F. D. No. 1, and I will give prompt reply.

REV. G. C. LOVE.

Billings, Mont.

LIFE'S PROGRESSION.

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THE PROGRESSIVE THINKER.

It leads in presenting facts establishing the truth of Spirit Return, angelic and ennobling in its nature. It also leads in exposing the rotten fakes who use artificial toggery to dress themselves with, and then pose as a "spirit" right from the celestial regions, just as Mrs. Elsie Reynolds has done repeatedly, and for it is defended by a few elderly men and women, who don't care if she carries with her a Saratoga trunk full of "spirit" garbs. Yes, The Progressive Thinker leads in publishing the largest Spiritualist paper in the world. Read the following from a Minister of the gospel, illustrating in every particular the truth of spirit return.

It Reads Like a Fairy Tale.

A Record of Thrillingly Interesting Spirit Manifestations in a Glare of Exceptionally Bright Light—A Pastor of Great Renown Records All the Incidents, and they Have the Stamp of Truth.

"OF ANOTHER AND EQUALLY SURPRISING 'MATERIALIZATION,' THE ARCHDEACON TOLD AS FOLLOWS:

"'ONE ALSO JOINED US WHOM I AND MY WIFE HAD IN THE FLESH LONG AGO KNOWN AS 'ALICE.' HER WOMANLY SHAPE GREW FROM THE LEFT SIDE OF THE ENTRANCED MEDIUM. HER VOICE IN A WHISPER WAS RECOGNIZED AS SHE GREETED ME WITH THE WORDS 'SO GLAD TO SEE YOU' EVEN DURING HER BUSY TIME OF PSYCHIC PARTURITION; AND WELL REMEMBERED INDICATIONS OF IDENTITY PROCLAIMED HER TO BE OUR DEAR ALICE OF FORMER YEARS BEFORE I WENT TO INDIA AND BEFORE HER FRIEND, MY WIFE, LIVED IN ITALY.

"'THERE HAD ALWAYS BEEN A FEMININE PLAYFULNESS OF SELF-WILL ABOUT THE MAIDEN, AND THIS WAS NOW SEEN IN HER LAUGHING OPPOSITION TO THE WILL OF 'SAMUEL' IN CONTROL. SHE WALKED ABOUT THE ROOM, IN MANY WAYS WITH GIRLISH CONTUMACITY AND ENGAGING SUPERCILIOUSNESS ACTING THE PART OF A WILLFUL YOUNG LADY, JUST TO SHOW THAT SHE WAS NOT TO BE ORDERED ABOUT AND HAD A WILL OF HER OWN. AT MY LAUGHING SUGGESTION THAT FOR 'SAMUEL'S' MOMENTARY PETULANCE THE SPIRIT MAIDEN SHOULD BOX HIS EARS SHE MERRILY RESPONDED AND, SAYING, 'O, YES, I WILL DO THAT,' STEPPED GAYLY UP TO THE MEDIUM, LIFTED HER HEAD, AND MIRABILI DICTU, BOXED HIS EAR.'"

London, Nov. 8.—Twenty yards of muslin, [as set forth in the foreign correspondence of the Chicago Tribune] bundled loosely together in Chichester at midnight, are declared to have arrived in London five minutes later. The distance between the two cities on a direct line is a trifle over seventy miles! The explanation—psychic parcels post. Imagine, too, a giant Egyptian, 3,000 or more years old, munching an apple in the full glare of gaslights in a London drawing room in the twentieth century.

These and other equally astonishing things are told of as actual happenings by a high dignitary of the Church of England.

Considering the immense amount of publicity attracted Americans probably have already learned through the cable dispatches that a rather extraordinary controversy has been going on in this country between a venerable archdeacon and a world famous "professor" of the art of conjuring on the subject of Spiritualistic manifestations.

Archdeacon a Remarkable Man.

The church dignitary in question is Archdeacon Thomas Colley, and as this is by no means the first time that his name has figured largely in the news and always in connection with occult matters, American readers may have felt some curiosity as to the personality of this somewhat extraordinary churchman. The archdeacon's many and surprising activities make him worth telling about, even were it not for the fact that besides being one of the most ardent students in England of supernatural doings, he claims to have had perhaps the most extraordinary psychic experience of which there is a record.

That such a description of the archdeacon's ghostly adventures is no exaggeration, can be judged from the account of them which has just been given to me. As to their significance, readers will decide for themselves, but meantime it may be said that there is no question whatever as to the archdeacon's standing as a clergyman of the Church of England. After a distinguished early career in this country, he was invited by Bishop Colenso to go to South Africa, and upon accepting was made archdeacon of Natal, a position which he held for many years. He is now rector of Stockton, near Rugby, and perhaps the most generally beloved man in that section of England.

His "Psychic Parcels Post."

Archdeacon Colley has been experimenting with supernatural phenomena for over thirty years. Of all the extraordinary experiences which he claims to have had in that time, however, perhaps none is more amazing that that with what he himself describes lightly as the "psychic parcels post." Here is the story of the "happening" which, for greater accuracy, I give in the archdeacon's own words:

"At Southsea, some years ago, I with no little discomfort wore all day under my clothes and next the skin, several yards of white muslin. In the evening, still wearing it, I cycled to Chichester, for a surprise visit to a young lady medium of my own developing. Making there an unwrapped up small bundle of the attire, and loosely pinning my card to it with no other address, I AND A FRIEND AND THE YOUNG LADY'S SISTER SAW THE MUSLIN FADE AWAY, DISAPPEAR, AND MELT LIKE VAPOR FROM THE LAP OF THE LITTLE MEDIUM.

"It was then nearly midnight and I had willed the muslin to go to London to a friend. Next day came a telegram from my friend, quickly followed by a letter to the effect that at the first hotel he had chanced on—having been to the opera and missed the last train that would have taken him to his home out of London—the muslin and card so insecurely pinned to it, HAD FALLEN UPON HIS FACE JUST AS HE HAD GOTTEN INTO BED, AND SEEING MY NAME AND ADDRESS HE WIRED TO ME THE FIRST THING IN THE MORNING.

"He afterwards found that it had taken less than five minutes by aerial flight of about seventy miles from Chichester to secure midnight delivery of the goods in London somewhere at a chance hotel by psychic parcels post."

Invokes Spooks by Gaslight.

This astounding story, told and vouched for by a respected pillar of the church, is, however, little more surprising than many of the accounts of extraordinary "materializations" witnessed by him in London and elsewhere given to me by Archdeacon Colley. According to him, the scene of these generally has been his drawing room during the evening, WITH GASLIGHTS FLARING FROM MANY CHANDELIERS, while the coming of the psychic bodies has been as follows:

"As a column of support, standing at his right side, I with my left arm at the back usually upheld our entranced medium, having thus the best opportunity that could be desired for closely observing what took place. Then was seen steaming, as from a kettle spout, through the texture and substance of the medium's black coat, a little below the left breast, toward the side, a vaporous filament, which would be almost invisible until within an inch or two inches of our friend's body.

"Then it grew in density to a cloudy something, which would step forth timidly or occasionally boldly and naturally, to companion with us mortals. Exhaling again to invisibility in a cloud (sucked back into his body) were they withdrawn from us wistfully gazing on their mysterious departure, and noting this or that particular phase of it within a few inches of the point of their inscrutable disappearance and evanishment."

Thus, according to the archdeacon, came the most remarkable of all his "psychic visitors," whom he named "the Mahedi."

Favorite Spirit Gobbles Up Apples.

"From my own knowledge of and travels in Egypt," says the archdeacon, "I straightway guessed that in this materialized form we had to do with an ancient denizen of the valley of the Nile, who in stature reminded me of a mummy of gigantic proportions I once saw in some museum at Milan or Rome. He was, however, by no means a mummy now, though as to his dead body, it may be that his earthly remains yet in some mummy case are slowly crumbling into dust.

"The bronze-hued skin of our abnormal visitor I was suffered closely to scrutinize with my Stanhope lens, and I observed the flesh markings, the finger nails and toe nails, the small hands, wrist, feet and ankles, the swarthy, hairy arms and nether limbs to the knee; the features mobile with life, yet at times with a sphinx-like cast of expression; the haughty, prominent, black, piercing, but not unkindly eyes; hair lank and jet, with mustache and beard; long and drooping limbs, wiry and muscular; and height some 6 feet 8 inches.

"'The Mahedi' was interested in everything around him. He walked up and down the drawing room examining different articles with great wonder. Presently he espied on a side table a dish of baked apples. I got him to eat them. The medium was a dozen feet away at the other end of the room. He had refused an apple, averring he could taste those the Egyptian at the other end of the room, in the full glare of the gaslights, was gobbling. AS THE EGYPTIAN FINISHED HE APPLES I HELD A PIECE OF PAPER TOWARD THE MEDIUM AND THE SKIN AND CORE OF THE APPLES EATEN BY 'THE MAHEDI' FELL FROM THE MEDIUM'S LIPS INTO THAT PAPER."

Dead Friend Floats Around Room.

Of another and equally surprising "materialization" the archdeacon told as follows:

"One also joined us whom I and my wife had in the flesh long ago known as 'Alice.' Her womanly shape grew from the left side of the entranced medium. Her voice in a whisper was recognized as she greeted me with the words 'so glad to see you' even during her busy time of psychic parturition; and well remembered indications of identity proclaimed her to be our dear Alice of former years before I went to India and before her friend, my wife, lived in Italy.

"There had always been a feminine playfulness of self-will about the maiden, and this was now seen in her laughing opposition to the will of 'Samuel' in control. She walked about the room, in many ways with girlish contumacy and engaging superciliousness acting the part of a willful young lady, just to show that she was not to be ordered about and had a will of her own. At my laughing suggestion that for 'Samuel's' momentary petulance the spirit maiden should box his ears she merrily responded and saying 'O, yes, I will do that,' stepped gaily up to the medium, lifted her head, and, mirabili dictu, boxed his ears."

Ghosts Guard His Soldier Son.

Archdeacon Colley's son, Clarence, though an officer in the army—in a battery of the Royal field artillery stationed in India—is also a Spiritualist. He was married about a year ago to Miss Des Barres, youngest daughter of the late Maj. Des Barres, of Maryville, Fermoy, Ireland. The archdeacon says the young couple met through the introduction of a spirit medium. Talking of his son the archdeacon said:

"Through the intervention of the dead mother a spirit set to guard him when in danger. THIS SPIRIT, HIS GUARDIAN ANGEL, MATERIALIZES IN THE FORM OF A WHITE DOVE. THIS DOVE WOKE HIM ONE NIGHT AND HE DISCOVERED HIS WIFE WAS ILL AND NEEDED THE DOCTOR QUICKLY. HE RUSHED TO THE DOCTOR'S HOUSE, BUT FOUND THE GARDEN GATE LOCKED AND SIX FOOT WALL IMPOSSIBLE TO CLIMB. SUDDENLY HE WAS LEVITATED OVER THE WALL, ROUSED THE DOCTOR, AND SAVED HIS WIFE.

"On many occasions my son has been mysteriously levitated out of danger, and the white dove has always hovered near. Once he was strangely pushed away from a spot on which a wall fell, again when a tree fell, and again from the paths of two runaway horses."

Among other things Archdeacon Colley is a shining light in the Society for the Prevention of Premature Burial, which he narrowly escaped himself. When a child he suddenly became ill. The doctor pronounced him dead. He was prepared for the grave and the coffin lid screwed down. At the cemetery, beside the yawning grave, the bearers heard a suspicious sound. The coffin was hastily opened, and the child sat up, gasping for breath.

The archdeacon has, because, perhaps, of that terrible experience, had his coffin made, and carries it about with him on his many travels. It is a coffin built on scientific principles, such as will prevent a premature burial. He has bequeathed his body to Birmingham University for scientific purposes.

Beloved by All Who Know Him.

In appearance the archdeacon is rather under medium height, with a large, well shaped head. He wears a full beard, now gray, for he is close on three score and ten. He is quiet, unassuming, and carries the air of the plains about him rather than the snug, polished complacency of the average wealthy clergyman of high degree. He has been rector of Stockton for five years. His parishioners approve of his advanced ideas and glory in his independence and fearlessness.

He has made of Stockton a model village. His church is always crowded, for he preaches remarkable, fascinating, and eloquent sermons, and the choir befits a city edifice rather than the church of an obscure village. The archdeacon's salary is not a tenth part of what he spends on the choir, the church and the village. Many of his own hymns and anthems are sung by his choir, for he is also a musician and composer.

Most remarkable of all his village works is that among the young people and children. It takes the form of a semi-Masonic Guild of Good Behavior, based on the mystic twain triangles of King Solomon, their six points suggesting the six worded Anglo-Saxon saying, "Do as you'd be done by." Swings and see-saws, quoits, bowls, skittles, archery, amateur photography, and the splendors of polarized light attract the youth of his parish to the rectory gardens.

And now a summer house, with camera obscura, lens, and finial on roof has lately been built overtopping the rectory wall, from which stretches down every Monday afternoon a streaming [illegible] this the boys and girls say from the village green the texts of holy scripture taught in Sunday school.

Now in Row With Conjurer.

Archdeacon Colley has raised the question of Spiritualism at several church conferences, but has always been howled down. At last year's great conference, however, he achieved a victory, for he then delivered his now famous address on Spiritualism and actual manifestations, his opening sentence being: "Do you think I have come here to damn my soul by telling lies for your amusement?" A thunder of negatives was the answer and after the address he was honored with a special vote of thanks.

Seven months ago J. N. Maskelyne, the famous conjuror of "Egyptian Hall," attacked some assertion made by Archdeacon Colley as to psychic workings, and one particular manifestation. He boasted that he as a professional illusionist could produce the same effects on the stage of his famous entertainment hall, whereupon Archdeacon Colley offered to give Mr. Maskelyne $5,000 if he could do as he claimed. The challenge was promptly accepted. The archdeacon deposited the money in the Leaming bank.

For seven months Maskelyne worked to perfect his illusion. He has just produced it. His theater is crowded to the doors at every performance. He has publicly laid claim to the $5,000. But Archdeacon Colley in turn claims that the terms of the challenge, in the matter of committee of investigation, have not been carried out and that the illusion is by no means the proper and successful one. For days the fighting has gone on, gathering in vehemence. Spiritualists are in sympathy with the archdeacon. The public generally, and strange to say, the church in the person of a majority of the ministers of the gospel, approve of Maskelyne's side of the question.

Pamphlets have been printed and circulated on both sides. The result has been an action at law for libel against Maskelyne and a threatened lawsuit against Archdeacon Colley to recover the $5,000 claimed to have been fairly won.

CHARLES OGDENS.



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MANY EXCELLENT TESTS.

Wonderful Manifestations of Spirit Power.

Thursday, October 25, 1906, Mrs. H. W. Verner of Pittsburgh, Pa., Joseph Drouillard and sister, Miss Marie Drouillard of Gallipolis, O., journeyed to the home of Mrs. Elizabeth Blake, a spiritual medium, at Rockwood, O., a village opposite Huntington, W. Va.

In the evening we held an enjoyable seance. The circle was harmonious, and results good.

The manifestations far exceeded our anticipations, owing to the combined psychic power of the writer, with that of the medium, Mrs. Blake.

Sixteen correct names of relatives and friends were given and they conversed with us. Five generations were represented, much to our surprise and pleasure.

The tone of voice varied from a distinct whisper to a clear voice in ordinary conversation. The messages were those of love and joy, encouraging and advising by words of sympathy and kindness.

The spirit lights were numerous, bright and beautiful. The accompaniment of the guitar to the singing was well rendered and once a spirit voice sang while playing the guitar in soft sweet tones.

Mrs. Blake's son came at the close of the seance, and sang with his father, two stanzas of a hymn, in perfect accord, and in a clear and distinct voice, which was remarkable.

Mrs. Elizabeth Blake is the spiritual medium whom Prof James H. Hyslop, the eminent author and Secretary of the American Society for Psychical Research, and friends visited, September 29, and obtained manifestations of spirit return, through Mrs. Blake's mediumship, the account of which was published in The Progressive Thinker of September 29, 1906.

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DR. CAIRD'S NEW ORGANIZATION.

The Writer Seems to Think "There Is a Positive Demand That Spiritualists Create an Organization That Should Command the Respect of the General Public and Church Members."

Alex Caird, M. D., 598 W. Monroe Street, Chicago, Ill.—Dear Sir:—I read with much interest your resolution presented to the late N. S. A. Convention, and the action taken thereon; also your communication in a recent number of The Progressive Thinker, and I desire to express my sympathy in the movement which you are agitating.

I am a member of the Universalist Church, but a convert to spirit communication and religion. I cannot unite with any Spiritualist society as far as my observation extends, because there is a lack of real purpose, religious sentiment, harmony, and a wholesome regard for matters that tend to make a permanent and commendable organization.

I have only good-will for all churches of the old faith, for I realize that they have prepared the way for a broader and better faith, but their former liberty is narrowness in this century, and being unable to broaden out, it remains for converts to Spiritualistic views to withdraw.

There must be a religious home provided that will meet the needs of this class of people; one combining the religion, philosophy and phenomena of the new faith, with a proper regard for the moral standing of its constituency. It is in a measure immaterial what name such an organization may bear, if only it meets the requirements of the hour. It appears that one based on the principles as outlined by you would be a great improvement over present societies, as there is a positive demand that Spiritualists create an organization that shall command the respect of the general public and former church members.

we are passing into a great occult wave, which is destined to revolutionize the religions of the world, are the Spiritualists awake to their opportunity or must we look for another?

MRS. M. E. GLOVER.

Springfield, Mass.

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Theosophy and Mediumship.

Some Misapprehensions Kindly Corrected, by a Member of The Theosophical Society.

As I am a member of the Theosophical Society, the above heading in No. 886 of The Progressive Thinker attracted my attention, and I was greatly pleased with the truly philosophical tone and the impartial, kindly temper displayed in the argumentation of Brother Charles Dawbarn. This pleasant spirit encourages me to point out some slight misapprehensions that crept into the argument, for I feel convinced that he will take my remarks in the same brotherly spirit with which I shall offer them, and which ought to characterize both Spiritualists and Theosophists, seeing that it is truth and nothing but the truth which we are trying to realize.

The article treats the terms Theosophy and Theosophical Society, as almost synonymous, which does not agree with the facts. Theosophy is a general term used to simplify the Hindu philosophy, treating of cosmogony and man's place in nature, or the relation of man to nature. It is a translation of the Hindu term, "Brahma Vidya;" that is, "God Knowledge," or Divine Knowledge, Divine Wisdom.

Since the British rule was well established in India, more particularly since Sir William Jones began translating Hindu literary treasures, the doctrines of Theosophy have spread to an ever increasing extent throughout the civilized world, and many Theosophical societies, that is, societies for the study of Theosophy, were established, the so-called "Theosophical Society" spoken of by Brother Dawbarn being one of them. That this society is neither more nor less than an association for the study of this Hindu philosophy is evident from the three fundamental objects officially declared to be the only objects pursued by the society. These objects are:

First—to form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste or color.

Second—to encourage the study of comparative religion, of philosophy and science.

Third—to investigate unexplained laws of nature and the powers latent in man.

Is there a Spiritualist that could not subscribe to these three objects? I have studied Spiritualism for almost fifty years, but did not hesitate a moment to subscribe to them. They are the only rules a member of the Theosophical society is bound to observe. They do not hinder me to continue my researches in the Spiritualist fold or, in fact, in any field of knowledge I am pleased to take up. When I hesitated to become a member of the society, Col. Olcott told me "There is no risk. The door is always open; you may go out again free from any restriction whatever."

The society has no creed, no compulsory regulations of any kind; it is neither more nor less than a society for the study of Theosophy, which term includes all the philosophic doctrines of what is commonly called occultism.

There is no "Gospel of Theosophy," such as mentioned by Mr. Dawbarn. The "Old Diary Leaves," by Col. Olcott are nothing more than a historical sketch of the first years of the society, extremely interesting on account of the light it throws upon the incidents and people connected with the initiatory events of the society. No reader of independent thought will take the Colonel's opinions regarding adepts, mediums and spirit messages as self-evident. The important passages of the book are reports of actual facts, chiefly those referring to Madame Blavatsky, who is the mental founder of the society.

I never looked upon her as anything else than a medium of uncommonly great power; whether greater or less than A. J. Davis, I cannot undertake to say. But what I can say is this, that her teachings appeal to me more powerfully than those of A. J. Davis, not on account of style or beauty of diction, but because their tenets confirm, elucidate and expand the principles of knowledge and thought which I had previously received from the study of philosophy and science, chiefly the German Transcendental philosophy and the sciences of nature, or what the English would call "Natural Philosophy."

Defects of character, such as violence of temper, intemperate language, etc., as mentioned by the Colonel, or "tobacco-soaked organisms," as mentioned by Brother Dawbarn, do not necessarily vitiate mediumship to a great extent. They will influence the quality of the communicating entity, when the latter does communicate, because the medium exercises attraction upon the entity. But many spirits communicate because their own conditions compel them to do so. Of this kind are earth-bound spirits which may be in any stage of development, from the lowest to the highest condition of communicating beings. Those who impart messages of love, of knowledge, of spiritual helpfulness; are independent of the spiritual condition of the medium, but not of his, or her mediumistic or psychic power. That is why powerful mediums may be by the holiest of archangels in spite of any ethical defect in the medium's character. Reasoning from ethical considerations will, therefore, not justify arguments like this, that "untruthfulness, foul language, or tobacco-smoking "can determine whether a communicating entity must be an elemental or an adept." The nature of the message communicated is the only criterion by which we can decide what kind of spirit imparted the communication.

But be the message ever so truthful, so angelic, let us not be misled into a belief that the communicating entity is "God Himself," whatsoever we may understand by the term "God." Spirits bent on imparting messages to man, are always like ourselves to a greater or less extent. Let them be ever so far in advance of us in knowledge, they are finite, bound by outer conditions as we are, only less so to greater or less extent. Judge them by their fruits alone: There is absolutely no other possible criterion.

So I judge that Madame Blavatsky was used by spirits possessed of knowledge immeasurably far ahead of the Knowledge I possessed, because their messages agreed with my own inward light and thus enlarged and elucidated my own knowledge. If "Isis Unveiled" does not teach either reincarnation nor karma, Brother Dawbarn may be quite correct in assuming that Madame Blavatsky—not the "Mahatma guides," as he jocosely says—was ignorant of the doctrine. She was a most wilful creature and doubtless her will counteracted the guides to a great extent, so that they were not able to speak of reincarnation through her. She had to learn it in India before she could be made to receive and reproduce the doctrine.

As regards Brother Dawbarn's disbelief of reincarnation and karma, it is not my purpose to set myself up as a teacher, but I have to say, that it is a mistake to hold the belief in reincarnation responsible for the fact that some Hindus will leave their wives and families in order to devote themselves to ascetic practices and meditation. They will do so much rather because they want by such self-mortification, which is part of the "Yoga" practice to attain to "Yoga," that is, union with the Divine Spirit, which union shall protect them from the necessity of reincarnation. This misconception of the idea of reincarnation is the result of a misunderstanding of the monistic conception of the world, which is misunderstood to mean that the actual world, in which we live, is not a reality but an illusion, called Maya; that it is nothing but a reflection of Divine thought; that this Divine thought is the only reality, the material world is non-existent except as a covering, a garment of Divine thought. So they conclude that they must escape from the world of illusion and sink into union with the Divine thought in order to attain eternal bliss in Nirvana. True, without a belief in reincarnation the fear of the world of illusion would probably not have been so great as to drive those fanatics from earth life in order to save their souls. But if we hold the theory of reincarnation responsible for this error, we might as well pronounce Christianity responsible for the criminal errors of the "Holy Inquisition, which burned the heretic in order to save his soul from the damning influences of earth life. There never was a truth which was not misunderstood and transformed by ignorance into a curse. Let us beware of adding to the number of these baneful errors already existing.

I have tried to state what I conceive to be the truth in the questions discussed by Brother Dawbarn, because his fairness of spirit and the fact that he, as a Spiritualist, has managed to retain an open mind for the teachings of Theosophy, have inspired me with a deep interest for him, and I hope I have not spoken in vain. I am fully aware that "truth" is not an absolute being, but a statement of fact corresponding to the fact as we are able to see it.

Our German poet-philosopher, Lessing said: "If God held in his right hand the truth, and in his left the struggle for acquiring truth, and asked me: which of the two will you have? me: Which of the two will you have? I should say: let me have the struggle for the truth—truth itself is for God alone. A MEMBER.

Of the Theosophical Society.

Chicago, Ill.

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"YE MUST BE BORN AGAIN."

An Incisive Sermon From an Incisive Text.

To the Editor:—One of the world's greatest spiritual mediums declared in most emphatic terms to those who came to him for instruction: "Marvel not that I say unto you, you must be born again." Born of the spirit.

To him who, in daily practice, puts the material world and flesh, and the lusts of the same, above the life of the spirit, and the spirit world, it is a waste of time to make quotations from the most ancient records of spiritual teachings. He is joined to his idols, the world and the flesh, and the order is: "Let him alone!" He is not seeking the truth for the truth's sake, that he may order his life thereby. He has seen and heard wonders and had "tests" that have fully convinced him that endless burning for such as he is a fable, and has jumped to the conclusion that he is not to be brought to bar for the acts of his mortal career, therefore "eat, and especially drink, for the kingdom of heaven is ours."

I am much pleased to see that Moses Hull, though tardy in the finding, has struck the key-note, yet there is the shadow of the quaver in the tone lest some would-be Spiritualist high roller be offended.

His admonition as to the danger of our candlestick being removed and given to another seems to one who has cast off his fetters to a creed, like looking after the horse is stolen. Is it not patent to all who know something of history, that we are in the rut and on the toboggan slide that leads to churchianity of the fashionable type?

The truth that we are, is written in such characters that he who runs may read.

Let us back to the text: "You must be born again."

This means infinitely more than the resurrection of the spirit body from the mortal body at its separation from the latter, in the event called death. To him who is unborn of the spirit, mortal life and the things pertaining to it make the sum-total of the things he cares for. He does not know that he is a spirit, nor does he care to be informed of the fact. "One world at a time," is his conception of the most exalted wisdom.

With the orthodox dogma of endless future punishment out of the way, he sees no bar to doing as he pleases inside the line of human law.

If he is by nature a fraud and cheat, a thief and liar, he finds unlimited opening for the vent of his bias. It is needless to cite instances, they are known to all. This man and his class—they are numbered as flies in summer—may have dressed and fared sumptuously every day, yet when he and they cross the mortal life line, as water finds its level, so he and his kind drop to their own places where, ten thousand witnesses, and still they come from higher realms, testify: "There is weeping, wailing, gnashing of teeth over lost opportunities."

Only heeding the injunction of the mediums of olden times, supplemented by the mighty influx of the same spirit in this our day, can avert the awful catastrophe.

"You must be born again."

How am I to go about the task? for task it is—ask the partially awakened worldlings.

The way is plain and so simple that no one need err therein.

First, take to your heart the lesson that all men are your brothers, and that the things you do to one of the least of these you do to all including yourself. This law compels you to work righteousness with all and to all. Until you become willing to take this decided stand, all you have done or may do will avail you little; standing upon this rock, your footing is sure and the way luminous.

The Brotherhood of Man.

This and its meaning are the lessons wise spirits have tried to impress on the minds of groveling mortals in all the mortal ages past, with what success the history of the nations has told us.

By the light of this revelation of a vital truth we may measure the magnitude or littleness of the upliftment of humanity since the advent of the raps, fifty-eight years ago.

Our "reverends" of all sizes who are working like beavers to establish another sect, may go into rhapsodies over a frozen hell and its defunct proprietor, and point to the millions who have had "tests," and to cold materialists who have been convinced, but the cool-headed questioner wants to know how much common humanity has been moved to cease its inhumanity to man in the last half century?

If our spiritual knowledge leads us no further than the outer court of the spiritual temple, we had better never have heard of the raps or had a test.

"Much given, much gained." Our vaunted knowledge may be as millstones about our necks in a coming day. J. RIGDON.

Salem, Oregon.

IN THE MORNING COMETH DAY.

The burden is heavy and hard to be borne;
The feet, too, are weary and bleeding and torn;
The spirit is drooping and fainting and weak,
The heart full of sorrow the lips cannot speak.

The clouds gather nearer, the sun out of sight,
While surely approaches the shadow of night;
The rocks in the pathway loom up dark and black,
So hard to go forward, but death to go back.

The steps falter feebly, the eyes fill with tears,
The mind thickly crowded with doubts and with fears;
At last, from the full heart breaks out the sad cry,
"I cannot live this way, oh! God, let me die!

Peace, peace! weary sufferer; night soon will be gone.
The heaviest shadows are just before dawn.
Rest now—wait in patience; day cometh, though slow;
Remember 'tis only through suffering we grow.

If thou wouldst ever be a hero in life,
Stand up for the truth, shrink not from the strife.
Then live for the highest, the purest, the best;
Be true to thyself, and trust God for the rest.

MRS. E. M. ODERKIRK.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made

SPIRIT OF SON APPEARED.

Mrs. Demorest Declares That It Told Her of His Death.

Mrs. Elizabeth J. Demorest, of Pittsburg, was in Chester last night on business connected with the exhuming and removal of the body of her son, Fred Demorest, from Locust Hill cemetery, Chester, to Pittsburg, where it fas cremated.

To a representative of the Tribune at the home of Mr. and Mrs. G. A. Arner last night, Mrs. Demorest declared that she was aided in her search for the remains of her son by the return of his spirit to her and to twenty other people, all of whom are willing and ready to bear witness that such is true.

About the first question Mrs. Demorest put to the reporter was, "Is spirit return a truth?" Continuing she said: "I know it is true. Upon my return to my home after Fred had been drowned his spirit appeared to me while I was seated in a chair and said that his body had been found but not identified. I asked him if his body had been buried in the ground, and he replied that it had. Later his spirit appeared to the circle in East Liverpool. After giving his name he said that he had been drowned and was buried as unknown. He appealed to them to send for his mother. I was sumoned and told of the incident. At another circle held in East Liverpool, the spirit of my son sang part of the song, "Is My Name Written There?"

"When his spirit reappeared to me I inquired where his body had been buried, and he replied 'In West Virginia, with my head in the direction of the Ohio river.' This led me to investigate the burial of the unknown body here, which proved to be that of my son. Oh, I have much to be thankful for, my friends, even in this the hour of my great trouble, when I know that my son's body has been recovered from the river."—East Liverpool Tribune, Ohio.

The First Spiritual Church of Astoria, Oregon.

To the Editor:—I am a reader of your valuable paper and am well pleased with it, and wish you all the success in the year about to open which your paper so well deserves.

Permit me to give you a short sketch of the wonderful and glorious work done by the Rev. R. E. Coon and wife, missionaries for the states of Oregon and Washington.

Dr Coon was with us on Sunday, November 4, and gave us two lectures followed by spirit messages by his wife. Then, as he could not stay with us, he kindly left his wife, Mrs. L. M. Coon, a noble worker in the good cause who has held four circles, which I attended, and find her a first-class medium.

We have learned to love the Doctor and his wife during their stay with us, and we know that they will help the cause to grow. Sister Coon had to leave us Monday morning, but has promised to return and help us all she can. She is an honest medium, and as we HAVE BEEN OVERRUN WITH FRAUDS THAT HAVE INJURED THE CAUSE OF SPIRITUALISM, we are very much pleased to welcome the Doctor and his wife and have a new law laid down for us. They have told us of the N. S. A. and the good work they are doing and we wish to let them know in our feeble way we are trying to reach the same standard that they are.

Before leaving the First Church of Astoria was organized through the undivided effort of Sister Coon, who has labored faithfully and well to see us started in the right direction. She gave us an interesting lecture in the evening, followed by many messages from our departed friends. We meet in our little hall each Sunday evening and have the promise of the Doctor and his wife to be present whenever they can, and also to see that we have many good lecturers present.

The society has elected Mrs. Amanda Hall, President; Mrs. M.K. McCrosky, Vice-President; Mrs. Rebecca Gillette, Treasurer, and Miss McCrosky as Secretary; with the following as the quorum. M. A. Hall, Wallace McCrosky, Agnes Josephson, Chester Palmer, and Ida Eldredge, Treasurer.

We ask of you all a good thought that we may grow and prosper and thank you for your consideration.

MRS. SOPHIA A. HALL. President.

BIRDIE McCLOSKY, Secretary.

[Advertisement.]

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PRICE REDUCED.

In order to place that valuable book, "MYSTERIES OF THE SEANCE," (written by a life-long Spiritualist) in the hands of as many Spiritualists and investigators as possible this winter, I have decided to CUT THE PRICE IN TWO, and will, until the supply on hand is exhausted, mail it to any address for 12 cents per copy—less than half the former price. This book gives all the methods employed by fake mediums in producing bogus manifestations in all the different phases, and instructs the reader how to detect and expose the fraud. A silver dime and red stamp brings you the book, prepaid, by return mail. Get it and avoid being fooled. Address, ED LUNT, Roxbury, Mass.

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A PSALM OF LIFE

Life is real, life is earnest,
And the grave is not its goal;
"Dust thou art, to dust returnest,"
Was not spoken of the soul.

Nor enjoyment, nor yet sorrow,
Is our destined end or way;
But to act that each to-morrow
Find us further than to-day.

Art is long and time is fleeting
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb driven cattle;
Be a hero in the strife.

Trust no future, howe'er pleasant,
Let the dead Past bury its dead;
Act—act in the living present,
Heart within and God o'erhead.

Lives of great men all remind us,
We can make our lives sublime;
And, departing, leave behind us
Footsteps on the sand of time,

Footsteps that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing shall take heart again.

Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait,
—H. W. Longfellow.

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Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. Price 75 cents; postage, 12 cents.

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"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want now notices of all meetings being held here in public halls at the present time.

The Church of the Soul, Rev. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 o'clock, in Hall 309 Masonic Temple (corner State and Randolph streets). Sunday-school at 10 a. m. All are invited.

The Band of Harmony (auxiliary to the Church of the Soul) holds regular meetings the first and third Thursdays of each month, at 3:30 to 10 p. m. Ladies bring lunch. Coffee served at 6 p. m. All are made welcome.

Lake View Spiritual Union holds services Sunday afternoons at 3 o'clock in Wells Hall, 1629 North Clark street, corner Fletcher street, conducted by Dr. and Mrs. C. A. Wickland, assisted by others. All are cordially welcome. Residence, 616 Wells street.

The Progressive Spiritual Society. Services at 8 p. m., 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, speaker.

The Christian Spiritualists will hold services at the Van Buren Opera House, corner Madison street and California avenue, every Sunday at 2:30 and 7:30 p. m. Mrs. Hamilton Gill will lecture and give spirit messages.

Spiritual meetings, held by Julia Learnerd, every Sunday and Thursday evening at 7:30, at Lone Rock Hall, 809 W. Madison street, near Robey.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

Central Spiritual Church holds services each Sunday evening at Trimble Hall, 1977 W. Madison street (near 40th avenue) commencing at 7:30 sharp. Conducted by Mr. and Mrs. Howes.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Society of Spiritual Truth holds services every Sunday at 2:30 p. m., at 3539 Calumet avenue. Lecture and spirit messages. All are welcome. J. K. Hillis, Psychic.

The Spiritualist Church of Students of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee avenue, every Sunday evening at 7:30. The hall can be reached by Milwaukee avenue North avenue and Robey street cars, and the Logan Square and Humboldt Park Metropolitan elevated. Mrs. M. Schumacher, pastor.

The Christian Spiritualists Society will hold meetings during the winter months, conducted by Miss Sarah Thomas, every Sunday afternoon and evening, at 3 and 8 o'clock, at Conway Hall, corner Western avenue and West Lake street; entrance on Western avenue, over drug store.

Golden Rule Spiritualist Society, Nora E. Hill, pastor; Dr. J. H. Randall, assistant pastor. Holds services every Sunday evening during July and August, at O'Donnell's College Hall, Paulina street, near Washington Boulevard. All welcome.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and philosophical lectures; best psychic and message bearers in attendance. Prof. F. M. Stoller, conductor.

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, between Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Everybody welcome.

Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western avenue. Mrs. Letzter, speaker and medium. All welcome.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor. All welcome. Services at 3 and 8 p. m.

Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and messages.

Divine Spiritual Church holds meetings every Sunday afternoon and evening at 2:30 and 7:30, in Hygeia Hall, corner Ogden avenue and Robey street. Good music. All welcome. Rev. Lucy A. Hodge Koontz, pastor.

Independent Church of Truth, Grand Boulevard Hall, corner 47th and Grand Boulevard. Georgia Gladys Cooley, speaker and message bearer. Meetings every Sunday at 7:45 p. m. The first Sunday of each month at 2:30 p. m. social Sunday, when other mediums assist and all bring their lunches.

Church of All Souls. Service Sunday at 7:30 p. m., 220 S. Western avenue, near Van Buren street. Mrs. Squire, minister.

A COMING HYMN BOOK.

Rev. G. Tabor Thompson, of 518 Spruce street, Philadelphia, is preparing a new Hymn Book to be used in connection with his spiritualistic meetings in the above city. When he was connected with the Baptist denomination as an Evangelist, and afterward a Minister, he edited and published a book called "Th Ministry of Song," which had a large sale. Being a writer and composer, it is expected he will give something to the cause of Spiritualism which will meet a long-felt need. At first the book will be printed as a word edition, and sell for 10 cents; later a music number may be added. If there are those in our ranks would like to contribute hymns for this work which can be used in connection with familiar tunes, they are invited to submit them to him for examination and approval.

Societies which are in need of something in the hymn line might write him for a sample. Some of his compositions will appear for the first time, and they should be in the homes of our people as well as in use by the societies. Mr. Thompson started to preach for our ranks last june, and has already built up one of the largest (if not the largest) societies in Philadelphia. His services may be engaged for lectures, funerals, weddings, etc., in and about Philadelphia, at any time but Sunday.

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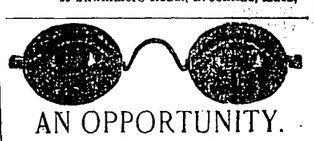
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Hundred years coming, here at last, full grown—so startling will say it's impossible—miracles don't happen, but wait, don't worry.

LADIES, YOUR PRAYERS ANSWERED—THERE'S NO MORE WASH DAY!

GLORY HALLELUJAH! IT'S DEAD! LAID AWAY! WIPED OUT FOREVER.



Washing machine swallows wash boards.



Blessing the Inventor.

The world's watched for the man to cut wash day in two. He lives—takes more than half—left only minutes—cut so much wash day's all over, changed—there's new way cleaning clothes—different from anything known—new principals, ideas, methods, NEW EVERYTHING. Wonderful, but true, family washing cleaned with no more work than getting a simple meal, less time—no rubbing, squeezing, pounding, packing, pressing, no injury—no drudgery—that's past. Good-by wash boards, washing machines, Hundreds—throw them away—the EASY WAY is here to bless humanity. Women have prayed for death of wash day—for clean clothes without rubbing—ruining health, looks—when they could wash, get dinner, see friends, indulge in recreation without fatigue—which women thought no more of washing clothes than to get a simple meal. That glorious day has come. The world's full wash boards, so-called washing machines, yet wash day same as ever—still long, dreary day—easier, no shorter, no better. Use wash board or washing machine, it's drudgery, long hours, hard work—backache—a day no woman forgets. Invention that killed wash day named EASY WAY—name tells whole story—easy on clothes—easy used—kept clean—handled—easy on women—makes washing easy—easy to buy and sell. Not called a machine—powers inside concealed—caution the way it gets dirt—has awful appetite for dirt—increases more it gets—goes after all the dirt in all the clothes at same time—little, but mighty—silent, but powerful—uses no spirits, yet works in darkness. OPERATED ON STOVE—move knob occasionally—that's all—scarcely anything to do but wait between batches—child can do it. All from old methods. Verdict: wash day to stand—EASY WAY goods. Saves 52 days drudgery yearly—makes woman's hardest work easiest household duty—saves clothes, labor, fuel, health, looks. Surprises all—sounds strange, is strange, but listen, it's no experiment, going on daily. You can do it.

MRS. FRITTER, Norwood, writes:—"With EASY WAY I clean a week's washing in less than an hour without rubbing." W. BROWN, Ohio, writes:—"Wash day now wash hour—EASY WAY does the work with perfect success." J. H. BARRETT, Ark., after ordering 36 Easy Ways, says:—"I don't understand why it does the work, but it does. You have the grandest invention I ever heard of. People are skeptical; have to be shown." J. W. MYERS, Ga., says: —"Find check to cover one dozen 'Easy Ways.' Easy Way greatest invention for womanhood, forever abolishing miserable wash day. Saves me turning old washer for hours. I am ready to have old washer accompany all others to the Dump. Sells itself." I. BECK, Ga., writes:—"Enclose order. Find Easy Way as represented. Worked 4 days and have 15 orders." J. T. PEAY, N. C., says:—"Been out 2 days—sold 1 dozen, for which enclose order. Everybody is carried away that sees it work." CHAS. BOWLES, O., writes:—"Where tried have given general satisfaction." Guaranteed, everything proven, old house, responsible, capital $100,000.00. Price only $5.00 complete, ready to use—sent to any address. Not sold in stores.

BEST EVER HAPPENED FOR AGENTS, SALESMEN, MANAGERS—MEN OR WOMEN—at home or traveling, all or part time—showing—taking orders—appointing agents. "EASY WAY" now. Nothing like it. Demand world-wide—agents reaping harvest of dollars. When operated people stop, look, listen, crowd, push, squeeze, miss engagements, get excited—watch it as though a miracle occurred. 12 sec—10 buyers. Write today for special Agents Plan. World unsupplied. Act quick.

Send postal card anywhere for full description, valuable information and special terms to agents. Write today.

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., DECEMBER 8, 1906. NO. 889

MAN AND HIS BRAIN.

A Brief Study in Mediumship. By Charles Dawbarn.

The constant detection of frauds by certain mediums who revel in physical manifestations is naturally most discouraging to the investigator who is seeking proof that spirits return and communicate with mortals.

Of course a shadow falls also upon the mental medium, though, usually, there is nothing more tangible before the court than a claim for obtaining money under false pretenses. But the fact remains that all mediumship is under a cloud in the minds of many who have grown discouraged by the contradictions and mistakes, even in the family circle, untainted by mortal fraud.

It is natural that earnest believers should dream of conditions that would protect both sensitive and sitter from all errors and mistakes. Their idea is founded on the conception that the spirit is a natural truth-teller if there is no mortal interference. A recent proposition by the editor of The Annals of Psychical Science reverts to the practice of the ancient oracles whose priests buried their sensitives in seclusion from public influence and freedom from worldly care. This editor begs for a fund of $250,000, hoping to work a similar miracle on behalf of modern oracles, by removing monetary temptation from the mortal who is an instrument for wireless telegraphy between heaven and earth. Everything is ready but the cash. Just a glint of gold is all that is needed to assure success.

The present writer sympathizes with such an aspiration, but proposes to present a few cold facts that render such a scheme impossible of success. A medium is a mortal who is sensitive to sights, sounds, and thought-impressions which find no echo in the normal brain. There are many just enough susceptible to astonish their neighbors. They are probably psychometric and telepathic, which are every day senses, and do not, necessarily, touch the line of communication with an unseen world. Just a step further and the line is crossed, and the living and the dead meet. Most fortunately for the world, comparatively few cross this line, and realize the experiences that follow.

The secret of the power by which mind can make use of matter is, so far, hidden in the safe-deposit of the divine; but the fact remains that certain cells in the human brain do receive and impart intelligence by means of vibration. A thought, whether received or imparted, is intelligence at work, using energy to compel motion in the brain cell. This is now accepted as a natural fact. Indeed Modern Spiritualism is founded on the proved fact that a thought can travel across space and echo itself in a distant brain. If those brains be mortal the process is called "telepathy." But if one of the intelligences has crossed the "divide" it is called "spirit return."

There is common belief that a man can at will control his own brain cell. That belief may sometimes be true, and sometimes it may not. No mortal has entire control of his brain, and we must remember that the man we recognize is known to us by his brain activity. He may be a musician or a mathematician—rarely both—and probably has a memory almost perfect in some phases, at nearly silent in others. His loves, his hates, his aspirations, his whole passional nature demands brain cells for their expression. The man we know and see is merely an expression of manhood through certain brain cells. He uses certain cells, and leaves others inactive, and the marvelous fact, as yet almost unstudied, is that these unused cells can be suddenly called into activity, whereupon a very different manhood appears. The man who is a saint in daily life is leaving unused certain cells which the hypnotist can call into activity, whereupon the saint disappears, and a very active sinner may take his place. I refer the student to the profound work of Dr. Morton Prince on "Dissociation of a Personality" wherein one patient has some six different expressions of her womanhood, each demanding the use of cells apparently unoccupied. This "Multiple Personality" is to-day a well attested fact.

The thought I want to follow now is that the cells in the mortal brain used by an outside intelligence are most likely to be those unused, or least used by the mortal himself. In other words a medium will exhibit powers that we do not recognize in his normal life. These unused cells may thus be a source of danger when called into sudden activity by an outside intelligence.

Yet further, the physiologist tells us that normal man makes use, to a large extent, of but one of the two halves or lobes into which his brain is divided. In case of injury to one he slowly learns to make use of the other. Science has seemed to teach that one lobe was little more than Nature's precaution against accident to the other. Still the thinker will recognize that when the coming man acquires the full use of every cell in both lobes he will have powers that will evolve a manhood impossible to-day. For the dynamo that now limits his life's expression will be doubled in power. Meantime we see that not merely are there cells "to let" in the brain lobe he uses now, but much of the other lobe is offering its unused capability to the intelligence that can wield and direct it. Such seems to be a fact in nature, making the limitations and possibilities of man the mortal. When we apply these facts to mediumship we learn a striking lesson in what we may call the martyrdom of the medium." So far as a spirit expresses himself through the brain of a mortal we now see that his easiest pathway will sometimes lie through cells unused, or but little by the mortal. Thus while the form of expression which has become automatic in each of us may show but little change, the thought back of the verbal expression may be exhibiting a different personality from that known to the friends of the sensitive. That mysterious change demands, for the most part, the use of brain cells which the owner rarely calls into activity.

Those who have studied the remarkable changes in Miss Beauchamp's mental activity see at once that the girl whose life was that of a saint, as Dr. Morton Prince tells us, would have little or no use for cells which expressed passional hatred and gross animal propensities. But those cells are there, all the same, and when they were called into activity Miss B., exhibited a personality which Dr. P. calls a "devil," otherwise Sally Beauchamp. Other brain cells, apparently unused by the doctor's normal patient, exhibited, when active, several phases of womanhood with a distinct personality to each, and each personality living a life of its own, though using the one body. We must grasp this wonderful truth in its fullness if we hope to understand mediumship.

Let us take, as illustration, the case of General Grant, or any other person apparently destitute of musical sensitiveness. If by accident or hypnotism, you know, if you allow yourself to reason, that the cells for the expression of time, tune, harmony, etc., were all there in the brain and larynx, though unused by the man we knew, who could not tell one tune from another.

No deity has said "let there be musical cells and expression in this brain," but cells already there have become active, and therefore another manhood has appeared. It does not follow that a spirit has suddenly appeared to control that brain. That may, or may not be, but we are compelled to recognize the important fact the normal owner of that brain will exhibit a personality according to the use made of his brain. In one section he shows us a saint. In another section we see a devil. Apparently the same selfhood may exhibit a number of very different personalities.

We must also notice that this natural fact works both ways. One to the injury, and the other to the benefit of the sensitive. If there were an outside influence—say a spirit—using the brain of Miss B., and that spirit were of the very pious variety, he could, of course, use the same cells as the saintly Miss Beauchamp, and, as a result, the normal girl would simply be a little more of what she was before, in other words, probably become a bigot and a fanatic. But if the usurping influence, whether a returned spirit or not, was the very opposite of a saint—like Sally, who made the life of Dr. Prince such a burden that he called her a devil—then that control would use, and have to use portions of the brain which the good little girl had never called into activity.

Now let us apply this fact, which the reader will recognize as truth, to the everyday sensitives in our streets and homes. Here is the man we call "a good man." That means that he has little use for brain cells that express animal passions and propensities. But if he be a born sensitive, he is some day exposed, perhaps in a public circle, to an influence that demands liquor and the indulgence of animal passions. We remember these cells are, more or less, in every human brain, and can be excited to activity. So that sensitive, who was before "a good man," astonishes us by becoming a bad man, because cells in his brain, formerly little used, are now active. Of course, there will be many intervals when the man seems his former self, with the old cells active, but for the remainder of his earth life he will never again be reliable as a "good man."

A mortal of pure life is thus exposed as a sensitive to influences that may exhibit a very unbalanced mind. Sometimes good, and sometimes bad. Mediumship is really the development of this tendency to use certain brain cells that have before been rarely occupied. Now let us remember that an accident, or a shock, as with Miss Fancher, Miss Beaumont, Rev. Hanna, and many others, may suddenly compel certain brain cells to activity, and others to silence. We have at once a new personality, and perhaps several of them. The normal mortal has become what we call "abnormal" because his intelligence is using brain cells that were little used before. This changes the field of memory, and often the tastes and talents. For instance, in one of the cases the new personality shows marked talent in sculpture and music. The man had not previously exhibited either talent. Now for either of these gifts certain brain cells were necessary. Of course they were there, but unused. A truthful person will become untruthful, as in French cases, and an honest man dishonest.

So far we see a normal mortal becoming abnormal. It is the same self or ego using different portions of the one brain. And, for our present study we mark it as the result of shock or accident. Such cases do not necessarily prove spirit return. They do prove a changed personality. And they prove that the owner was not using certain portions of his brain till he was compelled to. We note that hypnotism will produce the same effect as shock or accident. Every experimenter knows that his subject is usually very different when under influence. That means that other brain cells have become active. But hypnotism imposes the will of another intelligence on that brain. And facts of spirit return prove that other intelligence may sometimes be a human being who has no mortal body. So much we accept, and must acknowledge its danger to any sensitive who is exposed to such influences, whether by shock, accident or the hypnotic will power of either mortal or immortal.

The point to notice is that no change takes place in personality save as an effect on brain cells. If that change be in the normal line the sensitive will be what he was before, only more so. It becomes doubled in expression. But if unused, or little used brain cells are called into activity, you will hardly know your old friend or acquaintance.

The highest development of a man demands the use of his entire brain. To-day most doctors tell us that one lobe seems held ready for use if the other gets disabled. But development means use, and there can be no development of limb or brain cell without activity. So the coming man, if he be superior, will have greater use of his brain cells—all of them. Each for its proper use and submission to the whole. Such a man will hardly be subject to hypnotized will power. He will be too much of a man himself. Accident or shock may disable him, but his developed brother will understand both cause and effect. When we apply these truths to our mediums, we must understand that a sensitive is, to that extent, unbalanced, and certain portions of his brain contain "cells to let." If those cells are, in any way, called into activity, we have a life and conduct that show us a different man and woman, and we should all realize THIS IS WHAT MEDIUMSHIP MEANS. It is true we hear of guardian angels, and protecting conditions for mediums, but they are only guarding and protecting a limited manhood, and the more sensitive the mortal the more limited the manhood.

The ancient priest sought to protect his medium from outside influences, and measurably succeeded. That is impossible to-day. Our policy is to protect ourselves by suspecting the medium. It will not do to condone fraud. It is almost impossible, as we have seen, to protect a public medium against the use of her brain by inharmonious controls. The sitters themselves constitute a fearful risk to the medium in every public seance, and especially for physical phenomena. And that risk reacts upon all of us, as the result of such influences and teachings.

The only possible safety is in the home circle where mother, father, son, daughter, friend, surround the medium, and protect her aura from hostile entrance. But better still is the individual struggle to uplift manhood to a point at which he may, without fear, give greeting to a spirit visitor, and thus ennoble his own manhood.

There is another important thought that follows from these facts. We really know, and can know almost nothing of the selfhood and conditions of our loved ones gone before. We never knew their actual selfhood in earth life, but only so much as peeped out through certain cells. But all may be different with them now, and myriads thus compelled to be silent, who perhaps even promised to return. We only knew our loved one in earth life as she manifested through certain brain cells. What she may be now we cannot even guess. The tales of both heaven and hell told by inspired mouthpieces, are but attempts to realize the unrealizable, and to prove that which is impossible of proof.

We know the mortal has become immortal, and, personally, whatever I may believe, I KNOW but little of the life beyond. It is our belief that many imperfections will disappear in the next life, and that will include both mental and physical. This will, of course, include the use of brain cells almost shriveled to-day from lack of use. But our friend will thereby become as different a person as any of Miss Beauchamp's or Miss Fancher's personalities. This must woefully affect both spirit return and identification.

The all-important point of this article is that we only use a part of our brain cells now. Therefore the use of the whole brain, or even of another part of that brain, if it become spirit, will destroy the identity of our spirit friend, so far, at least, as we depend upon memory.

San Leandro, Cal. CHARLES DAWBARN.

BEYOND A SHADOW OF DOUBT.

Spirit Return Established by Alex. Watt of the Scottish Army in the Boer War—He Was Led Out of Great Difficulty by a Spirit Taking Hold of the Muzzle of His Gun.

To the Editor:—Thank you for sending my paper last week, though my subscription was out. I have had a sick husband, and he has now passed away, and so neglected my paper. Enclosed find one dollar. I would not be without The Progressive Thinker; it is a help and comfort to me.

I send a true incident in connection with my brother in the Boer War. He wrote me from Scotland where he now is, and could tell me much more. He writes as follows:

"You ask for some of my experiences. I will give you one. I had a chum who enlisted at the same time I did. We had been in India together and had been fast friends. He was killed at my side at Spion Kop. About a month after his death I was scouting one night, and I found the enemy was about to make a night attack on a very weak part of our lines. Our people must be warned, and at once. It was pitch dark, but I had been a scout long enough to find my way even in the dark, so I made all haste to warn our lines, but I stepped into a hole and was stunned by the fall, and when I got my senses back, in a dazed manner I turned in the wrong direction. I did not find out my mistake for some time. When I did so, the cold sweat broke on me at the thought of how much depended on my getting back into the lines at once. I had lost my reckoning completely. I did not know which way to turn. I was in despair, when I saw the FAINTEST LINES OF MY DEAD CHUM'S FACE. The face was all I could see, and I felt something grasp the muzzle of my rifle and pull it to the right. I turned with it, and then I felt it pull forward. I followed. I moved quickly with that long, swinging pace we scouts acquire, but no matter how quickly I went I still felt a slight pull, sometimes to the right—a little then to the left, thus guiding me over bad ground, till at last I heard the welcome 'Halt! Who comes there?' of the sentry on the first line of our post. THEN THE GRASP WAS TAKEN FROM MY RIFLE, AND I FELT MY GUIDE HAD LEFT ME. I was just in time to warn them.

"I could tell you of many such things, some of them so very uncanny that you who are not versed in these matters, would be skeptical, but such knowledge as we possess opens up a most vital question; it is this: If the spirits of the departed can see us at all times, when we go into the great hereafter, will we be perfectly happy when we see those we loved and left? But enough for this time."

MRS. E. HUTCHISON.

Fort Myers, Fla.

This is a world of compensations; and he who would be no slave must consent to have no slave.—Abraham Lincoln.

Which One Would It Be, You or Me?

To the Editor:—Having read with some interest the various communications in your valuable paper relative to the subject of Theosophy, as a Spiritualist and medium I desire to relate an experience I had something like a year ago, which, in a measure at least, set my mind at rest concerning the probability, to say nothing of the possibility of a spirit reincarnating in another body after having been freed from its own charnel house. My guide for the past four years has been a lady of national reputation while in the body, and a versatile writer of no mean pretense, as the writings she has given thruogh my hand indicate, and which I expect to give to the public soon in a bound volume.

While sitting in my room one day meditating on an article I had been perusing in the columns of your paper, the idea came to me that I would consult my guide concerning the matter, which I proceeded to do, thus-wise:

"Mrs. S.," I said, "you always seem to be present with me, and ever ready to answer a question, write or speak orally through my lips, etc. I am almost constrained to believe you have reincarnated yourself in my body."

"Well, Mr. P.," she replied, "your statement reminds me of a story I once heard, which I will relate to you. A certain young man who for some time had been a regular caller upon a young lady, with a view to matrimony, but who was somewhat bashful in his ways, called one evening, and had been sitting for some time in silent meditation, evidently at a loss for something to say, finally hit upon this happy expedient of making his desires known to his intended. Turning himself in his chair so he very nearly faced her, he exclaimed:

"'Mariar, I feel like a fool.'

"'Why, John,' she said, 'what's the matter with you?'

"'I was readin' in the scriptur' last Sunday that when two were jined in holy wedlock, they would be twain of one flesh. What's been botherin' me ever since, if sich a thing occurs 'twixt us, is, which one it would be, you or me,' and now Mr. P., I suppose if I have thus trespassed upon your rights, you will soon be in the same predicament that John was, you'll be wanting to know which it is, you or myself."

The humor of the thing set me to thinking. The story evidently was intended as a sarcasm directed at the theory of reincarnation for in her after remarks relating to the story, I noticed particularly that she considered such an idea in the light of a trespass. This with the fact that she treated the whole matter in so flippant a manner would indicate at least that she did not think the subject worthy of serious thought. The above with the further fact that since that time she has informed me that spirits do hover so near sensitives, spreading their magnetism over them in such a manner as to bring them almost completely within their control, which would in a measure account for the theory of reincarnation, and thus I believe. W. H. PREDMORE.

Broken Bow, Neb.

OBSESSION AND EVIL.

Says They Have No Standing in the Vocabulary of Spiritualism.

It does not seem that the word "Obsession" should have any standing, whatever, in the Spiritualistic vocabulary. It smacks altogether too much of the admission of the personal attributes of that devil, that has rendered such valiant service in the Christian church for so many years. The condition represented by the word "obsession," assumes that there are evil spirits over yonder, and that they frequently do most grievous wrong to mankind; that those evil spirits, when they were clothed with flesh on the earth, were prone to do evil and that continually; and that they have not forgotten their old tricks because of the change induced by death.

In the first place the belief in obsession implies that there is evil in this life, as well as in the world to come; just as Christianity has taught, for so long a time, that there is sin here and sinners in the world to come, suffering the eternal penalty of wrong doing. Substantially, these two conceptions of evil are the same. They are the hideous progeny of the same parents.

The intelligent thought of to-day, however, has no place for either the devil or obsession. In that thought there is no satanic majesty or existence of evil spirits, to return to earth to harass poor humanity. Infinite Power or God has made no mistakes in the creation and government of this universe of ours; and what men are pleased to call evil is a part of the universe, and Infinite Power is responsible for its existence.

Isn't it more rational and comforting to believe that evil, in its ultimate analysis, has no existence at all? Can we with our limited intelligence and means of knowledge, correctly judge the wisdom of Infinite Power?

"Then say not man's imperfect, heaven at fault;
Say rather man's as perfect as he ought."

Isn't it more becoming our human weakness not to harshly criticise a power, even by implication, which we are incapable of understanding, and to reverently concede that

"All nature is but art unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony, not understood;
A partial evil, universal good"?

Besides, it is practically impossible to define evil or obsession. The same thing is very often an evil to one man and a blessing to another man. The butchery of the fatted ox is a serious evil to it, while its lifeless body furnishes excellent food for man.

In looking out upon mankind we discover a very great variety of looks, capacities and dispositions. No two individuals of the human family are, ever were, or ever will be, alike. Nature never duplicates any thing. No two persons think alike or act alike. And, in fact, no person is capable of thinking or action twice alike. All of this heterogeneity is the result of the evolution of Infinite Power; and to me it is conclusive evidence of the wisdom and goodness of that Power. If everything is alike, if every man, woman and child in the whole world were equally intelligent, beautiful and what is called good, the condition would not be endurable. It has been said that the vast vocabulary of Shakspeare is the principal reason why the reading of his immortal dramas affords so much pleasure.

The traveler never wearies of beautiful scenery, where the outlook is continually changing, while the contemplation of the most beautiful landscape, day after day, is tiresome. Nothing is more tedious than a thrice-told tale. And it is a scientific axiom, that diversity in unity is perfection.

So, all sorts of people of all sorts of make ups, are what makes this life worth living. And is it not probable that the children of men need the trying discipline and experience afforded them by what we call evil or wrong, in order to individualize their souls, and prepare them for the next stage of life?

The life which we are living is eternal, but it has many stages. We know that there is a great diversity of talents among mankind in this stage of life, and it appears reasonable that such diversity must exist in the Hereafter. If the soul takes itself along when it goes hence, this must be so.

A monotonous paradise would be worse than an orthodox hell. The soul never grows strong by inaction, and we will likely have some perplexing trials to strengthen us. In the sweet "bye and bye."

There is no evil, there is no room for it in the boundless universe of God. There is no such thing as obsession, except in the mind of erring man, for God has created no evil spirits. All of the vast universe is working out its salvation in a manner quite acceptable to God; and the sooner that mankind recognizes this great truth the better. CARL C. POPE.

DREAM IS WORTH $50.

Vision Leads to Recovery of Lost Wallet From Dem Sewer.

Cleveland, Ohio.—Frank Braunagel, an Alton saloon keeper, recently lost a wallet containing $50, and although he advertised his loss, could hear nothing of it until yesterday, when the book and money were recovered by Frank Ackel an attache of St. Joseph's hospital, at Alton, who dreamed he saw the wallet and money in a sewer.

Ackel went to Braunagel's saloon yesterday, and, telling the latter of the dream, said:

"Your money is in the sewer, and if you will give me a wire I am sure I can get it for you."

The wire was furnished, Ackel went to the trap of a big sewer pipe in the building, and succeeded in fishing out the wallet.

The money was all there, but was discolored. Braunagel took it to St. Louis yesterday. He gave Ackel $10 for finding the money.

SOLID PROOF WANTED.

As Well as a Philosophy of Universal Love, Peace and Harmony.

Thos. Harding, Sturgis, Mich., in his article in No. 886, does not outline a "religion" which coincides with my belief. Admitting that the majority of the readers are women, yet an editor must cater to his patrons, whether they write about facts or fancy.

The Christian orthodox religion has no corner on precepts of love, for the whole philosophy of Spiritualism is full of the love our unseen friends bear toward us, and the all-powerful love of the Great Spirit toward mortals.

Our philosophy is not the cold-blooded, heartless, cruel thing his article would lead us to think but on the contrary it teaches us that a god of love, knowledge and virtue is shaping our destinies in the direction that will be most beneficial to us. It does not describe an angry and jealous God who invented hell, and glories in seeing his children perish in an unquenchable fire, but it does teach us that "the Father and I are one" and that the great soul of love is ever protecting us.

We all know the intensity of a mother's love; the wonder is how those mothers can subscribe to a confession of faith which says unless their loved ones walk in a path it is impossible for an angel to tread they shall be cast into everlasting torment. The women of America are, as a rule, as intellectual and scientific as the average man. Then if they cannot grasp the grand truths of our philosophy, let them educate themselves up to the high standard of intelligence displayed in that philosophy.

If I thought for a moment that the investigation of Spiritualism would destroy all the sentiment of my soul, I would give it up at once. Yet Mr. Harding says, "The most penetrating and scholarly reasoning can not fill the place of affection, or render permanent the unity of society, and without these there is immediate danger of weakness and death." Did the brother ever hear an address, or read an article in any paper in which penetrating and scholarly reasoning was intended to misplace affection? I never did.

My conception of Spiritualism is not that it expects to conquer the world, but by teaching such grand truths as the world at present is little acquainted with win the people by facts, "hard fact" if necessary. It is not enough to say simply, "The Progressive Thinker says so; we must present to the skeptic and the investigator something more tangible, some proof that there is truth in our philosophy. The Catholics, so say the pope, may be sufficient for Catholics, but the average man wants a more solid foundation on which to build his structure of hope in immortality.

So, my brother, while we teach a philosophy of universal peace and harmony, let us not forget that we must needs present proof to make the effect permanent and beneficial.

E. J. BARNETT.

Harvey, Ill.

WANTS A FRATERNAL ORDER.

Favors New Organization, or That the N. S. A. Create a Fraternity.

That is the desire of all whom I have heard express themselves. Not that we wish to ignore the N. S. A., we realize that the N. S. A. is doing a grand work and an honest, conscientious work, and we feel a deep sympathy for the association and its officers and members. At the same time we feel the inability of the N. S. A. to reach out and get those who would gladly be its loyal supporters and advocates.

Why should not the Spiritualists have just as good a thing as other people?

Why should we not have just as good temples? BETTER FUNERAL CEREMONIES? Better and more impressive initiative ceremonies? Higher lesson in Spirituality, PLACING HUMANITY ABOVE PROPERTY?

If the N. S. A. would create such a fraternity I can see very clearly a great success, fraternally and financially, we have only to glance at the great work other fraternities are doing, and we see all about us thousands of good honest people holding up both hands to receive just such a fraternity. Every little village and hamlet might, and many of them would, support an imposing little temple where the spiritual ceremonies would be taught, where there never will exist anything of the kind under the present plan of organization.

I suppose my experience is the same as many others. How often have I interested people in Spiritualism, and then given them good literature, and they at once became interested. The next thing would be a request to attend a seance, and the next thing the whole business was labeled "fraud," or "dismal failure," or "legerdemain.

If we believe in evolution we must evolute to keep pace with our fellowmen and our associates. Sixty-four years of this kind of organization with scarcely any progress should arouse our slumbering spirits to shake off a few pessimistic ideas. I believe the time has come when we should wake up to this spirit of progress that is sweeping over our continent, put on our armor and regalia, if you please, and with spears, wands and shields, go out in the world and battle for our place in the front rank with the best fraternity in existence.

Now we do not want to supplant the National, we feel friendly to all and with the kindest spirit ask the N. S. A. to create for us the grandest work ever written, and let us all put our shoulder to the wheel and make it a success.

Mr. Tuttle says the N. S. A. is attempting to unite its elements of religion, science and philosophy, and it proposes to introduce an educational plan which can be made in every home. Almost as valuable as a college course. We greet this idea with applause and Amen. We sincerely hope they will do this and we will only be too glad to assist the placing of such a system of instruction in every fraternity. I consider this the first great work of importance to be done. In conclusion I want to say that I read the article written by B. W. Morrison of Meadville, Pa., and heartily endorse his sentiments.

P. S. GARDNER.

Snohomish, Wash.

When we have but the will to do it, that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust!—Peter Kropotkin.

THE MORRIS PRATT INSTITUTE,

E. W. Sprague Has Good Words for This Spiritualist School.

It has been my privilege to visit the Morris Pratt Institute on several occasions, and to be present at one of the yearly business meetings. I became a member of the Association and have kept in close touch with its officers and leaders, consequently I am quite familiar with its work and development. From the beginning it has had the best of teachers. Prof. A. J. Weaver, its principal, and all the other teachers are true Spiritualists. They are self-sacrificing, earnest souls, and are all contributing either the whole or a part of their time and salary to the work of the school.

Prof. Weaver and his good wife are devoting their lives to the work of this, the first school of its kind ever owned by the Spiritualists of America, and are doing it entirely without financial consideration or compensation, in order that it may live through its present struggle for existence and become that which Morris Pratt, its founder and donor, intended, viz.: an honor and a blessing to the cause of Modern Spiritualism.

The good work of the Morris Pratt Institute, like that of other liberal institutions, cannot be measured. Its graduates thus far in its brief history of four years, are an honor to the school and to the cause of Spiritualism. What the school has accomplished is a bright promise of what it can and will accomplish in the future if it is properly supported.

Every Spiritualist should be proud of the fact that we own a Spiritualist school. It is located in a fine little city. It owns a beautiful and complete college building containing class rooms, assembly halls, dormitory, dining room and kitchen, etc., and in fact everything needed to carry on the work. It is a school where our sons and daughters, as well as parents, are privileged to acquire an education without becoming subjects of sectarian forms, ceremonies and beliefs—a real spiritual and Spiritualist school, managed by Spiritualists, its faculty and its supporters being Spiritualists.

This school has what I believe no other school in this country possesses, viz.: a psychic class for the study of psychic law and especially the laws governing mediumship. "It stands for the truths of Spiritualism and for the defense of its rights, for the unfoldment of mediumship and an understanding of its laws."

It gives to those who have reached or passed the meridian of life without acquiring an education, the grandest opportunity to do so, and without the criticism that must be endured in other institutions if they had the temerity to enter them.

I wish every Spiritualist in the country could spend a week in the Morris Pratt Institute, if it were possible, so they could meet the students personally, attend the classes and witness the work of these bright men and women who are fitting themselves for the work in the grand field of Spiritualism and liberalism.

I do not know of a single Spiritualist who has visited the Morris Pratt Institute who has not come away a convert to the belief that it is one of the grandest and most needed institutions of Spiritualism.

The title of the Morris Pratt Institute is in the hands of its trustees, who hold it in trust for the Spiritualists of America. There is no mortgage on it. The title is clear, though its present indebtedness is about nine hundred dollars. Its business is in safe hands and will continue so to be, as will be seen by reading its constitution and by-laws. Article 11 of the by-laws reads as follows: "The Board of Directors shall consist of the President of the National Spiritualists' Association and seven other Directors. The directors shall be elected annually after the passage of this by-law, as follows:" (Send to the secretary for constitution, also catalogue of the school). No officer holds office for more than three years unless re-elected.

Fellow Spiritualists! Let us reason together. No other such school as ours exists on this continent. It is just starting, being but four years old. Other colleges in starting have had the same financial struggle that this Institute is passing through. The contest in the courts was won by the Association. It cost money and that is what helps to make the present deficit; but that will not be repeated. The school is in better condition than it has ever been, and if it is sufficiently aided a few years longer, it will become self-supporting.

The N. S. A. has assisted the school from time to time, but this year it did not feel able to do so, therefore help must come from other sources. As Spiritualists we have a responsibility resting upon us. Let us do our duty in this matter. Let us ask ourselves the following questions: What is my duty in the matter? Should I do something to help this splendid educational institution? If so, what shall be my contribution? How much can I afford to contribute? etc.

When reason, conscience, our own good judgment, and the knowledge that our spirit friends who made it possible for us to have the school, all affirm that the school should be supported and carried forward to a grand success; let us contribute as liberally as our means will allow. In this way the school may be sustained until some good souls may liberally endow it, or it is placed on a self-supporting basis.

Dear reader, will you kindly write Mrs. Lodena S. Weaver, secretary of the Morris Pratt Institute, Whitewater, Wisconsin, at once, sending your contribution, be it great or small, or pledging to do so at your future convenience? You will thus help along a grand and worthy institution, one that is preparing teachers and workers to better fulfill their appointd mission in life and in the advancement of Modern Spiritualism.

E. W. SPRAGUE.

Trustee Morris Pratt Institute, 1082 Trumbull avenue, Detroit, Mich.

Gets Warning in a Dream.

Traveler in Mountains Has Vision of Wolves Chasing Him—Pack Pictured in Sleep Gives Him a Ride for His Life Next Day—Saves Himself by Seizing Limb of a Tree and Clinging Six hours.

"They say that dreams go by contraries, but from a strange experience I had in the Blue Ridge mountains of Virginia [as set forth in the New Orleans Picayune] in the early '70's I have always been of the opinion that the things we see while our minds are wandering in the mysterious precincts of Poppyland—that is, those things which vividly express themselves on our subjective being—are more generally warnings of some menacing peril or danger than vague indications of the opposite of that which is to happen, and to prove my contention I will tell you of the incident which converted me to the view of the rather puzzling subject I have just expressed."

Hiram Blake, of Cleveland, O., a visitor to the Pythian convention, with several travelers like himself and chance acquaintances sitting about him in the palm garden of the St. Charles on a night when the festivities were in full swing, was the speaker and Mr. Blake upheld the reputation already earned as a story teller by the yarn he spun.

"At the time of which I speak," Mr. Blake started off on his story, "I was a young man, hardly more than a beardless youth, but I was of a roving disposition, venturesome to a marked degree, and whenever the opportunity came my way I was off to the wilds for a hunt or outing.

Lonely Ride in the Mountains.

"One summer I spent at a farmhouse at the foot of the Blue Ridge mountains, near a little hamlet called Lovingston, in the central portion of Virginia, and I had a splendid time of it exploring through the granite hills and coursing on a swift horse through the forests and over the fields.

"Near the close of my stay in Lovington I determined to make the journey across the mountain to a place called Laird, where some friends of mine were staying, and secured a sure-footed horse for the trip. I started on a cool September morning and, proceeding slowly through the passes and defiles with towering and majestic masses of rock on either side, I gained a lofty portion of the range by nightfall and just reached the cabin of a mountaineer before darkness fell like a pall over the entire scene.

"My host was a hospitable old man and gave me the one spare room of his house. The room was scantily furnished, but the bed was a comfortable one, and, getting beneath the warm covering after a frugal supper, I was soon asleep, as my ride had tired me.

"I slept, but while my body lay chained in the drowsy influence my mind was active with a rapid series of awful happenings which were terribly real and left an impression on my memory seat that will never be eradicated.

Sees and Hears Wolves.

"In my dream I was on my journey through the mountains, my good horse going at a slow trot. We reached a place inexpressibly desolate and the road narrowed at the base of a high cliff and skirted for a great distance a ravine of terrible depth. It was then that I became aware of a sound most distinct for a dream sound; it was a soft pad! pad! and, turning in my saddle I saw following close at my horse's tail a gaunt gray wolf with slab sides, a red tongue lolling from between cruel jaws and a large brush tail drooping almost to the ground.

"The animal caused a chill to pass over me, and while the presence was still distinct to my eyes, which were closed in sleep, a wild, plaintive howl of the wolf, I knew, and from about me came answering cries and then a sort of blackness, as though night had fallen, and hid the scene. I struggled along through awful moments in that dread nightmare, and with the wolf cries sobbing through the rocky wilderness and the sense of a deadly peril tugging at my heart I became aware of strange lights quivering in the darkness of the dream scene. The light at first seemed pairs of tiny sparks set close together and they ever grew and gathered strength until at last they were like so many coals of fire burning into my soul.

Finds Pack Gaining on Him.

"The glare from the lights served to illuminate hairy faces and then dawned upon me that the weird glow as from the eyes of the wolf-pack came in answer to the howl of the beast that had followed me.

"The terror that seized upon me was keen and nerve-racking, and, with the chorus of howls sounding in my ears, I urged my horse forward. I could feel myself rapidly, so deep were the impressions, and a feeling of despair possessed me as I seemed to realize that the yelping wolves were gaining on me. I could see the gaunt, gray leader, galloping at my horse's heels with the pack in full cry behind him, and then the most horrible part of my dream came; the horse sprang over the edge of the precipice, and, man and beast, we both shot down, down, down!

"I awoke with a sudden start and discovered that I was lying on the floor with a deal chair on top of me. In my sleep I must have left the bed and in imitation of a horse's back straddled the chair.

"It was good daylight when my nightmare had its startling finale, and, arising, I bathed my face and hands, hurriedly dressed and went out to find a tonic for my shattered nerves in the morning air. The mountaineer greeted me warmly, said he hoped I had passed a good night and invited me into breakfast.

Resumes His Ride.

"I was feeling rather rocky, to use a slang term, but said nothing to my host about my dream, as the old man struck me as being a sort of matter-of-fact person, and I feared he would laugh at me. After breakfast I saddled my horse, mounted, thanking the mountaineer for his kindness and resumed my journey in the brisk, invigorating atmosphere, soon losing all the depression that I had experienced upon awakening.

"I traveled for several hours and reached one of the loftiest portions of the chain and then with, a suddenness I sat bolt upright in my saddle, checked my horse and looked about me thoroughly startled, but by what at the time I could not determine. Then it came to me. I had passed through the locality before; knew it well, had seen the same sheer rise of rocks, with the narrow ledge, striking the ravine at its base, and had ridden close to the edge of that treacherous precipice. My horse stood still and I pondered for a moment and a cold chill played up and down my spine when my dream came back to me, and my waking eyes looked upon the same drear picture that I had encountered in my nightmare.

"'Was that dream a warning?' I asked myself, and as if to give an affirmative answer to the mental question a sound came from amid the rocky fastness on my left that sent the blood from my heart and left the icy chill of fear there.

No Dream This Time.

"The sound was a long-drawn-out howl that rose and fell on the crisp air like a note of doom—a howl such as only a mountain wolf could make. I listened and soon other noises came, first short, sharp barks from the distance behind me and then sobbing, trembling howls like the first wolf cry. Alive to my peril, I urged my horse forward, and the poor animal, having taken alarm from the howling of the wolves, responded readily to the touch of my heel and galloped down the dangerous path rapidly.

"Turning in my saddle, I glanced at the road over which I had come and to my alarm saw several long, lithe objects moving swiftly in my trail. The objects were wolves. I needed no second glance to tell me that and I could see that the fierce beasts were gaining on me.

"By the time I had ridden a mile or more the wolves were yelping a death chorus, were leaping and springing at my frightened horse's flanks, and I felt that it was only a question of time when I would become their prey. But when all seemed lost my salvation came in a most unexpected way. Leaning over my straining horse's neck, I saw at a point several hundred yards ahead of me where the mountain fell away from the road a tree.

Climbs Up the Tree.

"The tree had an ancient and gnarled appearance, even from the distance, but its sturdy limbs hung low and I knew that to pass beneath them in safety I would have to stoop in my saddle. The sight of the tree inspired me to a desperate chance and as my horse galloped close to the object I let go the reins, loosened my feet from the stirrups and threw my arms forward. My hands grasped the lowest branch and my body was swung violently forward as my horse passed from between my legs and continued his mad flight.

"I held on with desperation and though my palms were torn and lacerated and my muscles nearly strained apart I summoned up all the strength I possessed and drew myself up. As I did so the foremost wolf sprang into the air and with a vicious snarl snapped at my foot, but missed by a narrow margin. I managed with a supreme effort to draw myself up into a position which made it possible for me to throw my leg over the branch, which had begun to crack and bend beneath my weight. Astraddle of the limb I slowly edged backward until I reached the body of the tree and there sat thanking God for my fortunate escape.

Treed For Six Hours.

"The fate of my poor horse was a sad one. Relieved of my weight, he increased his speed, but at the narrow portion of the road his hoofs slipped and he shot over the precipice to be dashed to pieces on the sharp rocks a thousand feet below.

"The wolves, losing the horse, trotted back, an angry, growling pack, to the tree where I had found refuge and forming a circle on the cliff they sat on their haunches, crying longingly and occasionally venting their melancholy howl. There were more than twenty of them.

"I stayed in the tree from 10 o'clock in the morning until 4 in the afternoon, when the approach of a party of mountaineers coming from the direction of Laird set the wolves a-scampering to the rocks for safety. The mountaineers sent a few stray shots after the hungry growlers, but unluckily hit none of them. I descended from the tree, went back with the party to Lovingston and abandoned the mountain trip to Laird.

"Perhaps you gentlemen may wonder why I did not shoot at the wolves. Well, on my ride along the cliff I feared to turn in my saddle to fire and when I was safe in the tree I discovered that the jolting of the horse had caused my revolver to fall from its holster.

"Do you not share the opinion with me now that dreams are sometimes warnings?"

SOUTHERN CASSADAGA.

Camp Meeting at Lake Helen Closed—News—Excursions.

Sunday meetings have been begun at this healthy and beautiful winter home. Every week brings new visitors.

From New England, the middle states and the Mississippi valley, people are going to Florida. Beside the genial climate, the immense orange crop of this year, makes added attractions.

Frank Johnson is building a new cottage for Mr. Kellogg.

Hotel Cassadaga has been painted outside, and other improvements have been made.

A new veranda adorns the Kellogg cottage.

The Spencers have greatly improved their boarding house.

The Valley County Record of November 16, has the following.

"It is reliably reported that work will very shortly be resumed on the Daytona, DeLand & St. John's river street railroad, and that it will be pushed to completion."

Hotel Webster and Sanitarium is getting ready for guests.

The rose garden is a great success, the roses have grown enormously, and still keep up their efforts to bloom.

H. M. Clark is preparing two nice furnished cottages to let. Write him and Mrs. Mary McGregory for housekeeping tenements.

The session will begin February 5, and close March 19, 1907.

The sad news of the death of E. A. Marsh, of Oaks Hill, Florida, came lately. He died at the home of Edward Archibald, in Daytona, of hardening of the glands of the heart. His daughter, Lillian, was with him the last few days, having returned from her summer visit to New England. She has the sympathy of scores of friends at Lake Helen and in Massachusetts.

Mrs. Witters is having the Buchanan cottage re-painted, which she has purchased, and will occupy it with her cousin, Mrs. Eugene Strong and babe, from Amherst, Mass. They sail December 7, on the Arapahoe.

S. B. Barker and wife, Mrs. L. A. Holt, and Mr. Barker's mother, sail on the Apache, December 14, all for Lake Helen Camp.

Among others who will leave for Lake Helen, in December, by Clyde steamers, are Mrs. Mary Wilson, Mr. E. T. Worthy, David Sloan, Dr. Critchley and wife, and Mrs. Marten, Miss Eva Thompson and father.

My December excursions sail on the 4th, 11th, 14th, 18th, 28th.

I shall have four excursions in January—probably on January 4, 11, 18, 25. I shall personally conduct the one for January 11.

Write me for low rates, circulars and other information, enclosing four cents in stamps for postage on Clyde folder, etc. H. A. BUDINGTON.

91 Sherman St., Springfield, Mass.

PROXY DELEGATES TO N. S. A.

A Californian Answers Questions, and Makes Certain Points Clear.

Will you kindly allow me to reply to the article in your valuable paper of November 17, signed "A Proxy Delegate," by a lady who asks the question: "Did I do right in voting for Los Angeles as the next place of meeting for our National Association?"

In the first place I would say, she did not do right in voting at all, nor in accepting the position of a proxy delegate, if, as she says, she was not a member of any society, local or state.

All persons invited by me, as chairman of committee of California Delegates, were asked the question: Are you a member of any auxiliary society? for if not you could not act.

Some names of persons who could act as delegates and who would like to be seated were brought me by personal friends and well known workers who knew as well as myself that none but such Spiritualists as were members of societies auxiliary to the N. S. A. had a right to be seated. Among those who assisted me was Mrs. Anna L. Gillespie, a Californian for many years, who brought me the names of four earnest women and men, members of auxiliary societies, whom I was proud to have as helpers. Mrs. Henrietta L. Lichtig, who had been hand and heart with us in our work in San Francisco for nearly a year, brought several, and in each instance we talked over the matter of who they were and to what societies they belonged.

This mistake might have been made on our part but we were certainly not obliged to resort to knowingly having any upon our committee of delegates who were not entitled to the position.

Two Californians arrived while we were making out our list, Dr. McLane and his wife. The doctor a well known medium of Los Angeles, who had suffered arrest and persecution by the unjust laws of California. He was gladly seated as a delegate while his wife was not, as she had not united with any society.

Dr. Pottengor, a well known Spiritualist, a lecturer and author, one whom I had known in California for years while living in San Francisco, and who was there a resident until the earthquake left him standing, stripped of all, home broken up, still with a heart filled with love of California, one I should gladly have authorized to work for Spiritualism in the name of California, but as he was not a member of a society auxiliary to the N. S. A., he was not seated; and this was the case in several other instances. So as I rejected pretty good material and Californians, at that, this lady was certainly out of place, which I very much regret, and as she says she has been greatly worried about her part of the decision, I would suggest that she stop worrying, as although the majority was only six, five would have been just as decisive; or even less than five, for a majority of one would have settled the question, unless some measure had been taken then and there.

Then she says, "I want to know if the officers of the National body cannot submit this question of the next year's place for the convention to every auxiliary society direct and ask for the voice of each one thereon and be governed thereby?"

To this I will answer: As this would necessitate a change of the constitution of the N. S. A., even the officers and board of directors of the same cannot do this, as the constitution says: "The annual convention of this association shall be held in the city of Washington, D. C., on the third Tuesday in October or any such time or other place as this association may determine at any convention.'"

And it was determined by the delegates assembled in Chicago that the next N. S. A. Convention should be held in Los Angeles. If the suggestion she makes could be carried out there would be eleven more California societies heard from than were heard from in our last convention, even by our proxies. The proxy voting is legalized by the N. S. A. California was entitled to 37 delegates, 26 were seated. I believe the other eleven societies would sustain us in the work we did.

Arthur S. Howe, president of the California State Association, and one of the trustees of the N. S. A., came to the convention with an invitation to hold the next convention in Los Angeles, from the State Spiritualist Association, seconded by an invitation from the City Council.

If the California State Association, which is a body of delegates from its 37 societies, sent us with this invitation and empowered us to work for it, should we have done otherwise? and should anyone who accepted our papers do otherwise consistently than carry out their instructions?

One may doubt the wisdom of having the National Convention in Los Angeles, if viewing it from the monetary standpoint alone, but here let me say, "The time must come and such measures be adopted as I urged upon the people at the last convention, which will make the National Association financially independent. Lazurus-like it was called from the tomb of its past inertia among the unorganized, disorganized, and scattered societies of Spiritualists: "Come forth," and it came, and from the first it has been bound hand and foot by lack of means to carry forward the great work which opened before it. It has been obliged to depend upon the generosity of a few, added to the inadequate means raised by the very indifferent measures, of a very imperfect system. And to-day an earnest cry goes up from many on this side of life, and a voice from the spirit forces who have asked so much of us and for whom we have done so little says:

"Loose him and let him go." Let us remove the bonds that have held our National Association by a system similar to other fraternities, Odd Fellows, Masons, and other orders. Do they go around with their hands in their pockets, catching on to the few pennies they have there and wondering if they can afford to hold a convention in California? No, they have all of them been here more than once, just for pleasure, and because they wanted to, and had money enough to do it, and money enough to own some of the best buildings in the best districts of every city and almost every town, while we rent halls in their buildings, and hold our conventions in Young Men's Christian Association buildings, annoyed by many things, because we lack the system and act as though we were afraid to exact proper yearly dues which would enable us to own buildings in every city and carry our conventions, where their influence is most needed, whether it is in Los Angeles, California, or Texas, or any other place.

Why do we ask that the convention be held in California? Is it because of its magnificent scenery; its sunny skies; its beautiful flowers? No, for at the time the convention will be held is the final month of the prolonged rainless season, and no one can have a correct idea of its beauty then. It is because Los Angeles has such municipal laws, and the state such unfair laws in many places that mediums are forced by them to leave the fields of labor to which they have been called by their natural gifts and prepared by their spirit friends.

Los Angeles demands the payment of fifteen dollars a month as a license or, to secure a permit to use their mediumship. This absolutely debars many from using their gifts at all, as this tax added to price of rent and living is more than they would receive.

The claim is made that these laws were made to protect the public from fakers and counterfeiters. This is erroneous. The fakirs and pretenders can pay the license and flourish, and they do so, while the mediums are silenced. These should be protected by our organization as a religious body; anyone of them holding papers from our National Association or its auxiliary societies should be exempt. This is what organization should accomplish, or the most important part of its work is a failure.

We want the Los Angeles municipal authorities to know what our N. S. A. is; we want work done in the convention at Los Angeles which will count for the freedom of the cause in this state. We want no delegates sent here to do sight-seeing until after their work has been faithfully performed for the good of Spiritualism. We desire to see so much accomplished that it will be accounted as rich reward for the sacrifice made by individuals or societies. The cause is one whether in Washington, D. C., or California.

Let the societies auxiliary to the National go to work this winter and raise the amount necessary to send delegates to Los Angeles, and see how it will seem one year out of fourteen to do this in return for California and the far away coast states sending theirs for fourteen years, and such delegates as were sent receiving, ofttimes criticism and insinuating reflections, because they were trying to do the work they were sent to do.

If we have a system of proselyting which is wrong, let's change. If it is thought to be the best under the circumstances, let's have no complaint if the persons authorized to work from one state find their people and seat their delegates, while some others are out sight-seeing in and around the city.

Brother Barrett, in his letter says: "Some ten or twelve delegates, all of them from the east, were in the audience listening to the lectures and messages on Friday night, when the vote was being taken as to the place of meeting of the next convention.

As he speaks especially of their being eastern delegates, I infer that he feels these ten or twelve eastern delegates would have turned the votes. I would say that of the twenty-six delegates we had seated, one-half of them were absent when the vote was taken, and at least one-quarter of the number never took any part, as near as I could find out.

The vote was turned by men and women from other states, who felt that in justice the next convention belonged beyond the rockies, and California was the state that asked for it, and they gave it their support. To these, I and my workers, return thanks.

As any amendments or changes to the N. S. A. constitution, or suggestions which would lead to amendments, must come as a rule from and through state associations, and in any exceptions to this it must be in favor of a member of some society, I would therefore suggest that the lady (who asks for a referendum, and calls for a new vote from societies direct, who adds that she isn't "strongly in favor of Washington," and tells what she would prefer, it might be well for her to join some society of Spiritualists which is auxiliary to the National, before she proceeds further in asking for such important action on the part of the officers of the National body.

A nameless letter of this nature savors somewhat of that which has been found too many times heretofore, an outside Spiritualist, who is not a member of any society, local or state, knowing so much better how to run things regarding organizations than those who have worked and are working in it.

R. S. LILLIE.

Monticeto, Cal
Chairman of Committee of California Delegates to the N. S. A. Convention, 1906.

FROM COLUMBUS, OHIO.

A Letter From Mrs. Elizabeth Harlow, Who Has a Two-Months Engagement in Baltimore, Md.

First Spiritualists' Society. Two months of the season's work has rolled into history, and thus far the same has been more than successful. The attendance has been good, and the interest in building up something stable and permanent is growing as well. Our membership is slowly increasing, which is a healthy sign; things that grow too fast do not last.

The Ladies' Auxiliary is busy keeping the social side growing, and the financial too. They have netted a nice little sum from their social and supper given when the Mass meeting was held with us.

A new feature this season is the afternoon tea-parties, which are held at the home of the members. These are very pleasant, and each one who gets a reading leaves a dime, so the lucre flows as well.

Just now the ladies have closed the Bazaar, which was more than a success. They took in $310, one hundred of this being the proceeds of a beautiful music box that Mr. Al Franck donated. They cleared, after all bills were paid, $265.

Tell me where there is better work than this.

Now, I am to leave them for two months, and Mrs. Murtha, the test medium, will take my place and demonstrate what I have been talking about. Mrs. Murtha is one of the best mediums. With her we are not afraid of any chicanery, and we do not have to make any excuses.

I go to Baltimore to work for the two months, returning February 1, to take up my work here again.

I wish here to thank one and all who have helped to make the society here such a success thus far, and especially those who sent me articles for the Bazaar from other states; there were several.

My address while in Baltimore will be 636 No. Carrollton avenue.

ELIZABETH HHARLOW.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price $1.

THE SCANDALMONGER.

It Approaches the Golden Gate and Is Turned Down.

An angular figure approached the great gate,
While the business seemed to be dull,
To enter, of course, and learn of its fate,
While St. Peter was having a lull.

The gate was ajar, but guarded the while,
And the figure bowed down very low;
St. Peter arose from his chair with a smile
That was cold as the beautiful snow.

He stiffly saluted; the figure arose
With its eyes like unto red fire,
And Peter divined the depth of the woes
Of this gaunt ghost of a liar.

"Sit down and be quiet," he said in a tone
That only a judge can command,
And then he concluded to place it alone
In silence somewhere in the land.

The figure, a quiver, sat down in a heap,
And Peter called up a small page,
A dapper young spirit, who put it to sleep
And summoned an ancient-like sage.

A council was held then in heaven to know
The proper disposal to make
Of this patron so feeble, that needed to grow,
And all its earth error forsake.

Says Peter, "I know that this being just fell
From mere force of habit on earth,
From pointing its neighbors to heaven and hell,
And giving to new libels birth.

"That face is an index to all down within
The walk and the eye tell a tale;
The nose and the mouth and the up-turning chin,
Are signs that quite seldom can fail."

Just then the gaunt figure came forth from its cell,
With a grin on its angular face,
Like a demon of venom just coming from hell
To imperil the whole human race.

"Now, Peter, you know that the earth-folks are bad,"
It said, in a shrill, squeaky tone,
"And in this great heaven you all should be glad
To have folks's records well known.

"My neighbors were horrid, immoral and false
Until I got after them right;
I tell you what, Peter, I made them all waltz,
And some of them wanted to fight."

Another broad grin of conceited delight,
And the figure reached out for the latch,
But Peter, divining its penchant for fight,
Concluded to give it a match.

He made a few passes above the gaunt form,
And the head was that of a snake;
He then plated it in temperature warm,
Quite close to a fiery lake.

He said with a frown, that "the spirit's own sphere
Is builded by thoughts and by deeds,
And environments surrounding them here,
Oft made by those musty old creeds.

He stroked his long beard and watched with great pride
This being conceitedly wise,
Who slandered and libelled upon the earth side,
Now assuming its true form and size.

"Each being," said Peter, "constructs its own sphere,
From the monad up to the man;
And thus we receive it and treat it up here;
'Tis Nature's immutable plan.

"The angel of wisdom, of goodness and right
Must merit advancement, and win
By growth its own progress and all its own light,
Ere Nature will let it pass in.

"The chronic fault-finder, the liar and sneak;
The grafter, the greedy old grouch
Come hither quite often in white robes to seek
A soft downy bed or a couch.

"So pious and saintly sometimes they appear,
In the guise of the good and the true,
And plead for admission to heaven's high sphere;
They only are given their due.

"This angular being on earth was a snake,
With tongue full of venom and ire,
And justice compels it that venom to take,
And drink to its own soul's desire."

St. Peter related a few potent things
(He noticed my newspaper eye),
That people in earth-life should do to sprout wings,
For a beautiful heavenward fly.

"Be kind to all creatures; be just and be true;
Be generous unto the poor;
Send out love vibrations, the world to imbue,
And of heaven you may be quite sure."

He said that "the creature that we had just seen
Was one of the many on earth
Who tattied and slandered and acted so mean
It lost all its spiritual worth.

"It is oft sad to see them appearing as saints,
And sanctified preachers and priests,
And bringing to heaven just all sorts of taints
Of vermin and reptiles and beasts.

"We now are constructing a dungeon for those
Who to greed and deception are slaves,
And who, as the loved ones passed over, oft pose,
Obtaining the names from the graves.

"'Twas first thought to burn these vile creatures awhile,
And melt all their meanness away,
But burning with sulphur has gone out of date,
And hell for reform had its day.

"A dungeon of silence and darkness in time
Will all the right purposes serve,
To cure these defamers of this blackest crime,
And give just the hell they deserve."

St. Peter, arising, then waved me adieu,
And closed the big gate with a slam,
And left me my journey alone to pursue,
Reflecting upon this great sham.

What Peter had told me and what I there saw
I pondered upon for a time,
But found it was only the justness of law
In spirit, in dealing with crime.

If man in his nature is snake-like and low,
Or brutal and cruel all through,
He must in all reason, until he can grow,
Remain to his tendencies true.

DR. T. WILKINS.

THAT SPURIOUS REPORT.

And Interview With Mr. J. C. F. Grumbine in the Boston Post.

May I have the space to correct a false interview printed in the Boston Post, of a prophecy I made in November issue of "Occult Science."

In the first place, the Post refused to print the prophecy as I wrote it, and wrote up a sensational story which is a lie from beginning to end; not a word of the interview being true. Take 99 percent from every alleged interview, and what is left is the truth!

I here enclose the prophecy as it appeared. Any conservative man of affairs could prophesy the same without appearing idiotic or a fool:

Danger Ahead—A Prophecy.

It is not often that I am urged to make a public prophecy, but when the spirit of prophecy is on it is wise to let the hand record what the unseen intelligences dictate. Let this message be circulated broadcast throughout the world:

That the (United States) ship of state is entering a stormy sea is evident by the dark black cloud which looms up in the East, and that it will strike dangerous reefers or hidden rocks is shown very clearly. There will be first a stagnation in business, this begins in January, 1907, followed by a cataclysm of untoward political industrial events, in which many industries in the north and west will be forced to the wall.

The political situation appears in the form of a sphynx and it looks as though President Roosevelt will be forced to become the candidate for re-election. A black hand arises in the South West and appears with fingers and palms in the act of grasping, and extends over the White House. This has reference to anarchy and it springs up suddenly, asserts its strong hand in the House of Representatives. Wait! This seems impossible, but it is so, and the chairs of the House are seen in disorder and the men are combating each other. Such a riotous scene has not appeared in such a judicial place for many years.

Banks fail, and large trust companies are forced to go out of business. There are riots in Chicago, Kansas City, St. Louis. The dread of a revolution throws business into a panic and stocks tumble, industrials suffer loss of from 25 to 50 per cent. Automobilists are held up by the infuriated populace, who throng the streets, because idle, as large factories once flourishing, close their doors. This condition goes on for five long years without abatement. A brother's hand is raised against a brother's, and still the end is not shown.

A warning is given to those with money. Invest in U. S. bonds or keep money in safe deposit vaults, as real estate will suffer and be a drug on the market. A great reaction sets in in 1912, and from 1908-12 there will be a final struggle, but not a revolution, nor will it be the end. This crisis will reshape public opinion so that truth and not falsehood, facts and not fabrications, will be the fashion. No danger yet from Catholic sources, and the present situation calls for political and industrial rather than religious remedies.

J. C. F. GRUMBINE.

RELATES SLEEP'S FREAKS.

French Savant Lectures on Psychology of Somnambulism—Intimates to Johns Hopkins Students That Acting in Slumber Causes a Quickening of Dormant Faculties—Relates Instance of Bedridden Paralytic Who Climbed Unaided in Sleep to Housetop—Young Woman Enacts Death of Mother in Dreams.

The psychological nature of somnambulism was the subject of a remarkable lecture by Prof. Pierre Jouet of the Paris Sorbonne at Johns Hopkins university, Baltimore, Md. In the course of his remarks he said:

"The somnambulist has not our dull memory of things. He sees the objects he speaks of and really hears, feels, and touches them, exactly as if they were real.

"When a patient speaks he has a fluency of language and even an eloquence that are superior to his normal powers. When he acts he has a precision and quickness that are wonderful.

"The man who ran to a housetop showed more agility than he would have had in his normal state, even if he had not been paralyzed.

"In connection with this precision and certainty of memory we find some strange mental blanks. You speak to patients and they do not answer. You try to make your presence felt, they do not perceive. To make yourself heard you must dream with the patient and speak to him only in accordance with his delirium.

Somnambulists Never Remember.

"When a patient gets back to consciousness he forgets everything that has happened during his delirium. If you try to awaken his memory with questions two things result You will either do it so vividly that he will fall into a somnambulistic state again or he will be unable to recall it all.

"There is a man of 30 with both legs paralyzed, who has been an invalid for years. In the middle of the night he rises slowly from his bed, takes his pillow, hugs it close, walks out of the room, through a courtyard, and climbs to the top of a house.

"His friends have difficulty in reaching him, and must take great care in awakening him, for the moment he awakes his legs become paralyzed again.

"When awakened he does not understand how he has reached the housetop and why, he, a man sick with palsy, should have been carried there.

Enacts Dying Scene in Sleep.

There is a girl made ill with despair at her mother's death. They lived in a garret. For two months before her mother's death the girl was under a great strain, tending her mother and earning her living at the sewing machine. After the old woman's death the girl tried to revive the body by lifting it to a sitting position and appealing to it. She now has a singular habit of enacting these scenes over again while in a somnambulistic state. No actress could rehearse these lugubrious scenes with such perfection.

"The chief psychological characteristics of somnambulism are during the crisis of the huge unfolding of all phenomena connected with the cause of the delirium. The next is the absence of every sensation, every memory not connected with the delirium.

"After the crisis three things are noticeable—a return to consciousness, normal memory, and entire forgetfulness of all connected with the somnambulism."

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FORMATION OF CIRCLES AND CULTIVATION OF MEDIUMSHIP

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J. H. Dye, 154 Lewis Block, Buffalo, N. Y., and he will send you, postpaid, his wonderful book which tells how to give birth to happy, healthy children, absolutely without pain; also, how to cure sterility. Do not delay, but write to-day.

THE GOSPEL OF NATURE

Is a most excellent work by Dr. M. L. Sherman, assisted by Prof. W. F. Lyon. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 380 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres.

Mr. Hodge's Open Letter

Its Extreme Weakness Portrayed by P. A. Jensen, of Los Angeles, Cal.

To the Editor:—A circular has just reached me addressed: "An Open Letter to J. R. Francis, the Editor of The Progressive Thinker." Wm. C. Hodge of San Diego (now better known as the press agent for Elsie Reynolds), is the circulator and author of it. From beginning to end it voices his lament, setting forth the ill treatment he has received, both from myself and from The Progressive Thinker. It now appears that my letters recently published in The Progressive Thinker, taking his to task for exploiting "fake" mediums, have hurt his feelings. And yet throughout we have treated him with the greatest courtesy and consideration on account of his venerable age.

He accuses The Progressive Thinker, the N. S. A., Harrison D. Barrett and myself of trying to "eliminate the physical phases of mediumship." If Mr. Hodge means the physical phases of the phenomena that are made to order by bogus mediums for "DEAD-EASY MARKS" like himself, he is correct; but if he means the phenomena endorsed by reason and experience, he is wrong. The Progressive Thinker, the N. S. A. and its president have so far approached the question with great caution and consideration. The real work of separating the true from the false in Spiritualism HAS AS YET SCARCELY BEGUN.

There are a number of Spiritualists banded together in Los Angeles (and I hope there soon will be in every city in America) to separate THE TRUE FROM THE FALSE IN MEDIUMSHIP. We spend much money and time sometimes before we can get sufficient evidence to expose the methods of the worst offenders; but when such offenders are exposed, and found guilty beyond a reasonable doubt, those gullible Spiritualists (like Mr. Hodge) who extend their sympathy to such criminals, are liable to get their feelings hurt; for we are not by any means in this work for fun or for pastime; nor are we swayed by sentiment in forming our judgment. When Mr. Hodge comes forward exploiting physical phenomena, that a child under six years of age could readily detect to be trickery, he must not feel hurt when Spiritualists make him an object for jokes, nor find fault with the public generally who know him, when they declare that the wheels in his head are working the wrong way.

But says Mr. Hodge: "Please allow me to ask: Has the right of private judgment been suspended, so that a free-born American citizen cannot use his own reason, without being taken to task by a self-constituted censor?"

My reply is: A self-respecting American citizen cannot morally do that which Mr. Hodge has repeatedly done, namely—exploiting the worst "fake" mediums on the Pacific coast, and at the same time occupy the Spiritualist rostrum as a champion of Spiritualism. The fullest freedom of opinion ought to be enjoyed by every Spiritualist; but freedom of conscience and of expression mean not freedom to be a party to crime.

We necessarily expect that every Spiritualist out of an asylum, knows something even if his best sense be but horse sense; but what kind of sense would you call that which exploits Elsie Reynolds as a medium? She has now probably been exposed as a "fake" medium more times than there are days in a year. She is surely not a medium; her conduct can scarcely be called human, but is more akin to that of a ghoul in human form. She never flags in her devilish work. When exposed in one part of the city—after a crying fit—she bobs up in another part of the city, apparently none the worse for her experience.

Shall we call Elsie Reynolds a medium? Shall we call those who exploit her Spiritualists?

Some persons can only weigh a few ounces of evidence; others again can weigh pounds of evidence; but surely those who are conversant with Elsie's alleged mediumship and with Mr. Hodge's attitude regarding it, can plainly understand that the law of reason and evidence is not applicable to either of them.

"When Mr. Harrison D. Barrett made the statement that ninety per cent of the phenomena are of a fraudulent character, he made the mistake of his career as leader in the spiritual movement, and unless the attitude of himself and other leading officers of the N. S. A. is changed, their lives as officers will be of short duration, for I am in this fight to stay." So says Mr. Hodge in his circular.

Mr. Hodge is backed up in the statement above by about a dozen old people who live here on the coast. They think when The Progressive Thinker denounces Elsie Reynolds it attacks Spiritualism. These same old people got up a petition some years ago at the Mineral Park Camp to have Mr. Barrett removed because he DENOUNCED LEGERDEMAIN TRICKS when put forward as spiritual phenomena. They live in a world of their own; they cannot be reasoned with. They entertain the most extravagant notions about spirits and have the most delightful illusions imaginable about what spirits are trying to do for them; in other words, they have become unsound from continuously dwelling upon their pet fancies.

Every Spiritualist, worth the name, must of necessity be with The Progressive Thinker and be with the N. S. A. and its officers in their effort to purify Spiritualism. Mr. Harrison D. Barrett in his faithfulness to truth, duty and principles is a bright example that many other leaders in our movement might imitate with great profit to themselves and the cause. When Mr. Hodge ridicules Mr. Barrett's statement that "ninety per cent of the phenomena are of a fraudulent character," he plainly shows how little he knows about what is going on abroad in the land, while he is sitting, dreaming his life away in sleepy San Diego. If Mr. Barrett were to despatch me to locate that ten per cent of GENUINE PHYSICAL PHENOMENA among public mediums I declare that I should not know where to look for it. The fact is, Mr. Hodge has had a long sleep. "Rip Van Winkle slept for twenty years. When he awoke he did not know where he was at. Now Mr. Hodge is in the same fix as was Rip; he is even in a worse fix than Rip was, for he has slept much longer than twenty years. During his long slumber he dreamed many dreams, and had the most astounding experiences. He sat at the feet of wonder-workers who for a small sum of money evoked for him the mysteries of the other world. These enchantresses brought whatever he wished for. He had, undoubtedly, beautiful maidens, decorated with shining stars and shields, and dressed in the most gorgeous apparel imaginable, visit him. The wise sages who have made history in this world, but now are in the other life, were brought to him. He received favors from them that no other person would think possible. He saw himself as a leader among men, with a mission to convert the world to Spiritualism—then something happened—Mr. Hodge awoke.

He awoke to the realities of the material world, its hard, cold facts now oppress him. There is not enough poetry in them for his active imagination. He mechanically stretches forth his hand to grasp the pictures of his dream, like a child grasping for sunbeams; but they like flitting shadows elude his grasp. When he sees the sirens of his dream as a pair of miserable old women, he is disappointed; when he sees the beautiful maidens and the wise sages dissolved into wigs, paint, feathers, masks, cheap tinsel and illuminated cloth, he gets exasperated. And now there is an old man in San Diego, uttering vengeance against The Progressive Thinker, against the N. S. A., and against the pope's cardinal of Los Angeles for awaking him. But the mandate has gone forth that no soldier, whether he be a self-respecting American citizen or not, must sleep at his post.

P. A. JENSEN.

Los Angeles, Cal.

CHICAGO'S ORGAN OF FAKES.

One of Its Subscribers Becomes Nauseated With Its Course, and Sends a Communication to It, Which Will Never See the Light of Day Therein, Hence We Spread It Before Our Readers.

Pasadena, Nov. 18, 1906.

To the Editor Light of Truth—Dear Sir:—Being a reader of your paper, I am greatly surprised and disappointed to see that you publish in your paper advertisements of disreputable, fake mediums, such as Mrs. Elsie Reynolds of Los Angeles, Cal. She was just lately caught and exposed again in her nefarious work of fake mediumship. Surely no honest person, more so a Spiritualist, would knowingly encourage such swindlers as Mrs. Elsie Reynolds, by publishing their advertisements. I was under the impression that the Light of Truth was for truth. Please explain yourself and you will oblige.

JACOB SCHAUFELE.

725 S. Marengo Ave., Pasadena, Cal.

SPIRITUALISTS SEEK TO WIN THE KAISER.

They Failed to Convince Ruler That Spirits Signalled Retirement of Von Buelow—Prince Heads New German Movement.

Berlin, Nov. 17.—The Zukunft prints a remarkable story to the effect that a clique of statesmen, who are bound together in their political action by a common belief in Spiritualism, have been making efforts for months to win over the Kaiser to their cult, submitting to him evidence in the shape of spirit messages to convince him of the wisdom of their advice.

The head of the clique is Prince Philip von Eulenburg, ex-Ambassador to Vienna. Among the other members are General von Moltke, chief of the general staff, and an unnamed member of the imperial government.

When the Kaiser was visiting Prince von Eulenburg's castle at Liebenburg last week, the Prince exhausted all his talents to convince His Majesty that the spirits had signalled that Chancellor von Bueolw's retirement was urgently necessary for the empire's safety.

The Kaiser has been for a long time the personal friend of Prince von Eulenburg, but he firmly rejected his persuasions, and retained Prince von Buelow in office, emphasizing his confidence in the latter, and thereby intimating that he turned his back on Prince von Eulenburg's party forever.

The Zukunft accuses Prince von Eulenburg of going to ridiculous extremes to induce the Kaiser to entertain a deeper belief in the principles of divine right of kings and emperors.—Special Cable to the Boston American.

HINDU SEER FACES TRIAL.

U. S. Court to Rule If a Swami Is Constitutional—Indictment Charges That Prophecies Are Necessarily a Fraud, Hence Should Be Barred From Mail.

Is a Swami constitutional? And how would the father of the republic have looked upon the miracles of a Mahatma?

Judge Landis is learned in law, but there are persons who predict that this problem will puzzle him. He must decide whether a Hindoo seer is a proper person to be intrusted with a 2 cent postage stamp and free use of the United States mails.

"Prophet" Indicted for Fraud.

An indictment impends against one Moreta, who is alleged to have sent fraudulent matter, mainly prophetic, under seal and cover through the postoffice. It is further alleged in the indictment that prophecies are necessarily fraud. Moreta, however, has prepared a wordy defense, in which it is said, he will set forth that no one can know whether a prophecy is fraud or not until the time set for its fulfillment has come, and that as the date of some of his prophecies are sixteen years ahead, he cannot properly be convicted until those dates have arrived. Moreta will be tried on Monday at 4:30 p. m. in the federal court.—Chicago Inter Ocean.

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It is the sane, safe and sensible method; the OWNERSHIP by the USERS of THE PROCEEDS of the machinery of production. No watered stock! No graft! No misrepresentation! Equal ownership, equal control, and equal profits. Woolen machinery already running. Goods sold only to stockholders, and at the factory price, estimated to be at 50 percent of the retail market price for same quality of goods. Paint factory now building, either as investment or agency.

WOODROW & LANG,
General Builders of Co-operative Manufacture, Crystola, Green Mountain Falls, Colo.

To know what you prefer, instead of humbly saying amen to what the world tells you you ought to prefer, is to have kept your soul alive.—Robert Louis Stevenson.

Modern Popery Is Ancient Paganism.

In the first issue of the now well known magazine, "The Forum," in March, 1886, there was an article by Rev. R. Heber Newton, D. D., the famous minister. The article supposes a certain group of persons to be visiting Rome—the group consisting of "Ecclesiastic," a papal priest; a Broad Church Episcopalian minister; a disciple of Ingersoll, called "Philistine;" and an Egyptian resurrected from his sleep of many centuries, and called "Pagan." The article is headed: "Is Romanism Baptized Paganism?"

The writer proceeds:

On our way to a certain church, Pagan asked what we called the day. We told him that it was Sunday; "which," observed Broad Churchman, "was set apart by the edict of Constantine as a period of rest on the venerable day of the Sun." On his asking what were the other festivals of the church, Ecclesiastic ran rapidly over the Kalendar, with such comments as these from Pagan: "Christmas—our old Saturnalia; Easter, the most ancient festival of the spring; Candlemas day, one of our joyous feasts in honor of the goddess Neith, observed as I note on the very day marked for it in your Christian calendar, 'Lady Day,' the old-time day of 'the Mother of the Gods,' also on the same date as our ancient festival, 'the Festival of the Conception of the Blessed Virgin Mary,' our Roman festival of the Miraculous Conception of the Blessed Virgin Juno, again upon the same date which the ancient world observed." Pagan wanting to know somewhat of the saints of the calendar, Ecclesiastic chanced to dilate upon the story of St. Josaphat, of which he remarked: "Why, this is none other than the legend of the Buddha himself."

The form of many of these churches attracted Pagan's notice. "Here," he observed, "the old Roman basilicas, those great halls of trade and commerce and justice, transformed into Christian churches." Arriving at last before the church to which we were bound, he paused to examine the external aspect. "It is cruciform," he observed, "as were many of the old world temples. When the great temple of Serapis, in our own Alexandria, was demolished, beneath its foundation was discovered a cross. Your church faces east, as did our sacred temples, to receive the rays of the rising sun." The first thing which arrested his attention on entering was this font of holy water by the door. Ecclesistic having explained its use, Pagan observed: "We had in many of our temples similar fonts of holy water, with the same significance. Worshippers washed their hands in them, on entering, admonishing themselves to come forward with pure minds to the service of the gods."

We then proceeded, at our friends request, to examine more carefully the symbolism of the building, as presented everywhere on walls and columns. "Triangle and trefoil," he remarked, "are copied from the ancient temples, in which they were used to symbolize the mystery of the Divine Trinity in Unity. This dove was likewise commonly used in the ancient churches as a symbol of the Divine Spirit. The Sacred Heart we had also. Horus, the Egyptian Virgin-born Savior, was pictured carrying the Sacred Heart upon his breast. Vishnue and Bel were depicted in the same manner. Those three letters 'I. H. S.,' formed the monogram of Bacchus. The curious oval frames in which I observe pictures of some divine woman"—"Vesica piscis we call the symbol," interposed Ecclesiastic—"these also were in our temples. They assure me of what I had already suspected, from many of the symbols which I have observed, that very much of your symbolism in this Christian church, however little you may suspect it, is drawn from that most ancient and most curious form of religion known as Phallicism. Your devout worshipers would surely be astonished and possibly revolted if they knew the original significance of these Phallic symbols. I presume you have spiritualized them as our devout priests had done in my time."

Pursuing our inspection of the sacred building, we came upon a peasant woman on her knees, counting her beads. "Such beads or rosaries," Pagan remarked, "were used by Buddhist monks. There were rosaries consisting of one hundred and eight beads, sometimes made from bones of departed saints; each rosary representing a special prayer." "Ours have one hundred and eight beads, each one representing an Ave or Pater noster," observed Ecclesiastic. "Wt had also reliquaries," continued Pagan, "in which sacred relics were kept, similar to these which I observe here. In one place in India, Buddha's robe was kept—probably quite as authentic a relic as the 'holy coat of Treves,' of which you have just told me. I do not think, however, that your priests have as yet come up to that magnificent relic of the Buddha, the shadow of Gautama, which was preserved in a certain cave, and which could only be seen by the faithful. These amulets or charms which your people wear are very much like those which were in use in my time. This church abounds in images and idols, as unfortunately did our temples, and by the way, many of these figures are most certainly our old gods rebaptized. That St. Peter is surely a statue of Jupiter, with the keys in the place of the thunderbolt. Some of these images of your Christ seem to be our Apollo and Orpheus renamed. This 'Black Virgin,' as you call it, which certain of your people seem to reverence so highly, I am sure, from the inspection that I have made of it, is nothing more nor less than one of our old basalt figures of Isis. We did not have such boxes as these which you call 'Confessionals;' and from what you tell me of their uses I am very glad we did not have them; but we had a better form of confession; a public acknowledgment of wrong-doing in the temples—a most salutary observance which kings were known to be manly enough to use."

While waiting for the chief event of the day we rested ourselves in some of the stiff-back chairs of the great church. Groups of monks and nuns caught Pagan's eye, and on being informed concerning them he observed: "A very old institution this of Monasticism. Buddhism had most fully developed it. In one city alone there were more than one hundred *monasteries* and ten thousand nuns and novices. Our own Egypt had developed quite extensively the cenobitic form of monasticism. I am not sure but your very word 'nun' is of eastern origin."

Some casual reference having been made to the rite of exorcism, Pagan asked for further information concerning it. Ecclesiastic showed him a ritual by Paul V., as revised by Benedict XIV., which he proceeded to compare with the Kabalistic ritual that had been familiar to the initiates of Judaism and Paganism; pointing out singularly close parallelisms which held between the two forms of service, as follows:

Kabalistic ritual for the exorcism of salt:

"Priest-Magician blesses the salt, and says: Creature of salt, in thee may remain the wisdom (of God), and may it preserve from all corruption our minds and bodies. Through Hochmael (God of Wisdom) and the power of Ruach-Hochmael (the Holy Spirit) may the spirits of matter before it recede.—Amen."

Roman ritual for the exorcism of salt:

"The priest blesses the salt and says: Creature of salt, I exorcise thee in the name of the living God. Become the health of the soul and of the body! Everywhere where thou art thrown may the unclean spirit be put to flight.—Amen."

At this point our friend's notice was drawn to a shrine of Mary, in which was one of the familiar representations of the sacred mother and child. He seemed greatly pleased with this. "The virgin mother," he said, "was common to various ancient religions. India had Maya, the virgin mother of Buddha, and Devaki, the virgin mother of Christna; each of whom was represented by art in the great temples as holding her divinely born son in her arms, in forms that might well take the place of this Christian Mary. The Egyptian Isis had the same character, and was pictured after the same fashion. She was even represented, as your Mary appears, standing on the crescent moon, with twelve stars about her head. The artistic resemblance is so close that, unless your historians can trace your traditional picture of Mary quite thoroughly, it seems to me quite probable that it was drawn bodily from our Egyptian representation of Isis." In answer to a request for further information concerning the offices of worship addressed to the mother of God, Ecclesiastic showed him the litany of our Lady of Loretto, between which and the Hindu litany of our Lady Nari and the Egyptian litany of our Lady Isis he proceeded to institute a comparison, some of the more notable features of which are as follows:

(To be continued.)

Life Triumphant.

A Funeral Poem. By J. Clement Smith, Topeka, Kansas.

Revised Carefully by the Author and Republished by Request—A Poem that Will Live in the Future.

The following poem was written at the request of the writer of these explanatory headlines. It is my custom to preface my remarks on funeral occasions with the reading of an appropriate poem, and wishing to add to my list of already many fine poems, I asked my venerable friend, J. Clement Smith, to contribute something original to my store. He immediately responded and the poem so perfect in method and versification—meter, rhyme and stanza—is here given just as it flashed from his pen at first thought. And let it be known, Mr. Smith is nearing closely the 89th milepost of mortal existence. Surely Spiritualism has many bright and refined minds of which to boast.

CLARA WATSON.

Jamestown, N. Y.

Life Triumphant, Revised and Corrected for Second Publication.

The mill is silent, but the living stream
Flows ever onward to the parent sea;
The setting sun has lost no radiant beam,
The stars are transient in obscurity.

All worlds revolving far through endless space,
Though shaded oft are ever known to glow;
There is no pause in time's eternal race,
In the far heavens, or on this sphere below.

That wondrous power we call mysterious life,
Unseen, unheard, builds, moves and fashions all.
Stars fade, worlds clash in elemental strife,
But life can never fade, collide nor pall.

By power conservatory all its own,
Life builds the form we call terrestrial man,
'Tis but a resting place, a transient throne,
Abandonment was destined in its plan.

Life has no rude beginning and no end;
Its changes are but evolution's toil;
Forces all powerful with its movements blend,
Its purpose high, can no resistance foil.

Perhaps this wondrous power, supremely great,
Gives the vast concave its cerulean hue,
Assigns all stellar worlds their routes and fate
And moves all systems, boundless ether through.

We know not where beyond the silent tomb
This human life may find its domicil,
But fondly trust that, freed from fear or gloom,
Love, winsome love, shall guide our beings still.

It is not cruel that the vital force
Should leave the forms of those we loved so well;
Life is most gracious, and most true its course,
Grieve not at falling clod nor tolling bell.

In springtime hours, wrapped in the melting mold,
Prophetic roses weave their petals fair
And upward press with ardor, to unfold
Their bloom and fragrance on the ambient air.

Thus, active life within its earthly flask,
Moulds its rich garniture, refines, expands;
Blossom of manhood is its aim and task,
Obedient to progression's high commands.

Deem not this casket-matrix for the rose;
Its frigid walls enclose but mortal clay;
'Tis couch where weary limbs shall find repose
In dreamless slumber, painless, soft decay.

He has passed onward through the portals broad,
To gorgeous spheres 'midst other loving friends;
Not to the palace of a monarch God,
But to a home where love with justice blends.

Fond hearts will throb and fervid tears will flow,
When friends depart to live in fairer clime;
Restrain the anguish; for our pangs of woe
Lessen the joys within their homes sublime.

Rather rejoice, and in great nature's plan,
Know that the transit, death, is kindly given,
For when on earth, there dies a worthy man,
A happy soul is born in yonder heaven.

Kind Earth, to thy unveiled maternal breast,
This borrowed form we tenderly restore,
In tranquil silence, guarded and caressed,
Be it thy sacred treasure evermore.

Topeka, Kansas. J. CLEMENT SMITH.

That a gradual transition, passing through countless intermediate gradations, exists between man and animals, both in mental and corporeal characteristics, can only be denied by those who insist upon setting their own opinion above facts.—Buchner.

TO BETTER CONDITIONS.

A Plea for an Advance All Along the Line.

To the Editor:—Being interested, and a young worker in the field of Spiritualism, I take this opportunity of (if it is possible)) strengthening the article by Rev. F. A. Wiggin, of Boston, in your issue of November 24.

As one of the youngest workers of the Spiritualist rostrum, I heartily coincide with the remarks of Brother Wiggin. To me it is a deplorable condition of affairs, the lack of ministerial organization, and better opportunity for young men and women to advance the promulgation of this, the grandest truth ever presented to the intelligence of man.

My experience in the past three years has taught me how deficient the work is in educated, up-to-date, men and women. Surely the world was never seeking so earnestly for truth and helpful thought as at the present time; and what do they obtain from the rank and file of mediums that come upon our rostrums? How often we hear the threadbare subjects used, "How I became a Spiritualist;" or, "How much our Spirit Friends Love Us," followed by the "medium-complexioned, medium-haired, medium height, grandfather or grandmother" test. It is certainly discouraging to the thinking investigator.

Again, the lack of advancement of the controlling influences; for instance, a child of five or six years of age having passed to spirit life forty or fifty years ago controlling awoman or man of brains for twenty years, using a childish voice, still continuing a child-like appearance—and we teach progression! Is it to be wondered at that men and women of intelligence do not unite with us and lend their aid, with money and influence to the advancement of the truth of the phenomena and the beautiful teachings of its philosophy.

What shall be done? Where and how shall a remedy for this condition be found? Among the very first of the obstacles we encounter is the lack of an incentive to encourage young men and women to undertake a training which will place them upon "par excellence" with the teachers of the religious world.

Secondly, if they do undertake it, it is more than likely that their remuneration will be so diminutive that they can not afford to feed and clothe themselves properly and make a comparative appearance with the orthodox clergy.

I have for the past year, from the rostrums of the East, advocated better conditions for the teachers of this truth; the ordaining of suitable mediums as pastors, and arranging circuits for the same, that they may feel assured of a suitable subsistence, and an opportunity to study, thereby assisting their influences to give forth grander thoughts that the world is hungering for!

Come, brothers and sisters, let us wake up to the thought of the twentieth century, a more systematic organization. Unless we do, other denominations of advanced thought will take up and incorporate our truths and teachings with their own, and what we know today as Spiritualist bodies will be things of the past.

RUFUS A. MACURDA.

Lynn, Mass.

The Cause at Lake City, Mich.

I have just returned from Lake City, a church town of this state, where I met many good intelligent people.

In all of my experiences as a Spiritualist worker I have never witnessed such eagerness as was manifested from those investigating minds.

Some of my Spiritualist friends might think where a church element prevailed it would be an effort to arouse an interest. I have always claimed that lectures should always precede the phenomena, and then our listeners are more prepared to receive the latter intelligently. When physical manifestations come foremost, they appear so wonderful to the uneducated in Spiritualism that they are likely to cry fraud, and church people are apt to say:

"It is of the Devil," as the pharisees thought of Jesus; knowing this to be the case, I began my work with lecturing, explaining the philosophy of Spiritualism. As my hearers were intelligent people I soon gained their respect and attention. After a few of those explanations, church members, even Catholics, came to me for readings, but had I given the readings first they might have called me a fortune-teller, and would have looked upon me with such disrespect that a coming lecture might have been given to empty seats, but giving my intellectual work first I had large audiences, and was respected.

After a little rest I would be pleased to find another congenial place of labor. My terms are, railroad fare and what people feel able to pay me for my work; not that I underestimate my spiritual gifts, but wish to reach as many as I can to do good.

MRS. JENNIE MARTIN.
49 Dudley Place, Grand Rapids, Mich.

THE MEDIUM BAILEY.

He Is Now Holding Circles for Mr. Stanford, of Australia.

In direct communication with the Australian people, Mr. Stanford assures me that in resuming his circles with the medium Bailey, the apports are even stronger and better than heretofore, and that the clay tablets which were destroyed in the Museum at the University, by the late earthquake, are being supplemented by others to replace them; other phenomena of great value and under rigid test conditions at each sitting, are being produced.

With many others, I am endeavoring to make the courageous fight for rehabilitation, and restoration to normal things. Let me assure you, though, that were I an orthodox of the deepest dye, there could be no terrors in the future possibility of a "hell-fire" service on the other side, after passing muster in San Francisco, during the reign of all the terrors, since that memorable April 118, 1906. ADDIE L. BALLOU.

San Francisco, Cal.

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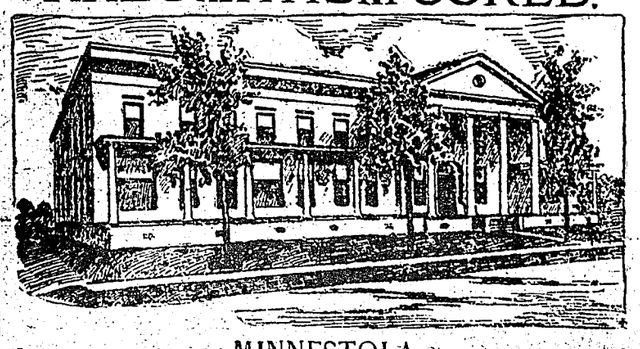
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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year..... $1 00
Six Months..... 50cts
Thirteen Weeks..... 25cts
Single Copy..... 5cts

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SATURDAY, DECEMBER 8, 1906.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

Served Him Right.

Rev. Overholtzer, pastor of the Baptist Church of Marseilles, near Streator, Ill., according to a news dispatch, objected to the class of tenants, Mr. Osgood, a parishioner, allowed to occupy his tenement, and berated the landlord severely for so doing. The church, though divided, closed their doors on the dominie for the time being.

We notice this matter to remark that the Christian clergy are too frequently in the habit of lugging personal affairs into the pulpit, forgetting they are not dictators. If a member violates church rules charges should be made against him, where the accused can be heard in his own defense, but with pulpit attacks no such opportunity is given.

Years ago a Baptist clergyman in the South arraigned his wife, an educated lady, and a teacher of a young ladies' school, because she had enlarged her views and embraced Spiritualism. He was not content with making the charge of infidelity and heresy against her; but he took occasion to tell God all about the affair, and begged him to restore her to a sound mind, and bring her back into the folds of the church. Sensitive, as she had a right to be, she closed her school, came North, located in Chicago, where we made her acquaintance, and heard from her own lips her story. Both parties are now in spirit life, and it is hoped the cruel husband has learned to tolerate conflicting thought. The lady published a book of poems which well shows the noble mind the bigot husband wished to subordinate to his.

Information Wanted.

Will some person well versed in ethics come to the front and explain why it is the theological students in institutions of learning, are almost invariably the inciters of disorder in such institutions, and the leaders in acts of rowdyism? Even in theological seminaries aspirants for the pulpit are noted for their pranks in disregard of good order. The latest report of this character comes from Augustana college, where seventy-eight students, including many in the theological department, were temporarily suspended by the faculty. Grievous insults to college authorities are given as reason for this suspension of this hoodlum element.

Rowdies in colleges finally develop into the Sam Joneses, Billy Sundays and other agitators for Jesus, whom churchmen delight to honor; for they learned in college sports the language of profanity, which they employ in the pulpit in whooping up hell to the delight of the church, more effectually than ordinary sinners prepared for the ministry.

Which Most Merits Approbation?

Birds on the bird market of Lucknow, India, are bought by Mohammedans and given their freedom, to enjoy their natural instincts. Allah, they think, is displeased when a bird is restrained of its liberty.

In the Christian civilizations of the West the habit seems general to murder the innocent and beautifully decorated songsters, and give their inanimate bodies a place on the hats of the dear Christian ladies, hoping thereby to enhance the beauty of their headgear. And does God look on approvingly?

We hope no Spiritualist lady is ever seen with such a memento of death, and such utter disregard of the higher instincts of others on her person. Birds have as good right to life as has humanity.

The dependence of liberty shall be lovers; the continuance of equality shall be comrades.—Walt Whitman.

More Suspicious Scripture.

A patron writes from Maine, directattention to two strange passages in The Acts, which do not seem to fit the usual interpretation of Christian beginnings. The first is Acts 25:19. We condense what precedes to make the text intelligible:

Festus had just arrived in Jerusalem, when the high priest is represented to have informed against Paul. Soon after King Agrippa arrived at Cesarea, a port on the Mediterranean south of Tyre, where he found Paul recently sent there, in bonds. Festus related to Agrippa the facts pertaining to Paul's detention, and said the accusers brought no charges against him, such as he supposed would be, then, verse 19:

"But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom PAUL AFFIRMED TO BE ALIVE."

They who maintain Jesus was taken from the cross by loving hands, and was laid in a new sepulchre; that he was not dead, but in a cataleptic condition temporarily simulating death, from which he aroused, walked forth, talked, ate, and was seen of many for forty days, though in hiding, when he disappeared, his disciples agreeing he had ascended, all is very discrepant as to time and place.

This idea of a physical awakening from suspended animation gains favor from the fact that they who die on the cross usually survive from six to eight days in great agony; whereas, if Jesus was crucified at the sixth hour, otherwise at noon on Friday, and his sepulchre was opened very early on the first day of the week, and found vacant, then less than forty-two hours, six hours less than two days, had passed since placed on the cross. Was he really alive, as Paul is reported to have said, as appears by the quotation? or was he in hiding? Jesus denied being a spirit, and proved it to doubting Thomas.

Really the cataleptic theory, as gathered from the Gospels, appears well sustained; but there are so many variant statements in every phase of that crucifixion and resurrection story, as related in the Gospels, we choose to credit them to the "miraculous in narration," like the generation, birth and general incidents in the life of the dear Jesus, nearly all inconsistent with natural law, and only believable by the credulous.

The second point to which our friend calls attention will be found in Acts 28: 8, 9. Here Paul is made to speak for himself, and he says he thought to "do many things contrary to the name of Jesus of Nazareth." And he did, as Dr. Brown fully demonstrated in his late series of articles, proving Paul lived and wrote near a hundred years before the crucifixion, and perhaps several centuries before the Gospels were written.

Paul knew nothing of Jesus of Nazareth. He never mentioned him in his Epistles; never related or referred to any of his miracles; nor to the Gospels. Paul's Jesus was the one he claimed to have seen in his vision when nearing Damascus, a hundred years before Jesus' Death, if that vision occurred while Aretas was on the throne of Damascus, as Paul himself asserts was the case.

Rev. Cox Puts His Foot in It.

Bishop Crapsey appealed from the verdict of his synod at Batavia, N. Y., convicted of heresy, and was found guilty by the higher tribunal.

Rev. Dr. Cox of Cincinnati, who declared himself in full sympathy with Bishop Crapsey's position, said:

"I do not believe Jesus Christ to be 'Very God,' and only term him 'Son of God' in a poetical sense. I do not believe in his virgin birth, or his bodily resurrection, or in the atonement as is set forth in the Prayer Book, or in the doctrine of original sin, as is stated in the baptismal service."

For this written declaration, a position of every thinker of brains occupies, whether in the pulpit or out of it, but Rev. Cox is to be put on trial for heresy, as was announced in these columns several weeks ago must be the case. Of course he will be found guilty, and his pulpit utterances will be silenced. But back of all this is the fact that pulpit and pew of all denominations, the Episcopal church included, the nonsensical claim of the Apostle's creed is ignored by every educated person. If all Christians who repudiate the creeds, and indorse the positions of Crapsey and Cox would join in a new organization it would become the dominant church of America.

Good for Dr. Crapsey.

Bishop Crapsey, convicted of heresy, and about to be suspended from the ministry, has determined to resign and abandon the Episcopal pulpit he has occupied for near twenty-eight years. This avoids the necessity of passing sentence on the distinguished heretic.

How very unfortunate Dr. Crapsey was so constructed he could not believe a virgin, near 2,000 years ago, gave birth to a God, and nurtured that God to manhood; that that God died on a cross at the hands of men; that he would not stay dead, but awakened into full life, lived, ate, talked, preached, went into hiding, threatened, wandered away into Galilee, assisted in a fishing adventure, and after forty days bodily ascended into heaven, and took a seat at the right of his God-Father. It is a wonder so brainy a man as Dr. Crapsey had not retired before from an orthodox pulpit.

Dr. Cox of Cincinnati, will do well to copy the Bishop's example. Who next?

I would rather be poor, with a little sympathy in my heart, than to be rich as all the mines of earth and not have that little flower of pity in my breast.—Ingersoll.

The Danger Signal!

Facts Presented to Spiritualists for Them to Carefully Consider.

THERE IS DANGER AHEAD—THERE IS NO DOUBT OF THAT, AND THE SOONER YOU RECOGNIZE THAT FACT THE BETTER IT WILL BE FOR SPIRITUALISTS GENERALLY. ONE CAN ALMOST SENSE DANGER IN THE AIR, ARISING FROM A DETERMINATION TO "REGULATE" SPIRITUALISM, TO "REGULATE" ITS MEDIUMS AND CONTROL OUR RANKS GENERALLY IN THE DISSEMINATION OF THE TRUTH. WHAT DOES ALL THIS PORTEND? IS A QUESTION OF GREAT IMPORTANCE AND SIGNIFICANCE AT THE PRESENT TIME, AND ONE THAT WILL NOT DOWN UNDER ANY CIRCUMSTANCES, AND ONE THAT SPIRITUALISTS HAVE *GOT TO CONSIDER*—AN ABSOLUTE DUTY RESTING UPON THEM, TO DO SO, AND ONE THAT WILL NOT FLY AWAY.

IS IT NOT SINGULAR THAT SUCH A THOUGHT SHOULD ARISE AFTER SPIRITUALISM HAS ACCOMPLISHED SO MUCH FOR HUMANITY?

CERTAINLY IT IS.

BUT WHAT IS THE CAUSE OF ALL THIS EXCITEMENT—OF THIS DETERMINATION TO REGULATE SPIRITUALISM? WHY ARE LAWS ENACTED TO REGULATE OUR FOOD, AND HAVE IT PURE AND HEALTHY, NOURISHING AND STRENGTHENING? AH! THERE YOU HAVE IT IN A NUTSHELL! YOU CAN GUESS THE CONCLUSION.

OUR FOOD HAS BEEN CORRUPTED, ADULTERATED, AND IN MANY CASES RENDERED DELETERIOUS TO THE HEALTH, BY UNSCRUPULOUS RASCALS—THOSE WHO DESIRE TO MAKE MONEY, AT WHATEVER SACRIFICE—WHATEVER SACRIFICE TO OTHERS IT MIGHT CAUSE IN CONSEQUENCE OF ILL-HEALTH OR DISEASE, THE SAME WOULD NOT IN THE LEAST HURT THEIR FEELINGS, EVEN IF THEIR POISONOUS FOOD SHOULD RESULT IN DEATH OR MONTHS OF TORTURE.

THAT IS JUST HOW SPIRITUALISM STANDS, AT THE PRESENT TIME—IT HAS BEEN, TO A CERTAIN WELL DEFINED EXTENT, POLLUTED BY A SET OF RASCALS—IT HAS BEEN ADULTERATED—POISONED; IT HAS BEEN DEGRADED TO THE LEVEL OF THE ORDINARY FAKE, THE COUNTERFEITER, AND ONE WHO PRACTICES LEGERDEMAIN, WHO CLAIMS TO BE AN INTERMEDIARY BETWEEN ANGELIC SOULS AND THE DENIZENS OF EARTH. OFTEN THE DECEPTION IS SO PERFECT THAT IT WILL ALMOST DECEIVE THE VERY ELECT—THE VERY WISEST. THE RELATION BETWEEN ADULTERATED FOOD AND ADULTERATED SPIRITUALISM, IS SUCH THAT WHAT WILL LEAD TO THE "REGULATION" OF ONE WILL ALSO LEAD TO THE "REGULATION" OF THE OTHER. ADULTERATION, WHEREVER IT MAY BE PRACTICED LEADS TO DANGER, WHETHER IN THE RANKS OF SPIRITUALISM OR IN THE FOOD WE EAT, OR THE WATER WE DRINK. IT REQUIRES NO FAR-SEEING EYE TO SEE THE DANGER THAT LURKS IN SPIRITUALISM AT THE PRESENT TIME, IN THE THREAT MADE TO "REGULATE" THE SAME.

YOU NOW THOROUGHLY UNDERSTAND THE MATTER—THERE WOULD HAVE BEEN NO THOUGHT OF "REGULATING" SPIRITUALISM HAD IT NOT BEEN FOR THE LEGERDEMAIN PRACTICES IN OUR RANKS.

IMPORTANT MOVEMENT AGAINST FRAUD IN MEDIUMSHIP.

Society Formed to Prevent Fraud by Mediums and Psychics—Would License Genuine Hypnotists and Others of Same Class.

New York.—The formation of the Psychic Investigation Society, intended to prevent fraud by so-called hypnotists, Spiritualistic mediums and mind readers who ply their vocation for money, was announced to-day.

"All the founders of this society have had varied experiences with hypnotists, mediums, mind readers, mental scientists, Christian Scientists, clairvoyants, fortune-tellers, psychics and similar practitioners," said President Deutsch.

Alleged Fraud Denounced.

"Some have decided that fraud was practiced more or less obviously. ALL ARE OPEN-MINDED. ALL FEEL THAT SOMEWHERE IN THIS MAZE OF OCCULTISM THERE IS A PATH THAT LEADS TO POSITIVE KNOWLEDGE AND A DEGREE OF ENLIGHTENMENT BEYOND AND ABOVE THE MERELY MATERIAL AND PHYSICAL. We have therefore organized with the object of driving the frauds and the charlatans out of the business.

"There are fraudulent practitioners making between $20,000 and $30,000 a year by deluding people in this city under some 'psychic' or 'occult' pretense. We estimate that $200,000 represents the sum obtained yearly by honest and dishonest mediums, healers, etc.

Wants Mediums Licensed.

"Thousands of people, particularly women, whose honesty of purpose deserves all the guardianship the state can throw about it, consult these Spiritualist, hypnotic or clairvoyant advisers. Because of their number and the amount expended for such advice and the possibilities for good or evil we believe that such practitioners should be examined and if worthy licensed just as the state licenses physicians, dentists and lawyers."

The plan is to regulate hypnotism, Spiritualism, mind-reading and to a degree fortune-telling and clairvoyancy as the professions of medicine, dentistry and law are regulated. If it is obvious that practitioners have no such power as they claim and are accepting money for their services they will be prosecuted under the statutes forbidding the obtaining of money under false pretenses.

Here follows a specimen of what will lead to "regulating" Spiritualism. It is sent to us by A. F. B. Odin of Hot Springs, Ark. It is a "dodger" circulated by an individual who goes under the name of Foo Lun:

Without asking a question and before you speak a word he will tell you exactly what you called for, tells your name in full, whom and when you will marry (if ever); in fact tells names of your friends, enemies or rivals. He promises to tell you whether your husband, wife or sweetheart is true or false, tell you how to gain the love of the one you most desire, even though miles away; how to succeed in business, speculation, lawsuits; how to marry the one of your choice; how to regain health, youth and vitality. Removes evil influences; cures drink habit, cures nervous diseases.

Foo Lun has brought about more marriages, reunited more separated couples than ANY MEDIUM in America.

Are you sick? Do you know what is the matter with you?

Foo Lun tells you clairvoyantly all about it. That keeps happiness and success from you.

During the time in Hot Springs from January, 1906, to September, 1906, my record for successful work is as follows:

Reunited 130 couples; brought about 342 marriages; gained the love of certain ones, 278; located three buried treasures; located 105 absent persons; overcome 376 rivals—and hundreds of other cases, such as business speculations, law suits and transactions of all kinds.

Cured 85 cases of drunkenness and bad habits and nervous diseases; cured 38 cases of nervous prostration.

Developed SEVEN MEDIUMS who are before the public to-day.

I teach Clairvoyance, Hypnotism and personal magnetism and DEVELOP MEDIUMS. Can learn what gifts you possess.

Do You Wish to Know?

How I can make you happy?
How soon can I marry?
How can I have good luck?
How can I succeed in business?
How can I conquer my enemies?
How can I marry the one I choose?
How can I get a letter?
How can I conquer my rival?
How can I settle my quarrel?
How can I make anyone love me?
How can I control anyone?
How can I get a goo dposition?
How can I keep my wife's love?
How can I have good health?
How can I mend my family troubles?
How soon will my lover propose?
How can I remove bad influences?
How can I make a distant one think of me?
How can I hold my husband's love?

Foo Lun tells all and never asks questions.

As often said before, you grab the spirit in the ordinary materializing seance in these modern times, and nine hundred and ninety-nine times out of one thousand, you will have the medium or a confederate dressed in artificial toggery, and that practice will, if not ended, result in "regulating" Spiritualism, resulting in no end of trouble in our ranks.

The Chase-McCoy Combine Exposure.

On Nov. 1 an invitation was sent by Dr. E. J. Worst of Ashland, O., who is a believer in spirit manifestations, to his son-in-law, Prof. J. A. Miller of Ashland College, to bring a few others connected with the college to a seance to be given at the home of David Brubaker, another believer, by Mr. Chase and Mrs. McCoy of Cleveland. It was stated that some of the Ashland Spiritualists had attended the seances given at Mansfield by Chase and pronounced them specially good materializations.

In response to this invitation Professor J. A. Miller, Professor J. C. Beal, Professor Edwin Jacobs, Mr. C. G. Phillips and myself went to the seance, not as believers in spirit communication, but as MEN INTERESTED IN LEARNING MORE OF THE PSYCHIC POWERS OF MAN, AND HOPING TO SEE AT LEAST AN EXHIBITION OF TELEPATHY OR CLAIRVOYANCE. WE HAD NO PLAN OF CONCERTED INVESTIGATION OR EXPOSURE AND DID NOT ANTICIPATE THE MELEE WHICH FOLLOWED.

There were five ladies and seven gentlemen present, one of the ladies being a daughter of Dr. Worst, who was present with her father. Two of the ladies were Spiritualists.

At about eight o'cock Mr. Chase got his cabinet, which was apparently prepared for the occasion, as the black curtain before it had vertical slits so that a person could emerge from it at a number of places. The top folds also seemed heavy as if they concealed something, but none of us made a thorough examination of this.

The medium, Mrs. McCoy, seemed to be heavily dressed, but we did not insist upon examination of her person, as we hoped to be able to see full proof of trick work later, should there be any.

Mr. Chase tried to seat us so that there would be ladies separating the men as much as possible, and placed those in sympathy with Spiritualism nearest the cabinet. I noted also that when we first came in and were introduced, he tried to learn as much of each of us as possible, and later seemed to be communicating his information to Mrs. McCoy, who also before entering the cabinet, inquired who had ever witnessed a seance before, and said, "Great Peter, but we will have a time to-night."

When she entered the cabinet she yawned immediately, but I noted her shuffling about instead of sitting down on the chair to go into a trance. Once she shook the cabinet and pushed out the side as if changing clothes.

Mr. Chase meanwhile said some things concerning Spiritualism. He said that there are four forms of manifestation: Etherealization, materialization, impersonation and transfiguration. He said that this was his religion and very sacred to him. He said that Mrs. McCoy would go into a trance, and while in that condition would be the medium for the manifestations of the spirits, who would appear in material forms, the matter for their bodies and brains being obtained from the bodies of those present in the room, and that the forms would be assumed for this occasion only.

He further stated that to obtain the best results we must not touch the forms; that if they touched us all right, and if they approached us to rise and greet them as friends and help them to carry on the conversation, because it was as hard for them to know how to come the first time as for us to know how to converse with them.

He also urged us to sing and carry on conversation as an aid to the appearance of the forms. It seemed to me, however, that the attempts to have singing and conversation were to cover the movements of the medium.

In less than five minutes there was a flash of white from the cabinet, as if a part of a skirt were thrust out; then another, then two at once, as if each side of the white skirt were thrust through separate slits of the curtain.

Then the figure of a woman appeared and shrank back again, "Come on," said Mr. Chase in a coaxing tone. Then the form advanced to one of the ladies present and whispered something. Almost immediately after it retreated into the cabinet another appeared. One form came to Dr. Worst, and on his asking if it were his sister, nodded that it was. Presently one came to me, but could not talk, but when I asked whether it was a relative it nodded "yes." I peered closely and NOTED THAT THERE WAS A MASK OVER THE FACE OF THE FORM.

After messages had been given to several others in whispers, another female form came to me, and I arose according to instructions, and this time said, "Are you my sister?" It nodded "yes," and whispered, "Help me," several times. Now the fact is, I HAVE NO SISTER!

Next the figure of a little girl appeared, but did not venture more than half-way out of the cabinet, nor do anything that the medium could not do by getting on her knees and impersonating a child.

Then a form appeared and went about the circle, when one of the lady Spiritualists present said, "She wants a handkerchief." I did not see her give one, however. But the form began to work something white in her hands which developed into a large gauze veil, which was passed about for inspection, and then handed back and the form gradually worked it up into a bunch.

By this time I had noted that the forms did not glide, but walked, and that they made the floor squeak at one place with their weight. The warm breath of the forms could also be noted, and a very unskillful attempt to change the voice in the different impersonations. The same grammatical errors were also repeated in each case.

Occasionally also, the medium would call out from the cabinet (when there was no form outside) trying to use the gruff voice of a lake captain who was said to be her "control" but which was easily discernible as the voice of Mrs. McCoy. Once the voice called out, "There is too much light out there," and Mr. Chase turned the lamp still more. He had placed a newspaper about it with a hole in one side turned toward myself and the man beside me.

Once the voice called out, "In a minute. I've got to arrange these things here." Once one of the lady Spiritualists present said, "I do love to take psychic journeys." Then the medium in the cabinet began to comment about that.

At last the form of an Indian in dark clothes appeared, but did not come near me. The form jabbered a little in supposed Indian language and retired. Then a taller Indian form appeared, but I noted that the increased height was due to a tall hat of feathers. The form grunted about and said, "Chief, chief." The form came to me and bowed so that the feathers came near to my face. A sudden impulse came to me to touch them. I did so. They were real feathers. I pressed on them as the form retreated and rose as I did so. Almost instantly I felt a blow on my head, and knew that Mr. Chase had struck me, but I grabbed the form AND PERCEIVED THAT I HAD THE WOMAN MEDIUM! She struggled so violently that she got away from me, and ran into the cabinet. Mr. Beal, who sat next to me, grabbed Mr. Chase at once when he struck me, or he would have hit me again. I called for the light, and Mr. Phillips turned it up.

Mr. Chase acknowledged at once that he had hit me, and we sent for the marshal, who arrived in several minutes and several of us went with him and Mr. Chase to the lock-up. There the marshal demanded to know of him what he hit me with, and was about to search Mr. Chase when he produced the handcuffs and acknowledged that he had used them. He was refused bail and was locked up. I went to a doctor and had my wounds dressed. Had the blow been a trifle lower it would have put out my eye. As it is, no serious harm will result—only several gashes.

The next day, acting on the advice of the best citizens I prosecuted the man for assault. He made no defense, save a plea for clemency, and was fined $25 and costs. He pretended to be a poor man, and some of his Spiritualist friends helped to make up his fine.

After Mrs. McCoy fled into the cabinet she called out, "Oh, what has happened?" Chase answered, "I struck a man." She said, "You ought not to have done that." In several minutes she came out of the cabinet with her usual dress on.

When I charged them with fraud next day, Mr. Chase said, "Well if it was the medium, IT WAS IMPERSONATION." She said, "Well, if it was me I did not know it." To others, however, Mr. Chase said, "THE MOMENT THE FORM WAS TOUCHED IT TURNED INTO THE MEDIUM. IT WAS A CASE OF TRANSFORMATION."

The couple left for Cleveland Saturday morning. C. F. YODER.
Ashland, Ohio.

This is to certify that we were eyewitnesses of the exposure of the Chase-McCoy Combine at Ashland, O., and certify to the truthfulness of the account as given by Prof. Yoder.

JOHN C. BEAL,
EDWIN E. JACOBS,
C. G. PHILLIPS,
J. A. MILLER.

The Cleveland (Ohio) Plain Dealer had the following from Ashland, Ohio:

When H. E. Chase and sister, Mrs. Alice McCoy of Cleveland, give their next Spiritualistic seance they will undoubtedly make sure there is no one "from Missouri" in their audience.

Last night in the flat of Mr. and Mrs. D. F. Brubaker on Main street, this city, twenty invited guests were to have witnessed the manifestation of the spirits of departed white children, white women and Indians, for the sum of $1 per. All went well until the last big Indian chief with feathered headgear made advances to Rev. Charles F. Yoder of Ashland University, when the seance came to a sudden close.

The big Indian chief came so close to Prof. Yoder that when it bowed one of the big long feathers touched his cheek. This excited his curiosity and when he arose to pay his respects he casually extended his hand in the direction of the feathers of which he got a handful.

Then something happened. A sound was heard like the muffled report of a revolver. In the dim light Prof. Yoder was seen to stagger for an instant, then make a dash for and embrace the spirit. There was a fierce struggle. Someone struck a match to better enjoy the battle between the "spirit" and the flesh and it was all over.

Prof. Yoder had been stunned and as the "spirit" proved to be very much of an athlete, it escaped. Chase then stepped into the dim light and said: "I struck the blow; you did not comply with the rules. Sorry it happened."

Prof. Yoder looked as if he had just emerged from a football scrimmage. He had been struck a terrific blow with a pair of handcuffs and had two wounds on the forehead and one on the nose.

Chase spent the night at the police station and at the close of his hearing which lasted the greater part of the afternoon, was given a fine of $25 and costs which his friends helped him to meet.

By carefully scanning the above, one can fully realize why a tendency on the part of the public has arisen to "regulate" Spiritualism—to separate the wheat from the chaff—the clean from the unclean—the truth from error—the genuine from the spurious.

In trying to "regulate" Spiritualism, the public intimates that there is a great truth connected therewith, and they want that to stand forth prominently, thinking the same will not mislead those who are seeking the light of our philosophy.

In regard to the Chase-McCoy materializing seance, the same result has followed every exposure—the "spirit" was undoubtedly dressed in artificial toggery, such as has been found on the person of every materializing medium whose "spirit form" has been grabbed, and then the artful sophistry rises like a dark, pestilential cloud—"Oh! the medium faded away into the spirit," or "the spirit passed into the form of the medium—they becoming one." Any explanation to satisfy the gullible seems to be in order in connection with these materializing seances. Just glance for a moment at the pretensions of this Hot Springs medium! Don't you think he needs "regulating"? If you "regulate him you to a certain extent "regulate" Spiritualism. He belongs to a pernicious class that are infesting our ranks on all sides—they cling to the same with unyielding tenacity, and they are all the unswerving, villainous opponents of The Progressive Thinker, crying out vociferously, "It is opposed to mediums!" when in fact it is the acknowledged organ of all honest mediums

But here arises the difficulty; in "regulating" these pretentious characters, there is danger of interfering with the rights of honest mediums, and great damage may result to them. With the artificial toggery, the bogus materializations and stock tests, the truth as manifested in SPIRITUALISM IN ITS PURITY, can not be otherwise than darkened. Those who think otherwise, think to little purpose. With impurities connected with it, the same as with food, it will in the estimation of the public have to be "regulated;" that may possibly come in due time, sooner or later, however much you might wish it to be otherwise, and under the circstances, "DANGER SIGNALS" should be erected throughout the ranks of Spiritualism. Laws—laws intending to suppress what is bogus in our ranks will be enacted, and in a measure, it is greatly feared, they will, more or less interfere with honest mediums, and trouble to them will arise.

Spiritualists, you have the facts, and you should face them at once. Commence NOW to suppress those whose "spirit" manifestations are the result of legerdemain or deception, and thus save our glorious Cause from being "regulated" by the outside public, by those who are ignorant of the laws governing mediumship and spirit return.

Learning vs. Ignorance.

Hutton, the great mineralogist and geologist of Scotland, died in 1797, wrote:

"In the economy of the world I find no trace of a beginning, no prospect of an end."

It was the task of a romancer at the dawn of civilization, who discovered the earth and all it contains, with the boundless heavens added, had a beginning; and it remained for another, whom ignorance has denominated a God, and who is worshiped as such, who told of its destruction.

Can Instruct but Not Restrain.

On account of shortage in pulpit supplies a college in Northern Illinois, offers free tuition to fifty young men to prepare them for the Christian ministry. This act of itself shows the desperate straits into which the churches have fallen. But however successful in augmenting the ministry by education, can the mind of students be so paralyzed that it can be induced to discard the teachings of science and accept the dogmas of the church as God-inspired? We apprehend not.

"There are six ways of dissipating wealth, young man, strong drink, theatre going, evil companions, dicing, wandering about the streets at night, and idleness. Six evils attend upon the sluggard. He says it is too cold, and does not work; he says it is too hot, and does not work; he says it is too early, and does not work; he says it is too late, and does not work; he says, I am hungry, and does not work; he says, I am full, and does not work; and while he thus lives, ever neglecting his duties, he both fails to acquire new property, and that which he possesses dwindles away.—Buddha.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness.—Gelett Burgess.

THE PROGRESSIVE THINKER

We Remind you that the SPIRIT OF THE PROGRESSIVE THINKER NEVER SLEEPS! There is need of a WATCHMAN and WE ARE IN THE TOWER and ON DUTY for the best interest of TRUE SPIRITUALISM!

Another Announcement!

In Reference to the Remarkable Works of Andrew Jackson Davis.

A letter from Dr. Davis indicates that a change has been made in the price of a full set of his remarkable works. They will be furnished per set when republished at $20 instead of $30, as heretofore announced. There are thousands who ought to have a set of these books. Their publication at an early day depends on the number of subscribers that can be secured. His books are a fundamental part of Spiritualism; the history of Spiritualism can not be written without them.

Since last week, the following subscribers to a full set of the Doctor's works have come to hand:

W. H. HARRY, MORO BAY, ARK.; MRS. D. L. BURROWS, GIBSON, PA.; JOHN A. GRESSLE, HAMILTON, OHIO; V. L. CAPWELL, KINGSTON, PA.; MARY H. GODBE, SALT LAKE CITY, UTAH; JOHN NAPPER, ENTERPRISE, IDAHO; J. RUEGG, MILWAUKEE, WIS.

The Power of Thought in Moldiug Character.

Address by Mrs. Cora L. V. Richmond at the World's New Thought Convention, Chicago, October 25, 1906.

Mr. Chairman, Members of the World's New Thought Federation Convention and Friends:—Some years ago, perhaps not to be mentioned or numbered, your present speaker was addressing a large audience in Liverpool, England, under the auspices of the Spiritualists of that city, when some one sent up the question, "What are the Spiritualists driving at anyway?" and the speaker answered: "Not being their coachman, I cannot tell." Today some one said, who had been at the New Thought Federation Convention, "What are the New Thought people driving at anyway?" and the same question was answered in the same way.

Since fifty-six years ago your present speaker, as a little girl, commenced to talk "New Thought" called "Modern Spiritualism, and since our speakers on this platform, our genial and venerable friend, Judge Benson of Kansas, and Dr. Burroughs of Detroit, in their "History of New Thought" and their "Evolution of New Thought," never mentioned among these causes and bases as the foundation and head the word of "Modern Spiritualism," I would be doing injustice to the truth if I did not say at this moment, that I think Spiritualism has done more to break the barriers of creed and dogma from modern thought than any other word in the English language. I stand before you to-night as the result of what that word has done for me.

I am not here to discuss Spiritualism, but in the taking up of the lines of thought that have brought forward the "New Thought" movement of the world, nothing could be either complete or partially so without reference to that which has compelled the organization of the Psychic Research Society to explain, and finally accept, its facts; to induce the manifestation of "Christian Science" and "Metaphysical Healing" as the legitmate result of Healing Mediumship, and which has allied the whole world, under its power of liberalizing the human mind, to listen to the voice of the spirit as presented at this convention.

The subject assigned me was chosen by your committee without your speaker knowing of it beforehand. But you know well enough by experience that it was not necessary for her to know of it until to-night.

The subject of new thought, or of "Thought in the Molding of Character" is exactly the opposite to what the speaker would have fashioned it. The speaker would have said: Character, as the framer and only source of thought.

In order that you may understand our attitude on this subject we would say, that we believe that there is but one Infinite source of intelligence, and one finite avenue of expression of intelligence. The source of intelligence is the Infinite Being, the avenue of manifestation is the finite being. That which soul expresses through matter is spirit, that which spirit, in contact with matter, evolves is mind, and thoughts are the most external manifestations of the soul and spirit.

Thoughts are many, and there are many vagrant thoughts that wander hither and thither meaning nothing and doing nothing. When the parable says, "As a man thinketh in his heart so is he," the heart is made superior to the brain. We have only come to worship the brain in modern thought, formerly it was the affections, the intentions. That which formed the central force of activity was not simply the intellectual process, but "what a man thinketh in his heart" and this was said in reference to a worldly man that might express himself in one way and mean another. It was Talleyrand, we think, who said that "words were given to conceal the thoughts," and thought sometimes is said to conceal the real purposes of the human being.

There has not been a greater barrier to the expression of all that the World's New Thought Federation Convention stands for than the mere intellectual methods of the world. There is no greater barrier to the revealing of truth than the commencing from the outside of things to arrive at spirit; as things are but the manifestation of thought, and only imperfectly at that. So words are but the imperfect expression of ideas, and ideas at first are but the imperfect expression of all the boundless possibilities that are within the soul.

The New Thought Federation affiliates with science, because science is attempting to bore a hole into this fountain of life and light from the outside. All hail! to Science, because when arriving at the truth it will find it in the same methods you have. All hail! to those who attempt to discover by external means the true God. They will ask as did one of old, "Can we by searching find out God?" Never! The stone may be analyzed, the earth may may be solved in the experimentum crucis of science, or all other means in the laboratory of scientific investigation may be applied and you will not find God. Only that which is like unto God can find God. We perceive by the power that is like that which we perceive. Often we have said that the fishes in the Mammoth Cave have no eyes, because there is nothing to see, there is no light to see with. The spiritual power that perceives God is the power that has taken possession of this New Thought, this modern thought, and says, you do not begin to find God through the senses, through the reasoning of the intellect and the mind. That which is within perceives and knows God.

What New Thought is trying to do (no one on this platform claims that New Thought is a New Truth) is to manifest the new method of arriving at and expressing the truth that is eternal. We must have new methods. Science, philosophy, even theology and medicine have been converted to new methods. When materia medica can be converted to new methods you may know there is something new under the sun. Therefore, what we wish to express is: That the character that is formed by this constant knowledge of the powers of the soul and the powers of the Infinite is expressed in new methods of thought. If people can arrive at results by direct perception and knowledge of the soul and of the Infinite, we do not see any use of endeavoring to arrive at them by the external method, which never succeeds.

It has never been known in the history of the world or the perception of truth, that truth was ever evolved by thinking it. But it has always been known that when truth appears the thought will appear and the language will be manifest.

The character of each individual is formed, not by the thoughts that the individual thinks, nor by the thoughts that are thought at that one, but by that which is brought forth from the inner consciousness, which makes a good part of the conception of life and its purpose.

Your previous speaker has made "affirmations" and "denials." They are the result of direct experience. They come from his inner, not his outer, consciousness. They develop into external forms as they are needed. By whatever process this knowledge comes to human beings, we all know "there are more things in heaven and earth than are dreamed of in" the philosophy of the materialist or the material scientist. We know that no material investigation has ever brought people into a knowledge of their spiritual possessions. But the habit of opening the windows, when once they are opened, invites that which is within to come forth, to give more light, atmosphere and room for the primal truths to express themselves.

I believe the advantage of this New Thought method is, that all the windows of the soul are open that look outward. There are no windows in the soul looking inward to get this light, this truth, this power. Of course, the manifestation of this power comes in manifold ways, and of course it comes according to the unfoldment, according to the need. Human character is evolved or unfolded to expression by its own innate purpose. On the money of the United States is stamped that which gives it character. Any other piece of paper, any other piece of metal would be just as good if it had that stamp upon it. So that which comes from the spirit bears its own living evidence, bears its own testimony. This spiritual power, this unto which the world is gradually turning is a part of the rightful inheritance of the human race.

I would use my body to express my spiritual purpose; I would use my mind to think the way I wish it to for the purpose of enabling the body to express that purpose. I would use my intellect as the manifestation of the spirit, and I would know that what life is, what "natural law" is to the material universe, such is the Infinite power to the soul and spirit of man.

What is this power? Is it physical? No. What is this power? Is it dynamical? No. But it sets in motion all physical forces, and it can control all dynamic relations. It can do this in various ways. It does it by the manifestations of nature through what is called "natural law," although no one ever knew what natural law is. We claim that laws neither fashion nor execute themselves. Our friend the Judge here on the platform knows that, and he knows that often those who are appointed to execute them do not always do it. We know that without some kind of intelligence in the universe that fashions the law, the law would find no expression; that when the soul, which is like unto that intelligence, places itself in harmony with that intelligence then the possibilities of the soul are as boundless as those that are manifested in that universe. Nay! that which is termed natural law by the material scientist (we use the word science with reference to its especial technical meaning) differs from that employed by scientists like Dr. Alfred Russel Wallace, Sir William Crookes, Camille Flammarion and others who are investigating physical things by physical science, but who have, happily, come into the higher knowledge of spiritual things; those manifestations in nature termed natural law may be, and are, superseded the moment we come in contact with another set of laws. Now that set of laws is not material, and not to be measured by physical things. But what "natural law" is to the material universe, God's love is to the realm of the spirit. Therefore, the only commandment that the Great Teacher gave to his followers after all the laws and doctrines of the Mosaic Dispensation was, "A new commandment I give unto you, that ye love one another."

God's love sets in motion in the human spirit all the attributes that are like unto himself: Love and Wisdom, the thought of liberty, of everything that can be expressed in man in the forwarding of human welfare and happiness. That love is what sets in motion the possibilities of conquering substance: the power of requesting and receiving that which seems impossible in the physical universe. So we say, that when you arrive at setting in motion this set of laws and functions you supersede the material process, and the healing—of which our friend has spoken—takes place. There is nothing in healing but adjustment. This instrument (the piano on the platform) did not make itself, nor did it make the harmony that proceeds from it when touched by the hands of the master musician. Ever since the piping of Pan with the reed there has been a steady unfoldment in human expression of what is called harmony. You hear the Thomas Orchestra to-morrow night, or Saturday, and you will know the culmination of this great harmony that was first symbolized in Pan and was then brought forth. If you go out into the groves you discover that Orpheus is there with his lute. But Orpheus is not a personality, he is that conception of harmony within your own spirit. You go out on this glorious night of stars and you almost hear the music of the moving worlds and the suns in their places. Apollo is there with his wonderful harp and you set yourselves to the music of the spheres. But that sound reaches not the material sense; it is not borne in upon you by the external discord that you call music, it is attunement of your spirit to the harmonies of your soul, and you find it symbolized there. We know that if there were absolute harmony instead of the compromise (which all musicians understand) in music, you could not hear it. We know that when President Northrup asks you, and all people who believe in the great music and harmony of "the silence," that you withdraw, it is for the purpose of placing your mental and spiritual being in harmony with the Infinite, in the silence which is the voice of God and the universe.

The character of every human being is built up from within. This rose unfolds from within, the sunshine, and dews and fresh air constitute the methods that remove the obstacles to its expression. The only value of giving to one another these words, the only value of expression is, that it wins that which is within to come forth. We believe that if any one has an urgent truth that wishes to come forth it will find words, it will find the way, it will make itself manifest. When William Lloyd Garrison, who was a non-resistant, who believed only in stating that the slaves had the right to freedom, faced the mob in Boston, he stood alone, he folded his hands and said: "I will not equivocate, I will not prevaricate, I will not retreat a single inch, and I will be heard." And the voice of that freedom came forth from his lips, not at the mouth of the cannon, not with the guns of an army, but with the great urgency of the voice of freedom. Just as soon as Truth sets your spirits free, not only will thought, but speech will find its full expression and arrangement.

"But," says one, "I am not responsible for my thoughts, they come unbidden." That is just where we want you to be made responsible. You think you are in a measure responsible for your words, and you do keep silent when you think it best to do so; and your actions, you claim are fully, or ought to be, under your control. Now govern your thoughts; set your minds to thinking along the ways you want to go.

Longfellow says: "A boy's will is the wind's will, and the thoughts of youth are long, long thoughts," but that is before he gets ready to do anything. When he gets ready the thought is there; when he gets ready his will is not vagrant. As long as one is never busy he is not responsible for his thoughts. If something comes to your spirit and urges you by its great force and power to speak the truth, do its bidding, you may know that it is the voice of God, and your spiritual power will bend to it, and you may know that His messengers accompany you, and your spirit will press forward.

But people say, "well," when they are engaged in any plan, "I will think about it." There is another thing to be considered; you never can think about a thing you know nothing about; you cannot think of it, you cannot think toward it; you cannot think around it. When Dr. Alfred Russel Wallace was chairman of the Psychological Department of the British National Association of Science they were discussing Hypnotism or Mesmerism and Spiritualism at one of their meetings, when some man got up in the back part of the hall and said: "Mr. Chairman, I do not know anything about this subject, but I think—" "Stop!" said Dr. Wallace, "it would take too long for the gentleman to tell what he does not know; he has no business saying he has been thinking about something he knows nothing about." All our thoughts are predicated upon knowledge, then we think what we will do with that knowledge.

Every idle thinking may produce vagrant thoughts. Somebody, perhaps two or three people said on this platform, we think it was ascribed to Prentice Mulford, that "thoughts are things." That thought is horrible. We know things in their formation are the results of thoughts. But thoughts are not things. Fortunately they are perishable, they are very changeable, unless they are true, and all thoughts about truth will not make it any more true, it will simply enable the one possessing the truth to decide what he will do with this truth. Now you have some money, what will you do with it? You have some valuable information in science or philosophy, what will you do with it? Give it forth. Thinking will enable you to arrive at the method of doing it.

"Now let us send our best thoughts to our sister who cannot be here." Thinking our best thoughts will convey to her our love. Over there in Russia is the mother who loves her boy who dies upon the battle-field, that love makes her know when the boy's body dies, because his life is nearer unto her. The instantaneous manifestation of the power of the spirit is because in your consciousness you have the perception of truth. There is nothing to intervene between you and the Infinite, and between you and every other consciousness that is in accord with that.

Physical science sometimes offers an apology—please do not take it literally, comparisons are only to reach the outward conditions of the mind—: Marconi's system of wireless telegraphy requires that there shall be a transmitter and a receiver in exact accord. In exact accord, that is the meaning of orchestriation in music; that is the meaning of choral singing; that is the meaning of the silence in these meetings; that is the meaning of everything that you do to be one with each other. If you are here or in London, or St. Petersburg, or in China, you are one with us. It is instantaneous, instantaneous.

People have used the word "vibration" in connection with spirit. We ask your pardon for even referring to it; nobody of any intelligence could ever dream that there is any need of vibration between spirit and spirit that are in accord. Whenever and wherever the spirit of God is manifest it is instantaneous. That is why there can be instantaneous healing when you are in accord with the spirit of healing. That is why there can be instantaneous perception of truth. That is why the scales fell from Saint Paul's vision. The truth makes people free, in that respect as well as in all others; it makes them know, and knowledge, as said before, cometh from within.

Now this character, this one word character that the New Thought is seeking to build up in the present and future generation is, the character of correct willing, correct thinking and correct doing!

ETERNAL TORMENT RULES OUT HEAVEN.

Is there a literal lake of fire, a horrid
place called hell?
Where spirits of erring ones with le-
gions of devils dwell?

Is there a place of writhing torture
from which there is no release?
Then in all the universe there is no
God—no rest, no peace.

Could you sing the "great new song,"
knowing that your friend
Was writhing in a lake of fire where
the tortures never end?

If you could, then you're a devil and
ought to be in hell;
If such a place there surely is as many
preachers tell.

If there is a hell where demons dwell,
and spirits unforgiven,
Then the universe is hell—there is no
room for heaven.

A friend of mine in the place called
heaven, could not happy be,
Knowing that I was doomed to hell
through all eternity.

The mother remembers her first-born
babe, and all her care;
Her oft-repeated admonitions—her
constant prayer

That God would direct those little
feet in virtue's path;
Oblivious of all her prayers and tears,
He is pouring his wrath

In hot vindictives, on the head of this
her darling boy,
Beneath the fiery, crested waves of
hell, to burn, but not destroy.

The husband that loved his erring
wife, who into temptation fell,
And suffered much through all earth
life, died and "went to hell."

He remembers that with all her faults,
oft she bathed his aching head,
When prostrate lying on his couch, or
lingering on a bed

Of illness, and helpless as a child, she
was so good and kind,
And attentive through the long and
tedious night—such thoughts run
through his mind.

Is he happy? has he a heaven found
where all is love and life?
Or is he weeping tears of blood be-
cause his wife

Is writhing in a liquid lake of fire—
can you tell,
Dear reader, where this good man is?
In heaven or hell?

Perhaps he remembers, too, his way-
ward son—his daughter dear;
He is in heaven, must shout in sing,
must not shed a tear.

Oh! no, there are "no tears in heav-
en,' all are free
From care and tears, and gladly sub-
mit to God's decree.

"Is the baby here? Oh! where, oh,
where, is my darling child?"
The angels much embarrassed were,
the "Man of Sorrows" smiled,

Looked pleased and said, "the angels
dare not tell,
But according to God's decree, your
child is now in hell."

Then cried the father and the friends:
"Open wide the gate;
Let us escape this horrid place"—the
angel said, "Too late."

Then some of the angels tried to sing,
others seemed to weep;
The weeping, sorrowing spirit said:
"Better eternal sleep."

Then echoed through the plains afar,
and beneath the deep,
"There is no heaven, all is hell."
"Better eternal sleep."

Yes, let them sleep the sleep of an
eternal night,
Rather than pass eternal day just in
sight

Of those I love, writhing beneath the
fiery wave
Of torture—and I no power have to
save.

If those I love must in eternal torment
—thro' endless cycles dwell,
Rather than remain in this place
called heaven, I, too, would go to
hell.

Heaven itself becomes a torture where
no man of heart could dwell
In vain look for a place of peace—the
universe is hell.

Is there, then, no God, no Christ, no
heaven? Is all a lie?
Is creation all a failure? Is man just
born to die?

Does he die eternally? Is it the ex-
tinction of the race?
Or does just move out and go to his
own place?

As Judas did—not as the clergy all
believe and tell,
But to "his own place"—not a burn-
ing hell.

Judas was under complete control,
hence his fall;
Not that he was worse than most of
men—not at all.

When he came to himself again, free
from that control,
He said, "I've innocent blood be-
trayed." Sorrow filled his soul.

He went away and hanged himself,
did not want to live.
Was he worse than the murderous
Jews, for whom Christ prayed,
"Forgive."

"Forgive them, Father," said our
Lord, "they know not what they
do."
Each man goes to his own place, and
there's a place for you.

Every man will find his place, it may
be low or high,
And if disposed may onward move
through all eternity.

He will, no doubt, be punished as his
works have been;
Punishment within himself is the re-
sult of sin.

We have a foretaste of such a hell
when we sin,
A conscience full of guilt, a fear, a
dread, a fire within.

The thing called death will make no
change, only a change of state;
With spirits thus imprisoned it will
never be "too late."

Man was made free at first; will he
lose that freedom? Never.
He has the power within himself to go
on, and on forever.

Will he continue still in sin? Possi-
bly he might;
But the probability is, he will try to do
what's right.

And thus he by consecutive steps will
paradise regain,
He may relinquish sin, conquer hell,
and rise to a higher plane.

He has learned the great redeeming
thought, that never can deceive,
That salvation comes to all men—es-
pecially those who believe.

H. BROWN, M. D.

Detroit, Mich.

Spiritualism in Lancaster, Pa.

Spiritualism in this conservative hod-bed of orthodoxy does not grow as fast as it does in other localities where educated public opinion is more open to glimmerings of truth that come from other sources than the outgrown creeds of the dead past.

The Spiritualist society started in Lancaster about five years ago, through the efforts of our late president, Geo. A. Kiehl, has had a strenuous time establishing itself as a recognized body of workers for the advancement of liberal thought and the higher things of the spirit. But by patient perseverance and determined effort we have now arrived at that point in our slow but sure progress where we can no longer be ridiculed and slighted. We have had some of the best speakers and teachers of the philosophy of Spiritualism with us at different times such as B. F. Austin, Harrison D. Barrett, W. J. Colville, Mr. and Mrs. Kates and others, and they have done a great work here in diffusing knowledge that is more in keeping with Twentieth Century enlightenment than is the bigoted ignorance of the dark ages of religious superstition, in which this benighted community is so steeped. But so wedded to their idols of orthodoxy are the majority of people, that we have had the greatest difficulty in getting paying audiences to hear even such able and eloquent men as Austin and Colville, and our society has always suffered financial loss in bringing them here. Physical phenomena mediums, however, such as Mrs. Etta Wreidt, Mrs. Wilcox and Mrs. Bartholomew, have done very well here from a financial standpoint, though the result of their work is not apparent in the way of an accretion of new members to our society. We are, however, holding our own, and what little we can do to spread the light of spiritual truth we are trying to do courageously and with fidelity to the highest ideals of Spiritualism.

We have had the pleasure of a two-weeks' visit from Mrs. Fannie Spaulding. She did good, conscientious work here. Her "tests" were remarkably startling and convincing, if not always infallible. Her lectures were scholarly and inspiring, and we, as a society, can fully recommend her as a medium and lecturer of more than ordinary power and ability.

HERMAN C. HOCH.

Lancaster, Pa.

CHURCHES AND MANLY SPORT.

They Want to Introduce New Features in Order to Attract the People.

For some years there has been a tendency [says the Daily Journal of Chicago] among liberal churches to make week day amusements a part of the "religious" education. In some instances there have been large parish houses erected where settlement work and social amusements go hand in hand seven days in the week. A still wider departure from conservative ideas is the proposal by two South Side liberal pastors to introduce dancing, billiards, bowling and other amusements into their congregations.

Rabbi Hirsch is one of these apostles of a new order. He prophesies that unless such steps are taken "the churches' influence will wane and their usefulness become a matter of serious question."

Rational amusement for the young is the rallying cry. It is claimed that a modern church should not only teach the highest and best thought, but should supply all the amusements for the young that they are now forced to get from outside sources.

This doctrine will not appeal to many church people of the old-fashioned type. There is still a profound belief that churches have enough to do to teach religion. The greatest humanitarians sometimes admit that if the church confined itself to saving souls, it would make the work lighter for those who deal only with minds and bodies. And yet, there is room for every experiment that has a high motive.

If young people can be attracted to churches by tenpin alleys and weekly dances, the churches that offer these attractions are doing good kindergarten work. Perhaps in time the recruits thus gathered in may be susceptible to the more serious phases of soul saving. More power to the billiard hall and dance parlor under church auspices. If they tend to lure the young away from less reputable resorts they will have their place in the altruistic world.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of special interest and value. Price $1.

REGULATING SPIRITUALISM.

A New Plan by Which Spiritualists Do Their own Regulating.

To the Editor:—I saw in your issue of November 24, the words, "To Regulate Spiritualism." I find there is regulation necessary in organization; Spiritualism will regulate itself if organization is perfected.

So we have attempted to regulate our State organization in Nebraska. Our State Spiritualist Association of Nebraska has been owned by self-aggrandizing individuals, and kept in a dormant condition for about ten years; no growth, no interest in the cause or progress of the association; and our funds have been converted to the use and support of individual officers until we are entirely bankrupt.

Since our convention of October 19, 1906, we have made a new start, putting in office the more honest sex, "OUR SISTERS," to guide and protect the association; Rev. Mrs. V. A. Bell, of Crete, Neb., our president, who is now lecturing for us every Sunday evening. Mrs. L. Wilcok, vice-president; Mrs. T. J. Ward, treasurer; Rev. G. S. Klock, secretary; Mr. D. A. Thomas and Mr. H. L. J. Loughner, as trustees. The executive board consists of the officers and the people may look forward to a just and progressive administration for this year, and new regulative powers. We have it so regulated here in the city, that when new mediums come into the city, they must either get a license of the city or the S. S. Association to work their cause; a license from the S. S. A. Secretary permits them to work without any disturbance from the city authorities.

We are establishing our organization under Three Fundamental Principles: 1st. Social investigation of the continuity of life. 2nd. Spiritual Relations our Religion. 3rd. Fraternal Co-operation of Spirit and Material. In our "every Sunday meeting," we will give lectures, tests, having a social investigation of the philosophy of spirit life, uniting ourselves with a more united belief and knowledge. In our second degree, we will teach our relations to each other in spirit and in earth, loving each as each would be loved. In our 3rd. degree, we will teach, and demonstrate the co-operation of spirit life and earth life, making commerce a pattern of spirit co-operation, giving relief to the distressed, and benefiting the sick. After we have founded our organization upon the foregoing principles, we will then try and establish organizations all through the state upon the same principles. Hoping that the N. S. A. will co-operate with us in our state, making our organizations attractive and fraternal.

Organization has been used as a tool in this state, and the end has come. We have worked hard during the last year to drive out the fraud and pretense, and make a pure organization that will grow without the weeds and tares. We allow all classes of people to associate with us in our "every Sunday meeting," that we may convert them to the truth of spirit return, giving them a knowledge of the same, with the philosophy. None are allowed to enter our second and third degrees until they have associated with us in the first degree six months; these we call associate members, subscribing to the organization without cost of fee. When they unite with us in the other degrees, a fee of $1.00 is charged for each degree.

These rules bar out all frauds and pretenders, making our organization perfect and pure.

Hoping that you will publish the foregoing, as we believe it a great improvement in the organization of spiritual societies.

G. S. KLOCK, Secretary.

State Spiritualist Association of Nebraska, 2900 P. Street, Lincoln, Neb.

NOT WANTED.

Little children, soft and sweet,
Clinging hands and dancing feet,
Dimpled cheeks and eyes of blue,
'Tis God's richest gift to you.
All Golconda's sparkling gems,
Fairest roses from their stems
Are but dewdrops, when compared
To this angel golden-haired.

'Tis a mother's dear old face,
Silver strands 'neath cap of lace,
Wrinkled hands, blue-veined and
true,
Waiting till the day is through;
Watching for an angel face
To guide her to that resting place
To sleep and dream, to watch and wait
And float through the eternal gate.

Not wanted, 'tis the thought, alas!
That often through the lips doth pass;
The stony stare, the smileless face,
Rend a true heart's biding place.
O, weary one, whose feet have trod
Forbidden paths, look up, 'tis God
Whose tender smile and gentle hand
Will lead thee to that better land.

Not wanted, yet for bread they cry,
'Tis not alms they ask, then why
Should you turn them from your door
Bid them go, and come no more?
Help the helpless, feed the poor,
Words prophetic, "Be the doer,"
For ye know not when or where
Heavy burdens thou may'st bear.

Z. HELEN BATDORF.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of "Startling Facts." Price, 10 cents each, or two for 15 cents.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cts.

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"Actina," a Wonderful Discovery That Cures Afflictions of the Eye and Ear Without Cutting or Drugging.

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Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother, of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 78 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the New York and London Electric Association, Dept 342B, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on the Eye and on Disease in General.

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A NEW CATECHISM

BY M. M. MANGASARIAN.

Fourth Edition—Six Additional Chapters—260 Pages, Bound in Cloth, $1.00.—Containing Likeness of the Author.

"A New Catechism" has enjoyed a remarkable sale both in America and England. George Jacob Holyoake, in his introduction to the English edition of "A New Catechism," says:

"A New Catechism" is the boldest, the brightest, the most varied and informing of any work of the kind extant. The principal fields of human knowledge, which the churches have fenced round with supernatural terrors, the Catechism breaks into, cherishing what is fair and showing what is deformed. The notes, of which there are many, both ancient and contemporary, are as striking as the text. The book is a cyclopedia of theology and reason in a nutshell.

Other Excellent Publications

BY M. M. MANGASARIAN.

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A New Lecture.—Price, 10 cents.

This little pamphlet should be placed in the hands of every American citizen. The attention of preachers, theological students, and all church members should be called to the wonderful story of the Invention of the Holy Bible, which this lecture tells.

See that at least one orthodox neighbor of yours reads this lecture.

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A New Book.—Price 25 Cents.

This book examines the evidence for the historical existence of Jesus, and finds it quite insufficient to prove that such a man as Jesus ever lived. It is a most important contribution to Modern Thought. It is prefaced by a letter to the Christian Clergy, and concluded by an answer to an editorial in one of the Chicago morning papers, attacking Mr. Mangasarian's position. Send your orders at once, as the first edition will soon be exhausted.

Germs of Mind in Plants.

By R. H. France, Translated by A. M. Simons.—Cloth, Illustrated, 50 Cents.

A cardinal point in the philosophical systems favored by the ruling classes is that the mind of man is something unique in the universe, governed by laws of its own that have no particular connection with physical laws. Modern science has proved that not only animals, but also plants receive impressions from the outside world and use data thus obtained to modify their movements for their own advantage, exactly as human beings do. These facts are told in this book in so charming and entertaining a style that the reader is carried along and does not realize until later the revolutionary significance of the facts.

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A remarkable book by a remarkable man. Marked by terse strength and vigor, deep thought, philosophy and dramatic tensity of earnestness. A notable literary effort. A fine edition in cloth. Price 50 cents.

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Each is building his world from within; thought is the builder; for thoughts are forces—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title-page.

The above books are beautifully bound in gray green raised cloth, stamped in deep old green and gold, with gilt top. Price, $1.25. For sale at this office.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

J. E. Coble writes of a circle held at his home as follows: "Mrs. McCauley, our medium, was controlled the first time she was ever in a circle. We have a circle of five regular sitters, and occasionally a few outside ones, and get some beautiful lectures by Dr. Baker, through Mrs. McCauley. It might be of interest to some to know that the late Rev. Sam P. Jones also has made several very good talks to our circle, but has quite changed his method since passing over. Instead of pleading to people to 'come to Jesus' and be saved, he tells them to get to work and save themselves."

Mamie Young writes: "An attentive audience Sunday, both afternoon and evening, greeted the pastor, Rev. Lucy A. Hodge Koontz, of Divine Spiritual Church. Too much praise cannot be given this true medium for her hard work in trying to spread the spiritual truth. She has labored earnestly to establish her services in Hygeia Hall. Her psychometric tests from the platform are the best I ever had the pleasure to listen to. Her subject Sunday evening was 'The Prophets of Old,' which was interesting and truth-bearing, and cheered the hearts of those who were sad."

The Psychical Research Society of Rockford, Ill., reports that Mrs. Alice C. Barry's last address to the society, Nov. 25, was a series of rhetorical gems and verse which have rarely their equal on the spiritual rostrum. At the close of her address she crowned a beautiful little girl, the daughter of Mr. and Mrs. Servatius, with a wreath of flowers, and dedicated her to the service of the loved in the land of the leal. It was a beautiful service. She afterwards gave the right hand of fellowship, with cheering words, to new members, and the evening closed after spirit messages, all of which were recognized, and a unanimous vote of thanks to the speaker, and a kindly invitation to her to visit the society again at an early day.

C. Kirchner writes: "Mrs. C. Parkhurst, lecturer and medium, of Baltimore, is still in Chicago, and is open for engagements with Spiritual societies. She has just returned from Rockford, where she spoke for the Spiritual Science Society. Her address is 181 South Hoyne avenue, Chicago."

Dr. John Osenbaugh and Miss Rue Ailing, both of Chicago, were united in marriage by the Rev. Charles L. Breckon, on Thanksgiving Day, at the residence of the bride's parents. They will make their future home at No. 216 N. Humboldt street. The Doctor has been an active Spiritualist for a number of years past. He helped G. S. L. Jenifer and others to organize the original Illinois State Spiritualists Association. We congratulate the Doctor and his bride, on this change in life, and trust that their future may be exceptionally bright.

Della Platt writes from Battle Creek, Mich.: "The First Spiritualists Church of Battle Creek, Mich., has been highly favored in having Mrs. Anna L. Gillespie, one of the best lecturers in our ranks, as its pastor for the last three months. Our society has gained in numbers and interest at each lecture. She is a true worker for the cause in every way, and her words of wisdom and counsel have cheered and comforted many a sad soul. Besides her other duties she has given three fine entertainments, which netted the church a neat sum. She leaves this morning to join her husband in Pittsburg, and will take a much needed rest, but will be with us again in March and will receive a right royal welcome on her return. A farewell reception was tendered her last evening at the home of H. J. Wells. A host of friends assembled, and the evening was pleasantly spent in social converse and music, light refreshments being served, after which some substantial tokens of regard and esteem were presented her, and the guests departed, wishing her God-speed on her homeward journey. We have engaged Frank T. Ripley for December."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday *morning*. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Next Sunday the meeting at Grand Boulevard Hall, over which Mrs. Georgia G. Cooley presides, will consist of memorial services to the arisen friends. The subject for the discourse will be, "The efficacy of prayer for the arisen friends." Messages will also be given.

Lorenz Lerch writes from Boonville, Ind.: "We have had Mr. Charles J. Barnes of Warsaw, Ind., with us for the past ten days. He gave us some very fine trumpet seances. He is certainly a fine trumpet medium, a man of excellent character, and one of whom Spiritualists can be proud."

Services Sunday evening. Test seance Tuesday evening. Magnetic development Wednesday evening. Regular developing class Thursday evening, by Mrs. C. Kirchner, 181 South Hoyne avenue. All welcome.

John G. Dinkelbihler writes from Joplin, Mo.: "Dr. Marie Seeah is giving a series of lectures at the Odd Fellows' Hall, Seventh and Main streets. She is greeted with large attendance, showing her work is appreciated. She speaks under influence, and does not know at any time before lecturing what her subject will be. Last Sunday night it was 'Progression from the Cradle to the Grave'—a most interesting reminder to the parent and child as well. Her tests are spiritual, and all are pleased with her presence in Joplin."

Mrs. Lula Collins writes from Lawton, Okla.: "Rev. Alice Baker of Dallas, Texas, and state missionary of Oklahoma, has just completed a series of lectures and an organization of a Church of Spiritual Light in Lawton, O. T. Her meetings were attended with great success and many thanks are due her for her efforts in our behalf."

Rev. Nellie S. Baade writes from Detroit, Mich.: "I completed a two months' series of lectures in Pontiac, Mich., last Sunday evening to a crowded house. Considerable interest was manifested, though only a few Spiritualists in that city. All seemed greatly interested, and were sorry to see the meeting close, but other engagements compelled us to return to Detroit, hoping that our efforts in that city will later bring forth a harvest for good. We circulated your paper among the audience, and many saw a Spiritualist paper for the first time, but several expressed themselves as being well pleased with it, and said they would subscribe for it in the near future. With such a paper as The Progressive Thinker and the earnest efforts of our speakers and mediums, our cause is bound to succeed and great good be the result."

Correspondent writes: "The afternoon and evening meetings of the Independent Church of Truth, at Grand Boulevard Hall, over which Mrs. Georgia Gladeys Cooley presides as pastor, were a success in every way last Sunday. The afternoon exercises consisted of short talks by Lucinda B. Chandler, the the noble and earnest veteran worker for human reform, Dr. T. Wilkins and the pastor, Mrs. Cooley. Messages were given by Mrs. Zazelle, a young medium of the South Side, and were recognized, and by Mrs. Cooley, which were readily recognized. The sumptuous luncheon served in the evening, between meetings, was all that could be desired, especially Mrs. Dr. Cross' baked beans, and Mrs. Cooley's dainty salad, and other things in proportion, coffee and all, were soon devoured by the hungry crowd. In the evening the house was packed to hear the lecture by the pastor, on "How will the race question be settled?". It was good all the way through—handled without gloves—in Mrs. Cooley's usual logical and radical, as well as sympathetic way. Her messages were all clear-cut and appreciated by all who had the pleasure of receiving them."

Dr. J. H. Randall has been engaged to lecture Sunday evenings as follows: Sunday, Dec. 2, for the Church of Psychic Forces; also Sundays, Dec. 16, Dec. 23 and Dec. 30, Wilcox Hall, Forty-third street and Champlain avenue; Sunday, Dec. 9, the Golden Rule Spiritualist Society, O'Donnell's College Hall, Paulina street, near Washington Boulevard. He will make engagements for future dates and to attend funerals. Address 1058 Washington Boulevard.

Dr. S. F. Ayers writes from Ceres, Okla.: "I certainly should feel lost without The Progressive Thinker, and hope you may find success in driving out the fakes."

Correspondent writes: "An ordination service took place on Sunday evening, Nov. 11, at the regular services held by Mrs. Georgia Gladys Cooley, in her hall, corner of Grand Boulevard and 47th st, Chicago, on which occasion an official of the Illinois State Spiritualists Association conducted the ordination service, ordaining Mrs. Henrietta L. Lichtig of Chicago, to the ministry of Spiritualism. Mrs. Cooley followed with a charge to the newly ordained minister, in a most beautiful, eloquent and touching manner. Mrs. Lichtig having received a call to the pastorate of the Spiritualist Church at Galveston, Texas, accepted the call, and has taken up the work in that field of labor, followed by the kind wishes of her many friend."

DO NOT FORGET the Bazaar to be held by the BAND OF HARMONY, on Thursday, Dec. 6, in Hall 512 Masonic Temple, afternoon and evening. Lunches will be served from 11 to 1:30 and 5 to 7:30 p. m. Don't buy your Christmas presents anywhere else. Popular Church of the Soul ladies in charge of booths.

L. Wilcox writes: "A good audience assembled in the parlors at 3239 Indiana avenue, Sunday evening, Nov. 18, and enjoyed very interesting services. Mrs. Holmes' guides gave a very beautiful lecture followed by a few remarks from one of the brothers present. Our medium, Ada Zazelle, was listened to very earnestly by those always so anxious for spirit communion. All tests were thorough and fully recognized. Our social, Dec. 12, will be as interesting as our Cob Web Social last month."

Robert Schmus of the Spiritual Science Society of Rockford, Ill., speaks approvingly of the work of Mrs. M. A. Burland, of Chicago, while there. Her lectures were interesting and instructive—all that could be desired.

S. A. Huntington writes from Malden, Mass.: "Malden Progressive Spiritualist Society, Louise Hall 138 Pleasant street, Mrs. F. S. Sheriff president. At the Sunday services, Nov. 25, the president presided at both sessions, with Miss Mabel Carter at the piano. The afternoon circle was as usual very interesting. Mrs. Smith of Everett made a short address, after which she, Mr. Lyons and Mrs. Morton gave many fine messages. The evening meeting was very interesting and soul-inspiring, Mrs. Maud Litch of Lynn, being the speaker and message-bearer. She prefaced her work by reading a beautiful poem entitled 'The Angel of the Soul,' after which she chose for her theme, 'Spiritualism,' giving a very able and interesting address; then she devoted three-quarters of an hour to giving many beautiful messages, most of which were very convincing. Mrs. M. A. Bonney of Boston, will be the speaker and message-bearer, Dec. 2, 1906."

O. J. Brown, secretary, writes: "The West Grove Spiritualist Association, of Balbec, Jay county, Ind., enjoyed a real spiritual feast during the past week, awakening much enthusiasm in the cause of Spiritualism. The Spiritualist Quartet, composed of the Wattles family of Winchester, including the speaker, W. D. Wattles, finished their engagement with our society on Sunday night, Nov. 18. Prof. Wattles is a forceful speaker, a good reasoner whose arguments are plain and convincing. The music rendered by the quartet was effective and soul-inspiring, and we feel that much good will be derived from these meetings. We hope to have these four gifted workers with us again in the future. Will J. Erwood will be with us December 7, 8 and 9."

Eva L. Stewart writes: "The Memorial Services last Sunday night at the Hyde Park Occult Society for Mrs. Emma Guckert were very interesting and impressive, and participated in by singing, messages and speaking by the following: Dr. Marvin, Mr. Frazer, Mrs. Hazel McNeil and Mrs. Jennie Staner Adams. Mrs. Dr. Caird gave messages, which were very comforting to the friends; also Mr. Frazer. Mrs. O. B. Wilson was controlled by Mrs. Guckert and gave comforting messages to her brother and sister, and to different ones in the audience. Mrs. H. T. Stewart, who was with Mrs. Guckert during the last week of her sickness, spoke of her suffering and patience through it all. She realized that she would soon pass on, and her life had been such while here that she was ready and anxious to take up life on the other side. The remarks and messages of each one were of such a nature that it made one feel that to pass to the other side or to be born again was not to be dreaded, but to be a comfort and relief from many troubles on the earth plane. The society decorated the chair Mrs Guckert used to occupy, in white and yellow, and an autumn vine. Baskets of flowers were on stands on either side of chair. The flowers were distributed among her dearest friends after the services. Dr. C. S. Tisdale will be with us on December 9."

M. A. Thieman writes from Milwaukee, Wis.: "Under the auspices of the Truthseekers' Society of Milwaukee, an enthusiastic mass-meeting was held Sunday, Nov. 25 at Fraternity Hall. Mr. Max Genztke of the 'Searchers' Publishing Co., Chicago, delivered an address on 'Spiritualism and Socialism,' in his usual forcible manner, and set many to thinking. He was followed by Dr. G. von Langstorf, a regular contributor to the Lichtstrahlen, the weekly Spiritual German publication of the Searchers Publishing Co. The Doctor spoke on 'Harmony.' Mr. Fritz Obruck addressed the audience, admonishing the people to live Spiritualism; he ended his discourse with a well-rendered poem, illustrating the teachings of Spiritualism. The test mediums were Mrs. Anna Dodge and Mr. Franz Joseph, both of Chicago. Mrs. Dodge strongly appealed to the voting element of the audience, asking them to cast their ballots for such men who would give the constitutional rights of the unmolested religious worship to Spiritualists. She emphasized the fact that in many cities mediums were forbidden to practice their cult. This, she argued, kept Spiritualism in the background, in defiance of the Constitution, which is supposed to permit religious liberty to every individual of the Union. Mr. Joseph's work was well received also."

Mrs. M. A. Logue writes from Butte, Mont.: "Mr. Ernest Stephens of Columbus, Ohio has been here for the last month, doing a grand work, holding seances every night. No one can doubt the honesty and genuine work of Mr. Stephens. All receive messages from their spirit friends, recognizing the voices of their loved ones. He will visit all the important towns of Montana if called on to do so. He held a seance at the home of the writer; 21 persons were present and all received messages from their spirit friends. A well-known Catholic priest of Butte who passed out a short time ago, announced his name, reciting the litany in Latin, and then spoke in a loud voice to a friend. His face and form were seen by many. He said he knew of spirit return while here on earth, and regrets very much he did not teach it. He wanted this friend to tell all of his church that spirit return is a grand truth. Mr. Stephens will remain in Butte all of December. On his way East he will be pleased to visit other places in Montana. Address him at 101 S. Montana street, Butte, Montana."

A card with 10 cents entitles the holder to a chance on a hand-painted sofa pillow, and admission to the Christmas Bazaar to be given by the Golden Rule Pleasure Club, December 15, afternoon and evening, followed by dancing. O'Donnell's Hall, Paulina street, between Washington Boulevard and Park Avenue. Pillow donated by Cameron & Martin, 54 N. Ashland avenue. The person holding the lucky number will be entitled to an enlarged portrait of self, relative or friend. This same offer applies to the person selling the most chances.

Mrs. Marcia Hill writes: "Friends will please remember the Bazaar to be given by the ladies of the Band of Harmony, Dec. 6, 1906, in room 512 Masonic Temple. Come and secure your Christmas gifts; also your noon luncheon and supper. There will be some of Chicago's noted mediums who will give readings, and many other attractions that will enable you to enjoy yourself from 10 a. m. until 10 p. m. Come early, as we anticipate a big crowd, there being unusual preparations in progress."

F. L. Kershner writes from Wichita, Kans.: "The past six weeks have witnessed a wave of spirituality, the effect of which will be lasting. In October the society first had the privilege of listening to an address by Dr. Jose Montoya, late of Benares, India. His subject was 'In Tune With the Infinite.' Since then he has served the society twice. Sunday evening, Nov. 18, the Rev. Josephine A. Bover delivered an address on 'Progressive Spiritualism.' This gifted psychic received the encomiums of the entire audience. Prof. J. Edward Cook favored us with a lecture on 'Immortality,' on the evening of the 25th. He was well received. The society meets every Thursday night at the home of Mrs. Minnie Martindale, 407 S. Emporia avenue, for development and healing. A keen interest is felt here."

Mrs. C. L. Hatch writes from Boston, Mass.: 9 Appleton street, Appleton, Hall, Friday, Nov. 30, the First Spiritualist Ladies Aid Society held its meeting as usual, with the president, Mrs. M. E. A. Allbe in the chair. This was a Thanksgiving meeting and a truly good one. After a bountiful supper the meeting was called to order, when Mrs. Kate R. Stiles gave a very interesting discourse on 'Thanksgiving and Its Significance.' She gave also many messages which were highly appreciated. Mr. J. Graham spoke also on 'Thanksgiving.' His remarks were very interesting, and he closed with tests. Mrs. Shirley spoke briefly. Congregational singing interspersed, with Mrs. Mary Lovering at the piano. Next Friday we have an experience meeting, and Dec. 14, an apron sale. Be sure and attend."

The Herald of Los Angeles, Cal., has the following: "R. T. Hale, president of the Anti-Faker Society, claims to be a genuine Spiritualist, but is fighting hard against all fake propositions within its ranks. He said last night that he had been wielding the cudgel against fakers as president of the Anti-Faker society for about three months and had been successful in getting the promise of state legislative action to weed out the Spiritualistic fakers and to virtually get rid of them. His idea is to have laws passed in this state similar to those in other states to prevent the impostors obtaining licenses to conduct their nefarious practices."

W. J. Howes writes: "Central Spiritual Church holds service every Sunday evening at Trimble Hall, 1977 W. Madison street, corner 40th avenue, commencing at 7:30. We are pleased to say our meetings are increasing every Sunday. Last Sunday Mrs. Howes spoke of the dangers of dark circles and gave some light on the subject of spiritual development, which was listened to with much interest. We had with us Sister Hild, who is a very earnest, forceful speaker, and she also gave some very convincing messages. Mrs. Howes also gave messages, all recognized. Next Sunday, Dec. 9, we shall have with us Dr. Geo. B. Warne. Good music by Mae I. Calander."

Laura C. Morse writes: "With my added years—am near my 80th birthday—I am very thankful to be able to still read The Progressive Thinker, which has been the light of my life for years. Words are inadequate to give you a faint glimpse of the joy your paper brings me weekly. With your Gems of Thought, and the galaxy of advanced spirits who give us their knowledge of the other side of life, and the many able minds of earth who add lustre to the columns of your paper from week to week, I ask, as I have for years, where could the knowledge be found to fill this void, the loss of such a journal? When my name is no longer on the list of The Progressive Thinker, you may know I have passed on to the land of progression, where I hope to find much my heart sought that earth denied."

VERY REMARKABLE.

All Along the Line the Spirits Are Advancing and Manifesting Themselves to Those They Love.—Read the Following, a Letter Written to Mr. Daniel McDougal.

Dear Sir:—I get your name as president of the Psychic Research Society of Rockford, Ill., from The Progressive Thinker. I thought you would be interested in what I will relate: I am a country woman, have lived on a farm all my life; knew nothing of Spiritualism or its teachings until one year ago when my only son passed to spirit life, aged 36 years. He was a good man, kind and brilliant beyond the ordinary; but my sorrow has turned to gladness because he comes and writes me, and makes beautiful pictures of scenes in his spirit home. He brings his new made friends to me, who also write to me, as do my parents.

WHEN I LEAVE THE HOUSE I LAY A PENCIL ON A TABLET. WHEN I RETURN I FIND A MESSAGE. SHOULD THIS INTEREST YOU, AND YOU WOULD LIKE TO HEAR MORE, I WILL GLADLY WRITE AT GREATER LENGTH.

ALICE D. GREEN.

Hamilton, Ill.

LIFE'S PROGRESSION.

"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose *ideas of God*, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50. For sale at this office.

ETERNITY OF THE EARTH.

Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents.

To Spiritualists of Indian Territory.

I have a call from Madill, I. T., to lecture at that place, and I would like to hear from those interested in securing a speaker for other towns in the Territory. I will probably make a tour of the Indian Territory, and therefore would like a list of places where Spiritualists are to be found. Address,

MRS. CARRIE M. HINSDALE,
President Texas State Ass'n of Spiritualists, R. R. 5, Box 01, Fort Worth, Texas.

"'TWILL ALL BE OVER SOON."

A friend was suffering intense pain, as he was about to exchange worlds, when all of a sudden he seemed very happy. "What has made this change," asked his mother. He answered, "A heavenly voice whispered, 'Twill all be over soon.'" He passed away five minutes later.

What though the tears are in our eyes,
And grief lies heavy on the heart;
What though we gaze on darkening skies,
And palms are crossed to part.
God knows what's best for him and thee,
Let's thank Him for the precious boon,
Pass calmly toward Eternity,
"'Twill all be over soon."

There is no room for deeds unkind,
Dear fellow-traveler, as you roam,
Then clasp thy brother's hand in thine,
And walk in love toward Home.
The sun may leave this vale below,
Yet kiss the hills in softest noon,
Our trials, which God seems to know,
"Will all be over soon,"

O for the strength of soul to rise,
Above earth's direst, darkest ill!
With eyes fixed on the matchless prize,
Press on with mighty will!
If winter gives us dangerous ground,
Roses we know will bloom in June;
We'll cherish thoughts sweet and profound,
"'Twill all be over soon."

ARZELIA C. CLAY.

Grand Rapids, Mich.

SAN DIEGO, CALIFORNIA.

It has been some time since I have seen anything in print from Sunny San Diego," so I thought I must tell the friends that the First Society of San Diego is still alive.

Yesterday being the 47th Anniversary of our worthy president, Mr. C. A. Buss, the ladies of the society planned for him a little surprise party, to be held in our temple; and to say that he was most thoroughly surprised is putting it very mildly. It was planned that our good brother, Harry J. Moore, who has been with us nearly two weeks, was to dine at the Buss residence in the early evening, and then to persuade Brother Buss to go with him to his own room to look over some books and papers, and hold him there until a few minutes past eight o'clock, when Brother Moore suddenly thought of a book which he wished to get from the Temple Library, so asked Brother Buss to walk with him up past the Temple, which they found all dark with door locked, but on opening the door and stepping inside, the electric lights being all turned on at that instant, beheld something that made the eyes of one, at least, "bulge a little bit."

There was on the Lyceum floor a well arranged circle of 47 chairs, all occupied by smiling men and women, except the two left at the head of the circle, for the late arrivals, to which they were conducted and seated 'mid strains of sweetest music; thus forming a complete circle of 47 people beside the musicians, who were at their respective places by the piano, and the lyceum children, who were crowded together upon the rostrum.

Then there was music both vocal and instrumental, with speeches, recitations, presentation of presents, and more speeches, and as Brother Buss' case was diagnosed "entirely speechless," Brother Moore was necessarily compelled to act as his spokesman. Then came poems "thick and fast," followed by messages and communications. Refreshment and games finished up an evening of very great enjoyment at the temple, such as we always have when congregated there for enjoyment.

One unique feature of the evening was the numbering of the sitters in the circle who, while being numbered, were frequently admonished to be sure and remember each one his or her number, as there was to be a prize given to the lucky number; and when the box containing the prize was opened it was found to be number 47.

Now I wish to say to the many friends of Brother Harry J. Moore, that he came among us on November 1, with the intention of remaining some five or six months; and judging from the perpetual pleasant, happy smile, beaming from his open countenance, I am inclined to think we will keep him. I don't know as yet whether it is the happy sunshine smiles he meets with face to face in the Temple building, or our perpetual "San Diego sunshine," outside the building, that he appreciates most; may be both. At any rate, I think we will keep him long enough to be of great and lasting benefit to each and every individual who is broad enough to allow themselves to come out and hear him talk.

T. J. McFERON.

Secretary First Spiritualist Society of San Diego, Cal.

Dr. Bland's View of It.

I am impressed to give my view of the proposed National Department of Health. In doing so I speak, not as an individual member of the medical profession, but as an official representative of the "American Medical Union," a national organization of physicians of all medical sects.

This organization was formed in 1899, by physicians of high standing representing different schools, many of them being professors in medical colleges. It was organized for the express purpose of securing the repeal of the oppressive medical laws which exist in the various states of the Union, and which were prepared and lobbied through the legislatures by Allopathic state societies aided by a few recreant Homeopaths and Eclectics. These laws, although very oppressive, have not given the Allopaths the complete monopoly which they desired, hence, at the annual meeting of their national organization, "The American Medical Association," held in the summer of 1905, a great scheme was proposed and adopted, which, it it can be carried out, will give them a complete monopoly of the practice of medicine and of the guardianship of the public health. That scheme is to secure the passage, by congress, of an act creating a National Department of Health, with a cabinet officer at the head, and a dozen or more bureaus under him.

At its annual meeting, last January, "The American Medical Union" resolved to oppose the scheme by appointing its secretary chairman of the legislative committee and instructing him to visit Washington when congress assembles, and remain there during the session of 1906 and 1907, for the purpose of opposing, before the committees of congress, any bill in the interests of that scheme of the monopolists.

I have successfully in past years, appeared before committees of congress in opposition to medical monopoly bills, and I hope not to fail now. I invoke the earnest support of the liberal press and of the liberty-loving people. The liberal medical journals of all schools, and the health journals are with me in the fight.

The days of commercial trusts are numbered, may we not hope that the worst of all trusts, the medical trust, may soon be relegated to the limbo of the superstitious and despotic past.

T. A. BLAND, M. D.

Secretary American Medical Union, 231 Hoyne Avenue, Chicago, Ill.

A Chinaman's Experience.

To the Editor:—I wish to relate an experience Wong Woo, a Chinese cook, witnessed on the morning of November 7, last, at one o'clock a. m., or thereabouts, on his way home from the town of Menlo Park.

When three-quarters of a mile or so from the above town, he met a small boy dressed very neat and tidy, wearing flowers, and apparently looked like any other boy one would meet, except that he seemed to hop along the road rather than walk. Wong dismounted from his wheel to learn the reason why a boy so small and alone should be out so late, he received an answer, saying he was going to town to see his folks. After putting his hand to assist the boy, as he thought, on the wheel to take him part of the way back, the boy vanished out of sight with a rustling sound, as with a high wind. The moon was shining bright, and it being a straight oiled road, no object could he see for half a mile or more.

There is a Catholic cemetery half a mile from where the Chinaman met the boy, and he thinks that's where the devil came from. I told him the people buried in the grave yard would do him no harm.

Wong related another rather startling experience some yeears ago.

Being employed in the same capacity as cook, he had to walk four miles to the Chinese quarters after his work, or rather, should he wish to do so, that being the distance to Chinatown. Between the two, he had to cross a creek spanned by a bridge. On his way home on two occasions, as he approached the bridge he saw a man with a team, and asked for a ride, thinking it what looked to him, as though the man and team were going in the same direction. All at once everything vanished out of sight.

After relating his story to his employer, he was informed that the man and team with his wife, had drowned in the creek some years before.

JOHN JONES.

Menlo Park, California.

Radical Treatment Needed.

A fountain cannot rise above its source, and may there be contaminated by injurious substances cast therein. Too many Spiritualists are content with its phenomena, relying on this and not upon, indeed without a thought of, the philosophical laws connected therewith, nor upon the laws that must govern and control all its phenomena.

Presenting an analogous condition to the churches, whose adherents worship too often its pomp and sociological opportunities, its tenets and its truths are ignored, thus, the masses have no respect for the truths and teachings or religious thought, and condemnation and ridicule for its adherents.

Spiritualism, to advance its purposes, must present proof to the skeptic (for by skepticism is truth unraveled), and the multitude whom we would enlist in humanity's cause must not only denounce counterfeits, but must with no uncertain act adopt such a remedy, that shall disarm the credulity of the mass of individuals who are too eager to absorb the miraculous or supernatural in these seances—to have later their belief cast to the winds, and thereafter these utter condemnation of anything with a flavor of Spiritualism.

What value are our glorious truths, if we do not defend them? We think that the only way to establish our value in these truths, is to throw around them such safeguards as we can invoke; this is radical treatment, we admit, more certain in its curative means than the attempt that is now being used of filtration.

Mrs. Pepper, of Brooklyn, will be secured, as also others, who pass the examination and secure a license, as the Society of Psychical Research will do, thus eliminating all fakes in the city of New York; these will then infest other cities and towns throughout the United States,

DR. JAMES B. CANDY.

Langhorne, Pa.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, from Melrose, Alameda county, Cal., Oct. 29, 1906, Captain Daniel G. Jewett, a native of Maine, aged 76 years; formerly captain of Company I, Fourth Wisconsin Volunteer Infantry.

Captain Jewett was for many years a confirmed Spiritualist, the husband of Clara Mayo Steers at time of his death, and to whom he expressed his desire as to the ceremony and putting away of his body when its finality came, which wish was fully carried out. The funeral ceremony was conducted by Comrades Addie L. Ballou (formerly army nurse) and Captain Henry Harrison Brown, both of whom paid due credit to his patriotism and services to his country, as soldier and citizen. The casket was draped with the American flag, and banked with flowers, the offerings of many friends. The musical services were conducted by C. H. Wadsworth and Mrs. Norton. The body was taken for interment to his old home at Healdsburg, Sonoma county, where in Oak Mound Cemetery concluding ceremonies were conducted by Roanoke Circle No. 4, Ladies of the Grand Army of the Republic, closing which Professor Smith rendered bugle selections, "Sleep, Comrade, Sleep," concluding with "Taps." ADDIE L. BALLOU.

Passed to spirit life, in Jamestown, N. Y., Nov. 7, 1906, Dr. Abraham James, aged 79 years. Burial was in Forest Hill Cemetery, Nov. 10, after service in chapel. He was a deep thinker and a Spiritualist for forty years. W. H. JAMES.

Passed to spirit life, October 11, Ruth Hill, wife of F. W. Micklewaite of Toronto, Canada, sister of Mrs. H. Correll and Mrs. W. H. Samme of Chicago; one who spent her life for others.

Passed to the higher life, Thursday, November 15, 1906, Louise Taylor Metzger, age 22, at the home of her parents, 949 West avenue, Buffalo, N. Y. She was a believer in the beautiful philosophy of Spiritualism, and a very talented musician, and together with her ever charming manners, made hosts of friends. She was the wife of Mr. Fred G. Metzger, a medical student at the University of Buffalo. The funeral service was conducted by Prof. Wm. Lockwood of Chicago, who is serving the First Spiritual Church. He gave a very able and sympathetic discourse, touched on her beautiful life, so young and musical, which has only changed to a higher consciousness.

Beautiful flowers, the gifts of her dear friends, made the scene one of beauty, long to be remembered.

"Sweet music she'll play on that beautiful shore,
Where chords that were broken will vibrate once more." COR.

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7. **Demonism of the Ages and Spirit Obsessions.** A large volume of almost 400 pages. Treats of the angels, demons, obsessions, and evil spirits through all the historic ages. Price $1; postage 15 cents.

8. **Spiritualism Commanded of God.** A reply to Seventh-day Adventists. 30 pages. Price 10 cents; postage 2 cents.

9. **Proofs of Immortality,** the London "rejected" address. 49 pages. Price 15 cents; postage 3 cents.

10. **The Pro and Con of Spiritualism.** 24 pages. Price 10 cents; postage 2 cents.

11. **Spiritualism in All Lands.** 31 pages. Price 10 cents, postage 2 cents.

Science and a Future Life.

By Prof. James H. Hyslop. Price $1.50; Postage 10 cents.

This work is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deductions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. For sale at this office.

FROM INDIA TO THE PLANET MARS.

A MOST REMARKABLE WORK.

Fascinating, Interesting and Instructive.

By Th. Flournoy, Professor of Psychology in the University of Geneva.

"This is an account of the experiments with the 'Geneva Medium,' Helene Smith. In her trances she lives the dual existence of an Indian princess and of an inhabitant of the planet Mars. Professor Flournoy and his fellow scientists have for more than five years experimented with these astounding physical phenomena."

This is a work of thrilling interest. It has excited great attention in this country and in Europe. Price, $1.50.

THE WOMAN'S BIBLE

PART I.--The Pentateuch.

Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy, by Elizabeth Cady Stanton, Lillie Devereux Blake, Rev. Phebe Hanaford, Clara Bewick Colby, Ellen Battelle Dietrick, Mrs. Louisa Southworth, Ursula N. Gestefeld, and Francis E Barr.

THE WOMAN'S BIBLE.--PART II.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

M. B.: Q. The Progressive Thinker quotes from Carroll D. Wright, Census Commissioner, that nothing can be done when persons have made misstatements to the census takers, after the returns are sent to Washington. Why cannot corrections be made where the returns are evidently untrue?

A. To correct such misstatements would be equivalent to taking the census anew, which would be the only method. The census probably is nearly correct as to the number of people, but in many details is unreliable or altogether misleading. For instance the number of Spiritualists in the United States is given at 46,000. It would be interesting to know on what basis this was obtained. The yearly statistics gathered by assessors are yet more erroneous and misleading. To illustrate: "How many acres of wheat had you?" asks the assessor of the farmer, who wishing to show a good hand, makes his estimate twenty-five while he had but twenty. "What was the yield?" The farmer again wishes to appear successful and replies twenty-five bushels to the acre, while he had only eighteen. Thus it goes all over a state, and the amount of wheat grown for the year, is at least one third less than the "statistics" show. Is it a marvel that "figures lie."

The following actually occurred, and shows how statistics for census reports are gathered, and how reliable they are. An assessor taking inventory of an old farmer's chattel's, asked: "How many hens have you?"

"I don't know; guess about forty."

"How many eggs did they lay?"

"I don't know; never kept count."

"Well, do you think they'd come up to the average of 250 a year?"

"Guess so."

"The assessor makes a rapid calculation. "Well, roundly that is eight hundred dozen; suppose you had all of that number?"

"Well, probably, with what we ate and what we sold, I guess so."

When the reports go in and are tabulated by "census experts," the newspapers headline the American hen, and the egg crop is represented as a veritable bonanza! Those who read do not know the guesses on which such statements rest, and how unreliable they are.

M. Biemitter: Q. Some time ago the Question Department expressed rather decided convictions in opposition to many scientists, and spirit messages that Mars is not inhabited by man. In the light thrown on the question by the researches of Prof. Lowell, wherein he has almost demonstrated the presence of wonderful executive beings on that planet, how do you maintain your position?

A. In carefully reading the statements of Prof. Lowell, I fail to discover wherein he has demonstrated that human beings reside on Mars, or even that it is capable of supporting a being like man. On the contrary he is unable to explain how the inhabitants live through the awful winter almost twice the length of ours. Perhaps they hibernate, or migrate like birds from north to south, and south to north with the seasons. The Martian year is twice as long as ours, the winter much colder, and the summer of extreme heat. Gravitation on Mars is about one-third (38-100ths) of what it is on the earth; or a man weighing 150 pounds, transported to Mars would weigh only fifty. There is water on the planet, but it is nearly used up, for the planet is growing old and depleted. Mars is a desert, being all land, while the younger Earth presents an ocean surface. But the time will come when the oceans will dry up, by the resolution of the waters into elements, and the earth become a barren desert.

Prof. Lowell proceeds, step by step with his theory. There is watery vapor enough during the long winter to alternately condense ice caps at the poles of Mars. About all the water on the planet is piled up in these ice caps. With the coming of spring this ice melts and flows from the poles. The inhabitants have learned to use this precious fluid for irrigation, and the "canals" about which there has been so much dispute, are constructed to convey the water to irrigate the plains. They prove the presence of beings "immeasurably" further advanced than man. They are not necessarily men, for the conditions prevailing on Mars, Prof. Lowell declares, makes it impossible for man to exist there.

Now, how is it proven that there is one drop of water on Mars, or the earth, more or less than a million years ago? It cannot be proven, for it is only a fancy. Chemical processes are decomposing water continually, while other processes are manifesting it. It is presumable, comparing other processes in nature, that these two are balanced. Yet the reasoning and conclusions are founded on this fancy. It is because the irrigation facilities afforded by the melting of the Martian polar ice caps, have been taken advantage of, by excavating "canals," that it is certain intelligent beings, greatly superior to man exist there. The so-called canals radiate in straight lines unlike natural fissures and follow. What little water remains is conveyed in the ramifying canals for growing food. Prof. Lowell thinks that if only a mile wide a canal might be visible through the best telescopes. These canals to be seen must be at least a mile wide. They ramify, intercross, and cover the face of the planet apparently following great circles. What mighty beings these Martians must be, to excavate thousands and thousands of miles of these mile-wide ditches! Some of the larger must be two or three miles in width. The surface of Mars is almost a level plain. Being smaller than the earth, and of less potential energy, its surface was not thrown up in mountain ridges or depressed for ocean valleys. Hence the excavation of these canals would not be difficult. The point, however, is that canals one or two miles wide, for the conveyance of the scant water supply, running in every direction across the planet, would be superfluous. It would be like putting conduits six feet in diameter to carry the water from the roof of a house, when three inches would be fully sufficient.

If such water ways are required to convey the water, there cannot be a scarcity. The intelligence of the Martians is not shown by these canals, several times larger than needed. The only possible reason that can be assigned for their size is to make them visible to earth. If artificial, any one of these canals makes the greatest engineering feats of man appear as boys' play. Think of a channel a mile wide from New York to San Francisco, from San Francisco to Portland, thence to Dawson, thence to Moscow, thence to Berlin, Rome, Alexandria, to Cape Town, thence to Valparaiso, thence to New Orleans, thence to New York, thence to Northern Hudson's Bay, thence to Chicago, Indianapolis, Pittsburg and Washington, and this only the beginning! The absurdity of referring them to artifice is as great as to suppose the planet itself an artificial creation. It is absolutely impossible for any telescope to reveal anything necessarily as small in size as the work of man, from the distance of Mars. Anything circular or square must be a mile in diameter to be visible as a speck. Prof. Lowell has pointed out that in case of long lines the diameter must be about a mile to be visible. It follows that everything that has been written about the inhabitability of Mars is fanciful and in conflict with known facts.

SPIRITUALISM IN ST. LOUIS

Some Misapprehensions Corrected and Real Facts Noted.

In The Progressive Thinker, number 886 I read under the heading "An Imbortant Lecture," an article from the able pen of William John Ward of Mount Pleasant Park, Clinton, Iowa. It has never been my privilege to meet Brother Ward, but his article is not only an able one, but as the heading states, along a very important line. I can heartily endorse the general trend of his article, but he has made one misstatement and I believe will be broad enough to permit me (in the interest of truth and fairness) to correct it. I refer to this statement: "Take St. Louis, for example, In that city, taking in East St. Louis, there are enough people interested to form a nucleus of a central church, or perhaps two. But what have we got there? Numerous little classes, semi-private, each working out its own little hobby, wriggling through some psychic gymnastics and listening with painful awe to a pretended Pythagoras at one moment and an American Indian the next."

The statement made by the brother in answering his own question, as to what we have here in the way of societies, "only numerous little classes semi-private, etc.," is not only wrong, but shows his ignorance as to the state of affairs here in St. Louis. To prove this to the brother, I will say that we have 7 societies, not semi-private classes, but flourishing societies holding charters from the State Association, who hold regular meetings at well appointed halls every Sunday, where they wriggle through no psychic gymnastics under the control of a pretended Pythagoras or American Indian, but give spiritual consolation to the hungry in a manner that appeals to the heads and hearts of the intelligent.

The Psychics affiliated with organized Spiritualism here in St. Louis stand as a unit in favor of a higher, cleaner and more intelligent exposition of both our philosophy and phenomena. For Brother Ward's benefit I will cite him:

Temple of Spiritualism, 3015 Pine St., Rev. T. Grimshaw, pastor; First German Spiritualist Society, Debsecti's Hall, corner McNair and Lynch Sts., Hev. K. F. Hary, pastor; Spiritual Research Society, Rev. E. B. Price, Hall 3331 S. 7th St.; Advanced Spiritualist Society, Rev. Laura M. Jones, pastor, Shuettes' Hall, 19th and Wright Sts.; Carondolet Spiritualist Society, Rev. Mrs. Hary, pastor, Judd's Hall, 7801 S. Broadway; Central Spiritualist Society, Pythian Hall, 3137 Pine St., speaker, J. B. Bates, medium, Mrs. Nelson Armstead.

These societies are all doing a good work for the cause and are well attended by an intelligent class of people.

When, on November 4, at Sister Hary's society, I addressed an audience of 300 people and declared that Spiritualism per se did not stand for or teach soul mate gush and rot of that character, silly, ignorant sensitives controlled by influences as silly, as ignorant as themselves, to the contrary, notwithstanding, the applause both from the rostrum (filled with my co-workers) and the audience, showed that they endorsed the statement.

When the Luster murder case was on and the daily press published the statement that the teachings of Spiritualism on soul mates, etc., were responsible for the murder, I prepared a statement and submitted it to the state board for approval. It was unanimously endorsed as being the sentiments of the entire board, and was sent as the official statement of the State Association to the press, who trimmed it (as per enclosed entire clippings also the original letter).

I am citing these facts to show Brother Ward that the trend of thought here in St. Louis is not as low as he seems to think. The State Association is composed (largely) of the pastors of the different societies and members, and I have yet to see them opposed to any move that would tend to elevate the cause here in St. Louis.

Now as to the brother's idea of having two central churches, one under the management of Prof. Peck. I wish that there could not only be two, but 20, and one of the best of the twenty was under the management of that able brother, whom I am proud to call friend. But truth compels me to state that not two years ago there was two central societies such as the brother advises; one under Prof. Peck, which is now a society almost in name only, and one under Brother T. Grimshaw, which still flourishes. But in the most flourishing time of the Unity Society (which was when Brother Peck was in charge) they were never affiliated with organized Spiritualism here in Missouri; but looked out for their own personal interests first, last and all the time.

You speak of the right system of organization; can we get it that way? Even the other central society (The Temple) only affiliated with the state association within the past year. It is but justice to say that both Mr. Peck and Mr. Grimshaw (as individual Spiritualists) rendered the state association in the recent trouble with the Stewarts all the assistance in their power. This idea that the Brother advocates will never prove a success. You cannot put an A, B, C Scholar in the high school until he has worked by diligent study up to that plane of education. It is easy to see at a distance what others should do to succeed; a critic's position is the easiest one of all.

I have given time, thought and labor to the upliftment of the cause here at St. Louis, without money or price, but in heaven's name let those who refuse to co-operate either stop knocking or take off their coats and go to work. I shall be glad to take a breathing spell and attend to my own private affairs.

If I were inclined to get back at our good brother, of Clinton, Iowa, and take hearsay rumors regarding affairs at Clinton, I might retort that a sample dose of your own medicine at home would prove its efficacy.

We are doing very nicely, thank you, and will work out our own salvation. Our leaders are elected by a majority of the Spiritualists, and are not self-appointed and will never be.

PAUL McARTHUR.

Reincarnation.

Life demands expression through matter; therefore our loved ones in spirit life will descend to the gestating condition and develop a new material body; this change from spirit to matter and from matter to spirit to continue forever.

This is the sum and substance of the argument advanced on reincarnation by Jessie S. Pettit Flint in The Progressive Thinker No. 886.

I fail to discover anything to sustain such a theory by looking "directly at the earth" or in any other direction.

Life is developed from the germ; in no other way can life obtain expression through matter. "One cycle of experience" in the material and pass on to something higher, is the unchangeable law of Nature. I will not ask our friend to explain how a mature spirit enters the foetus, at what time it occurs, or what becomes of the life already there. If she will cite me to a similar process in any department of nature it will open the way for a more favorable consideration of the subject. When the garments of the spirit "will have become worn out" our loved ones will pass on to a higher condition and thus fulfill the universal law of Evolution.

L. P. WHEELOCK.

Madison, Wis.

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THEOSOPHY AND SPIRITUALISM.

Mrs. Tingley Insults Spiritualists.

The following letter was sent to the San Diego Union, but that paper refused to give it publicity:

A Slur on Spiritualism.

I was very much surprised to see a remark by Mrs. Tingley in her Tuesday evening address, wherein she announced that she refused the use of the Isis Theatre to so-called Theosophists, hypnotists, Spiritualists, and prize fight pictures.

As a Spiritualist of years' standing, and a diligent student of Theosophy as well, I beg to say that I consider Mrs. Tingley's gratuitous insult to Spiritualists sounds very small indeed and in very bad taste.

Spiritualism has existed in America since 1849, twenty years before Madame Blavatsky appeared on the scene, and yet Theosophists are never tired of telling us that she alone, through the Theosophical movement, was the one who just came in time to stem the tide of materialism that threatened to destroy all belief in God and a future life.

Many people think that Spiritualism has to do solely with table rapping and fortune-telling and materialization seances, whereas the phenomena of Spiritualism are only one branch of the subject. They are necessary indeed in order to prove that the so-called dead really continue to exist, and to the mass of mankind one spirit message through a medium from a departed relative, is more convincing proof of a life after death than all the philosophical discussion and papers read by the students of Point Loma, at the Isis Theatre, can ever be.

When this evidence is once obtained, the next question is, "What have the spirits to tell us about the next world, and its bearing on our lives here?

This side of Spiritualism is treated in a score of extremely interesting volumes containing the philosophy of Spiritualism, inspired by spirits through writing mediums, inspirational or trance speakers.

Now, sir, what makes Mrs. Tingley's slur against Spiritualism all the more inexcusable is the fact that neither she nor any other Theosophist in the world to-day can know one iota about the life after death except what has been communicated to them through their own mediums, for Madam Blavatsky was nothing else than a high-class inspirational writer, and Mrs. Tingley has herself been one, and is probably now an inspirational speaker.

So with the writers on Spiritualism Andrew Jackson Davis, an uneducated cobbler apprentice, was put into a trance by a mesmerist in 1848, and for 13 weeks every day, delivered a series of lectures entitled, "The Divine Revelations of Nature," a work of stupendous importance to mankind.

And yet, not one Theosophist out of one hundred has ever read a line of this marvelous work that appeared thirty years before Madam Blavatsky.

Nevertheless, they never neglect an opportunity to rail at Spiritualism whilst they prate about Universal Brotherhood and toleration and truth.

What makes their attitude still more incomprehensible, unless it proceeds from jealousy and egotism, is that the teachings of Spiritualism so far as the lesson to mankind is concerned, are entirely in accord with the main teachings of Theosophy—some even accept the reincarnation doctrine.

A SPIRITUALIST.

San Diego, Cal.

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The N. S. A. Ritual for Spiritual Services, well printed and neatly bound in Leatherette, is now in print and for sale at the N. S. A. office, 600 Pennsylvania avenue S. E., Washington, D. C. Twenty cents per copy, postpaid; two dollars per dozen. Address MARY T. LONGLEY, Secretary.

Wanted—The Names of All the Spiritualists in Montana.

For the purpose of establishing closer relations between the Spiritualists of Montana, will each one please interest himself in sending me all the names of Spiritualists in their respective neighborhoods? Address the secretary, MRS. W. C. SELBREDE, Billings, Montana.

ORDINATION PAPERS.

Alleged to Have Been Sold for Ten Dollars Each.

Inquiries reaching the undersigned official indicate that "August Ries" as President of "The Universal Spiritual Association," is trying to sell Spiritualist mediums of St. Louis, ordination by that body for the sum of ten dollars.

This man was formerly known as John A. Ries. Why he should discard the first section of his Christian name must be left to surmise. Could it have been due to forgetfulness, inaccessibility to the family genealogy, or for a business disguise of personality? Under the full cognomen he travelled with "Lady Ries," until her death in Denver, some time ago.

He is alleged to have offered the same kind of papers to Chicago mediums for only one dollar and promised half rates therefor on the railroads.

Representatives of the R. R. Associations with headquarters in Chicago, have refused to grant him or his Association, any kind of official recognition, so that its ordination does not secure for holders thereof clergymen's travelling rates.

Soliciting candidates for ordination, or peddling papers constituting anyone having the price a "Minister," is not calculated to command respect for any system, sect or denomination, while it savors of graft, and the methods of bogus medical diploma mills.

Ries has never had recognition upon the platforms of the Chicago Spiritualists' League, The Illinois State Spiritualists' Association, nor those of Chicago's most representative Spiritualist societies

Enough is known of his work to lead me to advise repeated and patient investigation under most rigid test conditions of whatever he may offer as the Physical Phenomena of mediumship through his own personality.

GEO. B. WARNE.
Prest. Ill. S. S. A.

Excellent Results Arising From the Home Circle.

To the Editor:—I thought it might interest some of the readers of The Progressive Thinker to know of the success we are having at a home circle we have formed here. We have been running for about five months, and for that time I think we have had splendid success. Remember, we have no professionals among us to help us—nothing but a few neighbors we gather together every Tuesday evening at 8 o'clock sharp, and we aim to get through inside of an hour; but we are getting such grand results, we sometimes run over that time.

So far we have got rappings of different kinds, moving of pictures on the wall; trumpet manifestations (not speaking), independent and automatic writing, and the grandest lights I ever saw; I don't even except those coming through professional mediums.

I have made up my mind to one thing, the way to convince the skeptic is in the home circle where everybody knows what we get can be relied on. Our principal control is Prof. Hodgson (so we are informed), who is forming a strong band over there, and we expect something grand will come from it.

We are now working for materialization, which we are promised in time we will get trumpet speaking.

What a grand thing this is, where one can communicate with spirit friends who have passed to the other side. My advice to all is, form your home circles; then when you get any demonstrations you can rely on them. Ten times more satisfactory than the other way. From time to time I will let the readers of The Progressive Thinker know how we progress.

R. BAYLES.
Harvey, Illinois.

ACQUITTED.

Because He Treated His Patients by Hypnotic Suggestion.

Professor Brown, who calls himself a metiopath, was acquitted by a jury in Justice Handel's court of a charge of practicing medicine without a license. Brown proved that he gave no medicine, but treated his patients by hypnotic suggestion.—Springfield (Ill.) News

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychical events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

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Pulpit, Pew and Cradle. Second paragraph in book, last two lines reads: "Christianity is one thing for grown men. It is quite another thing for women and children. By Helen H. Gardner. Price 10 cents.

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SOWING AND REAPING.

A Bible Text That All Spiritualists Believe.

"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall be also reap."—Galatians vi:7.

For nearly two thousand years the Christian church has been saying, "You must believe every word in God's inspired book, or be eternally damned," and at the same time have in their teaching constantly given the lie to the text I have quoted.

They tell us, "You may spend a lifetime in sin, and at the last, even on your death bed, if you sincerely repent and ask God, for Christ's sake, to forgive you, he will, and an eternity of happiness will be your reward."

What would be said of a farmer who industriously sowed nettles in his fields, and at the last, away down in one little corner, sowed a handful of wheat, and who, when the time for reaping came, went forth confidntly expecting to reap from all his fields, a full harvest of the choicest grain?

Would not his neighbors cry out, "Why, you fool! do you expect to reap wheat when you have only sown weeds?"

Do you expect God is going to send you a harvest of goodness from the seeds of sin you have sown?

I know a good orthodox lady whom I have frequently heard declare that she believed every word in the Bible. I said to her one day, "There is one passage in the Bible that I believe implicitly and which I am sure you do not," and quoted to her my text.

She said, "Why, I believe that; of course I do."

"Well, then," I replied, "you believe differently than any other Christian I ever met, for they all believed that one could spend a lifetime sowing the seeds of sin, and if they spent only the last day of their life in sincere repentance, they would reap an eternity of bliss." She could not make me any answer whatever.

Oh! let us not deceive ourselves. Spiritualism teaches a sterner, harder lesson than that. We may not hope that any wrong act of ours, however small or secret, will be overlooked. Every wrong deed brings its own punishment, and for everyone we ourselves, must atone. No bleeding, mangled Christ can bear our punishment for us.

Oh, my friends, look well to what you are sowing; let me entreat you not to sow seeds that will bring you a harvest of bitter regrets and tears.

Surely man's allotted three-score years and ten are long enough to suffer in, and the best we can do, more or less sorrow and suffering will come to us here.

Without spreading it out into eternity, think of the needless waste of opportunity, of the time that must be spent over there repairing the wrong we have done here, which might—nay, should—be spent in learning real happiness, and in teaching those we leave behind us in the ways of truth and right. For methinks not the least of our punishment will lie in seeing our loved ones, perhaps our own little ones, suffering for the sins we have committed. Not only sins against the physical body, but against the spiritual as well.

You fathers, who have debased your manhood with strong drink, and who look back from the other shore after you have grown into purer conditions, and see your son, whom you left a bright, promising little fellow, staggering along in the footsteps you left for him, do you not think it will add to your harvest of bitterness to think that this, too, is a part of the harvest of your sowing?

For we must remember that not only must we reap our full crop of nettles, but some of the vile seeds will inevitably be scattered to curse the harvest of those who sow the fields after us.

Therefore, "Be not deceived, God is not mocked: for whatsoever a man soweth must he also reap."

The field of the world lies waiting,
For the scattered seeds of grain,
That shall quicken and grow to the harvest
Through the summer sun and rain.
What are you sowing, my brother,
My sister, from day to day?
And what are the fruits you will gather
From the seeds you are casting away?
For as surely as clouds bring showers,
As surely as spring brings May,
The harvest will follow the seed-time,
As the night succeeds the day.

Are you scattering seeds of hatred,
That will blossom into strife?
Yielding dark fruits of sorrow,
Making a wreck of life?
Or, are they seeds of kindness,
Which fall from your willing hands,
That shall bring forth fruits of gladness
To brighten and bless the land?
For whether we scatter blessings,
Or curses along the way,
The harvest must follow the seed-time,
As surely as night follows day.

HATTIE N. WINTER.

Burlington, Vt.

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ABOUT RELIGION.

Wants Deific Personalities Injected Into Religion.

In an editorial of this paper, of Nov. 17, 1906, it is given out that "we have lately discovered that we have religion," and in fact the tone of the acknowledgment indicates that we may have had it for a long time, but like the Irishman's decapitated turtle, "though dead, yet not sinsible of it." Perhaps the source of the final discovery of this peculiar condition, the Century Dictionary, has a system of abridgment peculiarly its own, which it must have, if it defines "Religion as a sense of obligation, conscientiousness, duty," etc., confining it subjectively, and ignoring all objective relationships.

I find, on consulting Worcester, and also Encyclopedic Dictionary, that there is an objective consideration, and that that consideration is God, Jehovah, Brahma, Allah, Osiris, Isis, Pan, Ra, or any other deific or deified personality. Not obligation, duty, etc., in general, but obligation duty, etc., in particular.

I quote the following synonyms from Worcester: "Religion signifies both a system of faith and worship, and duty to God; Piety, both duty to parents and duty to God; Devotion, piety as applied especially to Divine worship, etc.

A sense of obligation, duty, etc., to a God, is religion: A sense of obligation, duty, etc., to a fellow-man, is, in its various aspects, fraternity, love, charity, etc.

In the abstract, religion evidently is simply a mento-physical response to the impulse of the organ of reverence (re-veor, again to fear), and culminates in the choice or creation of an objective individuality, either real or ideal; before whom or which, the subject presumes or assumes to prostrate or present himself in timid, humiliating prayers or pleadings for "A Square Deal," or a little more, either in the subaltern or sovereign transactions of life.

Therefore, duty or obligation felt for, or performed to, our fellows is not religion; it is, I repeat, in its various aspects, charity, justice, love, etc.; all of themselves, cardinal impulses of the moral faculties; the golden bands that unite all cotemporaneous mortals in a fruitful bond of fellowship.

Charity gives to the needy a tangible something, a something that supplies a vital necessity, or the dollar that will procure it.

Religion gives a hollow prayer to some assumed personality, some ideal burden-bearer, to do the charity act, and saves his precious dollar.

Atheistic charity gives a loaf to him who starves. Theistic piety gives a loud-mouthed order to his servant, God, to shower universal blessings on all. The effect of the one is altruistic and good and eternal; that of the other is egoistic, bad, and dies with the sound of the voice that directs it.

In the ethical world, fraternity emanates from human love, and vibrates uncommanded, undirected from soul to soul, from man to man.

Piety emanates from human religion and vibrates in response to a threat and command, without reciprocity from master to man.

In the social world, patriotism constitutes love, fear and obedience of man for his parent country. Religion constitutes love, fear and obedience of man for his offspring, God. Spiritualism constitutes love, fear and obedience of man for his brother man.

King and country is the realism of man's career. God and heaven is the idealism of man's career. Friend and home is the Spiritualism of man's career.

Now, Mr. Editor, while no doubt all atheistic readers of your splendid paper are satisfied that you have a large sense of duty, conscientiousness, obligation, etc., to your fellow mortals, yet both common usage and our sense of judgment insists that those faculties are not religious ones, unless their objectives are deific personalities.

Burton, Ohio. E. V. MORSE.

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A Strange Circumstance.

They Heard Muffled Footsteps Walking About the Room, and the Dog Followed the Steps.

Whilst spending an evening with a friend a few weeks ago, she gave me an account of a strange circumstance which occurred two years ago in a large mansion on Peachtree street, in which she and her husband together with her husband's mother were living at the time, her father-in-law having died some years before. This Mr. and Mrs. Stanley had no children, but were much attached to a large, beautiful Irish setter dog whom they had purchased when a pup six years ago. He had been brought up in such an atmosphere of comfort, affection and kindness, that his intelligence was wonderful. I myself have told him to do certain things and he has obeyed me or vice versa, he would do as he was told. Then there was employed two negro servants who as usual went home to sleep every night. Mr. S. was in the habit of going away for a week at a time and Mrs. S. and her mother-in-law were not afraid to stay in the house by themselves with no one but the dog at nights, Mrs. S. junior being young, healthy and not at all troubled by nervous fears.

For the sake of convenience to herself Mrs. S., senior, slept in a room on the ground floor whilst Mr. and Mrs. S. occupied a large bedroom upstairs. This room led into another large room the fireplace of which was right opposite their bed. They had a fire at night in this room, preferring it to a fire in their own room and they could see the fire from their bed. By this fire slept the dog on a quilt, tied to a staple in the wall to prevent him roaming about the rooms at night, and also to give him the warmth all sleek-haired dogs seem to crave.

On the night this manifestation occurred, Mr. S. being away up North, Mrs. S. had gone up to bed after leaving Mrs. S. senior in bed downstairs. She first tied the dog and left him settled on his quilt, then went to bed herself. She felt well as usual, and quite untroubled by any fear or apprehension. She turned the gas low as usual but not so low but that she could see the time by a small clock which was on a small table by the bedside. She fell asleep and then awoke suddenly. She looked at the little clock and saw it was then ten minutes to one. As she lay there she could see the bright light of the fire, and the dog asleep on his quilt. She suddenly heard footsteps; muffled footsteps—she said the steps of a heavy person walking about in his stocking feet. She could not see anything, but the footsteps were heavy, distinct, and then seemed to go from the bottom of her bed to the fire-place opposite, quite a distance in the long rooms.

Then the dog began to whine and howl, making a noise as if something excited and distressed him. She was then herself more surprised and excited than she was frightened, but she at once got up and went to the dog. Never before had she seen him in such a condition of excitement, and he made an effort to get away from the ribbon which tied him. She untied it and the animal commenced to follow the footsteps backwards and forwards all the time making a low noise something between a growl and a whine and occasionally stopping to look at her as if asking for an explanation.

Then, Mrs. Stanley said, she became frightened and unnerved. It was so uncanny, nothing to be seen at all, but the footsteps went up and down and the dog following. She stood there in her nightdress and clasping her hands, said out aloud, "Oh, God, Thou knowest that I have never knowingly hurt or injured any creature." She prayed from her heart for protection from all the powers of evil and also for courage to bear the manifestation. She said the sound of her own voice had a calming influence, the footsteps got fainter. She felt less nervous and then drew the dog by his collar to her. She put a hand upon his brown satiny head and to her amazement found it was wet. She said to him, "Don't be scared, doggie darling; nothing will harm us. God is watching over us." He then got quieter and lay down for he is so accustomed to be talked to as if he were an intelligent child. All noise ceased and Mrs. S. went to bed, but said nothing to her mother-in-law the next morning for obvious reasons. The next day Mr. Stanley returned unexpectedly. Upon retiring that night his wife told him the whole affair. It made a great impression upon her, which she says will remain with her as long as she lives. But while she had been simply indifferent to the occult and supernatural, her husband is quite aggressively opposed to it. He said nobody but a fool could imagine such an occurrence, with various other uncomplimentary things and finally said he did not want to hear any more about such "trash."

No more was said on the subject that night, but on the following night when they went to bed Mrs. S. found herself unable to sleep, though Mr. S. went to sleep at once. At ten minutes to one came again the sound of the muffled footsteps. Again the dog began to howl and whine, but did not manifest the excitement he had shown before. She called out to him not to be frightened as there was nothing to be afraid of. Then suddenly as if he had been shot, Mr. S. sat up in the bed and striking his hands together, exclaimed, "My God! There is someone walking about." He was about to get up, but she restrained him saying it was the footsteps she had told him about. They both lay quietly listening. Now and again came a protest from the dog, but he made no effort to get up and soon the footsteps died away as before. Then Mr. S. said, "I know those steps; my father who was like myself, a large, heavily built man, used to walk about in his stocking feet when in his bedroom, complaining of his feet hurting him. Many a time I have heard him."

What do you think it means? No more slurs and sneers as before, on the subject, but he was plainly frightened, and she could not feel sorry for him. She thought he deserved a scare. She said she thought it must be meant as a warning to one of the three then living in the house.

The next morning at breakfast the old lady asked her son if he had been walking about his room in the night, as she had heard someone in their stocking feet walking about the room, and also thought she had heard someone walking about two nights previously, but supposed she must have imagined that. The subject was ignored and then dropped. The old lady was then in her usual health, which was fairly good for an old person. She became ill quite suddenly five days after this occurrence and on the night of the tenth day she died unexpectedly at exactly ten minutes to one in the morning when the footsteps were first heard.

Mr. S. still objects strongly to any conversation on the supernatural, but no longer sneers at it. I give you the story as it was given to me and the little lady told it in a most impressive manner. She and her husband are people of wealth and social standing, and there is no possible reason they should make up such a thing. The house was burnt down since, and has been rebuilt, but they have not occupied it and are traveling at present. The dog I know well and I have had many proofs of his intelligence and understanding.

LOUISE GRAMBLAY.

Atlanta, Ga.

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Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Church of the Soul, Rev. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 o'clock, in Hall 309 Masonic Temple (corner State and Randolph streets). Sunday-school at 10 a. m. All are invited.

The Band of Harmony (auxiliary to the Church of the Soul) holds regular meetings the first and third Thursdays of each month, at 3:30 to 10 p. m. Ladies bring lunch. Coffee served at 6 p. m. All are made welcome.

Independent Church of Truth, Grand Boulevard Hall, corner 47th and Grand Boulevard. Georgia Gladys Cooley, speaker and message bearer. Meetings every Sunday at 7:45 p. m. The first Sunday of each month at 2:30 is social Sunday, when other mediums assist and all bring their lunches.

The Christian Spiritualists will hold services at the Van Buren Opera House, corner Madison street and California avenue, every Sunday at 2:30 and 7:30 p. m. Mrs. Hamilton Gill will lecture and give spirit messages.

Spiritual meetings, held by Julia Learnerd, every Sunday and Thursday evening at 7:30, at Lone Rock Hall, 809 W. Madison street, near Robey.

The Progressive Spiritual Society. Services at 8 p. m., 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, speaker.

First German Spiritualist Society on the West Side. Meetings every Sunday at 8 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

Central Spiritual Church holds services each Sunday evening at Trimble Hall, 1977 W. Madison street (near 40th avenue) commencing at 7:30 sharp. Conducted by Mr. and Mrs. Howes.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361.

The Society of Spiritual Truth holds 363 East 43d street. Conducted by Mrs. Isa Cleveland.

services every Sunday at 2:30 p. m., at 3539 Calumet avenue. Lecture and spirit messages. All are welcome. J. K. Hillis, Psychic.

The Spiritualist Church of Students of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee avenue, every Sunday evening at 7:30. The hall can be reached by Milwaukee avenue North avenue and Robey street cars, and the Logan Square and Humboldt Park Metropolitan elevated. Mrs. M. Schumacher, pastor.

The Christian Spiritualists Society will hold meetings during the winter months, conducted by Miss Sarah Thomas, every Sunday afternoon and evening, at 3 and 8 o'clock, at Conway Hall, corner Western avenue and West Lake street; entrance on Western avenue, over drug store.

Golden Rule Spiritualist Society, Nora E. Hill, pastor; Dr. J. H. Randall, assistant pastor. Holds services every Sunday evening during July and August, at O'Donnell's College Hall, Paulina street, near Washington Boulevard. All welcome.

Temple Light and Truth, 870 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and philosophical lectures; best psychic and message bearers in attendance. Prof. F. M. Stoller, conductor.

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, between Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Everybody welcome.

Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western avenue. Mrs. Letzter, speaker and medium. All welcome.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor. All welcome. Services at 8 and 8 p. m.

Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and messages.

Divine Spiritual Church holds meetings every Sunday afternoon and evening at 2:30 and 7:30, in Hygeia Hall, corner Ogden avenue and Robey street. Good music. All welcome. Rev. Lucy A. Hodge Koontz, pastor.

Lake View Spiritual Union holds services Sunday afternoons at 3 o'clock in Wells Hall, 1629 North Clark street, corner Fletcher street, conducted by Dr. and Mrs. C. A. Wickland, assisted by others. All are cordially welcome. Residence, 616 Wells street.

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As it Would Be Told at Home.

You may well rejoice, my wife, over our good fortune in getting for almost nothing a business which made money the very first day and has grown better all along until now after a few weeks the daily profits run from $2.00 to $12.00. You have just counted today's receipts and seem surprised that they amount to $15.00 plus some cents, but I have good reason to expect even larger returns as time goes on. Of that $15.00 you must take out about $2.00 for cost of material and the $12.00 remaining is profit. So business gets better as it gets older. I need have no worry about the future, because there remains many dollars' worth of unfinished work upon which I can calculate as in the past about 95c profit on the dollar and more orders coming in all the time. My trouble has not been the want of orders, but facilities to fill orders as fast as my many customers would like, and to make matters better have engaged a boy to help in the shop, including an extra solicitor.

It has kept me hustling this far to take care of family customers whose orders range from $2.00 to $10.00, but increased facilities will enable me to get business in even larger quantities from hotels, restaurants and public institutions, manufacturers and retail stores, there being scarcely any person in business or out who does not at all times have urgent need for my services. I never thought it possible to

START A PROSPEROUS BUSINESS

like This with only a few dollars, for almost every business worth having requires several thousand dollars to begin with, and I was not in that class, in fact, we can both recall with sad regret the days of no work—no wages—debts piling up—nearly everyone and everything combined to keep me down. Then my stock of sickness—no work—laid up—laid off—almost laid away—nothing coming in—expenses going on—doctor bills and what not, trouble, trouble, trouble, but that's the common hardship of every man who sells his time to others—hard work—long hours—little saving—enriching those who hoop, but never himself. Verily, my good wife we know from experience that it's mighty inconvenient to be poor, and now after years of hard labor here and there and almost everywhere—from factory hand to office clerk—teaching school or selling goods—town and city trades—now and then the farm—we find ourselves in prosperous circumstances, owning a pleasant business which promises to pay from

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Goodness knows, we might still be slaving for a bare existence if this opportunity hadn't come as a God-send, but we know too well the need of money to get foolish or spoiled by sudden prosperity. I am happy to think that our days of self-denial and privations are over, that you and the children can have many things in the future which you craved but alas! didn't have the money to buy. You can dress better, visit more, work less, buy new things for the house and give the children a better education. What a blessing it is to have money coming in all the time, and how different the people treat a successful man.

It's really wonderful how people took to my business from the very start, just seemed that everyone had something for me to do—eager to have it done—a cordial welcome everywhere and people came from miles around—

GOODS WERE GOING OUT—MONEY COMING IN—

almost a dollar cleared every time a dollar taken in. You remember my starting here at home—set off one room which was soon filled with a great assortment of merchandise—some gold, some silver—big and little heaps—how things glistened when the sun came through—then the change to larger quarters owing to increased business with profits growing. It did my heart good to receive such generous encouragement from the people everywhere, for I can't forget my ups and downs and my hard knocks—never a boost until this thing happened.



Prosperity.

The people certainly looked kindly upon home industry, and because my business was conducted thoroughly in their very midst a feeling of confidence was immediately established. My work has always been well done and I do not fear to meet the same customer twice even ten years from now. I have never been the kind to deceive anyone and would not care to bring that disgrace upon my children even though success was the reward.

Yes, people do wonder at my sudden rise in the world, but there is nothing remarkable in my performance, simply a case of supplying something which the people did not have but wanted awful bad—never had before—it's a regular business in some large office, but just as well suited to town and country places as my own success proved. My success has not been due to influence, business training, special schooling or technical knowledge, but to human endeavor, faithful work and earnest purpose. Had I failed to make good in this opportunity when everything was favorable to success it would have been an ever lasting cause for self criticism. It would be an act of ingratitude on my part if I did not give

PRAISE TO THE MANUFACTURERS

who not only suggested the opportunity but furnished at slight cost everything needed to start the business, including special teaching, valuable instructions and trade secrets and did this so well that my ignorance of the business itself was no drawback at all. Quite a few people from other sections have already written them on my recommendation, for they

WILL START OTHERS

in all parts of the world, either men or women, in this business at home or traveling, all or spare time, but do not encourage business relations with drones or idlers. I am only one of thousands whom they have started in their twenty years of business experience, and I can't imagine a business which offers equal money-making opportunities to people of limited means—something easy to do, easy to get, easy to maintain, offering almost the only chance for people in moderate circumstances to better their position in life.



Pleasant Business.

Though you, my wife, regard my success as remarkable in comparison with the old days it seems to be quite the regular order of things with their customers, as for example, one man claims $301.27 in two weeks, another $38.18 the first three days and hundreds of similar reports have come to my notice, which makes me feel that there is nothing of personal quality in my own success. You won't forget how skeptical I was at first, but these fears were unfounded, as we both know now, for I have found the business even better than their claim as a money-making chance which anyone without leaving home and without previous experience can manage successfully.

I shall continue advising people out of employment or working hard for a little money to send their name on a card to

GRAY & CO., 809 MIAMI BUILDING, CINCINNATI, OHIO,

and receive FREE as I did their proposition, valuable information, testimonials and samples.

They don't offer any impossible inducements, such as $50.00 a day without work, but simply claim that those willing to hustle have every reason to expect from

$30.00 TO $40.00 WEEKLY

to begin with and more than that as their business grows. I feel sure and believe that you, my wife, also believe that no one will ever regret the day they started with Gray & Co., for they are the largest concern of their kind in the world and are backed by $100,000.00 capital. It's well that you should know these things as I do so as to answer inquiries intelligently when visiting friends outside of my territory.

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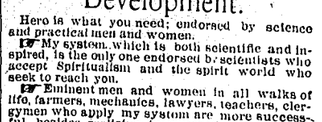
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By John E. Remsburg.

The work consists of two parts, "The Fathers of Our Republic," and "The Saviors of Our Republic." In regard to Paine's religious views, Mr. Remsburg establishes the negative of the following (1) Was Paine an Atheist? (2) Was he a Christian? (3) Did he recant? Page after page of the most radical freethought sentiments are culled from the correspondence and other writings of Franklin and Jefferson, which show that these men were as pronounced in the rejection of Christianity as Paine and Ingersoll. That Washington was not a Christian nor a believer in Christianity. In support of Lincoln's infidelity he has collected the testimony of more than one hundred witnesses.

The book is handsomely bound in cloth, giving fine portraits of George Washington, Benjamin Franklin, Thomas Paine, Thomas Jefferson, Abraham Lincoln and U. S. Grant; also portrait of the author.

This book contains 365 pages, printed on heavy paper, well bound in cloth. Price, $1.25. For sale at this office.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., DECEMBER 15, 1906. NO. 890

THEOSOPHY AND MEDIUMSHIP.

A Theosophist States His Views, in a Letter to Charles Dawbarn.

Mr. Charles Dawbarn—Dear Sir:—I have read with interest your article in The Progressive Thinker for November 17, 1906, on the subject of Theosophy and Mediumship. I have frequently seen in said paper unreasoning attacks on Theosophy, showing that the writers had assumed a position in which they were in no sense open to conviction, and the idea of attempting to reply to such attacks has always seemed to me to be a foolish waste of energy and time. Your article, however, is framed in an entirely different spirit. You seem to have taken the matter up in a very honest way, and have expressed opinions based upon your own unprejudiced thinking and upon such facts as have come to your notice, and it seems to me that such conclusions as you have reached, and which I cannot agree with, are due not to prejudice and general bias, but rather to the want of possession on your part of some facts touching the subject with which you have dealt. May I, therefore, offer a few suggestions in a very matter of fact way, without attempting to reason or dilate thereupon, with the hope of disclosing some points, which it would seem had not been brought to your attention?

I think the discouragement on the part of theosophical writers on mediumship, arose from the fact that at the time this character of admonition was insisted upon, Spiritualism was in its infancy, and those participating therein, were specially open to some of its dangers more fully than now, and so a note of warning was thought to be needed. There is the higher mediumship and the lower mediumship, and I think that all of the theosophic warning toward mediumship referred to its lower phases. The Theosophic ideal is to develop the latent powers of one's own soul so that the higher self may adequately become expressed in the world of men, rather than to acquire certain negative psychic capabilities, which would enable all kinds of entities to manifest on the physical plane unconsciously to the medium himself. In the one case, we have a conscious, highly organized and developed being, reaching into the inner world with one hand and grasping its treasures and handing the same consciously down with the other into the outer world. In the other case, we have a blind, inert channel entirely at the mercy of the manifesting entity. So I think the condemnation was not of mediumship as a whole, but only one phase of it, for surely the higher phase is still mediumship, since the instrument stands as a medium between that which is unseen and that which is seen.

Theosophy in no sense rests upon the phenomena produced in the early years of its inception, but embraces a broad philosophy or system of facts, which upon close investigation seem to lie at the foundation of all the great world religions and sciences. The few trifling phenomena that were produced during the life of H. P. Blavatsky were simply to show to the world by some startling, though simple facts, the reality of the truth that there are unseen powers which could be utilized to produce results in the known world. At that time, there was a strong tendency toward the belief that there was no conscious existence that could not be apprehended by one of the five senses, and these phenomena, together with the phenomena of Spiritualism did much to reverse the entire current of that thought.

One who desires to know the real H. P. Blavatsky and not merely the "Madame" who produced phenomena, should read her monumental work, "The Secret Doctrine," and I think he will get a very impressive view of the bigness and mystery of this strange personality. I am not sure that her most eager admirers understand the scope of her being, and I feel that many years will yet pass before the real depths of her greatest work will be understood.

As to reincarnation and karma, I do not think there is any *proof* of either which ought to be acceptable to any man, except such as may come as the result of his own personal investigations. To many, these twin doctrines furnish a reasonable hypothesis, and as such they are accepted as a working basis, since many more problems may be solved through them than without them. To others, these truths are definite facts. They have proved them time and again through investigations made into the Akashic Records, or Memory of Nature. Until each one of us can by the evolvment of his own powers learn to look back into the past through the medium of the living pictures existing in the mind of the Logos, and trace out the life history of any living Ego, showing the various bodies it has taken unto itself from time to time, for the purpose of its evolution, we shall not be able to obtain first-hand proofs of the truth of reincarnation and the great law which accompanies the same, karma, and until then, we must either reject the doctrine, or accept it as a reasonable working hypothesis. The doctrine of reincarnation affords a very noble inspiration to those who have the intuition to see it in its true light, and I do not think that a wise man would forsake any of his assumed duties of life and go into seclusion merely "to prepare for his next visit to earth," any more than he would do this to prepare for a life in some invisible sphere. This sort of action is no part of the teachings on the subject of reincarnation, but would rather be an action conceived in ignorance and carried out to the prejudice of the very object sought to be attained. The teaching is, that the highest results in future lives are attained through the perfect performance of duties in the present life, and any one violating this proposal, totally misunderstands the true spirit of the teaching.

You speak of one's sacrificing every responsibility in life for the sake of one's own karma. Has it not occurred to you that by doing this he would incur bad karma? Has it not occurred to you also that if you should see some person suffering, it would be far more logical for you to conclude that it might be your karma to relieve the burden of the sufferer, than to conclude that you must keep hands off, upon the assumption that the other is merely meeting his just deserts at the hands of nature? Who are you, or who am I, to decide when that man's karma ceases? It may be that you, or I, were the chosen instrument of nature to put an end to the sufferings which had befallen such a man. Your reasoning therefore; seems to stop just short of the truth in this matter of karma.

It is not quite accurate to speak of Colonel Olcott's "Old Diary Leaves" as the "gospel of Theosophy." This work is merely a chronicle of events which took place during the history of the society from the standpoint of one of its members, and does not in any sense pretend to show forth the philosophy of the theosophical movement. For this, one would need to turn to the "Secret Doctrine" of H. P. Blavatsky, "Ancient Wisdom," and numerous other works of Annie Besant, "The Growth of the Soul," and other writings by A. P. Sinnett, and the various writings of C. W. Leadbeater, not to mention the more scholastic works of G. R. S. Mead. I think if you would read these through thoroughly, you would get such a wide and deep view of the subject as would prove impressive to a mind as apparently open and genuine as your own.

A. P. WARRINGTON.

Norfolk, Va.

SPIRIT RETURN IN A CHURCH.

Spirit Return Comes to the Whole World, Regardless of any Sect, Cult, Club or Religious Organization—A Lady Is Controlled in a Revival Meeting, and Talks the Language of the Kalmucks.

The following comes from Lincoln, Nev.:

For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit;

To another faith, by the same Spirit; to another the gifts of healing, by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.

Claiming that after long prayer she has received the "gift of tongues" promised to believers in the twelfth chapter of I. Corinthians, Mrs. G. C. Shumate of 825 North Sixteenth street, was shaken with a strange power at a revival meeting and began to speak rapidly in a language that no one could understand.

The services, under the leadership of Evangelist C. F. Ladd of Mendota, Ill., had been going on for two weeks at the little meeting house of the First Advent church. The church seats hardly 100 people, but prayers had been offered for the gift of tongues with unflagging hope.

Mrs. Shumate is unable to explain her wonderful gift. She firmly believes that it comes from God.

"That evening I could hardly wait until the evangelist had finished," said Mrs. Shumate. "A strange feeling came over me, and I rushed to the altar and fell in a swoon while something seemed to be grasping my throat. Then came the rush of words. I don't attempt to explain it. I only know that it is an answer to my prayers for weeks."

Only two words could Mrs. Shumate translate. "Efien," she says, means "amen," and "Lasea" means "Jesus."

It was not until Lazarus A. Mallek, a Persian who had been a missionary to south Russia, heard the strange language, that it was identified. Mallek speaks ten languages.

"It is the language of the Kalmucks, a nomadic tribe of Caucasia," he said. "The tribe lives in the government of Stravropol, east of the sea of Azof. The word 'efen' does mean 'amen,' and 'Lasea' means 'God' or 'God as revealed to man.'"

The gift of tongues has also come upon Mr. Reeder at the meeting. He speaks a strange language very slowly. Up to this time it has not been identified.

NATIONAL THANKSGIVING HYMN.

O, Thou to whom a nation brings
The gift of grateful prayer and praise,
The source whence every blessing springs.
Who guidest all our earthly ways—
Enlarge the scope of our desires,
Make firmer our fraternal ties;
May all souls seek our council fires,
The world partake our charities.

Grant, Mighty One, to us the skill
To conquer every giant wrong;
The power to do thy gracious will,
The soul of love, the breath of song;
The peace that moveth side by side
With honor, mercy, justice, faith!
With human hopes and rights to bide;
In league with life in face of death.

As free to think as birds to soar;
And grateful as the streams that run
To carry to the toiler's door
The meed his honest hands have won;
Thanksgiving for the right to hold
Opinions and their just defense;
Allied to nature and the bold,
Sweet souls who kept their innocence.

Who dared the evil powers of hate,
The happy ignorance that drew
The rich, warm blood of hearts, elate
With gentle instincts firm and true,
Oh, bid our lives repeat the strain
They learned of freedom in its morn,
As shells that murmur of the main
Forever to the ocean-born.

From man to Thee, from star to star,
From where white daisies kiss the sod,
We hail the golden links afar
That binds us to our Father, God!
Give us more light the Truth to sing,
From chill Alaska to the sands
Where cacti scarlet banners fling
To all the dark and stricken lands.

HELEN M. RICH.

St. Joseph, Mo.

NAMES WANTED.

Oklahoma Coming to the Front.

The Oklahoma State Spiritualists' Association desires to get the names and addresses of all Spiritualists in the State, for the purpose of securing co-operation in the good work of spreading the truth. Please send us your names and addresses.

CHAS. S. SIMMONS.
President O. S. S. A., Cache, Okla.
R. G. LEE, Secretary, Hedrick, Okla.
Rev. Alice Baker, State Missionary, Dallas, Texas.

How oft the sight of means to do ill deeds make ill deeds done.—King John

When the People Are Intelligent, the People Will Rule.

An Essay by Henry Morrison Tefft, of Norwich, N. Y.

God always finds an instrument to do His work. He commands men for His purposes, the most unlikely, from human reasoning to bring about the desired end. To demonstrate His power He goes into the ranks of the enemy, takes Naaman, the leper, and the commander-in-chief of the Syrian army, and cleanses him of his leprosy and converts him from a worshiper of Rimmon to a believer in the true God. He stopped Saul on his way to Damascus, breathing out threatenings and slaughter against the followers of Christ, and changed him from Saul the persecutor to Paul the apostle and defender of the faith. He takes a moral coward like Jonah, and not only compels him to do His work, but for trying to evade it, he is held up for all time as a type of disobedience and moral cowardice. He finds David, a boy tending the sheep, and moulds him into one of the world's greatest characters. The son of a carpenter becomes the religious leader, prophet and teacher of the people for all time and all ages.

One man shapes the thought of a nation for ages and gives it a rule of life, in a philosophy, or a religion, as Confucius in China, Zoroaster in Persia, Buddha in India, Mohammed in Arabia, Christ in all Christendom.

One man, sometimes on certain lines, gathers up, concentrates, or precipitates in his writings and teachings the whole thought or tendency of his time,—as Voltaire did in France.

A great genius often, by word, or speech, or deed, can only give the people hints, suggestions and outlines of his meanings. He merely shadows forth the truths that are in his heart to utter because the deepest thoughts can only be represented by types, figures, illustrations, and symbols. But what does it avail a person to read of the great events and conditions of the world,—of its battles and wars, of the rise and fall of kingdoms,—of its revolutions,—of its religions,—of its light and darkness,—unless one can read the meaning and purpose of all these monster *movements of society, of state,* nations and races.

The Crusades, the Reformation, the French Revolution, were necessary facts in history, the same as Peter the Hermit, Cromwell, Luther, Napoleon Bonaparte were necessary men in their time and age and for the work that was in hand to be done. Neither the epoch makes man or the man the epoch; each is dependent upon the other; they are born out of the same reasons, elements and conditions. There never was an age of more strenuous life than now, nor an occasion when the forces of society were more adverse to each other. There seems to be a breaking up of all the old landmarks of society that heretofore guided and directed the minds and consciences of men.

In times of great unrest and turmoil of the world a man has always appeared upon the scene equal to the time and the occasion; but to-day no prophet walks the earth. The signs indicate that we were again nearing a time when the advent of such a character was inevitable. "He will be conceived in the passion of contemporaneous events and born of the sorrow and tragedy that walk the earth. His genius will be in the cosmic movement that has produced this tumultuous hour."

A deadly disease has to be treated with strong medicines. No great evil was ever wiped out without heroic treatment. Evils accumulate, corruption flourishes, oppression rules, until some mighty upheaval of society clears the political and moral atmosphere. Luther's reformation comes along and tears up the religious soil; the French Revolution comes along and breaks up the political and social ground. The world at times needs a Cromwell; a Luther; a French Revolution to overturn the existing orders of things.

It needs a Hercules to clear out the Augean stables of vice, corruption, immorality and injustice that fill the land. It takes the struggle of all the elements to add the rich flavor to the fruit, to make the sweet fragrance of the flower, to clothe and adorn the world with foliage and life, and to fashion, sculpture and form the hills and the dales, the cascades and fountains which nature produces.

If the sun had been always shining the geography of the heavens would not have been mapped out. It is only in the darkest night that the beauties of the skies can be seen. The sweetest song, the most inspiring oratory, and all that is great in sculpture, in painting, in literature, has been inspired by suffering.

No people ever won their liberty until thousands had been slain. No nation was ever purged of its crimes without the shedding of blood. Worlds are produced from nature's unrest. If there are eruptions and pimples upon the skin, it shows the system is out of order and the blood is impure. Murders and assassinations are only symptoms and indications that beneath the surface of society there lies deeply imbedded some diseased condition of the body politic, some disturbance of the social organism that must be removed before these unusual and unnatural conditions will disappear. The common people never destroy constitutions, nullify laws, or override the constituted authorities; these things are always brought about by those in authority and power.

It makes a difference whether it is a millionaire that breaks the laws or a pauper; whether it is an anarchist or the head of a trust, syndicate or corporation. The former can be easily punished but the latter never.

The scales of justice seldom balance. Law is administered according to circumstances. It is wrong for laboring men to organize into unions, but it is perfectly right and proper for wealth to organize into trusts, combines and syndicates.

It is impossible to tell when a nation has reached the zenith of its glory. The multiplication of laws, the enactments of innumerable statutes, instead of being an indication of the reign of order, and of peace and prosperity to the great mass of mankind, are sure signs of the rising tide of discontent among the people. The rights of property stand, to-day, above the rights of man; more consideration is due to the dollar than to the individual. Money covers a multitude of evils. Every offense against society, law and order can be forgiven; moral, mental and physical delinquency and deformity can be overlooked and set aside, but poverty will forever remain a blot upon the page of family history.

The legislation of the country for the last forty years has been in favor of the rich and against the poor. Every bond issued is a mortgage upon industry and thrift. The horse, the ox, the elephant could not be controlled if they knew their strength. So it is with the great body of the people; they are broken, driven, controlled, fleeced, stripped, degraded and enslaved with much less trouble than the dumb animals;—but this would be impossible if the working men and wage earners of the country could be made to half realize their power and importance in the world.

"These are startling times; times in which the ear of patriotism inclined to the earth hears the heart beats of humanity; times in which the cohorts of organized greed and the sons of liberty are arrayed for the final conflict. On the one side is the despotism of moneyed aristocracy; on the other the knighthood of the masses. * * * As God chastised the last generation to the redemption of the slave, I believe he rivets on this the emancipation of labor."

There are plenty of men who simply represent money,—nothing more. They stand for no principle, no philosophy, no science, no religion, no power but money. The time will come, when in this country, there will be an aristocracy as strong, as arrogant, and as useless as ever cursed a kingdom, an empire or a monarchy, and they are to be fed, clothed and sumptuously provided by the working men and women of the land.

What is it that corrupts society, destroys governments, buys up the courts, rots out civilization? Wealth. It is at the top and not at the bottom that society commences to decay. There is no difference between a band of robbers holding up the officials of a bank and robbing the contents of the vault, than a trust or combination of capital holding up the people and compelling them to pay whatever price they may demand for the productions of the earth. From a moral standpoint, one is as legitimate as the other. Does it make any difference whether the popular will is controlled, set aside or thwarted with money or with the army? With patronage or coercion?

Because a man occupies some official, social, political or religious position in the world, it is no sign that he has the moral or mental endowment to fill the same. Because a man is elected to a judgeship, or sent to congress, or even elevated as the chief magistrate of a nation, it is not necessarily on account of his fitness for these positions.

Mankind learn wisdom slowly. It is a pitiable spectacle when the rulers, or the chief men of a nation, have to pass through the country so strongly guarded by soldiers or detectives as actually to prohibit enjoyment or gaining any knowledge of the people or country through which they pass. Does the fault of this condition lie at the door of the populace or at the door of the civilization that breeds these conditions?

Who moulds public sentiment? Who guides and directs the ship of state? Are not the morals, the sentiments, and the feelings of a nation the outgrowth of its laws, institutions and government? And are not the laws, institutions and government made by the rulers, lawmakers and the public men of the country? These are questions which the people are to-day pondering in their minds. The powers that bring about these conditions always ask, "What are you going to do about it?" Time answers all questions, solves all problems. The great events that most seriously affect mankind move noiselessly and "without sensation."

"Still giant Wrong stands boastful and elate
But omniously laughs the book of Fate;
And history, breathless, hears it polishing
Five pebbles for some epoch-making sling."

Norwich, N. Y. HENRY MORRISON TEFFT.

A NEW PARABLE.

Illustrating the Absurdity of Orthodox Teaching.

Chris Gottlieb, a hoary old giant, who enjoys the reputation of being a just and holy man among his friends, and has beside a large but ill-behaved family of children, a big and vicious dog that is forever running loose without a muzzle or license, the which he seems to keep just for the pleasure it affords him when menacing everybody, including his own family.

This man saw fit the other day to crown his impious piety by an act of heartless brutality which would be a credit only to a low savage cannibal.

It appears that some of his family were about to kill the dog as the only means to get rid of him, for biting the youngest one among them, but on seeing his pet dog in danger, it so enraged the old man that he grabbed a big club and was about to knock the offenders down with it, when Joshua, the eldest boy, who by the way, is the best in the whole family, sprang forward pleading to spare his little brothers, and rather to strike him instead; and swinging around, the now infuriated man felled the boy with a single blow and left him there lying in a pool of blood, unmoved by his outrageous act.

* * * * * * *

Jesus spake in parables as the best method to express the truth most forcibly in but few words, and thus, by setting his hearers thinking helped to unfold their understanding.

* * * * * * *

Chris Gottlieb is none other than the imagined God of "Love" of the misnamed Christians, fully as savage as themselves and ever ready for a fray, revenge or carnage.

This pet dog they call Devil. The children hate him and would destroy him, but for their father, who seems to love the dog more than them, hence he forever keeps and protects him.

The elder boy is their savior from punishment, they claim to love him, or at least pretend to, and so would any coward or dead-beat, because he paid with his blood all their debts, which they owe, and are promised a receipt in full in the end.

* * * * * * *

What a stupendous fallacy, ignorance and blasphemy! What a slander on a being of which our highest conception as to his love, justice and perfection is but a faint shadow of his real, infinite sublimity.

Those alleged faithful, but foolish servants seem lacking in common sense as to love and justice, which should be expected as requisite attributes of a God, and while they would clamor for severe punishment if Chris. Gottlieb were a poor mortal; they make all kinds of excuses for him since they choose him for their God.

G. A. WOLTER.

People may outgrow natural ignorance, but ignorance carefully cultivated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moncure D. Conway.

When the state is most corrupt, then the laws are most multiplied.—Tacitus.

From Conneaut, Ohio.

Our society was fortunate in securing the services for three Sundays, of Helen Stuart Richings, to open our lecture season, last month.

It is with pleasure that this little tribute of appreciation is given to this gifted woman. Her work is characterized by intellectual brilliancy and a spiritual clearness and force which give her a three-fold power over her audience. Her appeals to the heart and soul, as well as to the reasoning faculties, are inimitable. She also gives accurate psychic readings, and her talent as a writer and as a dramatic artist is well know.

Her platform work is greatly assisted by a charming personality and the magnetic aura by which she is surrounded.

Her many friends are prophesying good results to the cause of truth by her re-appearance upon the Spiritual rostrum.

The services of Mr. and Mrs. Geo. W. Kates have been secured for the winter months, and we are anticipating a harmonious and helpful season under the ministrations of these true and faithful workers, who always uplift and stimulate, and arouse what is best in their hearers, as they go about doing good and scattering seeds of truth for their "reaping by and by."

Slowly, but surely the glorious truths of the harmonial philosophy are finding their way to the brains and hearts of many thoughtful people in our beautiful little city, and the influence of our society is felt as never before.

FRANCES E. BONNEY.
President Spiritualist Society, Conneaut, Ohio.

THE VISION OF THE IDEAL.

There Is No Religion Higher Than Truth.

There is nothing higher, grander and more potent than truth. There is nothing more essential to human life than truth. Truth is immortal; truth is God. "Ye shall know the truth, and the truth shall make you free."

Now if this be a fact, we can readily see how essential it is for us to make our search for this immortal uppermost in our minds and life work. We should be willing and ready at all times to make any sacrifice in the world to obtain the truth, however small it may be. As Burns has said, "No man is worthy of the truth who is not willing to die for it."

The question that will naturally arise in the mind of the average man is, how shall one proceed to obtain the truth; in what direction shall he go? in whose footsteps must he follow? to what sects out of the numerous sects shall he subscribe his name. Such questions have come from the human heart ever since man began to heave his first sigh and shed his first tear over the remains of his first dead.

There is but one rule to follow in our search for truth, and that is to follow the dictates of our own conscience, and to be broad and far reaching in our investigations. Follow in no one's footsteps, adhere to no particular church creed or religion, as no human soul gives expression to all truth, and all religious institutions, so-called, contain but a small fraction of truth. Therefore, our search must be an individual one. We cannot organize an association, however powerful it might be, intellectually or financially, that can do the work for us. We must do it ourselves. Some one has said that you might as well capitalize a syndicate for making love, as to organize a concern for praising God. You must do the praising yourself.

In the first place we must free ourselves from any and all objective institutions which claim to have the only plan or scheme by which we can escape the penalty of violating nature's laws, and be ushered into a located heaven, no one knows where. We must look out for the soul's freedom at all times. We should declare an individual declaration of independence with as much earnestness and power as that immortal declaration that peals forth from the flaming Sinai of old Independence Hall. We should forever keep the flag of freedom floating over the fortress of our souls.

The great trouble has been in the past, and is to-day, that we are not free to respond in harmony and unison to the dictation of our souls. We have not been following the spirits' leading, hence the truth has not come to us first hand, and unless it does come to us through our own souls, it is not a truth to us; hence, of no value. In other words, truth is not the truth unless we are conscious of it, and we cannot be spiritually conscious of anything unless it comes from our soul's awakening.

We complain and prate wisely about idol worship. We perhaps travel thousands of miles to convince other nations, who have a history much older than ours, that they are idol worshipers, and must accept our particular religion, etc., *in order to be saved,* when at the same time we, as a people, a nation, are just as much idol worshipers, and perhaps more. Just so long as we worship some God outside of ourselves, or some individual however exalted he may be, we are idol worshipers; and just so long we are living an imperfect life instead of the Christ life, just so long are we minus the truth that comes only through a spiritually conscious life.

Now there is a method by which we can arrive at the truth first hand, and that is by going into the holy and eternal silence and communing with the God within. As I said before, we must become conscious of truth before it is the truth to us, and this spiritual consciousness only comes through soul growth and soul awakening. The above method of going into the silence will sooner or later bring about the desired results, and this makes our progress more rapid and definite towards a more perfect civilization which means in time the universal brotherhood of man.

How well Jesus the Christ understood the significance of going into the silence when he said "When thou prayest enter into thy closet, and when thou hast shut the door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." (Matthew 4-6).

In this solitary communion with the spirit of life and truth, we come into the sublime vision of beauty and good. In society and the everyday affairs of life, we are compelled to mingle more or less with degrading conditions that tend to destroy the vision of the ideal. But when we enter this solitary communion, with the eyes closed and the objective world shut out, then the soul can look with open vision upon Reality and realize the vesper songs of truth and beauty.

I care not how busy a man may be with the affairs of life, he can, by a little practice, go into this silence, even in the very midst of the tumult of the world and hear the lofty music of the soul. When we learn this great truth, then life will be easier. The sounding of the hammers and the whirling of the wheels will be music to us. As someone has said, "Man is gifted with a divine insight, which if he would follow it, would lead him into paths of perfect peace and happiness.

W. V. NICUM.

Dayton, Ohio.

"THOU SHALT NOT SUFFER A WITCH TO LIVE."

No God has ever made such law;
'Twas blind and savage man.
Eternal justice has no flaw—
No God pronounced that ban.

'Tis man's conceit that ever tries
To build himself a shrine;
He flings his errors to the skies,
And calls it "Law Divine."

And thoughtless man will cheer and hail
And to the idols bow,
And fight for error, tooth and nail,
While truth is trampled low.

Who made the witch a thing to kill?
A demon or a God?
Was it a kind creator's will
To steep his hand in blood?

O, blasphemy! O, shameful lie!
To hide your crime-stained hand,
You are accusing the most High
Of giving foul command.

Hail to the witch! if wise and true.
Oblivion to the fake!

LETTER FROM MATTIE E. HULL.

She Writes of Various Topics of Interest to Her Friends.

To the Editor:—After so long a silence—but not absence, for I have visited your sanctum in spirit, many times during the silence—I ask for a little space in your columns, that I may reach those friends who read your paper—and they are many—and assure them of recovery from the accident which befell me last September, has come to that extent that I am again on the wing, and doing my usual amount of work in the field.

To the many friends who wrote to Mr. Hull and myself, during my days of almost physical helplessness, expressing sympathy and positive hopes for my complete recovery, I would say, I am sure they were all helpful.

Not a day passed during my most intense suffering that I was not enabled to turn within myself and hold, as has been my custom for many years, a season of communion with my arisen friends.

I passed through it all without being compelled to resort to opiates to induce sleep, or to find relief from pain; ministering spirits in and out of the flesh imparted strong, healthful influences to me daily, and as I am now on the up grade to the condition of perfect health, I feel strong in courage and re-enter the active field with renewed energy and hope on behalf of the work before us.

As the readers of The Progressive Thinker know that I am in company with Mr. Hull, on a long trip, sometime since outlined in this paper, I am sure they will not consider themselves neglected if no word reaches them from my pen for some time to come. We are truly "birds of passage" at the present time, and are crowding as much work as possible into the present month, enroute to California. At present we are in Billings, Montana.

We left home on November 12. We met with teachers and students at the opening of the school session that morning, then exchanged good-byes and in less than an hour after the handclasps and loving parting words, we were on the train, speeding westward to meet appointments made enroute to the "land of the setting sun." Mr. Hull or myself will soon write in reference to our work at those points.

I would have been glad to remain in our home this winter, and to carry on my appointed work in connection with the school, but circumstances ordered otherwise, and I accepted the decree.

Mrs. Niner, although more busy than ever in her legitimate work connected with the M. P. I., in the department of Oratory, kindly consented to take charge of my work under promise to send a lesson every week for the consideration of the Psychic class. The lessons are prepared under the influence of invisible teachers during my regular sittings. Thus I keep in close touch with the members of the class wherever I am.

In addition to the lesson work there are stated periods for the class sittings, and as there are several fine sensitives connected with the class, the work is profitable and interesting. I write all this relative to the phychic class, as many who have written me they desired I should do so.

I will not ask for more space, Brother Francis, only to say, I send kindly greeting to all in the field. We can assist one another by planting ourselves upon principle and striving to perform our work through the noblest exercise of reason, love and Will. Let us stand together for Spiritualism and all it means to the world.

MATTIE E. HULL.

Billings, Montana.

DREAMWOOD.

A Trip to That Favorite Locality.

To Dreamwood, to Dreamwood I wandered on a day,
And there I saw a fairy a-sitting on a spray.
"Why came you here, I prithee? What came you for to see?
Do you know not this region belongeth unto me"
And ere I could him answer he waved his little wand,
"You idle, idle singer, this place is fairyland.
And whoso cometh hither, a year he shall remain,
And he shall labor daily, ere he depart again."

In Dreamwood, in Dreamwood I tarried as I said,
A slave unto the fairy, where'er the fairy led.
I opened out his roses, I sprinkled them with dew,
And many a path I made him the many mosses through;
I robed him all in shimmer, I buckled on his shoon,
I watched him in his dances beneath the rounded moon;
And I forgot the passing of all the busy hours;
My food it was of nectar, my couch among the flowers.

In Dreamwood, in Dreamwood—alas, that dreams do end;
I thought him first a tyrant, I found him soon a friend,
For when the year departed, he woke me where I lay;
"Come up, my merry singer, here is your freedom day."
But I, I only pleaded, "Oh, wave your wand again,
Forever in your kingdom would I with you remain."
He only laughed: "'Tis over; you me shall serve no more,
But I, your fairy, nightly, will dance about your door.

C. G. BLANDEN.

The world is full of cheats. Can you
Burn all upon the stake?

No, God has never made such law;
'Twas blind and cruel man.
Eternal mercy has no flaw;
No God pronounced the ban.

H. STRAUB.

THE MONUMENT.

If so men's memories not thy monument be,
Thou shalt have none. Warm hearts,
and not cold stone,
Must mark thy grave, or thou shalt
lie unknown.
Marbles keep not themselves; how
then keep thee?

JOHN VANCE CHENEY.

He who is afraid of asking is ashamed of learning.—From the Danish.

PSYCHIC PROOFS IMPORTANT.

It Is These That Convince People of the Truth of Spiritualism.

Unity of purpose, unity of action and loyalty to leaders is good.

Jealousies, friction and selfish ambitions, are certainly detrimental to individual or society.

However it would seem to me, from what Mr. William John Ward gives as his ideal of the advancing of the cause of Spiritualism, in The Progressive Thinker, No. 886, that he has embodied the entire combination in his article.

It would seem that he has set an ideal, to which all should bend the knee, or blush for shame, in being a participant in any other way, or following any other teaching, save that given forth by some installed official of a Spiritualist church.

No! Let us not blush for shame, but shout for joy, that individuals may be free from the bonds of monks and priests, preachers and teachers; free to think for themselves and work out their own salvation.

To the papal church, the ignorance of their people as regards that of which they profess, is of indispensable necessity to keep them in subjection to their teachers, pope and priest.

Of course this seems good teaching to the pope and priest, for if their people were given freedom of thought and action it would not be possible to keep them in subjection to their sweet will, and the pomp and power of papal rule would vanish into everlasting oblivion.

The infallible priest and the immortal pope have been the stumbling block for millions of souls all down through the ages, who have been robbed of their right to reason and think for themselves, but have been taught that the priest should do their thinking for them, so far as their soul was concerned; of course they could hustle for the penance money.

The Protestant confessions of faith and catechism have been the stumbling block for millions of another sect, who have also been taught to feed their teachers on chicken, house them in fine parsonages, pay them rich salaries, and pamper them to every fancy and whim, all for the purpose of having someone to pray for them and draw imaginary pictures of heaven, and tell them how to be good.

It goes without saying that all faiths teach good teachings, have good principles and do good; although they may be adverse to the teachings of other faiths than their own, and claim to have reserved seats to the highest places of heaven, and even going so far as to damn those of other beliefs than their own, into the place of everlasting torment; make war on them, confiscate their property, take their men for slaves and their women for concubines. Such has been the result of authorized teachers, anointed priests and installed ministers, all down through the ages of time; here is the true embodiment of jealousies, friction and selfish ambition, which have resulted in the bloodiest of wars and persecutions, the world has known.

Church and state alike rely on the training of youth as standard bearers of their respective causes, and whatever that youth is taught, that he is, unless by some chance he is liberated from the bonds in which he has been held, and reaches out into the universe of knowledge—reads, thinks, compares and considers views; then he becomes an individuality. Previously he was a part of a body of ideas and rituals; now he is an individualized being, living, breathing, thinking and forming his own views of matters; awakened to the responsibilities and opportunities of life.

Who can set up a teacher or formulate a set of rules to meet the requirements of a body of individuals, who when developed are a universe of thought in themselves, and each must find out for himself what is best, and must be convinced of the future state by his own experiences and convictions; whether it is by the whoop of an ugly Indian or the flitting of an angel enshrouded in its robe of electric azure, or in whatever manner it comes, the individual must see and hear for himself to be convinced.

I wish to cite this particular paragraph from Mr. Ward's article.

"There are those who having some faint development of psychic faculty aroused, pose as teachers, give a wrong impression of Spiritualism, to the serious detriment of the cause; that class of people should be severely discouraged; they are vagrants."

Someone may say, if the coat fits, put it on; and that is just what I am doing. There may be those who presume to know and understand the philosophy of Spiritualism from A to Z; while I honestly admit that I have not as yet mastered the letter A in this beautiful theme.

Notwithstanding this, I do know that the most eloquent language used by the ablest and most versed person in the philosophy of Spiritualism, would fall far short of convincing a single man or woman of a future state of life; while a message from heaven, from a friend or relative given them by a poor washerwoman would be the most positive proof.

The great volume of proof of the future life, aside from secular ideas, has come through the organism of persons as ignorant of the philosophy of Spiritualism as an American child would be of the Chinese language. I think one may safely add, that as little has been given by those setting themselves up as able teachers, as could possibly be imagined.

This being the undeniable fact, I cannot see how any one can take the stand that those having a faint development of psychic faculty should be discouraged and labeled vagrants. The very foundation of our belief rests on the facts proven us from this source, and not on fluent oratory heralded forth from a rostrum.

An association with teachers to further the cause of Spiritualism, to awaken the dormant spiritual senses of the people, to aid in the development of good, true and honest mediums, and bring them before the general public, every one will acknowledge is good, and lend their moral and financial support.

Mr. Ward says Spiritualism is to start on a new era; hitherto we have paid much attention to the mere fact of communion with spirits, with all its attendant phenomena.

Now if paying attention to this particular thing hasn't proven future existence, and isn't of use to instruct us, to impress us and to guide us in this life, and is of minor importance, then we had better revert back to pagan and Protestant teachings, which have been presented to us by the most able and eloquent orators from all time.

What have we that is more important than our brothers who have been preaching future life these thousands of years, if our communion with spirits and its attendant phenomena are of minor importance?

We have hundreds of millions of dollars in fine edifices, with millions of dollars paid annually in salaries to ablest of orators to talk to the people, and room for more than four times the people that go to hear them, except on Easter Sunday when everybody has new togs. Now if our communion with spirits and its attendant phenomena is of secondary importance let's go where the rest of the crowd goes and make it larger.

We as Spiritualists claim to prove future life, by our being able to commune with our friends and others who are near to us by relative ties, and by the attendant phenomena; certainly if we leave out the proof or make it of secondary importance, we have no more than our other brothers preaching future life.

But we have got the proof, volumes of it; we have the truth, piles of it; what people want is proof, positive proof, truth that is beyond reproach.

Let societies build places of meeting, that we may gather in our own hall and listen to lectures on our philosophy, inspirational speaking, tests, or whatever the committees see fit to treat us with; all this is needful, helpful, good, and no one would object to it. But think ye not, that we have had quite enough of ordained ministers and anointed priests, wearing the soft clothing, sheep sent amongst wolves? Think you not that they rather turn out to be wolves among sheep?

Spiritualists cannot consider that communion with spirits and its attendant phenomena are of secondary importance; it is all-important, and all that there is, that is important. The thing for every Spiritualist to do, is to put every barrier in the path of fraud and deception, and insist upon the development of mediums along the line and subject to a condition of test, impregnable to fraud.

Let down the curtain on the dark seance; watch for the ventriloquist; look out to detect the sleight-of-hand, legerdemain performer.

Societies, appoint your committees to investigate the seances of every medium in the land. If deception is practiced, lay it bare; the world will think something of you then; people will have confidence in you; they will at least believe you are honest in your investigations, and not either duped or harboring and assisting frauds.

THERE IS NOT A SOUL IN THE LAND, BUT WHAT WOULD LOVE TO BELIEVE IN A FUTURE EXISTENCE, BUT WHEN THEY SEE YOU TAKEN IN BY TRICKSTERS, AND HEAR YOU SWEAR THAT IT IS GENUINE, IS IT ANY WONDER THAT THEY TURN AWAY IN DISGUST?

Societies, appoint your committees to wait on those who have a faint development of their psychic faculty, point out to them the great good they can do humanity by developing their gift and using it honorably; assist them in every possible way to develop for the phenomena under conditions which will bar all chance of deception. This would give that feeling of confidence, and security, which could not be otherwise but productive of harmony, when there is no doubt that what one sees and hears are genuine manifestations, phenomena under these conditions will make Spiritualists thick and fast, and make them for keeps.

If mediums can develop to give us phenomena in the dark, they can develop to give it to us in the light, from the reasonable fact that phenomena come spontaneous IN THE LIGHTEST OF DAY, and in the darkest of night. If it can be demonstrated once in the light, it can be demonstrated again.

Here are the two irrevocable facts, that phenomena coming in the light, where all objects are discernible, are convincing and harmonizing, and into which the most delicate woman or child might enter. Where, on the other hand, the dark seance gives every possible opportunity for the perpetrating of fraud; nothing you can see or hear can be absolutely convincing to a rational thinking person. No harmony can possibly exist under such conditions, and it is a nerve-wrecking entertainment to even those of strong nerves. It is true there are a lot of those whose seances are so adverse to reason, as to be overjoyed at embracing some foul-breathed, liquor-soaked, vulgar form; togged up in rubber mask, whiskers, wigs and cheesecloth drapes; but these procedures cannot be considered by sensible people.

Every effort of organization to purify, elevate and advance the phenomena and advocate the philosophy of Spiritualism, cannot but be heralded with joy; but to assert that the communion with spirits and the phenomena are of secondary importance, and that the source from which the convincing facts of spiritual belief have been established, shall be throttled and discouraged, by appointed or aspiring so-styled teachers, is a step right into the jaws of tyrannical self-aggrandizement for the few, who would set themselves up on soft cushions as teachers of philosophy, no matter how deeply their psychic faculties are veiled in obscurity of the life beyond.

The trouble with the axle just now is that there is too much rotten stuff in it; get a good axle, good, clean, pure phenomena—insist on it, examine it well, give it the test; if it doesn't stand it, throw it out.

A little sixty-cent electric pocket lamp is a good thing to take into the dark seance. By simply pushing the button, you can take in the situation; by letting go of the button you are in darkness again before anyone knows what's doing; the spirit will not hurt you, and the lamp will not hurt the spirit, but it will reveal whether it is the medium in artificial togs, or the spirit of your friend. It will detect how the trumpet gets batted around the room and against the walls and ceilings; it will show you who is making the music, in fact it comes in right handy in the dark seance room.

If you don't happen to have a lamp, when the white-robed spirit flits around, take a good hold of a portion of the ethereal fabric; if it is ethereal it will fade away; but if it isn't, you can hold it, providing you are stronger than the medium.

W. W. MANN.

Hersey, Mich.

Modern Popery Is Ancient Paganism

In the first issue of the now well known magazine, "The Forum," in March, 1886, there was an article by Rev. R. Heber Newton, D. D., the famous minister. The article supposes a certain group of persons to be visiting Rome—the group consisting of "Ecclesiastic," a papal priest; a Broad Church Episcopalian minister; a disciple of Ingersoll, called "Philistine;" and an Egyptian resurrected from his sleep of many centuries, and called "Pagan." The article is headed: "Is Romanism Baptized Paganism?"

(Continued from No. 889.)

Hindu.

Litany of our Lady Nari; Virgin; Holy Nari, mother of perpetual fecundity.

Egyptian.

Litany of our Lady Isis; Virgin. Holy Isis, universal mother.

Roman Catholic.

Litany of our Lady of Loretto; Virgin. Holy Mary, Mother of divine grace.

Hindu.

Mother of an incarnate God. Mother of Christna. Virgin most chaste. Mirror of Supreme Conscience. Queen of Heaven and of the universe.

Egyptian.

Mother of Gods. Mother of Horus. Virgin sacred earth. Mirror of Justice and Truth. Queen of Heaven and of the universe.

Roman Catholic.

Mother of God. Mother of Christ. Virgin most chaste. Mirror of Justice. Queen of Heaven.

A little assemblage at the baptistry attracted our friend's notice, and we wandered thither; Ecclesiastic duly discoursing of the supernatural origin and mystic powers of this sacred rite. Pagan watched the ceremony with great interest, and when it was over, remarked: "Baptism is one of the oldest rites of religion, and was observed in ancient times by most nations in their mysteries. From the very earliest period known to history, water was used as the outward and visible form of a religious sacrament, the symbol of a spiritual regeneration. Candidates for initiation into the higher life were plunged in consecrated water at the hands of the officiating priests. In India, under certain forms of Brahmanism, there was such an initiatory rite. An oath was made by the would-be initiate, pledging him amongst other things to purity of body. Water was then sprinkled over him; he was invested in a white robe; a cross was marked on his forehead and he was given the mystic word A U M. Sometimes this Brahmanistic baptism was performed by the bank of a sacred river, into which the priest plunged the candidate three times; praying over him, 'O, Supreme Lord, this man is impure like the mud of this stream, but as water cleanses him from this dirt, do Thou free him from his sin.' Buddhism, in some of its forms, had a similar ceremony. The new-born babe was dipped in sacred water three times and a name given to it. The ancient Persian carried his babe to the temple shortly after its birth, and presented it to the priest, who baptized it after a similar fashion; the father then giving the child its name. The Mithraic Mysteries had such a service for adults, in which the foreheads of the initiates were signed with the sacred sign—the cross. Our own Egyptians had the same rite of baptism, and the Mysteries of Isis thus received the initiate. This rite was known as the 'water of ablution,' and the person mystically purified was said to be "regenerated." Our devout churchmen, in ancient times, developed the same sacramentarianism which I recognize in the words of my friend Ecclesistic. This holy rite was held to have a mystic power independent of the state of mind of the initiate; a superstitious opinion which a certain Greek historian sneeringly rebuked thus: 'Poor wretch, do you not see that, since these sprinklings can not repair your grammatical errors, they cannot repair the faults of your life."

To all which Broad Churchman responded: "What you say is confirmed by so sound an ecclesiastical authority as our own Dr. Lunday, who, in his great work on Monumental Christianity, remarks, 'John the Baptist simply adopted and practiced the universal custom of sacred bathing for the remission of sins. Christ sanctioned it; the church inherited it from his example.'"

Turning away from the baptistry, Pagan proceeded to descant upon the sacred sign of the cross, which he had observed in use in the baptismal office and which he had noticed everywhere in the sacred building. "If you have learned archaeologists and numismatists, they must have told you that the cross was a universal and world-old religious symbol, and that it was used in most, if not all, of the ancient sacred mysteries. Hindus, Assyrians, Egyptians and Romans alike employed this sacred sign. A cross hung upon the breast of Tiglath Pileser in a colossal tablet from Nimroud that was in the Museum of Alexandria.

"The cross was the symbol of the Hindu god Agni, 'the Light of the World.' It was found in our Egyptian temples, and was worn from necklaces around the throats of our pious ladies, just as I have observed your good women wearing it here to-day. One of its common forms which I observed here, the cross and orb, is an exact reproduction of a familiar Egyptian symbol, the mystic Tau. The origin and significance of this singular symbol was much discussed in our times. By many it was held to have been originally a Phallic sign, which in the gradual spiritualizing of religion came to stand for the mystery of life spiritual rather than life physical, for regeneration rather than generation.

"Our occultists and mystics had various subtle and ingenious explanations of the higher significances of the sacred cross, which I dare say your learned men still reproduce." Whereupon Broad Churchman interposed again: "This fact of the antiquity of the cross as a religious symbol is clearly recognized by our modern scholars. Bishop Colenso, in the 'Pentateuch Examined,' writes thus: 'From the dawn of organized Paganism in the eastern world to the final establishment of Christianity in the West, the cross was undoubtedly one of the commonest and most sacred of symbolical monuments. * * * Of the several varieties of the cross still in vogue * * there is not one amongst them the existence of which may not be traced to the remotest antiquity. They were the common property of the eastern nations.' And if his opinion be that of a theological 'suspect,' it is amply buttressed by more orthodox authorities. 'Chambers' Encyclopedia declares: 'It appears that the sign of the cross was in use as an emblem, having certain religious and mystic meanings attached to it, long before the Christian era;' and the Encyclopedia Britannica observes: 'It is curious, on the other hand, that a cruciform device having diverse significations should have occupied a prominent position among the many sacred and mystic figures and symbols connected with the mythologies of heathen antiquity. Such certainty was the case in Egypt, Assyria, Persia and India, and also among the Scandinavian races of the North.' Our own most orthodox presbyter, Dr. Lundy, confesses: 'We actually find among all the ancient nations that had astronomical systems * * * the cross as one of their most cherished and precious symbols.'"

What more Broad Churchman might have proceeded to say was cut short at this point by the entrance of the ecclesiastical procession, the hour for high mass on this great day of the year having arrived. Pagan was quite impressed by the scenic beauty of the pageant, and complimented Ecclesiastic greatly on the artistic perfection which had been reached by the "floor-manager"—his terms became a little mixed at this point—and on the admirableness of the "properties" generally. The pageant was so much like his familiar ecclesiastic mis en scene that he almost felt himself transported back to some great Isis day at Thebes. Turning to Broad Churchman, he asked him if he did not remember the eloquent description of the priestly procession on an Isis day given by Apuleius; or Juvenal's description of the sacred image, "escorted by the tonsured, surpliced train." Broad Churchman, nodding assent, went on to give the Ancient a free rendering of Dean Stanley's account of the historic origin of the ecclesiastical vestments which appeared in the priestly parade, tracing surplice and alb and chasuble and cope and all their kindred regalia to the one-time common dress of the Roman citizen, which, as it became antiquated, grew sacred. Pagan smiled in quiet approval, remarking: "The good Dean was doubtless right; but much of this ecclesiastical regalia has a far more ancient origin. Your bishop's mitre and crosier were once the high cap and hooked staff of one of our gods. The tiara of your pope—who, by the way, bears himself superbly in this sacred pageant—is a perfect copy of that of the Dalai-Lama of Thibet. Your pope himself," he observed, turning to Ecclesiastic, "is our old Pontifex Maximus, who, in his turn, was a western production, greatly modified of the Grand Lama, the infallible head of the true church."

(To be continued.)

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WHAT IS LOVE?

The Subject Analyzed by Dr. Juliet H. Severance.

We hear a great deal about love, but very little understanding is expressed of what love really is. Like God, it seems to be in the minds of most people an "unknown quantity."

To my understanding, love is simply attraction, and there are as many kinds and degrees of love as there are kinds and qualities of matter. It is the attraction of particle to particle that forms the rock, a love corresponding to the matter manifesting.

There are two forces everywhere manifesting, called centripetal and centrifugal forces, push and pull, attraction and repulsion, love and hate.

In the human being who has embodied within him some of the elements of all nature below him, "an epitome of the Universe," we find a great variety of characters, which are called faculties. It is a law of nature that like attracts its like, hence we have as many kinds of love as there are human faculties.

The emotional faculties love emotional things; intellectual faculties intellectual things; the spiritual faculties things spiritual.

To limit love to the emotions alone is a sad mistake. Every faculty of the brain has a love peculiar to itself.

The social faculties, Amativeness, Philoprogenitiveness, Imitativeness, love family and home. The faculties of Time and Tune love rhythm and harmony. Acquisitiveness loves to gather to itself, to hoard up. Benevolence loves to dispense to others, to do good. Ideality loves the beautiful. Conscientiousness loves right because it is right. Reverence makes us worship whatever we deem worthy. The reasoning faculties, Causality, and Comparison, love logic and analytical reasoning in things cognized by the senses, or perceptive faculties.

The emotional and perceptive faculties are the first developed in the child or the race, the reasoning the very last.

When an individual or race has these well developed they reject all authority and become a law unto themselves.

A man is a thief simply because his love of acquiring is stronger than his love of right doing. The stronger faculty in any conflict controlling the weaker, as surely as the stronger man the weaker in physical combat. As love is simply attraction, so hate is repulsion; and as every faculty attracts to its own kind, so every faculty is repelled from its opposite. Doesn't a finely developed musician hate discordant sounds, or a logical reasoner hate sophistry as strongly as he loves logic?

There is only one faculty that attracts the sexes to each other and that is the amative. We can love our own sex musically, logically, or ideally, but when attracted sexually it is under the magnetic law of opposites and this is what is usually meant by love, and the lack of understanding of the necessity of being adapted in the other parts of our being—intellectually and spiritually—is the cause of so many marital wrecks all about us.

Let me illustrate by a case I had to deal with in practice: A man and woman, both musicians, often met in a musical way and became very much attracted to each other. After a time they married, and learned, to their sorrow, that musically they were adapted, but in no other part of their natures. There was more of their nature repelled than attracted. They struggled along, as many do in similar conditions, until the man's reason gave way, he being the more sensitive and spiritual of the two. They finally separated, and under more favorable environments he regained his mental balance.

Unless a couple are united or attracted in the greater part of their faculties the repulsion will be stronger than the attraction, so soon as the magnetic sex-forces become equalized, and sad results are sure to follow.

Ignorance is the cause of all the sorrow of the world. Let us try to learn the laws of right living.

JULIET H. SEVERANCE, M. D.

OUT OF DARKNESS INTO LIGHT.

Some Facts Succinctly Stated by One Who Has Made the Journey.

In 1905, when spirit voices (God's messengers) in my own house, informed me that my religion was largely myth, I decided to divest myself of previous teaching and search for truth, guided by my own reason. I studied not to brace up preconceived opinions, or to find popular belief, or to find what any religion had done for the world, but what is the truth about religion?

I found the following had been taught B. C.: Immaculate conceptions, births heralded by stars and angels, together with wise men, ruler killing infants, the trinity, resurrections and ascensions, miracles, atonement, confessions and remissions of sins, baptism, the sacrament, Christmas and Easter, and the flood, had been taught prior to the time of Moses.

The immaculate conception, physical resurrection and miracles of Christ, were not recorded for over 100 years, A. D. Apparently Paul never heard of said doctrines or of the four gospels.

Twenty-six Christian writers from A. D. 120 to A. D. 170, failed to mention either the gospel of Matthew, Mark, Luke or John. (See a history of the Christian Religion to the year 200 by Waite.)

Older and more reliable gospels that said Christ was a good man, were eliminated in order to substitute the four gospels with a view of establishing churchianity instead of the truth, though the reason given was "because there are four universal winds, and four quarters of the earth.'

The early writers seemed to think it necessary then to scare people, and that was done more in the interest of priestcraft, than to extend truth.

Are not all men sons of God and never lost?

Paul was right: "Whatsoever a man sows, that shall he also reap," has always been true and always will be,—an unchanging natural law. Conditions of remorse are reformatory, and the transcendental delights of people working in harmony with God and his billions of celestial, intelligences—extending love, brotherhood and substituting justice for injustice, no mortal pen can describe.

For 40 years I was a mental slave wandering in the wilderness of superstition and tradition, and like millions of honest souls, did not know it. Once I was blind, but now I can see the light of the world is knowledge sweetened with the Christ spirit of love.

Myths are falling from religion's tree, and aided by legions of angels, man begins to know his need—mental freedom.

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HEAVENLY TREASURES.

How Earthly Treasures May Be Transferred to Heaven.

Jesus, our elder brother, is reported to have said, lay up for yourselves treasures in heaven where moth and rust doth not currupt or thieves break through and steal.

Who is more capable of giving good counsel to earth children than he who spent his life force in healing the sick, lame, halt, blind and doing good generally by teaching people to be forgiving, charitable even to giving vast fortunes to benefit the poor, that the earthly possessor might enjoy heavenly happiness?

Earth life would be the ante-room to paradise, if the golden rule was honestly put into practice. Heaven a vast storehouse of earthly treasures.

We all need a sufficient amount of this world's goods to satisfy our natural demands for food, clothing, homes, reading matter, art and means to travel to inform the mind by object lessons, associations, and make our lives more progressively useful to each other.

Heavenly treasures are laid up by doing good to benefit the needy.

Gold is transferred to heaven by using it to help those who need assistance.

Rich people on earth are poor in the spirit world, unless they have thought and transferred their surplus values to spirit life by helping others to be more comfortable, useful and happy.

Wise ones say our soul life is eternal, with an infinite variety of progressive changes. We know our earth existence is brief and that the enjoyment of earthly treasures is like a fleeting moment of passing time, as compared with a vast eternity of pleasurable thankfulness for having done our duty on earth, by aiding the sick, lame, halt and blind, with our hopeful counsel, strength, and interest-bearing bonds and surplus valuables.

Earth life is too short to lay up gold treasures by miserly depriving the laboring man, woman or child, of what they honestly earn and ought to have to make them comfortable and happy.

Some people seem to have enough means for all earthly necessities, and much more, but still grasping for a greater abundance to satisfy an insane love for earthly treasures. Report says that such people are too poor in heaven or spirit life where it is desirable to be rich, have a good home with all modern improvements. To be in heaven or soul life with our treasures on earth would seem to make one feel poor indeed when they can be so easily transferred to heavenly life by using them to educate others, by distributing literature, or lifting a mortgage from a struggling family. If one desires to think and act, there is almost an infinite variety of ways to do good and dispose of millions of earthly treasures to heavenly courts where we will need them in our business enterprises in soul life.

Earth life ought mainly to be a pleasure trip from the cradle to the grave, and would be if our unwise selfishness would slough off, and wise helpful usefulness to each other take its place in the economy of our social life.

Our aim should be to do good for the benefit of mankind, that a higher civilization may be unfolded, that all may enjoy a greater degree of happiness in this world, and be better prepared to take an active part in progressive usefulness in the spirit world.

GEORGE F. BAKER.

Granville, N. Y.

LETTER FROM JOHN WARD.

In Which He Wisely Pours Oil on the Troubled Waters, and Smoothes the Rough Places.

To the Editor:—"Let justice be done though the heavens fall."

I not only allow my good brother McArthur's criticism but I am thankful to him, and esteem him for it. In my zeal for order and progress, I was severe in my criticism—made a mistake in part, and I cheerfully acknowledge it, and as cheerfully apologize to my sincere comrades in St. Louis.

I would not consciously hurt an insect. Indeed, many a time have I rescued a straying fly, and restored it to the outstretched arms of its anxious parents! How, then, could I wilfully hurt a co-worker? No! I want their esteem and good will, and I feel that I shall hereafter have it.

Our brother doubts the utility of large central temples; but I gently insinuate that the erection and use of such temples are inevitable as a logical outcome of growth, and the present crude methods will as inevitably be outgrown and discarded as a youngster outgrows and discards his small shoes.

One is reminded of the early reformers meeting in makeshift places; and it is not for want of money that we do not have beautiful, commodious temples; it is for want of courage and ability.

Is the "Holy office of the Inquisition" still in force, or is it a case of the tail wagging the dog, to the glorification of the tail, but to the serious detriment of the brains?

Hudson Tuttle says in The Progressive Thinker, No. 887, that all that is true in Christian Science has been "pilfered from Spiritualism." If it is true, I should be ashamed to say so, for they have certainly put us in a back street with the courageous and wise speculations of their pilferings from our Bank; and the magnificence of one of their latest temples in Boston leaves nothing to be desired; but, nevertheless, there is plenty of room for opinion. We shall make the port somewhat tattered, but all the more glory; and when that time arrives, we shall have refined that which we are now pleased to call our "independence." We shall have learned the value of intellect, knowledge, and we shall appreciate those who, by patient research and toil, through calumny and hostility have enough to serve us; in a word, we shall have reached a state of culture compared with which we are now Barbarians.

In conclusion, let me say that Clinton has its troubles, but I am in honor bound to defend the local society, of which Mrs. Alice C. Barry is the able pastor. The criticism of "self-elected officers" cannot apply there. That lady is too well known for her sincerity and justice, and together with the officers, and members, are above reproach. But the brother didn't mean it. I take it back. He takes it back. We shake hands all around in mutual and brotherly forgiveness, and go ahead with the work in hand with a more hearty determination to succeed.

WM. JOHN WARD.

Clinton, Iowa.

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ROBERT BROWNING.

Spiritualism the Heart of the Teachings of the Great Poets.

"Browning, (as set forth by the Harbinger of Light,) was the greatest spiritual force in English poetry of all the centuries, and thus from the position of English poetry, the greatest spiritual force in the literature of the modern world.—Mr. H. B. Higgins, M. H. R., in his lecture on Browning."

Before the lecture on "Browning—His Mind and Art," by Mr. H. B. Higgins, M. H. R., barrister, and newly elected president of the Australian Literature Society, was announced, the following article by a close student of Browning in Perth, W. A., was sent to the editor of the Harbinger of Light. This gentleman is a Spiritualist, and as it is the aim of this journal to show the universality of the truths put forward in the new Gospel of Spiritualism, it is proposed from time to time to show how all illuminated minds RECEIVE THEIR LIGHT FROM THAT GRAND RESERVOIR OF TRUTH FROM WHICH WE DRAW OUR SPIRITUAL SUSTENANCE. Those who have not studied the life of Browning will point, possibly, to "Sludge the Medium" as irrefragible proof of his disapproval of Modern Spiritualism. It is, however, the experience of many besides Browning for their first introduction to a Spiritualistic circle to cause a feeling of revulsion, and if the medium is a public one, to be certain that they are being deceived, so strange are these potent unseen forces now being investigated by thoughtful people all over the world. D. D. Home was the medium against whom Browning's wrath was directed. But F. W. H. Myers in his "Human Personality" and papers contributed to the proceedings of the S. P. R., says he was convinced after careful and exhaustive investigation of the absence of trickery in Home's manifestations, and quotes the testimony of Sir W. Crookes and the Master of Lindsay (now Earl of Crawford and Balcaires) in support of his conclusions. That Robert Browning and his gifted wife, Elizabeth Barrett Browning, differed in their estimation of Home's mediumship is matter of history. Mrs. Sutherland Orr, in her admirable biography of Browning, says about these sittings with Home at Florence, that Browning "absolutely denied the good faith of all concerned. Mrs. Browning as absolutely believed it and no compromise between them was attainable." But Mrs. Orr tells us that this experience scon passed out of the foreground of his conjugal life and that Mr. Browning "never denied the abstract possibility of spiritual communication with either living or dead. The tremendous potentialities of hypnotism and thought reading, now passing into the region of science, were not then so remote," Mrs. Orr adds, "But that an imagination like his must have foreshadowed them. The 'natural' basis of the seemingly supernatural had not yet entered into the discussion." It is safe to say that if Browning had been living now he would have been among those who are studying the laws that lie at THE BACK OF SPIRITUAL PHENOMENA—now almost unknown—and would hail the dawn of the New Psychology whose mission it is to waken people to the fact of the psychic powers latent in the soul of every person born upon this earth. There is no scaling the depth and height of Browning's spiritual philosophy until the inner vision is opened, and excellent as was the address of Mr. Higgins and the added criticisms of Professor Laurie, Mr. Murdoch and Mr. Strong, they lacked the illumination that transcends all merely intellectual acquirements and did not furnish, as in the subjoined article, the full ethical and spiritual meaning to be found in Browning's poems.

Spiritual Intimations From Browning.

Browning's Religion and Philosophy of Life was pure Theism, combined with a loving tolerance and a great compassion for human weakness. He believed in a God of love and power and in everything working together for good by orderly, unhurried processes.

The particular poems and writings in which his true spiritual views are embodied are, among others, "Pippa Passes," "Paracelsus," "La Saisiaz," "Rabbi Ben Ezra," "Christmas Eve and Easter Day," "Reverie," and "Epilogue" (his swan song). Others might enlarge the list and include such as that little piece "Pisgah Sights," "Evelyn Hope," with its hint of reincarnation, or "The Guardian Angel at Fano," each enshrining a valuable thought.

If any weak ones desire to lean on a stronger brother, let them turn to Browning with confidence, for in him they will meet with a strengthening help and encouragement to "PROJECT THEIR SOUL ON ITS LONE WAY," as he says in Rabbi Ben Ezra. "Pippa Passes," written as far back as 1841, when the poet was only twenty-nine, shows how a word or action spoken or done at the psychological moment may unknowingly reverse the whole course of action in another. The simple, pure little Italian factory girl does this four times in the course of her one day annual holiday.

Browning strikes the keynote of his philosophy—his unconquerable optimism—in this play, and takes up the stand which he maintained all his life. On her awakening he makes Pippa sing—

"Mornings at seven
The hill-sides dew pearled,
God's in His heaven,
All's right with the world."

Later, she sings—

"All service ranks the same with God,
God's puppets best and worst
Are we; there is no last or first."

Therefore, no act is greater or less than another, as God orders each one.

"Say not a 'small event!' Why small?
Costs it more pain than this ye call
A 'great event' should come to pass
Than that?"

The action of the piece then unfolds and Pippa passes by certain places where men and women are at crises of their lives and about to commit some terrible crime. By her careless singing some snatch of song apt for the ear of the hearer, an evil deed is arrested and remorse and right action substituted.

The monumental "Paracelsus," written even earlier than "Pippa," 1835, when Browning was only twenty-three, contains much to digest, the central fact being—as Paracelsus the ambitious discovers only as he dies—that neither knowledge nor love singly is sufficient, but that both must be combined with humility of mind to be perfect. Paracelsus cries when he attains in part V.—which should be specially studied—"God, thou art love, I build my faith on that." Looking at the inconsistencies and apparent contradictions in life, he asserts—

"Truly there needs another world to come!
If this be all—(I must tell Festus that)
Another life awaits us not—for one
I say 'tis a poor cheat, a stupid bungle,
A wretched failure. I, for one, protest
Against it and I hurl it back with scorn."

Here are to be found many pregnant thought-compelling passages as he sums up life before he dies. His experiences, he says,

"Taught me the worth of love in man's estate,
And what proportion love should hold with power
In his right constitution; love preceding
Power, and with much power, always much more love."

Paracelsus closes with these fine dying words, full of Browning's certitude as to the future—

"If I stoop into a dark tremendous sea of cloud
It is but for a time; I press God's lamp
Close to my breast; its splendor soon or late
Will pierce the gloom; I shall emerge one day."

"La Saisiaz," a beautiful poem throughout, contains the most argumentative and didactic statement of Browning's views of religion—the disclosing of his ripened conclusions. A large part of it is cast as an argument, pro and con, between Fancy and Reason as to the existence of God, a future life, and consequently how man should order his probationary period on earth. The poem opens with a beautiful little introductory lyric,

"Good to forgive;
Best to forget!
Living, we fret;
Dying, we live.
Fretless and free
Soul, clap thy pinion!
Earth have dominion
Body, o'er thee!"

Browning says he will probe the mystery of life to the bottom without fear of hoodwinking himself.

"I will ask and have an answer—with no favor, with no fear."
He sees two things—
"Call this God, then; call that soul, and both the only facts for me."

When we turn to "Rabbi Ben Ezra" we find the noblest psalm of life in the English language. From every point of view one of the highest and finest of Browning's achievements, either for form, subject or handling. It is based on an historical Rabbi, who lived at the close of the 11th century in Southern Europe, one of the most distinguished philosophers of the time. The poem breathes the old Hebrew patriarchal spirit—

tinguished philosophers of the time.

The poem breathes the old Hebrew patriarchal spirit—calm, elevated, full of serene trust in God, life, and man's place and mission in the plans of God. It contains and condenses all that may be found amplified elsewhere in his works. Throughout the thought of life—its lessons and objects—is lofty, sustained and strong. Our trials are for a purpose, and he bids us

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made;
Our times are in His hand
Who saith, 'A whole I planned,
Youth shows but half; trust God; see all nor be afraid.'"

With regard to life's trials, he exhorts us—

"Then welcome each rebuff
Which turns earth's smoothness rough,
Each sting that bids nor sits, not stand, but Go!
Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe."

He beautifully calls our body a "rose-mesh" enclosing the soul. Learning from these experiences of life, he says,

"And I shall thereupon
Take rest, ere I begone
Once more on my adventure brave and new;
Fearless and unperplexed
When I wage battle next,
What weapons to select, what armour to indue.
The Future I may face now I have proved the Past."

"For more is not reserved
To man, with soul just nerved
To act to-morrow what he learns to-day;
Here, work enough to watch
The Master, work and catch
Hints of the proper craft, tricks of the tools true play."

He declares that we cannot judge others for we cannot know all surroundings and influences and weigh all the subtle points which count with the only Judge in "making up the main amount." Among them

"All instincts immature, all purposes unsure,
Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped;
All I could never be,
All men ignored in me,
This I was worth to God, whose wheel the pitcher shaped."

Browning never uses loosely the terms soul, body or spirit as interchangeable terms like so many writers and poets, but in their proper limited and exact meanings as Spiritualists or Theosophists would apply them. Thus, in "Rabbi Ben Ezra," he likens the individuals to a cup designed for the purpose of slaking the Master's thirst, and works out a beautiful metaphor thereon. He closes with a grand apostrophe to the Master who has made him—

"So take and use Thy work;
Amend what flaws may lurk,
What strain o' the stuff, what warpings past the aim!
My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same!"

"Christmas Eve" and "Easter Day," two long poems, the one pendant to the other, as their titles suggest, are generally religious reflective poems having little in particular bearing on their titles. There is much of helpful import in them. The plot of each is original. In the first mentioned, Stanzas V. and VIII. deserve particular notice. Here again power and love are united in God,

"In youth I looked to these very skies,
And probing their immensities
I found God there, His visible power;
Yet felt in my heart, amid all its sense
Of the power, an equal evidence
That His love there, too, was the nobler dower."

And further on

"So gazing up in my youth at love
As seen through power, ever above
All modes which make it manifest
My soul brought all to a single test—
That He, the Eternal First and Last,
Who in His power had so surpassed
All man conceives of what is might,
Whose wisdom, too, showed infinite,
Would prove as infinitely good.

Then he sums up and says—

"Take all in a word; the truth in God's breast
Lies trace for trace upon ours impressed."

In "Easter Day" he opens with the exclamation,

"How very hard it is to be a Christian!"

That is, to really realize all that the word means. He crosses a lonely heath and meets a mysterious form, who offers him certain gifts. In his ambition he desires mental qualities and at each request the form reproves him and disapproves his own choice in scathing words. At last in humility he asks for "leave to love only," and the spirit approves, saying at last he has chosen rightly, and departs.

Towards the end of his life Browning returns to these ideas, in his little volume "Asolando," published on the day he died. It was as though to reiterate his statement of life. In this little volume we find the echoing call in "Rephan" and "Reverie," and closing with his swan song, "Epilogue," wherein the old battle cry of "Prospice" rings out again. The first-mentioned piece is a fanciful idea. It is narrated by a former inhabitant of the star Rephan, who comes to earth to obtain a development he cannot obtain on his own planet: a beautiful imaginative thought. In Rephan all's perfection—a place of evenness where nothing more is to be learned. There things pall on the narrator, who grows discontented and is told

"So wouldst thou strive not rest?
Burn and not smoulder, win by worth,
Not rest content with a wealth that's dearth?
Thou art past Rephan, thy place is earth!"

He comes to earth and learns the old lessons sung by Browning earlier in "Rabbi Ben Ezra," the meaning of life, its struggles both good and evil. It is, however, nowhere or nowise a repetition of "Ben Ezra." Again he reiterates

"I know there shall dawn a day
Is it here on homely earth?
Is it yonder world's away,
Where the strange and new have birth
That Power comes full in play?"

He is sure that if he can decipher one page of life's law he can unravel that of the cosmos. He therefore starts on himself—

"So; my annals thus begin;
With body to life awoke
Soul, the immortal twin
Of body which bore soul's
Since mortal and not akin."

Mind soars gathering in the treasures "from the ranged expanse—to-wit, Nature," and learning "all is effect of Cause," and goes passing laws each one,

"To Omnipotence lord of laws."

But he feels there must be something to match and balance power if he could see deep enough. Limitless love unbeset by hindrance. And so it is; power is love seen rightly, it "transforms, transports all who aspired from worst to best." He breaks out with the old cry—

"Then life is—to wake not sleep,
Rise and not rest, but press
To the heaven's height far and steep."

He knew from the first that Power was; Life has made clear to him that

"Strive but for closer view,
Love were as plain to see."

Then in the Epilogue he draws himself up to full height again and cries to the world-worn and weary one to fight on and keep heart. He reiterates—

"What had I on earth to do
With the slothful, with the mawkish, the unmanly
Being who?
One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

So he held that banner aloft from first to last with "Work!" enwoven on it. This is the proving ground to be made the utmost of. Browning was the poet apostle of work, as Carlyle was the prose apostle of manly effort, of self-conquest and trust.

It must not be assumed that this brief comment on a few of Browning's poems adequately treats the subject—it only just skirts it. It is meant only to incite the reader to go for himself to the source and drink therefrom and stimulate his interest. Nothing has been said of those grand music poems, "Abt Vogler" or "Master Hugues of Sax-Gotha," with their reflections on life and many another one from which inspiring and helpful thoughts may be drawn.

R. M. H.

Perth, W. A.

A Critical Examination.

The Wicked and Blasphemous Doctrine of Vicarious Atonement.

Some ignorant, superstitious pagan writer of Genesis wrote as follows:

"And in process of time it came to pass that Cain brought of the first fruit of the ground an offering unto the Lord.

"And Abel, he also brought of the firstlings of the flock and of the fat thereof. And the Lord had respect unto Abel and his offering:

"But unto Cain and his offering he had not respect (Genesis 4:3, 4, 5).

If the ignorant pagan writer had reversed that, what an immense amount of human sacrifice and suffering would have been avoided.

"And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." (Genesis 8:20).

"And they came to the place God had told him of, and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood." (Genesis 22:9).

"An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy peace offerings, thy sheep, and thine oxen." (Exodus 20:24).)

Also the 29th and 30th chapters of Exodus where the atonement is established among the Jews.

Intelligent people must quit believing that what those ancient, ignorant, superstitious pagans wrote in the bible about communicating with God, and saying that God said this and that, and did this and that is true. They lied, and they knew they lied when they wrote it.

If God communicated with those ignorant pagans, why does he not communicate with intelligent people now?

Blood sacrifice as an atonement for sin was a doctrine with which the Jews were familiar. It had prevailed among all nations of antiquity.

The practice had its origin in supposed necessity of placating an angry God and the preference of God to Cain's blood sacrifice instead of Abel's fruit sacrifice.

"Without shedding of blood there is no remission." Hebrews 9:22.

The pagan bishops who wrote the gospels did not say that Jesus himself gave any intimation that he was about to die for the remission of the sins of the world. They overlooked that important point.

If Christ Jesus was a man, and could die, he could not redeem; and if he was a God and could redeem, he could not die; therefore the saying that Christ Jesus died to redeem the sins of the world is false.

The pagan bishop, Ireneus, A. D. 190; Clement of Alexandria, A. D. 200; and Tertulian, A. D. 210, who established the Roman Catholic Hierarchy, adopted the doctrine of vicarious atonement for THE PURPOSE OF OBTAINING REVENGE.

The Catholic Church taught that the church had the power of remitting sins, and when a person had committed a sin the church would, for a money consideration, remit the sins of a sinner.

The doctrine itself is wicked because it tends to increase crime.

An Italian Brigand will rob and steal, believing that he can pay part of his spoils to the church, and have his sins forgiven, while if he knew that he would surely be punished for his sins, he would not commit the robbery or steal from another.

Among many of the ancient nations the sacrifice of human beings was practiced principally slaves and prisoners of war, then their own children, even their most beloved first born. It came to be an idea that every sin must have its prescribed amount of blood punishment, and that the Gods would accept the life of one person as atonement for the sins of others. This idea prevailed even in Greece and Rome, and some persons sacrificed themselves to the Gods to save their country. In Egypt, if the eldest born of the family of Athaneas entered the temple of Laphystan Jupiter at Atlas in Achaia he was crowned with garlands and sacrificed like an animal.

The Sandwich Islanders threw human beings as a sacrifice to the Gods, into the burning crater of Kileau.

Human offerings to the Gods were at one time almost universal. In great calamities or a pressing famine the people sacrificed their king to purchase the divine favor.

The first king of Vermaland was burnt in honor of Odin, the supreme God, to put an end to a great dearth.

Earl Hakon of Norway offered his son as a sacrifice to Odin to obtain a victory over the Jomsberg pirates. Aun, king of Sweden, sacrificed his nine sons to Odin to prolong his life. Some of the kings of Israel offered up their first born sons as a sacrifice to the God of Baal.

The Phenecians offered to the Gods in times of war or drought the fairest of their children, and yearly sacrificed their dearest, and even their only child to Saturn. The Mexicans and Peruvians offered human sacrifice to the Sun.

Little Ben Smith was sacrificed at Los Angeles, Cal., in 1882. His father was converted at a Methodist revival, and for several months he devoted his time to studying the bible, until he was convinced by the wicked bible that he ought to make a human sacrifice, and brought his wife and their only child, a boy of thirteen to acquiesce in his views. The little fellow knelt down and his mother got on her knees by his side; John raised the knife, looked hard into the boy's face, and then drove the knife into his breast.

Suppose some old grey headed sinner should come to you and tell you he had been as wicked as it was possible for a man to be, and should tell you he was about to die and asked you to do something for him; "Here is my little innocent boy. I will burn him at the stake, or hang him on a tree, or crucify him on a cross, and his suffering and death will wash your sins away with his blood, and you will be pure and holy and go to heaven and be an angel."

Do you believe any such wicked, damnable doctrine?

I cannot, neither can you, yet millions of intelligent people believe just such horrid doctrines because the church teaches that the crucifixion of Christ Jesus washes their sins away.

If God wanted to redeem the sins of the people of the world he could do so without crucifying or torturing an innocent person.

GOD MADE ALL MANKIND GOOD. He did not crucify anyone to redeem the sins of the people before the flood; he drowned them, and he did not crucify Lot to redeem the sins of the people of Sodom and Gomorrah; he burnt them, and he ought to have burned lecherous old Lot, too.

The doctrine of salvation through a crucified Savior does not appear in any of the primitive religions before the establishing of the Roman Catholic Church.

But this is enough of such horrid, wicked and cruel sacrifices by religious fanatics who ignorantly supposed they were pleasing an angry God.

WHAT A CURSE TO THE HUMAN RACE IT HAS BEEN.

Let us now examine the foundation of the Roman Catholic Hierarchy upon which which the church claims to have the power of remitting sins:

St. Matthew 16: "And Simon Peter answered and said, thou art the Christ, the son of the living God."

17th Verse: "And Jesus answered and said unto him, blessed art thou Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

18th verse: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

19th verse: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

20th verse: Then charged he his disciples that they should tell no man that he was Jesus the Christ."

The above three verses, 17, 18, 19, are interpolated into the text of St. Matthew by the pagan bishops who established the Roman Catholic Church, and probably by Clement of Alexandria.

By comparing St. Luke, 9:20: "He said unto them, but whom say ye that I am? Peter answering said, The Christ of God.'

The 17th, 18th and 19th verses, of the 16th chapter of St. Matthew should also be interpolated here.

21st verse: "And he straightway charged them, and commanded them to tell no man that thing."

St. Mark, 8:29: "And he saith unto them, but whom say ye that I am? And Peter answereth and saith unto him, thou art the Christ."

The 17th, 18th and 19th verses of chapter 16 of St Matthew should also have been interpolated here.

30th verse: "And he charged them that they should tell no man of him.

The pagan bishops overlooked a very important point in not interpolating into St. Luke and St. Mark the 17th, 18th and 19th verses of chapter 16 of St. Matthew, and making the foundation of the Catholic Church more secure.

Clement says when St. Peter was about to die, the brethren being assembled at Rome, St. Peter laid his hands on Clement as the bishop and communicated to him the power of binding and loosing.

The Catholic Church claims that the power has been communicated from Pope to Pope ever since.

It is rather curious that the pagan bishops should give to St. Peter the keys of heaven, when they put into the sayings of their fictitious Christ Jesus these words:

St. Matthew 16:23: "But he turned and said unto Peter, get thee behind me, Satan; thou art an offense unto me, for thou savourest not the things that be of God, but those that be of men."

St. Luke 22:61: "And the Lord turned and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him, before the cock crow thou shalt deny me thrice."

St. John, 18:25: "And Simon Peter stood and warmed himself. They said, therefore, unto him, art not thou also one of his disciples? He denied it, and said I am not."

St. Mark, 14:71: "But he began to curse and swear, saying, I know not this man of whom ye speak."

In the above quotations the pagan bishops make St. Peter and Christ Jesus almost enemies.

Clement of Alexandria, A. D., 200, was in all probability the author of the gospel of St. Matthew, and Tertullian, A. D. 210, the author of the gospel of St. Mark, and Lucian, A. D. 165, the author of the gospel of St Luke. And it is quite certain that Ireneus, A. D., 190, is the author of the gospel of St. John, because it corresponds in doctrines and phrases found in his other writings. It was not written by the ignorant pagan fisherman of the sea of Galilee, who did not know his A, B, Cs, and could not write his name.

All the gospels, including the apocryphal gospels, are founded upon the gospel of Marcian, A. D., 145, who translated the life of Krishna of India into Greek, which was brought by Apolonius of Tyana on his second journey to India during the first century.

Some of the apocryphal gospels are burlesques, and ridicule the whole story of Christ Jesus.

The pagan bishops destroyed everything that could in any way interfere with, or contradict, their gospels creating a fictitious Christ Jesus.

The Catholic Church claims to have a very large amount of goodness on hand to sell to sinners, and they must pay for having their sins remitted according to the size of their bank account.

Over the entrance of some of the principal churches in Naples, Italy, is the sign, cut in marble: "PLENARY INDULGENCES GOOD IN THIS WORLD AND THE NEXT, FOR SALE HERE."

This whole wicked, damnable and blasphemous doctrine of the vicarious atonement was adopted by the pagan bishops for the purpose of obtaining revenue to support themselves and build costly churches and cathedrals, AND ESTABLISH THE ROMAN CATHOLIC HIERARCHY THAT HAS BEEN THE GREATEST CURSE TO THE HUMAN RACE THE WORLD HAS EVER KNOWN.

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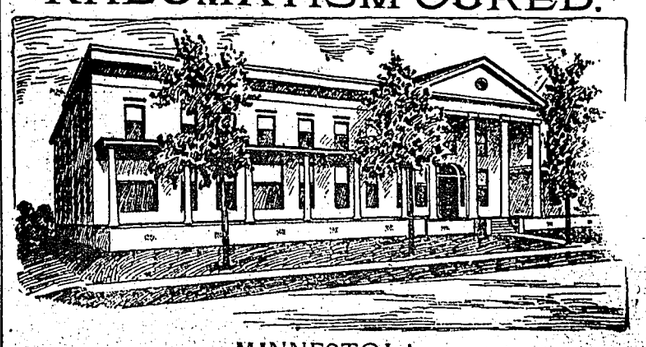
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Entered at the Chicago Postoffice as Second-Class Matter

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Priestly Botch Work.

It is related that during the civil war a controversy arose between General Grant and Secretary Stanton, as to which was superior in command. Stanton had issued orders which the General in command deemed unwise to obey. Finally to settle the dispute it was determined to report the case to the President and get his decision in the premises. Mr. Lincoln was called on and the question was submitted to him, who was supreme in command. He listened to the facts very attentively, then:

"Mr. Stanton, you and I have been running this thing for a long time, and have made a terrible botch of it, now let Mr. Grant try his hand, and see if he can do any better. He can't do any worse."

The result the world knows.

Now priestcraft has been running this world through all the ages. War, violence, crime, and disregard of human rights have characterized every period of the world's history. It has made little difference what form of religion was dominant the same disregard of individual rights has been common to them all. The Jews claim to have been governed by a theocracy, under the immediate supervision of Almighty God, but, letting their pretended history tell the story, they were the most bloodthirsty people who ever lived, absolutely worse than the Christians, and that is saying a great deal.

May we not say in passing, the Buddhists who worshiped no God, seem to have been the most pacific people who ever lived. Until aroused into activity by Christian interference war seems to have been almost unknown to them.

The wars of the Mohammedans, bad enough, never approached in cruelty the wars of the Christians. From one point of view they seem commendable, in that they labored to destroy idolatry, and enforce the worship of only one God; whereas Christians, on the contrary, wished to compel the worship of three Gods, and falsely contended three are one, showing themselves very inferior mathematicians.

As sectarianism has dominated the world from the earliest ages, and has only made "botch work" of governments, how would it do to change front and allow science to try its hand in shaping the affairs of men?

An Agnostic on Prayer.

Hon. D. K. Tenney, in a late issue of the Truth Seeker, in the midst of a long article thus discourses on prayer, as he views it:

"As commonly indulged in, prayer is the veriest nonsense, and is known to be such. Liberal churches ought to say so and have done with it. Pious meditation, humiliation, and high resolve would in no way be disturbed. If the contemplation of truth, to the extent we know it, has no saving or improving tendency, then surely Nature uncontrolled must take its course. Delusion should no longer be cherished. It is neither honest nor useful longer to advocate it. Has not weird and strange fantasy reigned quite long enough? But there is scarcely a liberal clergyman in the world who dares tell his congregation the truth. That is why the congregations are so small.

We know universal law exists, and is unalterable. Should it command our awe and reverence less because we are ignorant of its origin? Do we not know it is eternal, and had no origin? Why suspect there was a remote period when this law had no existence; that some personal and pre-existing divinity enacted it, and that to him, and not to the law, our reverence is due? This is not going too far into the realms of the unknown. Nor is there any point gained by it, save perhaps a sort of deference to ancient error, and to the senseless imaginings of some of our neighbors. It exhibits weakness where strength should appear. Nature is the word to use in dealing with those powers which lie behind all phenomena.

The dependence of liberty shall be lovers; the continuance of equality shall be comrades.—Walt Whitman.

The Basic Errors Were Retained.

At first glance it seems good of Protestant reformers who bolted Catholicism in the 16th century, and set up opposition to the parent church that they did so without calling in question the genuineness of the literary productions of that mother. They controverted the dogmas and practices of the parent church, showed that force and fraud had been the leading instruments for propaganda purposes, but it appears they welcomed their holy books as divine, and never stopped to investigate their authorship, the time they were written, or by whom. They acted, as did the King James' translators; as have all pretended translators from the Geneva Bishops down to the recent revision, as though the first rendering was almost faultless from which they dared not depart.

There was a reason for this. He who examined an original Hebrew manuscript found it without vowels or diacritical marks—consonants were only used, and there was no separation of words from their fellows. The few who attempted a new rendering without being guided by previous translators, made a very different story from that received, indeed so variant it would be scarcely possible to believe it a translation from the same original.

Take up any rendering of the Old Testament into English, whether that of Wickliff, Tyndall, the Geneva clerics, King James' Translators, the Douay, or the production of the recent revisors, and they are substantially the same. A few words are changed, to make them harmonize with the creed of the scholar; but otherwise the old rendering is closely adhered to. No one has the temerity to start out for himself and make an independent translation.

The same is not true to so large an extent with the New Testament; for the Latin Vulgate, which is the base of all the renderings into the modern tongues of Europe, and believed by many scholars to be the parent of what pretends to be the "original Greek," was not so difficult of a correct rendering.

Luther and his coadjutors seemed conscious if they discarded the current church literature they would be in an unknown sea, with neither chart nor compass, so they accepted without question, whatever fell in their way. They did more: Wherever they gained control of civil legislation they repulsed criticism, and punished with imprisonment or death all who questioned the divine authenticity of their holy book.

In a more intellectual age, and the earlier restrictions no longer in force, with reason emancipated, it is found none of the Christian literature is as ancient as formerly supposed. Indeed it seems comparatively modern. It was written to supply links in a broken chain, provided the chain had a prior existence, of which there is good reason to doubt.

Church Farming.

The dear sisters of the Presbyterian church, in Moran, Kansas, have inaugurated a new method of securing the needful, to compensate their preacher for his Sunday labor, and probably buy wine, to be converted into the blood of Jesus for communion service. Says the news report, they rented a farm of 50 acres from J. C. Strong last spring, and planted it with corn. The farmers, with their teams, plows, and harrows, joined the sisters' brigade with their hoes, while the less sturdy became water-carriers, and the Rev. Comes did the praying, putting in his best service at the dinner table.

The growing grain was well cultivated by the sisters, and kindly showers and sunshine produced a splendid crop, proving the correctness of Sam Patch's adage, at the time he jumped the falls at Rochester, N. Y., some two-thirds of a century ago, and lost his life, that "Some things can be done as well as others."

We honor the sisters for their zeal, and deem corn-growing an infinitely superior method of getting money to pay the preacher, to that of displaying the sisters' ankles and selling them to accompany the purchaser to supper, as was practiced in one case certain some two or three years ago.

In Ill Repute.

The order of Jesuits seems to be in general ill repute in all quarters but the United States. The Italian Minister of Justice is reported to have issued quite lately a secret circular to the public prosecutors of Italy, warning them that the laws of that kingdom do not allow members of that order to reside there, and adding, "since the expulsion of the fraternity from France many have settled in Italy." The order of Jesuits was originally founded to combat the Protestant Reformation. From that time down to the present, acting in secret, and not hesitating at any wickedness to advance their faith, and defeat that of their opponents, they have become the enemies of religious freedom everywhere. The assassination of President Lincoln came from their hands, while it seems very probable Presidents Garfield and McKinley met death at the hands of their dupes, for Guiteau and Czolgosz were both Catholics, and are believed to have been under Jesuit influence.

How many more presidents must be slain before the order and their tools shall be expelled from America?

I would rather be poor, with a little sympathy in my heart, than to be rich as all the mines of earth and not have that little flower of pity in my breast.—Ingersoll.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness.—Gelett Burgess.

Church Bells.

One of the most sensible acts which has come under our notice by a Christian church for many a day was that of the trustees of the Methodist church of Wauseon, Ohio, directing the suspension of bell-ringing. They declared all persons knew the time of service, most persons have timepieces, and all can hear the town-clock, hence, by implication at least, the bell is a useless ornament. All churches should adopt this worthy example.

The bell and its clatter may have been well enough in the Middle Ages and even down to the middle of the last century; but there is no apology for it now, with a watch in every meeting-goer's pocket, or a clock in his home.

Jesus Did Not Say It.

If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish and not thy whole body should be cast into hell. —Jesus—Matt. 5:29.

Does the eye offend by seeing, the ear by hearing, or the hand by executing the will of its owner? They are all but servants of the brain, and of themselves can do no act, or take cognizance of no event other than as the master, mind, directs. Plucking out an eye because it has seen something it could not help seeing would denote an insane act. Jesus, if a real character, and in possession of common intelligence, saying nothing of his being a God, as his worshipers claim, never said any such thing. It was a misrepresentation of the monk who wrote the gospel who was the author of that idea.

ITEMS OF EXPERIENCE.

Some Accounts of a Seance With Mrs. Blake, Trumpet Medium in the Light.

My subscription expired some time ago, and through neglect I did not renew, and neglect was the cause of my missing the account of Prof. Hyslop's visit to Mrs. Blake, opposite Huntington, W. Va., on the Ohio side of the Ohio River. And right here allow me to say to all subscribers of The Progressive Thinker, the best paper published in the interest of Spiritualism: Don't fail to renew your subscription, for if you do you will miss something you will be sorry for.

I came to Columbus last Tuesday to locate, and this Sunday I had intended going to the 1st Spiritual Church, to hear Mrs. Marian Carpenter, but not feeling very well, a friend gave me five copies of The Progressive Thinker to read, and I would pass the evening that way. The first paper I picked up gave an account of Prof. Hyslop's visit to Mrs. Blake, which was very interesting to me, for I was to see Mrs. Blake and I wish to add my testimony as to her being genuine and one of the best mediums I have come in contact with in my fifteen years experience.

I went to the church, and what a beautiful temple it is. Thanks to Mr. and Mrs. A., of this city. All Spiritualists of Columbus know the grand work they have done in the past 18 years for the cause. Mr. A. has been very ill all summer, but is now better. We thought at one time he was going to make the change, but he has a new lease on life. We hope to have him with us many years yet. John rarely makes a mistake when engaging talent. I found the church full and I listened to Mrs. Carpenter's lecture, and it was very interesting. Her heart is in the work and she is making many converts. She gave tests for one hour, and they were fine, all acknowledged. She is a fine medium,

Now for my story: Some years ago, I was at Wheeling, W. Va. Several Spiritualists there had told me of Mrs. Blake, that she could produce the trumpet-talking in the light. A few weeks later I passed through Huntington on my way to Bristol, Tenn. On my return I stopped at Huntington, and one hot afternoon I crossed the Ohio river in search of Mrs. Blake. The old Ferryman told me how to find the cottage, and also told me that so many people crossed on his ferry to see her, and they had told him what wonderful manifestations Mrs. Blake produced.

Mr. Blake met me at the door and stated his wife had been ill, but was better. She came in the room and I told her that I had learned that she could produce the trumpet talking in the light, and I wished to witness it. She got the trumpet, not made like those used in the dark circles, small at each end and larger in the center. She handed it to me. I placed the trumpet to my ear away from them in broad day light, and a loud whisper called me by name. I asked who it was, and it said George. I said, "George who?" It said, "Your brother George."

I asked him several questions and all were answered correctly.

Then one of her controls spoke in a loud voice, I think it was her son Abe. Mrs. Blake said that they have made this trumpet under instructions from the controls.

I said to her, "Why do you not go away from home and give this to the people, for your manifestations are wonderful."

She replied that she had been a medium since she was 13 years old, that the people kept her busy at home; that she got the manifestations out in the yard, any place.

"Skeptics have asked me why we did not produce the manifestations in the light."

This visit to Mrs. Blake gave me the opportunity to reply that I had heard trumpet-talking in the light, and that our friends in the spirit world are doing their best to produce it in the light, that it is only a question of a few years when we will be able to commune with them as easy as going to a telephone and talking to our friends on earth. Rapid strides have been made in that direction in the past fifteen years.

Mrs. Blake is a fine medium and I cannot understand how any person can go there and talk to spirit friends in the light, and come away with any doubts whatever. There was no greater skeptic than myself. I investigated in the right. I was looking for facts. I found some frauds but, thank heaven, I found genuine mediums and no amount of money would buy my knowledge of the beautiful philosophy, if I could not regain it.

My experience for the past fifteen years settles the question. I KNOW my relatives and friends who have made the change live. What a blessed thought! The person who believes in Spiritualism is and should be the happiest mortal on earth—should have a kindly feeling for everybody.

Now, Brother Francis, a word for you. You are fighting the frauds. Keep it up. It is the only way to purify the name of Spiritualism. You are a power for good for the cause. May your stay on earth be prolonged many years.

A. VLEREBOME.

Columbus, Ohio.

A Question to Be Considered.

Each Number of The Progressive Thinker is thoroughly Educational all along Occult and Spiritual lines. It is the only Spiritualist paper that dares to consider unpleasant subjects that seem to have become an integral part of our Cause, and to allow Spiritualists to remain ignorant thereof, would be criminal on our part. Read carefully what President Barrett has to say.

WHEN SPIRIT RETURN WAS FIRST INAUGURATED, IT WAS SOLELY FOR THE PURPOSE OF ESTABLISHING THE IMPORTANT FACT THAT THERE IS ANOTHER LIFE IN THE SPIRIT REALMS—ANOTHER WORLD OF INEFFABLE BEAUTY AND LOVELINESS WHERE THE SPIRIT SURVIVES THE DEATH OF THE BODY, AND THAT HEAVEN AS PORTRAYED BY THE VARIOUS ORTHODOX CHURCHES WAS A MYTH, HAVING NO EXISTENCE ONLY IN THE FERVID IMAGINATION.

SOON, HOWEVER, A CHANGE TOOK PLACE. THE MEDIUM "FORTUNE TELLER" AROSE; THE MEDIUM LOCATER OF MINES OF "FABULOUS" WEALTH CAME TO THE FRONT; THE MEDIUM PROMOTER OF CERTAIN "STOCK CONCERNS" BECAME KNOWN, AND THE MEDIUM WHO USED ARTIFICIAL TOGGERY AND LEGERDEMAIN TO DECEIVE THE PUBLIC WITH BOGUS MATERIALIZED FORMS, BECAME A PROMINENT FACTOR IN OUR CAUSE, AND THE ORIGINAL INTENTION OF SPIRIT RETURN IN ALL ITS BEAUTY AND LOVELINESS BECAME GROSSLY PERVERTED IN VARIOUS OTHER WAYS, AND AT LAST THE CRY BECAME GENERAL AMONG OUTSIDERS THAT SPIRITUALISM MUST BE "REGULATED." ONE MAN IN THIS CITY LOST $100,000 IN FOLLOWING THE ADVICE OF A MEDIUM, MAKING STOCK INVESTMENTS; ANOTHER LOST $2,000, ANOTHER $1,000, AND MANY OTHERS VARIOUS SUMS, THUS TENDING TO CORRUPT ONE OF THE MOST GLORIOUS TRUTHS THAT EVER WAS PRESENTED TO THE CHILDREN OF EARTH. WILL SPIRITUALISM EVER BE CONFINED EXCLUSIVELY TO THE SPIRITUALIZING PROCESS OF RAISING THE WORLD TO A HIGHER PLANE, AS MANIFESTED IN MANY OF OUR GRAND LECTURERS AND MEDIUMS? THAT IS A QUESTION THAT ONLY THE FUTURE CAN ANSWER.

"USED MEDIUMS TO SELL STOCK."

The Duty of Spiritualists in the Matter, Plainly Indicated.

Under the above caption, an article is going the rounds of the secular press which reflects no credit upon Spiritualism much less upon Spiritualists. A good woman was induced by so-called mediums to invest four thousand dollars in a bogus concern that promised big returns in dividends, and had the mortification of losing all she invested. "The spirits" told her that the venture was a sure one, and that the manager was an honest, reliable man. Her trust has been betrayed, and this "honest, reliable business man," and his confederates, the pretended mediums, are richer by just so much as she is poorer.

There are many people who will say that this woman's cupidity is wholly at fault, and that she has received just what she deserved. There is little sympathy to-day for those who, grasping for wealth and power, are suddenly deprived of both. So far as the latest victim of craft and villainy was moved by a sordid desire to add to her store of wealth by any means obtainable, to that extent she deserves the stinging rebuke she has received, and has paid well for a merited lesson. But there is another side to this question. Her confidence was gained by these pretenders, through her love for her departed dear ones. In their name was she appealed to, and promised large returns on her investment, with which she could do "GREAT GOOD IN THE WORLD." Perhaps she was assured that she could do wonderful things for the cause of Spiritualism, and for its mediums. These base deceivers used tender and noble influences for a most despicable purpose—robbing the innocent living in the name of her arisen dead.

In view of the inducements held out to her in respect to doing good with her augmented capital, it is not strange that she yielded to the unholy influences around her, hence the charge that she is reaping a just reward for her cupidity falls to the ground. She was deceived by a gang of CONSCIENCELESS TRICKSTERS, and exploited out of her money by motives wholly criminal in character.

Those who robbed her will probably never be brought to justice. The "mediums(?)" will escape either through some legal technicality or through the specious argument that they are not responsible for what the spirits did—that they were "unconscious instruments in the hands of excarnate intelligences, hence not at all to blame for what those intelligences might make them do!" Worst of all, there are fool Spiritualists who will support this ridiculous nonsense under oath! The "manager" of the whole business, who employed these mediums(?) to fetch money from unsuspecting people, will quietly drop out of sight, change his name and repeat his rascality in some other city or town. So it will ever be until Spiritualists do their whole duty in all such cases.

What is that duty? To cease defending and apologizing for these robbers, and by refusing to employ them in public or in private as representatives of Spiritualism. When a man recommends a thief as perfectly trustworthy, knowing him to be a thief, the law, moral and civil, holds the endorser as responsible for the evil he may do the one who employs him.

Is Spiritualism so utterly lawless, its followers so cursed by extreme "individualism," as to make the employment of known pretenders and scalawags a matter of private judgment, against which reputable men and women have no right to protest? Is not the employment of a bogus medium, upon the recommendation of a man who knows him to be such, just as reprehensible as the case of the thief above instanced?

"Private judgment," indeed! It ceases to be a case of private judgment the moment the man recommends a suspicious character to an unsuspecting friend, and it is infinitely worse when that friend is a large public audience. The people have put their trust in the leaders of the movement, and those leaders are as guilty as the pretenders themselves, when they stoop, for the sake of door fees, to place known counterfeiters upon the platform.

The defrauding of this woman is an object lesson also to Spiritualists to take a stand that means something on the subject of commercialism that is now operating against every honest medium in our ranks. The world should be made to know that Spiritualism has nothing in common with those who operate in its sacred name for "business purposes only." The full column advertisements in the secular papers constitute no part of Spiritualism, and those who resort to them are neither Spiritualists nor mediums. Those whose cards indicate that they can locate oil and gas wells, find lost husbands, discover buried treasure, and other equally ridiculous and impossible things are just as reprehensible as the "loud" advertisers to whom reference has just been made. It behooves all Spiritualists to be on their guard against all such pretenders, and to warn their friends and acquaintances to do likewise. Duping the credulous, robbing the unsuspecting, and mocking the heart-broken people of earth in the name of Spiritualism and mediumship will go when Spiritualists rise as one man and demand that they shall go.

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Box 580 Seattle, Wash.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
Box 580, Seattle, Wash.

A BOOK FOR THE NEW YEAR, AND THE NEW TIME.

NOW READY!

The Evolution of the God and Christ-Ideas.

The idea of God, beginning with savage man, is traced through its endless phases upward from primeval savagery through Assyria, Greece and Rome; the speculations of philosophers; the Hebrew seers, the Alexandrian school; to its final interpretation by scientific investigation as the Cosmic Mind.

The Christ-Idea, of a mediator between God and Man, is traced through all the great World Religions, to its ultimate in the ideal of a perfect man. Redemption is by growth. It the teachings of individual spirits may be taken as representing Spiritualism, this book must be regarded as the message that Cause presents to the world on the disputed questions of God and the Savior.

The application of the Darwinian theory of Evolution to man's conception of God and a Savior, may be presented as at least one new idea Spiritualism has given to the world. The work has more than spirit-authority, for it holds fast to authentic history, and aside from its inferences and conclusions, is a compend of what has been thought and taught of God and the Savior, through the ages, by the lowest and highest of mankind.

So many years have passed since I began writing this book by inspiration and automatically; so severe and prolonged attention has been given to its revision, that it was with almost a feeling of regret that I received the message that it was finished.

Beautifully bound in muslin, 280 octavo pages. Price $1.25, with 10 cents added for postage. Address

HUDSON TUTTLE.
Berlin Heights, Ohio.

Something Startling!

Two Leading Minds to Start a New Vibration Among Spiritualists and Thinkers Generally.

The Erudite Col. Olcott, the great Theosophist, and Miss Elizabeth Harlow, one of our leading inspirational speakers, will both entertain our readers on the "Dangers of Psychism," from diametrically different standpoints. The lecture by the distinguished Colonel will be answered by Miss Harlow in her own inimitable way, both constituting something of great value to Spiritualists. Now is the time to send in your subscriptions, with an additional subscriber, and thus keep up with the advancing procession instead of following in the rear.

The Progressive Thinker is a THOUGHT-PROMOTER. It leads its readers constantly into new fields and ENRICHES THEIR MINDS with something they never thought about before. In fact, those who do not peruse THE PROGRESSIVE THINKER week after week are not posted in regard to the general trend of our Cause in SPIRITUAL AND OCCULT MATTERS, hence so far as accurate information is concerned, they must take a rear seat.

In order to illustrate more fully Occult Matters, we had a lecture by COL. OLCOTT, on "THE DANGERS OF PSYCHISM," reported in full expressly for The Progressive Thinker, and also a reply thereto by the versatile and eloquent ELIZABETH HARLOW.

Col. Olcott is the one great man among Theosophists, India and Its Occultism are an open book to him, he having lived there for many years and become familiar with the Mahatmas, and his address on the "DANGERS OF PSYCHISM" will excite very great interest among Spiritualists everywhere, and particularly will the comprehensive and exhaustive reply thereto by ELIZABETH HARLOW AWAKEN A PLEASANT VIBRATION ALL ALONG THE LINE!

The interest in The Progressive Thinker is becoming more intense all the time, and all the prominent speakers and mediums in the land have apparently selected it for their official organ, ignoring almost without exception the Organ of the Fakes in Chicago—an organ that exploits all the dishonest mediums, whose notices are carefully excluded from our columns. Honest mediums and speakers know full well that their names would be soiled if used in connection with Elsie Reynolds, the materializing medium, and the creator of bogus spirits, with artificial toggery; if used in connection with Fallis, the exposed spirit artist; with Winans, whose bushel of trick-spirit-paraphernalia was captured at Hot Springs, Ark.; with the Nichols Sisters, with their bogus spirits, and many others of like ilk, who are exploited in their special organ, the Light of Truth. Are not honest mediums and speakers defiled by having their names mentioned in a paper that exploits such a class? Are not the meetings in this city and elsewhere condoning fraud to a certain extent when they seek the columns of that paper, for their reports, thus aiding in its support? There is not, we repeat, one promient, widely-known lecturer in the land, but what would shrink from having his name mentioned in that paper, feeling it would be defiled thereby. A word to the wise is sufficient.

THE PROGRESSIVE THINKER

We Remind you that the SPIRIT OF THE PROGRESSIVE THINKER NEVER SLEEPS! There is need of a WATCHMAN and WE ARE IN THE TOWER and ON DUTY for the best interest of TRUE SPIRITUALISM!

Another Announcement!

In Reference to the Remarkable Works of Andrew Jackson Davis.

A letter from Dr. Davis indicates that a change has been made in the price of a full set of his remarkable works. They will be furnished per set when republished at $20 instead of $30, as heretofore announced. There are thousands who ought to have a set of these books. Their publication at an early day depends on the number of subscribers that can be secured. His books are a fundamental part of Spiritualism; the history of Spiritualism can not be written without them.

Since last week, the following subscribers to a full set of the Doctor's works have come to hand:

Emond F. Buhot, Dennison, Ohio; T. J. Mayer, the honored treasurer of the N. S. A.; Mrs. John Ruopp, Oxnard, Cal.; B. G. Sweet, Empire City, Kansas; Henry Peterson, Seattle, Wash. Mr. Peterson writes: "Please put the undersigned down as one of the two hundred subscribers for one set of Dr. Andrew Jackson Davis's great works. The undersigned is not a praying man, but in this case I do hope and PRAY that there are at least 200 who will subscribe. I have the 'Principles of Nature, Her Divine Revelations,' and 'A Voice to Mankind,' and that book is to me the most valuable treasure, the best Bible ever written. I hope I shall live to see a full set of Dr. Davis's works. I am 63 years old, but am going to try to stick it out in the old physical frame until I see a full set published. It will be greatly to my benefit if the subscribers will hurry up, as I can then, from such valuable writings, get a chance to store my little head with a few more common sense ideas, and also learn something of the country towards which I am on the way; but enough. You know what I would say better than I can say it, so here is my name."

INDIANA STATE ASSOCIATION.

A Five Days' Meeting to Be Held at Richmond, Ind.

The Indiana State Association of Spiritualists will hold a five days' mass-meeting at Richmond, Ind., from December 19 to 23 inclusive.

E. W. Sprague and Will J. Erwood will be the speakers, and we will also have good messages and good music.

Richmond is a thriving city, and there are hundreds of Spiritualists there, but at present they have no organized society, and out of this series of meetings we expect to organize a good strong society.

The Indiana State Association is moving steadily along, and our state missionary, Will J. Erwood, is doing excellent work, all his time being engaged up to the Holidays; in fact, he has more calls than he can fill. Wherever he has been they are asking for return dates, and some places have already arranged for two or three days in each month.

Any society desiring his services after the holidays had better write him or the secretary at once, as his dates are rapidly filling up. Address Mr. Erwood, 216 Main street, Peru, Ind.

CARRIE H. MONG,
Sec'y Indiana State Association.
415 S. Franklin St., Muncie Ind.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

Fame is not got by seeking it. All such pursuit is vain. It may very well come about that a man will succeed through tact and various artifices in making for himself some sort of name. But if there is no inner worth, all will prove empty and ephemeral.—Goethe.

The Church of the Spirit.

A Church Divinely Beautiful and Spiritualizing, Evolving a Heaven on Earth by Making a Church of the Deed—Really Expresses One Great Factor in Life, "Be Good and Do Good"—Delivered by Mary Russell Mills in Fellowship.

The Church of the Spirit is the only church that to-day has any reason or excuse for existing. Henry D. Lloyd said that we have long had the Church of the Creed, and we now have the Church of the Deed.

There was a time when the church of the creed was vital and valuable, because it was then what life needed. Looking at it philosophically, I would say that was when men needed to be religious—just as we all and always do need to be religious, because that is the kind of creatures we are,—but when all the energy must go into the practice,—there was none to spare for original thinking,—and thus a few had to do the thinking for the many, and the test was made rigid adherence to creed and dogma and no hair's breadth of deviation therefrom. This was of a certain worth, for it meant experience—strenuous effort to be loyal to doctrine, no matter what temptations there might come to the contrary, or what glimmerings of reason might sift in.

But there came a time when the old faiths that comforted and even created nations had to be laid aside, just as swaddling bands and other outgrown garments do, and the great onward-going Spirit of Progress began developing another phase of life. There must be strong, independent, individual thinking now. We could not hire priests and theologians to do it for us any longer. We must personally lay our own bases for action. AND AN IMPORTANT ELEMENT IN THE PROGRESS WAS THE EMPHASIZED PERCEPTION THAT NO THOUGHT, HOWEVER GOOD, IS GOOD AT ALL UNTIL IT IS TRANSLATED INTO GOOD CONDUCT.

"Conduct is nine-tenths of life," became a prominently expressed dictum, and then some of us had the sense to say, We will unite, not to believe something and go to heaven together, but to do something to create heaven here; not asking so much, What will become of us, as WHAT MAY WE BECOME? And more or less definitely and professedly, the CHURCH OF THE DEED has been materializing around us.

The truth of impulse that leads to an effort of this kind can never be outgrown or superseded, and we may well be glad with a grateful joy, that our Fellowship is one of the efforts in this right direction. With us, I hope, it means an attempted practicalization of that beautiful word, "Beloved, let us love—not in word, neither in tongue, but in deed and in truth."

But we find here at hand a subject of the greatest depth and significance, a sword that cuts down deep into the very nature of our minds and our purposes in life, that does fine execution, even to the dividing asunder of soul and spirit. What is it to do only the loving deed? What is it to love in truth?

I. It is not merely to set the machinery of love in motion, or even to keep it going very faithfully. We have all tried that, at times, working for days or even years, being practically very kind to some one, that is, kind from our point of view;—trying to help him to be good, that is, good in our way, making sacrifices for him, making our life and his, too, fairly a torture, with all the magnanimous things we have tried to do, and then have been most disappointingly rewarded by his failure to appreciate any of it; and, it may be, confiding in some foolish, warm-hearted person who never would have been half as systematically faithful as we. If this has been, did it never strike you that we cannot really deceive people at all? Always what we are speaks so loud that people cannot hear what we say. It is the real inner disposition, the attitude of the mind, the spirit within us, that effects changes in the character of those around us. If the pervading, prevailing spirit of our life be love, we redeem and save. Nothing can be a substitute for love that is a motive before it is an action.

"'Tis good to smile with the lips
Even when the heart is sad,
But the smile that never fails or slips,
Is born of a soul that is glad.

"'Tis good to speak the kindly word,
And smother the bitterness,
But if no false note shall be heard,
And I truly help and bless.

"Real love must rise and freely flow
From the being's deepest springs—
Must brother see in high and low,
Its own life in all things."

I knew of an institutional church that was finely and generously endowed and equipped for doing good service to humanity. But although there were mean-spirited persons who would accept the material aid given them by this means and never return any heart-appreciation or even attend the church, there seemed practically no real good done, because there was no hospitable brotherly spirit offered. There was only a PERFUNCTORY RUNNING OF A LARGE MODERN MACHINE.

We may drench articles with perfumery, but it evaporates, while the sandal-wood boxes and ornaments from the Orient remain a source of fragrance and delight.

There is said to be a church at Metlakahtla, Alaska, built by the civilized and Christianized Indians, which exhales perpetually a fragrance as if the finest incense was being burned within its walls. This exquisite odor proceeds, not from any one quarter, but from the entire building, which is made throughout from the wood of the giant arbor-vitae, Thuga gigantea. It is continuous, unvarying in quantity and intensity, and will last as long as the sacred edifice stands. A CHURCH ALL REDOLENT OF LOVE AND SYMPATHY, AND THE SPIRIT OF BROTHERLY SERVICE WOULD BE A JOY AND INSPIRATION AS LONG AS THE WORLD SHOULD NEED SUCH SERVICE.

2. The Church of the Spirit is a church composed of people who have given themselves to trust God, to believe in the unity, the identity, the sincerity, the transcendent purpose of life, the goodness of all its processes. If we stand firmly, calmly, confidingly with God, with the universe, as those who know that "against all appearances the nature of things works for truth and right forever," we stand on a rock, and the world will know it, and sooner or later, will come and stand with us. There is something magnetic or powerful about the person who really trusts. Not the sword, but the confidence in one God, one plan, a divine commission, the thought and cry, "God wills it," won thousands for the heart as well as the banner of Mohammed. That most powerful living leader of thought, Tolstoy, gathered up and threw away, as it were, all that birth and effort had brought him in such rich measure, "all weapons of offense and defense," and sat down in his obscure little corner of Russia to write the message that God should give him. What has made him the awakener and beloved prophet he is, if I mistake not, is his confidence in God, Principle, the spiritual nature and purpose of the world.

When we really trust God, when our lives are baptized and filled and serene and shining with the spirit of an unshakeable faith in goodness, in the ideal as the real, in the spiritual as that which is true and abiding, and for which all things exist, then will we be lifted up in such fashion that we will draw all men unto us.

3. The Church of the Spirit will be composed of people who have consecrated themselves to the cultivation of PURITY, OF CLEANLINESS IN THE PERSONAL LIFE, —THE CLEANLINESS OF CHASTITY, TEMPERANCE, GENTLENESS AND OF ECONOMIC JUSTICE, WHICH OF COURSE CANNOT EXIST WITHOUT LOVE. The lover not only refrains from trying to get the most and best for himself, but he does not want it.

I believe in all reforms that look toward the abolition of old customs and institutions that are no longer appropriate to our present apprehension of the great truth of brotherhood, and the creation of truer and more beautiful forms; but more deeply do I believe in the spirit of love that must be the creator of those forms and our identification with that.

"Most of us," as some one has well said, "have learned to pay one hundred cents on the dollar, that we ought to be kind to dumb animals and the like"; what we now need is a great insweeping tide of love that shall help us to really enter the lives of others, AND SHALL BRING THEM INTO OUR LIVES AS PARTS OF OUR OWN SOULS, having equal claim on us as our children, and in fact our own selves.

"What especial phase of the 'New Thought' does your Fellowship represent?" I was asked. I was glad of the opportunity to reply that our one "fad" was the WISH AND EFFORT TO BE GOOD—THAT WE ASPIRED TO BE A "SOCIETY FOR THE PROMOTION OF GOODNESS."

I have sat in a Friends' meeting when the auditors were voluntarily giving themselves to meditation and prayer, and have felt the moral and spiritual impulse of the atmosphere so deeply that I verily believe that if I had been unconsciously placed there, I would have felt the waves of aspiration and high resolve impinge on my soul. If we lived like that all the while, waiting to hear the voice of the Eternal, waiting that the soul within us might speak, we would not merely have but one great prophet among us, but we would speak such words of authority as would bring conviction and health to the souls of men.

A church of people like that would need no temple constructed with hands; it would create such an atmosphere as would cause people to know they were immortal souls and must live with immortal beauty. "Fear God, and where you go, men shall think they walk in hallowed cathedrals."

4. The members of the Church of the Spirit are lovers, and find their reward in the act, not in any appreciation or results.

"It has seemed to me lately more possible than I knew, to carry a friendship greatly on one side, without due correspondence on the other. Why should I cumber myself with the poor fact that the receiver is not capacious? It never troubles the sun that some of his rays fall wide and vain into ungrateful space, and only a small part of the reflecting planet. Let your greatness educate the crude and cold companion. If he is unequal, he will presently pass away; but thou art enlarged by thy own shining; and, no longer a mate for frogs and worms, dost soar and burn with the gods of the empyrean. It is thought a disgrace to live unrequited. But the great will see that true love cannot be unrequited. True love transcends instantly the unworthy object, and dwells and broods on the eternal; and when the poor interposed mask crumbles, it is not sad, but feels rid of so much earth, and feels its independency the surer. Yet these things may hardly be said without treachery to the relation. The essence of love is entireness, a total magnanimity and trust* * * It treats its object as a god, that it may deify both."

The late Hopkins Hadley, one who had risen from the slums of immorality, and then for many years was used in strong and tender service to fellow-souls, became greatly interested in one man who had fallen low in sin. He helped him up, and acted toward him, spiritually and practically in a most brotherly manner. But, after this life had become cleaner externally, this man treated Mr. Hadley with brutal ingratitude. He cast aspersions on Mr. Hadley's character, made unkind and untrue insinuations concerning him, while accepting his aid. But Mr. Hadley was not working for a personal reward and was unswervingly true to him, through good report and ill report. Then the man disappeared. Diligent search was made for him. He was found in the charity ward of a hospital, nearly dying from the effects of a street accident. "And do you know," said the dear apostle of love, in relating the incident afterwards, "I could hardly convince him that I fully forgave him for his ingratitude." But the great, warm-hearted love brought its own conviction finally, and so released that soul from its bonds of low selfishness, that the man became truly repentant and for the several months before he passed away, lived a beautiful and Christ-like life.

Mr. Hadley used to say, "When the men learn that we have down here in Water street a stock of love that cannot be exhausted, they are saved."

The Church of the Spirit has such a stock of love as that.

5. And also it knows, this Church of the Spirit, that heaven is no place of distant attainment, that, in the deeper sense, it is not even something to be built up in this world, but that it is all about and around and within us—that its essential qualities and characteristics are recognition of the divinity of all souls and all things; the faith and hope and joy born of such a recognition are divine sympathy and service and unfailing, selfish love. It is possible to live consciously in this heaven, right here and now, and reveal it to others, also.

Col. Irish of Oakland told a very beautiful incident that happened under his observation when he was officially visiting the state's prison in Iowa some years ago. He was there on Sunday morning, and a man was preaching what would be called the "Old Gospel," and told the men how wicked they were and that they ought to realize their sins. They knew enough about their sins, they had heard enough about them, and their faces hardened, and they looked despondent and angry. He happened to be there a little later when a good old Quaker was preaching. Instead of telling them about their vices, he told them about their virtues, and that none of them realized how helpful they might be to their fellows there and on the outside, and the faces of the men lit up, and if they had not been prevented by the rules, they would have crowded around the preacher to get hold of his hand. He lived some miles away, and a little later there came a message from the warden, who said, "There are two men here who heard you speak in the prison, and they want to know if they may join your church." And he wrote back, "Certainly, I will bring the church over on a certain day and take them in." So he went on a certain day with some of his flock and welcomed those men into the fellowship of their society, and they visited them and watched over them, and when the day came for them to come out, he was there to meet them with suits of new clothes, not the ordinary garb that is given to discharged prisoners, but with garments that were prepared for them and that fitted them and made them look like gentlemen. One had been a carpenter and one a blacksmith. And he drove them back in his carriage to the place where he lived, and drove up to a carpenter shop and he took one inside and there was a new little shop, fitted up properly with an outfit for doing efficient work, and he said, "My brother, this is thy shop." He took the other man to a blacksmith shop, ready for service, and he said, "My brother, this is thy blacksmith shop." Our Quaker preacher had sent even across the sea and to a distant state, and had gathered up their wives and children from whom they had been separated so long, and he had furnished houses and put the wives and children in them, and he took them to their homes and said to one and the other, "This is thy home," and the last my friend heard of them they were living with the respect and esteem of the community.

Was not that a Church of the Spirit, the spirit of brotherhood, of loving service, of faith in God and man,—the Holy Spirit?

Who knoweth but we are "come to the kingdom for such a time as this?" Shall not the Fellowship be a Church of the Spirit?

"'Tis not by creed, or even deed, alone,
We can atone, fully atone.

"All life, power, influence, beauty, merit,
Are in the Spirit, are in the Spirit.

"Spirit of faith, hope, purity,
Spirit of clearest sincerity,
Spirit of loving sympathy
With each son of humanity.

Spirit that neither stays nor turns,
But with high, selfish ardor burns,
Ever new grace and wisdom learns,
Nor lesson from the lowliest spurns.
Spirit unquenchable, that soars
To where God's sunlight ever pours,
And in the soul its radiance stores,
Spirit that knows not bars nor doors.

"All life, power, influence, beauty, merit,
Are in such Spirit, such Holy Spirit.

"For the Church of the Spirit the world doth wait,
Before Life opens now the gate.
To meet such majestic, joyful fate,
Ah! Church of the Spirit, be thou not late!

"Church of the Spirit, God calls to thee,
Anoints thine eyes. Look up and see.

"Church of the Spirit, thy call is come,
Be thou no longer dead and dumb!

"Church of the Spirit, this call is thine,
Arise and shine! arise and shine!"

A GRAND AND NOBLE WORK.

The Home for Tiny Waifs, at La Crescenta, Cal, Commenced by Mrs. M. Longley, Secretary of the N. S. A.

To the readers of The Progressive Thinker:

It gives me much pleasure to commend to your careful consideration a noble work that is being carried on by Mr. and Mrs. Sullivan, and one good friend—all hard working people who have no means but what they earn by their daily toil. This work is the maintenance of a pretty and comfortable home for little waifs who are gathered in from the byways and dusty places of poverty and want, and provided with the love and blessings that only sympathetic and tender souls can give. The little home is in La Crescenta, California, near Los Angeles; it is a pretty cottage surrounded by Nature's handiwork, where simple but wholesome food and the beauties of "The Simple Life" are the daily fare. All share alike—caretakers and children—they eat no meat, but are nourished by the products of the earth which are so abundantly yielded in that sunny clime. There are now five little darlings in the home, rescued from the streets, children bright and active, giving promise of good and beautiful manhood and womanhood. The angels bless them.

Mr. and Mrs. Sullivan have mortgaged their share of the little home to provide food and raiment for these little ones; they are in great need of funds to carry on the work. They do not receive one penny for their work, but they put into the labor of love every dollar that they and an unselfish friend can.

Mrs. Sullivan in earlier days was associated with Dr. Newbrough, who founded the home of waifs in Mexico. Many old-time Spiritualists remember what a grand medium Dr. Newbrough was when he lived in New York City, and how he received the matter for "Oahspe," from the spirit world. Mrs. S. is carrying out in practical work the teachings of those good spirits, and of the Nazarene in obeying the divine injunction, "Feed my lambs."

I am writing this, to ask the readers of the dear old Progressive Thinker, who will aid practically in feeding these little ones? Mrs. Sullivan tells me in eloquent writings that she receives many letters and speeches praising her for her work, telling her what a noble reward she will gain hereafter and full of expressions of sympathy, but scarcely ever a penny to aid in feeding the children.

This is all wrong. LET US DO SOMETHING!

I will this day send Mrs. Sullivan two dollars to aid in her work, and pledge her the same sum annually. WHO WILL DO WHAT THEY CAN in the same line? DO NOT WRITE ME, but SEND YOUR AID; words of sympathy and MONEY TO MRS. NELLIE F. SULLIVAN, La Crescenta, Cal.

With loving greetings to all readers of this paper, in whom I have sufficient confidence to believe they will aid this noble work of the Sullivans.

MARY T. LONGLEY.

Washington, D. C., Dec. 1, 1906.

What Happens Some Nights With the Babies at "Cuddle Doon."

I try to lull the babies by reciting "Cuddle Doon,"
But I find unless its 9 o'clock I'm trying it too soon.
They want a drink of water, or another "bite" to eat,
Or else I just remember—I forgot—to wash their feet.

Now such a break in discipline just sets them up in glee;
I sometimes feel before we're through, I'll take them 'cross my knee,
But their mirth is just so innocent, temptation passes soon,
And mamma snugs them back to bed and whispers "Cuddle Doon."

Now the dialect of Cuddle Doon is Scotch, and—ours—by turns,
And I always speak it humbly, with apologies to Burns.
But it's easy to say "Bairnies" and "I try to gie a froon,"
And it's all the same to babies if it ends with "Cuddle Doon."

Soon the baby eyes grow sleepy, but the boys refuse to yield,
And the sandman has to struggle hard or seek another field.
I tell them "fever's comin' in," and he'll settle them right soon;
But they only laugh as "wee Rab" did, and shout for "Cuddle Doon."

They even shriek with laughter at "Tam's kittl'n' wi' his taes,"
And I finally must give it up and try more soothing ways.
I resort to things less foreign; sing the old song, "Baby Mine,"—
Some home-like thing is better than to thwart my own design.

At last the sandman conquers, peaceful rest four towsel'd heads.
Little prayers are softly uttered, from four little tows'ls beds;
And the watcher knows to them has come tired nature's sweetest boon,
And is thankful that her treasures can so safely Cuddle Doon.

MRS. SULLIVAN,
The Matron.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of "Startling Facts." Price, 10 cents each, or two for 15 cents.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D. Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 cents.

NEED OF EDUCATED SPEAKER.

And the Equal Need of Educated Societies.

We notice that some of the recent writers in The Progressive Thinker bemoan the lack of educated speakers in the spiritual ranks.

Is there not a lack of societies to give employment at a fair remuneration to those speakers already in the work? Where is there a speaker, even of the highest ability, that does not have to do quite an amount of planning and corresponding to fill their dates for a year ahead? Of course, there are some who have more applications than they can fill, but not many.

Would it not be a grand idea to try and educate societies to the point that they can appreciate an intelligent, educated speaker? As long as societies will pay more for an uneducated, undeveloped medium (with perhaps a still more ignorant control) than they will for a man or woman who can teach them something, what is there to call young men and women of ability into the work?

We believe that Massachusetts is as well supplied with societies employing speakers, as any part of the country, but there is not enough even here, to keep all our good speakers at work. Boston, the largest city in New England, with its thousands of Spiritualists, has but two regularly organized societies, the one presided over by the Rev. F. A. Wiggin, and the Spiritual Temple society. Haverhill has two the old Helping Hand society, and one conducted by Mr. S. S. Ham. The Lowell society have made quite a beginning on a fund towards building a church, and have recently had a bequest of five thousand dollars, conditional on the raising of a certain sum. Methuen is also working for a church with a fair degree of success. Lawrence has a German society occupying their own building, and a meeting conducted by Mrs. Nellie E. Abbott, which deserves special mention.

Mrs. Abbott, who is a good medium, and a conscientious Spiritualist, feeling the need of a meeting place in Lawrence for the English-speaking Spiritualists, hired a hall and has conducted meetings on her own responsibility for two years or more, and has made herself and the work so respected that she was given a table at the annual May Breakfast of the Associated Charities, and she made as fair a showing as any of the churches When the state of the finances permits, she hires speakers, at other times she does the work herself, assisted by her daughters, one of whom is an accomplished elocutionist and the other a fine pianist. Mrs. Abbott stands ready to turn the hall and meeting over to an organized society at any time when she can see a prospect of such society being conducted along proper lines and by proper persons.

Newburyport has two societies employing speakers, and one in the adjoining city of Amesbury; the Cadet Hall society of Lynn holds meetings every Sunday in the year and try to have the best talent possible. There are prosperous societies in Springfield, Fall River, Waltham, Cambridge, Brockton, Malden, New Bedford, Worcester and other places, besides several holding meetings week-nights only, but with all these there are ten times as many Spiritualists outside of the societies as inside.

Would it not be a good idea for the N. S. A. to send missionaries to the large cities to try and convert the Spiritualists over again? Suppose they hire a good smart organizer (what orders and lodges call working deputy) to work in New York, Chicago and other large centers to try and arouse the avowed Spiritualists to a sense of the responsibility they owe the cause and their spirit friends. Get a list of all known to be Spiritualists, and visit them in their homes and have a heart-to-heart talk with them. It would need a good persuasive talker, a man of good address and pleasing personality as well as a whole lot of tact in approaching people. He need not necessarily be a medium or a lecturer; if Spiritualists could be enthused, made to feel their duty and to do it, there would soon be occupation for the most talented speakers in the world.

In the city of Lynn, the churches take a church census about every five years; it is being taken at the present time. Young lady volunteers from all the churches, each having their own district, go from door to door asking, "what church do you attend?" with the object that every family may be brought under the influence of some church. At the time the last census was taken, the young lady who called at the door of the writer, exclaimed, when told that the whole family were Spiritualists, "My, what a lot of Spiritualists I do find!" It would be interesting to get a glimpse of the figures when the present count is completed, to ascertain how much gain there has been in the past five years.

We believe that efficient work could be accomplished, both for the N. S. A. and for the cause in general, by sending out energetic workers along this line, trying to bring those already believers in Spiritualism, into the organized work.

Let us educate Spiritualists to do their duty by organizing and supporting societies, and educate societies to the point that they will demand and are willing to pay for an educated ministry; we believe the supply will meet the demand.

A. A. AVERILL.

Lynn, Mass.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us" and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"Continuity of Life a Cosmic Truth," By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

THIS BEAUTIFUL EARTH.

Why We Should Be Thankful for the Privilege of Life.

What a delightful world is this in which we have the glorious privilege to live. It is the grand handiwork of Infinite Power, and it is advancing along the difficult pathway of progress as rapidly as it well can. How very fortunate we are to have been born into this earthly heritage. The progress of the world very often seems to be extremely slow, but we must remember that Nature never hurries; nor does it need to, for eternity is endless. In the vernacular of creation there is no beginning nor end; all is an eternal now.

In our journey through life we are compelled to encounter a severe struggle for existence, and none have been able to escape it. But it has been a necessary struggle in order to prepare us for that higher and wider life which awaits us over there. Our earthly trials and tribulations fit our individualized souls as molecules of Infinite Power.

God's green earth, as well as the limitless universe through which it swings in its orbit, is a thing of matchless beauty. Behold the grandeur of the starry-decked heavens, contemplate the blue canopy above us and the green carpet of the earth's surface; look out upon the variegated landscape of the continent and the solemn magnificence of the briny ocean; feast upon the numberless beauties of Nature which surround you on every side, and be thankful that you have been permitted to become an individual soul. Not only are we permitted to enjoy the pleasures of earthly life, but we are allowed to drink the heavenly dew of the Hereafter. Dr. Holland has most sweetly sung:

"If thou hast apprehended well
The tender glory of a flower,
Which moved thee, by some subtle power
Whose source and sway thou couldst not tell;

If thou hast kindled to the sweep
Of stormy clouds across the sky,
Or gazed with tranced and tearful eye,
And swelling breast upon the deep;

If thou hast felt the throb and thrill
Of early day and happy birds,
While peace, that drowned thy chosen words,
Has flowed from thee in glad good will,

Then thou hast drunk the heavenly dew;
Then have thy feet in rapture trod
The pathway of a thought of God;
And death can show thee nothing new."

Let us rejoice that we have been the favored recipients of eternal life, let us make the most we can of the opportunities given us during our incarnate existence, so that when the glad summons comes to pass the glorious portals of death, we will be fully prepared to enter upon the more important duties which invitingly await us

"In the kingdom of Ponemah
In the land of the hereafter."

CARL C. POPE.

LOVE CALLED YOU HOME.

Love called you home, and though I mourn,
I am not selfish in my grief
Enough to wish you back again,
Within this life, so cold and brief.

Love called you home. He knew how worn
You were with journeying to and fro
In desert places. From your hands,
How many treasures you'd let go.

Love called you home, to meet once more.
The faces you in sorrow kissed;
Then laid to rest. To find somewhere
What here your heart so sadly missed.

Love called you home, and some glad day,
Perhaps you know, dear, when 'twill be;
Across the winding stream of death,
I'll hear him softly call for me.

ALICE M. WARREN.

Proctorsville, Vt.

Sinful Natures.

I see that some persons still cling to the old belief that man was started on a high moral plane, but that he at once began to degenerate.

Every person lives his or her nature, and Adam and Eve—if there were such persons—were no exception. If they sinned at the outset, it was because they were created with a sinful nature, for they were no more the creator of their desires than they were of their bodies. If they had been perfect beings they would not have eaten of the forbidden fruit, as alleged.

There are to-day men and women too good to feel tempted to do wrong, yet the church says they are sinners because Adam and Eve were.

Theologians seem to overlook the fact that Christ also would have inherited a sinful nature from his mother, even if his father was immaculate. Then it is said that Christ was sorely tempted in all respects like ourselves—that is, like the whole human race. There is something wrong here, for if he was a perfect being he would not have had any wrong desire, and consequently would not feel temptation as alleged. Christ said that if a man looked lustfully on a woman he had already in his heart committed adultery. So the statements that he was a perfect man, but was sorely tempted in every direction are not at all consistent. These inconsistencies are left for theologians and the church to struggle with.

J. L. S.

Ashville, Ohio.

"Death Defeated, or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

J. C. Craig, formerly a prominent lawyer and Spiritualist of Clyde, Ohio, and a medium of rare powers, has removed to Los Angeles, Cal., and has taken up his residence at No. 203 W. 50th street. He will practice law, and and lecture on subjects connected with the Harmonial Philosophy.

Eva L. Stewart writes: "The Hyde Park Occult society was entertained on the 2nd by a fine address by H. L. Fraser. He was complimented by many after the services. After his talk he answered folded questions to the satisfaction of all. He conducted the circle on Tuesday evening, and all who came got a reading. Our next dance will be on December 20. Mr. Robert Gilray, formerly of this city, but now from the mining district of the west, will speak for us on December 16. All his old friends will be glad to hear him."

Wallace H. Moore writes: "Mrs. Marian Carpenter of Detroit, Mich., has just completed a month's work at the State Street Temple, Columbus, O. She has had splendid audiences from the start, and her farewell meeting was an ovation. The large Temple was well filled, notwithstanding the fact there were four other societies holding services in the city at the same time. At the close of the meeting a demonstration took place that must have been very gratifying to the lady. A great throng of her admirers rushed to the front of the platform and there in the midst of a wilderness of extended hands, she returned to each a friendly clasp and kind farewell. In looking back over her month's work, I wondered wherein lay her power to secure the sympathy of all. Soon the reason became apparent. I found it to be in her constitutional make up. It lies in her character; her heart beats in tender sympathy for all humanity. She possesses in a large degree the spirit of the Nazarene. She has great charity for the sinner, but rarely condemns the sin. The cause here has been wonderfully helped by her ministrations. She has filled many sorrowing hearts with hope and courage through her messages from the dear ones gone before. Should she ever visit Columbus again, she will be welcomed by an audience that will fill the Temple to overflowing."

Dr. R. T. Hedricks writes from Greensboro, N. C.: "The dear and very highly esteemed sister, Carrie C. Van Duzee, although only seventy-seven years young, delivered some of the most soul-uplifting lectures that ever mortal ear has listened to, and her tests are always recognized. We have parlor seances every Thursday and Sunday night at 7:30, and would be glad if any Spiritualist might be passing this way to call at 219 Lindsay street, or if there are any liberally-inclined readers of The Progressive Thinker living in the Gate City, we kindly invite them to attend these seances at the same number."

G. H. Brooks writes from Pittsburg, Pa.: "I began this month's work the first Sunday in December, for the First Spiritual Church of Pittsburg, Pa., Mr. C. L. Stevens, president of the society, with fine audiences both morning and evening. I met many of the old friends, and was well received by all. My address while in Pittsburg will be 205 Bouquet street. I am right near the Church, and will respond to calls for funerals. Send all mail and telegrams to the above number. I expect to resume my labors in Wisconsin in January. The State Society is to hold another mass meeting in Milwaukee sometime in February. Please keep watch for dates and talent. The work here in Pittsburg is progressing finely."

Mrs. Arris, the medium, writes: "I wish to thank the many friends who aided me by their kindly thoughts and in a financial way during my illness in the hospital, and would say that I often felt the incoming wave of health, both from earth and spirit friends. I also realized the spirit friends with me sustaining me as I went on the operating table, so that I cast myself fearlessly into their care."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Dr. R. McL. Angus writes: "If there are mediums who think themselves able to take charge of a club, I would like to hear from them. We want one who can lecture and give tests in public. Here is a chance for a young medium to come to the front. Address all mail to Dr. R. McL. Angus, 313 Huron street, Port Huron, Mich."

George Bush writes: "The Manchester Society of Progressive Spiritualists, yesterday, had the pleasure of the services of Dr. Edgar W. Emerson, of this city, who is one of their favorite speakers. His morning address was excellent. After the address forty minutes were used in messages, in which his spirit controls exhibited more knowledge of relatives of individuals present than they knew themselves. The descriptions of spirits, their names, the relation to the parties designated, ages and spirits' relation to each other, were clearly given, and recognized by parties given to. Truly Mr. Emerson is a convincing medium to the most skeptical."

T. A. Thompson writes: "Mrs. Margarite Vestal closed her trumpet work here last evening for the present. This is the seventh winter she has been here, one month each time. She has held eighteen seances, and given many private readings during this visit, which have given perfect satisfaction, enabling mortals to commune with spirit friends and know they live in the beyond, and can commune with mortals. The manifestations have been more distinct and satisfactory than formerly, showing improvement. She leaves here to-day to be absent till after the holidays, when she expects to return for considerable time in this city and surrounding towns. Anyone desiring to communicate with her can address her at 812 N. Lawrence avenue, Wichita, Kan., care of T. A. Thompson."

D. A. Herrick commenced a two-months' engagement with the East Side Church in Columbus, Ohio, Sunday, Dec. 2. He will make engagements for lectures or seances during the week within a reasonable distance; also answer calls for funerals. Address in care of General Delivery.

Corresponding Secretary, E. J. Trott, writes from Everett, Mass.: "The American Psychical Research Society, Harvey Redding, president. Meetings opened October 1, in Legion of Honor Hall, 200 Huntington ave. These meetings are replete with interest, harmony and good will. The attendance has been large and thorough satisfaction given by Mr. Redding with his powerful addresses, his subjects being taken from the Book of Luke, 'Truth, Benevolence,' etc., being among the topics. His delineations are satisfactory. Mr. Redding is assisted by the following talent: Mr. and Mrs. Osgood F. Stiles, Mrs. Abbie Burnham, Mrs. Pye, Mrs. Williams, Mrs. Mary Lovering, Mrs. Alfred Pierce and Mrs. Frank Vickery; Mrs. Marie Bora, pianist, and Miss Lottie Abramson, soloist. Thursday evening meetings are held at the home of the president, 202 Main street, Everett. They are well attended, Mr. Redding giving delineations."

Mrs. J. Lindsey, the medium, writes from Grand Rapids, Mich. She is in the hospital there, and while improving, she can not as yet walk. The great truths of Spiritualism give her much joy. She watches each week for the coming of The Progressive Thinker, and greatly enjoys reading it. Let us all hope and pray that she may regain her health soon.

M. Lizzie Beals, secretary, writes of the Worcester Association of Spiritualists, G. A. R. Hall, 35 Pearl street: "For the first two Sundays in November Miss Blanche H. Brainard of Lowell ocupied our platform. Her lectures were well received by the large audience present. Each contains something we can take home with us and apply in our daily lives. Her communications were accurate and all readily recognized. Dr. Geo. A. Fuller of New York, served our society the last two Sundays in November. His lectures have given us food for thought for some time to come. The lessons of the hour were ably presented and defined. The Woman's Auxiliary held their regular meeting Wednesday, Nov. 21. Supper was served at the usual hour. At 8 p. m., Dr. Fuller delivered a lecture upon 'Mediumship,' which was full of interest and instruction to all who were privileged to attend."

Frank T. Ripley is now serving the First Society of Spiritualists at Battle Creek, Mich., for the Sundays of December. He would like to lecture and give messages on week evenings in the state. Terms reasonable. Address all letters to him in care of General Delivery, Battle Creek, Mich.

A lady asks the following question: "Is it possible that one becomes more positive in nature by eating a large amount of meat every day?" According to the opinion of those high in spirit life, the eating of meat, especially rare roast beef, has a tendency to increase the positiveness of an individual, and will sometimes assist greatly in curing obsession, or destroying that sensitiveness so conducive to mediumship.

An Appeal for Names of Spiritualists in the State of Washington.

J. R. Burton, engaged in the defense of mediums in Washington, would like the names and address of all the Spiritualists in the state, with whom to communicate. Address him at No. 1613 Fourth avenue, Seattle, Wash.

T. H. Anderson, in renewing his subscription writes: "I am an elderly person, in my 87th year, but young in Spiritualism. I have, however, seen enough to say, 'I am a dyed-in-the-wool believer.' I wonder why the N. S. A. and leading members in the truth of Spiritualism, do not take some DIRECT STEP to weed out the frauds who are running the country over, gulling the people, and doing great damage to the cause. If good mediums, who are clairvoyant, and clairaudient, together with a wise spirit, should visit the advertised seances, they could at once tell a fake from a genuine medium, and take steps to drive him (or her) out of his nefarious business. Spiritualism is a truth, and here to stay, and the sooner impostors are weeded out the better. He or she who would take advantage of a little mediumship to fleece the public with false appliances and seances, ought to be driven to the wall at once."

Chester Clark writes from Passadena, Cal.: "I do not want The Progressive Thinker to stop sending its vast amount of valuable reading matter. I have taken it a long time, and I want it to continue. We want the truth; no faking. We have a good many mediums here in California. We are trying to keep the ball rolling by holding meetings and circles. Trying to set good examples for others to follow."

G. L. Willms writes: "A large audience greeted the North Star Spiritual Union at its hall, 1546 Milwaukee avenue, Sunday evening, Nov. 25. Mr. Max Hoffmann gave a fine lecture on the progress of Modern Spiritualism and the Brotherhood of Man. It was applauded repeatedly. He gave some fine messages also. Sister Mueller also gave some fine messages and reading of articles. On Sunday, Dec. 2, Sister Mueller opened the meeting with a short lecture, followed by Brother Vanderhoogt, after which Sister Mueller gave some excellent messages and reading of articles."

The Chronicle of Charlotte, N. C., has the following in reference to that remarkable medium, Mr. Letford: "It is always a jolly day when Mr. George Letford, Bucklen's advertising man, drops in, which he does regularly once a year. The Chronicle was pleased to have a call from him today. Letford is perhaps the most popular advertising man in the South, and this is because he is not a knocker, but just the opposite. He is one of the men with whom it is always a pleasure to do business and there are a good many papers in North Caroline that will back up the Chronicle's estimate of him."

Dr. Sarah M. Dudley writes from Covington, Ky.: "Wanted, by January 1, a position with some Spiritualist society, as inspirational speaker and platform test medium. Reference given. Address Sarah M. Dudley, 145 East 17th street, Covington, Ky."

Peter L. Loeb writes frm Brooklyn, N. Y.: " Church of the Divine Light hold services every Sunday evening at Hart's Hall, Gates avenue. A Building Fund has been created so that in some future time we will be able to worship in our own home. Any friends and co-workers wishing to help us in our grand work for the good of all mankind, will kindly correspond with me at No. 708 Hancock street, Brooklyn, N. Y."

Rev. Alice Baker writes: "I closed my work in Lauton, Sunday, November 25, by helping to organize a society with Mr. Rankin, proprietor of the Rankin Hotel, as president, and M. Parmenter, secretary. I commenced work here November 26, with a full house. The president, secretary and one of the trustees were here to meet me and assist in the work, each one of them traveling long distances to be here. This is a small town and strictly orthodox, but the outlook is very promising. I wish to hear from all the Spiritualists in Oklahoma, to complete future routes of work. Direct all communications to home address, 449 Live Oak street, Dallas, Texas."

A lady, a medium, wants board and room; vegetarian family preferred. Address "M.," care of The Progressive Thinker.

Carelessness is common, no doubt to human nature, and the following illustrates the fact, the writer omitting name: "I wish to thank you for sending me your valuable paper during our illness and recovery, hoping before long to be able to do my part—perhaps by the first of the year. I have been working in the eastern part of Colorado during the summer, and came here to be treated by Dr. C. H. Carson, and feel I am coming out all right very soon. I will be pleased to receive short engagements from societies. We are prepared to teach every branch of the philosophy or phenomena of Spiritualism. Engagements in the state of Kansas preferred. All mail will be received at Dr. C. H. Carson Institute, 12th and Washington streets, Kansas City, Mo."

Scientific Spiritual Church holds regular services every Sunday at 2:30 and 7:30 p. m., in Star Lodge Hall, 378 S. Western avenue, corner Lexington street, conducted by M. L. Schaeffer, president, assisted by others. The elevation of Spiritualism is our aim. Residence 41 S. Sangamon street.

S. A. Huntington writes from Malden, Mass.: "Malden Progressive Spiritual Society, 138 Pleasant street, Louise Hall Mrs. F. S. Sheriff, president. At the Sunday services, Dec. 2, the president presided at both sessions with Miss Mabel Carter at the piano. At the afternoon circle, Mr. Richard L. Bishop of Lynn, made a very interesting address on the subject, "Is Spiritualism a Religion?" maintaining that it is, drawing much of his proof from the Bible. He with Mrs. Smith, of Everett, and Mrs. Morton of Malden, devoted nearly an hour to messages. At the evening meeting Mrs. M. A. Bonney of Roxbury occupied the platform, prefacing her work by reading a beautiful poem, entieled, 'Will My Friends Know Me?' She then chose as her theme, 'Experiences and the Unseen,' delivering a very interesting address. The speaker then devoted three-quarters of an hour to giving many beautiful messages. Mr. Geo. L. Baker of Boston will occupy the platform Sunday evening, December 9. Circle every Thursday evening at 7:30."

C. L. H. writes from Boston, Mass.: "Appleton Hall, 9 Appleton street, Boston, Mass. The First Spiritualist Ladies' Aid Society met as usual; the weather, though extremely cold, did not keep a great many away. After a bountiful supper an Experience Meeting was held, and many were the ways and devices by which the money was earned for this meeting. A good meeting was held afterward. Next Friday this society holds its Christmas Apron sale and everyone is invited to come here to purchase for Christmas. This is a charitable society, and all who patronize the sale will also help to assist some needy person."

D. G. Hill writes: "The Golden Rule Spiritualist Society held the usual interesting service the afternoon of December 2, with the pastor, Mrs. Nora E. Hill, speaker, and Bro Schmidt and Mrs. Nora E. Hill, message bearers. In the evening our commodious hall was filled to hear the last of a series of three lectures delivered by Mrs. Nora E. Hill, the subject being, 'Past, Present and Future.' The audience was held spellbound by the masterly way the subjects have been handled. Our speakers for Sunday evening, Dec. 16, will be that interesting and bright Mrs. J. L. Fravel, of Austin, for whom we hold much esteem and appreciation. O'Donnell College Hall, South Paulina street, between Washington boulevard and Park avenue. Remember bazaar and dance, Saturday afternoon and evening, Dec. 15, 1906."

J. A. Toren writes: "Dr. R. Greer, one of Chicago's prominent Spiritualists, will lecture for the Society of the Psychic Forces, Sunday evening, Dec. 16, at Wilcox Hall, corner of 43rd street and Champlain avenue. All are invited to come and hear him. Dr. J. H. Randall has during the past two Sundays given us his mental efforts, and will again lecture for us as frequently as his services can be obtained. The meetings of this society continue to be as interesting as ever, and no pains are spared in keeping the work of the cause of Spiritualism at the top notch. Special effort is made at all meetings to give the hungry food for thought. Let those who are still in the dark regarding the communion of saints come and learn a few facts. Mrs. Isa Cleveland gives clairvoyant and clairaudient messages at all meetings, and her work for the cause has never been better."

The following clipping from the Boston Transcript of Dec. 4, will be interesting to readers of The Progressive Thinker. The First Society of Universal Religion made a great financial success of the fair: "With Mrs. Emma Kendall of Malden, in charge, the annual fair in aid of the work of the First Society of Universal Religion was opened in Faelten Hall this morning. The green and white decorations were exceedingly effective and the place had a real holiday aspect with its many tables bountifully filled with attractive wares to tempt the purchaser. Mrs. Kendall, assisted by Mrs. M. B. Tibbetts of Natick, presided at the domestic table. Mrs. Davis of Newtonville, the vice-president, and Mrs. Bennett of Boston, the secretary, helped in various ways. Mrs. Helen G. Grumbine, Mrs. Bearse and Mrs. C. H. Webber had the fancy table and the candy booth, in the center of the hall, was in charge of Miss Alice Bigelow, Miss Elizabeth Grumbine, Miss Beatrice Grumbine and Miss Gueth. The book table also carried calendars and puzzles of many kinds. This booth was in charge of W. I. Burke of Malden. A generous friend of this movement contributed a beautiful print of Gounod and many of Frederick Remington's spirited sketches. This evening there is to be an entertainment in charge of C. H. Webber, music by a quartet, revelations of character by psycho-graphology by Mrs. Sears, fortunes by cards and the latest thing in the way of study of mind conditions, which is known as crystal aura. Rev. J. C. F. Grumbine, the minister of this society, was an active worker in the arrangements for the sale which will be brought to a close at ten o'clock this evening."

Mrs. Sexsmith writes: "The meeting of the Christian Spiritualists' society conducted by Mrs. Sarah Thomas, on Sunday, December 2, both afternoon and evening, was a time of rejoicing. We had with us Prof. Gilray, who has been absent from the city for some time. He gave a short talk of his experiences in the West, were he has been; Brother Smith following, with messages by Mrs. Nellie Kusserow. The evening meeting was the crowning one of the day, to listen to Dr. Geo. B. Warne, who never fails to win the hearts of the people. He spoke with a force that left the impression for good on all present. He will be with us again on Sunday evening, December 28. Messages were given by Miss Susie Thompson, Mr. Gustav Temple, Mrs. Ella J. Bloom. These meetings will continue every Sunday afternoon and evening at 3 and 8, p. m. Good speakers and mediums always present. At Conway Hall, Western avenue and Lake street."

Mrs. A. Birdsall writes from Jackson, Mich.: "Our society is thriving better than ever We have had the pleasure of having with us our notional President, H. D. Barrett, who gave while here, two lectures to large audiences. We are looking forward to his returning again in the near future. The following two Sundays Mrs. Belle Fuller, of Grand Rapids was with us. She is regarded by all as being the best test medium that has occupied our rostrum. Last Sunday Dr. P. T. Johnson, of Battle Creek, delivered lectures which were highly appreciated. He is worthy of all praise. He gave spirit tests, all of which were recognized. Our speaker next Sunday will be Dr. A. B. Spinney, of Belding, Mich."

Helen Stewart Richings is being kept busy in Ohio, New York and Pennsylvania, but would prefer engagements from three to six months at least, believing that only in this way can the greatest amount of work be done, and the best results realized. For such engagements, after this season Madam Stewart Richings would consider propositions, and give most reasonable terms. 1319 E. High street, New Philadelphia, O.

James H. Porter writes from Lafayette, Ind.: "I have been a Spiritualist for some time. I am a traveling man. I became acquainted with a party who was a great talker on nearly all subjects, and as he was something of a clairvoyant, was asked about the phase and I never knew him to get in conversation of any length along these lines but he got an admission from his hearers that they accepted the truth of his argument. This friend (J. Frank Lewis) is a small man of quiet manner, good principle, and gifted with a force of argument that brings results without bluster of bombast. I have seen missionaries who gave messages, mediums who gave manifestations, but Lewis meets the people on their own objections, explains the fraud question, etc, and usually wins out and secures another convert to the ranks of Spiritualism and a friend as well. It is a pity we have not more such as he in the field. An honest medium would do well here."

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

By Thomas Inman, M. D. Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two hundred illustrations. Cloth, $1.

News From Galveston, Texas.

In May our speaker, Mr. Ring, left us; for over six months, our Temple remained closed, and we all missed the services, but our members did not become discouraged, and all labored together, and with Mr. Fries for a president, always ready and willing to do everything he could for the betterment of our society. I am glad to say, we are in a prosperous condition. On the 16th of the month Mrs. Henrietta Lichtig came from Chicago to assume the pastorate of the Temple, and already we have learned to love her, and feel that under her helpful ministrations the society will have more courage, and spring forth to greater activities. We hope, too, that she will be satisfied, and contented, for we will all do all in our power to render her stay with us a pleasing one.

Before I close I cannot refrain from saying a few words of Mr. Ring. For ten years he was with us, and to say we all loved him, scarcely expresses the feeling we had for him. In fact, we felt as if he belonged to us, but strange things happen in this "old world," and the time came that we had to give him up, for he severed the tie, not us; for a long time the Temple seemed lonely, for he was closely associated with it; but time heals everything, and we are in a measure reconciled, and hope most sincerely, that in his new home, he will be successful, and live many years, to preach Spiritualism, and carry the glad tidings that it brings, and never depart from it. MRS. J. E. MUNGER.

Galveston, Texas.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

James Brown passed to the higher life, Nov. 21, 1906, aged 67 years. He was a kind and affectionate husband, and loved by all who knew him. He was a patient sufferer but had the knowledge of a life beyond, having been a life-long Spiritualist. He leaves a wife and four sons, and will be missed by a large circle of friends, especially the society of Flint.

COR.

Mrs. Sarah Marlow passed to spirit life at Crystal Lake, Nov. 20, 1906, at the ripe age of 86 years and 6 months. She was united in marriage to James Marlow who preceded her to spirit life twenty years. This union had been one of love and unbroken by any discord or inharmony, and the thread broken here through the change called death will be taken up again by these dear ones. A very large concourse of friends assembled at the home where this good woman had spent fifty years of her life, to listen to the funeral discourse which was delivered by the writer. The floral offerings were beautiful and numerous, representing tokens of love from friends who loved her well.

GEORGIA GLADYS COOLEY.

At the home of his daughter, Mrs. Ida Fyler, in Shell Rock, Iowa, Nov. 21, Evi Sherman, aged 81 years, passed from earth life to enter into the fuller expression in the spirit world. He was an old-time Spiritualist, staunch in the faith. The funeral services took place at the home, Nov. 25, conducted by the writer. Interment at Poplar Grove, Ill.

CLARA STEWART KING.

Passed to spirit life, from San Antonio, Texas, Nov. 30, 1906, Mrs. Mary Smith, aged 69 years. Mrs. Smith was formerly from Boston, Mass., and was a sister of Mrs. Lincoln of Boston, who recently crossed over.

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Study the Science of the Soul.

Sakharam Ganesh Pandit, B. A., of Bombay, India, conducts classes in Oriental Psychology, Hindu Philosophy, Metaphysics, Logic and Sanskrit.

Classes begin Tuesday, December 11. Tuesdays at 3 p. m. classes in the Nature and Culture of the Emotions.

Tuesdays at 8 p. m., The Training of the Mind and the Science of Self-Mastery.

Wednesdays at 4 p. m., Sanskrit Class.

Wednesdays at 8 p. m., Class in Logic.

Fridays at 3 p. m., Hindu Metaphysics.

Bhagavad Gita Class being formed.

Mr. Pandit lectures every Sunday night at 8 p. m. in Corinthian Hall, 17th floor, Masonic Temple.

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CEDAR RAPIDS, IOWA.

A Letter From a Worker in the Cause.

Lest you forget that I am still in the material tenement, I deemed it best to greet my friends and patrons once more from my present headquarters.

I am still doing a good work in Cedar Rapids, in a very quiet way as yet. I find the majority of the better and thinking class of people, even members and elders of the churches here, are decidedly liberal and earnestly seeking for light and knowledge relative to the future life. I am informed also by the above-mentioned class, that Cedar Rapids was at one time a very earnest and sincere Spiritual town, and while they have not wholly denounced spirit return, they are very slow now to listen to our philosophy, our account of the many bogus workers who invade the ranks in our field, but I tell them Spiritualism is forward in the knowledge; that we Spiritualists have all there is on this material plane in the way of truth concerning the future life.

One of the pronounced society ladies here, and a devoted church member, lost her only son, about sixteen years of age, not long since, and she is inconsolable, finds no comfort in any of her past teachings or beliefs. A friend of this lady, and one who frequently visits me, has through my mentality received several messages from that dear young soul. My friend called upon the mother of the boy and said, "I wish you would go with me to my friend, Mrs. Jaquet, and I am sure will be comforted."

That poor, broken-hearted mother, replied, "Oh, I would love to, but oh, if I could only see him, and if I could not keep my darling boy, then I would indeed go mad."

But the loving angels, father and son are laboring with this dear mother and sister left in the material, for my friend said the other day, "I am sure Mrs. L. feels better, and will soon come with me to see you, for she sent for me to come over and talk with her."

My work here is not near finished. Thanking you for the many past favors, Brother and Sister Francis, and wishing my many friends and co-workers success the coming New year, I am in truth, yours,

ELIZABETH J. JAQUET.

Cedar Rapids, Iowa.

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5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.

6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.

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8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.

9—The Religion of Man and Ethics of Science, by Hudson Tuttle.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Southerner: Q. The explanation of the following story I think will be of interest to many. During the Great War, a fierce engagement was fought with cavalry, in the wooded fields near a stream bordered by cane swamps, with patches of herbage on which cattle fed. Now this battlefield was not known by the younger generation, and had passed out of the memory of the older. It had, like many abandoned fields, become dense with trees and bushes, with openings and paths, where cows wandered away to the marshes. Two boys were sent after them, and having started them home they leisurely followed. The shadows began to rapidly lengthen as they hurried on. Then they were suddenly appalled by the rush of horsemen through the forest, the crackling of branches, and the tread of feet. The sound came round as though to cut off their retreat. Then for a moment silence reigned, and then the rushing of a horseman came sweeping by, turned and came on the other side retreating, growing fainter and fainter until lost in the distance. The boys did not wait for a third coming of the invisible host but ran for dear life homeward. When they told their story, many laughed as at a joke, but there were those who remembered that the engagement was fought by successive charges, and these thought that by some mysterious process the boys were influenced by the battle scene. How can the appearance be clearly explained?

A. Of the countless stories like this that have been recorded, a solution to be tenable must cover the whole ground and where there is such similarity, the source must be the same. It is all the fancy of credulity, or there is a cause by which the mystery is solved, and the knowledge of which brings the facts under the realm of law.

The easiest way is to say that the appearances are real. That the soldiers as spirits return to re-enact the deeds which engaged them in this life. The painter with weird art has fixed this idea on canvas, when above the battle-field he has pictured the ascending warriors, recommencing the fight out of which death has released them. But this idea cannot be entertained. That there should be even a desire for spiritual beings to preserve their military organization and go through the sham of battle, is not believable.

There is this statement which lies at the foundation of all this class of phenomena: Everything is impressed with everything with which it comes in contact. These impressions are retained for an indefinite time. There is a state of mind, called sensitiveness or impressibility, which is able to take up these influences and translate them into thought. A person having this ability, has the gates opened to a new world—that of spirit forces. This ability may not be permanent. It usually is, on the contrary, occasional, as a break in a cloud-covered sky. It may come only once in a life-time, and at present the causes and conditions which produce it are unknown. This much we are sure of, that intense thought, or concentration of the mind by expectation are conducive, and on the other hand the extreme of passivity.

To apply these principles to the story in hand. The boys had passed the woodland with their cows, almost daily for years, and heard nothing unusual. They were expecting nothing. The mysterious impress of the battle was retained and pulsated in the landscape. There was no instrument to detect these vibrations. The boys that afternoon, for some cause had become impressible. Before, they were unable to feel the vibrations; now for a time they could do so. If they had always passed the woodland blindfolded, they would not have seen a shrub or tree. For once the bandage removed they would be able to see. In similar manner they had been spiritually blind and for a brief space of time the curtain was lifted. Only this once, for although for years after they passed through these same paths for their cows and grew to manhood they never had a repetition. The bandage was not removed and they passed along blind to spiritual forces.

We leave the reader to apply this explanation to any or all facts within his observation, and we think it will not fail, in the whole wide realm of phenomena.

That all are capable of receiving such manifestations is proved by the fact that sometimes in the life of every one he has received them. When the essential conditions of this impressible state are known it will be possible to command this state, and thereby avail ourselves of its wonderful resources.

W. P. Brittain: Desires explanation of the following incidents. One evening, probably about midnight, something seemed to awake me. The moon at full, was shining into the room making it almost as day. I raised my eyes, and beheld what seemed to be a marble man, standing by the wall. I arose and approaching, saw that the face was that of my grandfather. I put out my hands and found it was only a shadow. I said to myself, This is a reflection of the "man in the moon," and I can no longer doubt that story. I thought if I should speak of my experience, I would be laughed at as having had a dream, so I awoke my wife and we watched the shadow, talking about it until it disappeared. I have tried time after time to arrange the lights so as to obtain a similar appearance, but have failed.

A. Mr. Brittain is an inventor and mechanician and has a keen power of observation, and his description of the appearance seems to shut out any and all physical causes. This is not a unique instance, but great numbers like or very similar have been recorded. The manifestation exactly accords with "etherealization," which spiritual beings at times find possible. To accomplish this they gather to themselves a sufficiency of matter to reflect light, and thus make themselves visible as shadowy forms.

It has been objected that they have never accomplished anything adequate by what to them must be a great effort. To this it may be replied, warnings of great value have thus been given, and it must be borne in mind that with the dense ignorance of spirit life which has prevailed, those who have witnessed such phenomena have given no aid nor taken advantage of the opportunity. The manifestations have come unexpectedly as a flash of lightning and been almost as brief.

In a well organized circle such manifestations may be obtained and studied at leisure.

DIVINITY DISPUTED.

Trenchant Facts in Relation to the Condition of the Religious World.

De Sertis has said, "There is not, and never can be, any pivotal individual on whom turns the salvation of man, or through whom final revelation can be made."

The frequent and vain repetition of the name of Christ has become a veritable mania with many theologians. Their exaggerated and extravagant assertions regarding the personality and power of Jesus tend to drive thinking men out of the fold, faster than more temperate statements bring them in. To believe in the divinity of Jesus is to believe in the doctrine of the Trinity. This is one of the most absurd and incomprehensible doctrines ever presented to men. Why should the Hindu believe in this dogma, when he has Buddha with his miraculous birth, his miracles, his noble teachings?

The Mohammedan, the Persian, the Brahmin, the Confucian, the Japanese do not believe it.

Heathen, do you say? Bishop Thoburn asserted in Columbus a year ago, that in Oriental countries Christianity is the synonym for licentiousness, robbery, brutality and violence. The Jew does not believe in a God-made man, nor in a man-made God. The dogma of the divinity of Jesus has caused the Christian to put upon the Jew every ostracism, every persecution, every outrage, every insult, every indignity that can be heaped upon a human being.

Dr. Rexford and the Universalist church do not believe it. The Unitarian church does not. Haeckel does not. Spiritualism doubts it. Philosophy denies it. Natural philosophy and physiology contradict it. Kersey Graves wrote a book, "The World's Sixteen Crucified Saviors," showing similar traditions in about 35 instances. Surely, with so many saviors, the world cannot be lost.

Lombroso says that the line of David had been extinct for several generations and that Jesus made unfounded and irrational claims to divine authority. Lombroso says that Jesus exhibited a moral defect in his lack of natural affection, in his indifference in leaving his father and mother on certain occasions. Why did a certain Christian minister write a book entitled, "The Shortcomings of Jesus?"

The orthodox churches are full of hypocrites who do not believe in this dogma. The dictum of Jesus, "Sell all thou hast and give to the poor," is more honored in the breach than in the observance thereof. It has been amended so as to read, "Buy all thou canst and give nothing to the poor."

Why are so many of the theologians turning heretic? Rev. Dr. Samuel Carter has asserted that the God of the Westminster confession is a monster of iniquity. Rev. Dr. Carter has recently said that the assertion of the dogma of the divinity of Christ was one of the greatest misfortunes which ever befell the human race. J. P. Mitchell says that the teachings of Jesus can only prevail according to their ethical value.

The theologians of old refused to look through Galileo's telescope. The theologians of the present refuse to look through the telescope of physical research. The theologians by their dogmatism have placed themselves in a hole from which escape is impossible. They will die like rats in a trap, biting themselves. A new religion will soon arise based upon science and reason and law. It will not place a man in an unearned paradise nor an undeserved hell. The new theology will be in keeping with facts we already know regarding life and evolution. No man will dread to be wronged, but every man will fear to wrong another.

DR. C. C. CARTER.

Columbus, Ohio.

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From Her Point of View.

Mrs. Clara Watson Gives Expression in a Courteous Way to Various Matters Pertaining to Spiritualism.

To the Readers of The Progressive Thinker:—O my! O my!! After all my protest The Progressive Thinker says I have "got religion and cannot get away from it." I have thought for some time that religion was contagious, for so many Spiritualists are catching it, but I was sure I had fortified myself so strongly that I was immune against the dread disease. But if Editor Francis has diagnosed my case and declares that I am a victim to the plague, I suppose I shall have to abide by his decision; but I give warning here and now that I will never, no NEVER, submit to religious treatment. I will be a rebellious spirit. I will not be "christened," not even with pretty posies; I will not be "baptized" in the name of any ghost, holy or unholy; I will not be "confirmed" by any priest; I will not be sanctified" by any bishop; and I will "break" the holy Sabbath by buying a Sunday paper. I will not go to a football game, but I will "desecrate the Lord's day" by reading The Progressive Thinker and other heresy publications.

If I have got the malady fastened upon me for "keeps" I will make the best of it by trying to keep it covered up; I will tuck it away in my subconscious self, where it will do the least harm.

But seriously, kind reader, Editor Francis tells us he has discovered that "a sense of obligation—conscientiousness—sense of duty," constitutes religion. But whoever would have thought these noble traits of character had any relationship to religion? But this is a great age; new discoveries are facing us, and we have to take the inevitable whether it be religion or the toothache.

But while on the subject of religion I may say that the N. S. A. seems to be having a hard job to establish Spiritualism as a religion, for every year, in convention assembled, the same question comes to the front as to what constitutes the religion of Spiritualism.

The president in his last annual report says: "If we hold that the discovery of gold mines, the finding of hidden treasures, the giving of tips on stock markets, etc., constitute the religion of Spiritualism, let us say so, and tell all self-respecting people their presence with us is no longer desired." But we have not been informed whether the convention adopted this as religion or not.

For one, I am sorry the above clause occurred in the report at all, for people—outsiders—are commenting upon it, and I have already been asked, "What is your Spiritualism, anyway, that called out such an expression from the president of your National Association?"

We are told the last convention did not accomplish very much, but it is hoped the delegates settled this question of religion as applied to Spiritualism so it will not have to be gone over again. The effort to make a religion of Spiritualism, and in so doing to divorce it from the practical needs of humanity, is to be deplored. It may be "irreligious" to locate mines and to find lost or hidden treasures, but such work is humanitarian.

Recently the writer officiated at the funeral of Abram James, one of the late worthy pensioners of the N. S. A. Mr. James was a true man in every sense of the word, and in his earlier years was a remarkable medium in various phases of mediumship; a part of his work was locating mines, oil wells, springs, etc. If I mistake not the artesian wells of Chicago, the home of The Progressive Thinker, were located by this good man. And what greater boon to humanity than pure water to drink? It is worth more than all the "invocations" ever uttered to some imaginary god in any church. The benefits to humanity from mines and oil wells are far greater than that of church sermons. Dr. James was very successful in this line of work, as also in healing; he had fine inspirational powers as well, and all this practical work transcends religion by far.

Giving tips on the stock market to aid in gambling, is reprehensible in anyone, spirit or mortal. There may be mediums who do this; I do not know, but I repeat it is to be regretted that it found mention in the report as it did, in connection with self-respecting people keeping away from us, etc. The Chicago papers gave prominence to just that paragraph of the president's report in which this utterance occurred, and it was given wide circulation. It reached my own city and gave rise to adverse criticism.

And then, there seems to be the same cry at every yearly convention about ignorance on our rostrum. The Morris Pratt Institute that has now run long enough to produce graduates, seems not to help the situation in the least; and if, as is stated, the good talent in our ranks is idle or unemployed; if, as stated, societies prefer ignoramuses because they get them cheap, what chance do the graduates stand of getting employment?

I read with interest the letter from Frederick A. Wiggin in issue Nov. 24, in which, with President Barrett he deplores the meager salaries paid our speakers, and this is given as a reason why so few young men and women enter the Spiritualist field. We all know our speakers are not paid as liberally as is desired, or as some of the Christian clergy are, but we must remember Christianity has had nearly 2,000 years in which to reach its present financial condition, as against Spiritualism's 58 years. But small remuneration may not be the only reason why new recruits do not enlist in our cause; the constant disparagement on the part of some holding the more lucrative positions, of those less fortunate, or of those not so highly gifted as themselves, and of the Spiritualists at large, too, must militate against new ones making the venture to unite with us.

I have heard Mr. Wiggin speak on two occasions at Lily Dale, different years, and on both occasions he lashed the Spiritualists in general for not living spiritual lives. He characterized them, or many of them, as living "down in the valley in the miasmatic swamps, instead of upon the mountain tops" (where he was, of course). Both years this same figure of speech was used, and some who listened wondered who constituted Pastor Wiggin judge over us. Spiritualists are human, it is true; they have their faults and failings as other people do, but these public flings at the lives of Spiritualists, by Spiritualists, are getting tiresome. This pharisaical "better than you" spirit may be religious, but is no part of Spiritualism.

Mr. Wiggin thinks Spiritualism has a very weak foundation on which to claim a "ministry." Has this good brother worker no higher idea of ministry than attaching a Rev. to our name and acting as pastor to a church? So it appears. It seems to me we should take a higher and broader view of the subject.

Mr. Wiggin says: "Spiritualism may justly claim many public workers, but how few are engaged in the ministry."

Are not all of our workers engaged in ministering to the people? Are they not carrying the "bread of life" to hungry souls? What matters it if they do not dispense it from or in a costly church? The masses of people do not attend church. The writer would scorn to have Rev. prefixed to her name, nor does she desire to be a "pastor." But why should not the ministry of Spiritualism be wide enough to include my work? I have officiated at very nearly forty funerals and several weddings this year. I have written a few "communications" and a goodly number of articles for the press, mostly the secular press, and did a little rostrum work, and in all this work the high and exalted principles of Spiritualism have been inwoven. And the same may be said of other workers, in their various lines of effort.

Surely all our noble, tried and true workers are a part of the ministry of Spiritualism, even those disassociated with the effete practices of a church. Some of us do not think that church building with its multitudinous services and forms, and drain upon our time and means to keep up the church, with its stereotyped usages and rituals, to be the ultimatum or highest achievement of a spiritual life.

Another point in Pastor Wiggin's letter attracted my attention. It could hardly be otherwise, for the editor gave it big type. Here it is: "The pulpit or platform of Spiritualism is now in a less promising condition than it was twenty-five years ago." And now I ask the intelligent reader if this statement does not seem to carry a weight of argument against narrowing this great, progressive, humanitarian movement down to a religious cult? It is within twenty-five years that such effort had a beginning. It may be that the honest, earnest, well-educated young men and women, who it is said, are not coming into the Spiritualist ministry, do not care to take upon themselves the responsibilities, work and effort connected with a church. There are many bright intellects that would shine with resplendent luster in the lecture field, or on the rostrum, that would make poor business at pastoral work. There are many bright, well-educated young men and women that could teach the soul-uplifting principles of Spiritualism from the platform, that would be as much out of place in a pulpit as the late Col. Robert Ingersoll would have been. Those leaders in our ranks who are pushing the church movement to the front as a necessity to the life of Spiritualism had best be cautious lest they drive good talent from us.

Mr. Wiggin says: "It is not a question of what can be done, but what will you do." Yes, what will you do about it, and who will do it, and how will you do it? Will not Mr. Wiggin enlighten us readers of The Progressive Thinker upon this important matter so we will know who's who, and what's what?

I wish still to add a word. I note in President Barrett's report on the "Federation of Liberal Religions," that the American Secular Union and Free Thought Federation were included. I am glad of this. I suppose I was one of the three speakers who, Mr. Barrett says, opposed the movement, and I opposed it on just the ground that the Freethinkers, who have done so much for the enlightenment of humanity, and who do not come under the name or meaning of religion, were to be excluded. In the letter to me there was no hint that the freethought people were to be recognized. I thought it was narrow and bigoted for Spiritualists to ignore the brave freethinkers, and I so stated in my reply. I am glad to be set right upon the matter, and am in hearty accord with the idea of the Federation of all Liberal Bodies religious and irreligious.

Jamestown, N. Y. CLARA WATSON.

SIX HISTORIC AMERICANS.

Paine, Jefferson, Washington, Franklin, Lincoln, Grant.—The Fathers and Saviors of Our Republic. Freethinkers.—By John E. Remsburg.

The intelligent reader of this book, who is conversant with the usual religious literature pertaining to the religious or irreligious belief of these six historic Americans, can hardly help wishing Mr. Remsburg's books were placed in the hands of every orthodox preacher and writer in the land. Honest, progressive readers would shrink with dismay and disgust from the misstatements and false charges indulged in by orthodox clergy, etc. Others, of course, would continue to repeat the old, stale and slanderous assertions that have long passed current among orthodox people. Of these it may be said: "Ephraim is joined to his idols, let him alone." There is no hope for such, at least during mortal life.

The book will answer a good purpose with liberal people; as it is a veritable magazine of facts that will arm the reader against the oft reiterated misstatements and slanders put forth by ignorant and conscienceless religious bigots who would serve their God and their religion by traducing the memory of the patriotic dead.

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The book is beautifully printed and bound, in cloth, with gilt top. It is for sale at the office of The Progressive Thinker. Price, $1.10.

ACQUITTED.

Because He Treated His Patients by Hypnotic Suggestion.

Professor Brown, who calls himself a metiopath, was acquitted by a jury in Justice Handel's court of a charge of practicing medicine without a license. Brown proved that he gave no medicine, but treated his patients by hypnotic suggestion.—Springfield (Ill.) News

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Evolution or Revolution, Which.

Elizabeth Cady Stanton has been the subject of many programs in clubs of women recently. Her birth month is November. Mrs. Stanton, from her early girlhood, was a student of conditions as well as of books. Her father, Judge Cady, was a man of great ability and learning. When a little girl Elizabeth spent much of her time in his office, where she heard the pitiful tales of women clients, and often implored her father to do something to relieve their sufferings. She always received the same answer, namely, that the law was against them. One day in desperation she asked her father to show her in his books where the cruel laws were. This he did. Later, as her indignation and sympathy increased, she took her scissors and cut all these Statutes from his New York Reports, thinking she had thus destroyed the law. This spirit went with her throughout her life. She married happily, and raised a large family of children, both boys and girls, yet she found time to use her splendid talents in helping to abolish these objectionable laws for women. In her early married life, when she was closely confined at home with her children, she wrote arguments which for logic and force have seldom been equaled. Armed with these, Susan B. Anthony would appear before the State Legislature. Thus, together these two women, at first alone, and later with the help of friends, reconstructed property laws for married women; enabling the women of New York State to own their own clothes, their own wages, to become co-guardians with their husbands over their children, etc. Because the New York Code is largely followed by other states, Mrs. Stanton and Miss Anthony are really responsible for the improved laws existing all over the United States. No wonder women do them honor.

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The Unchurched, Unorganized and Unlabeled.

The Subject Thoughtfully Considered by B. F. Underwood.

There is an element, too large to be ignored or left unconsidered, that is outside all ecclesiastical organizations—an element that embraces a great variety of character and belief and represents widely different attitudes in regard to the churches and their forms of worship. It includes multitudes who, though reared in the current theological dogmas, are indifferent to doctrinal religion. Among them is every degree of faith and skepticism, from those who still adhere nominally to the religion of their fathers and who expect to die in it and to avail themselves of the offer it holds out to the repentant, to those who have outgrown, as they say, their early faith and regard it as they do the swaddling clothes of their infancy. Among the "unbelievers" are those who left the churches or abandoned their creeds in a spirit of revolt and who, Voltarian in attitude, are scornful of the "old superstition" and impatient with those who defend it, and those of a more scientific and reconciliative spirit, who, in the light of evolution, see in past and in present religious beliefs and forms expressions of necessary conditions which have been factors in human progress, and who are, therefore, friendly to all sects and considerate of all creeds. The thinker of this type says: "I belong to the great church that holds the world within its starlit aisles; that claims the great good of every race and clime; that finds with joy the grain of gold in every creed and floods with light and love the germs of good in every soul."

Outside the churches are the same degrees and contrasts, morally and spiritually, that are in the churches. While outside are many of higher character and better lives than the average in the churches, there is a portion of the former that is inferior to the average of church membership, and that would be much benefited by connection with the social life of the church. Outside there is a larger number of "common sinners" who live in open disregard of those conventional proprieties on the importance of which the churches generally place emphasis, and of the aimless, drifting or stranded people, the "submerged tenth" the flotsam and jetsam of humanity.

Yet in the churches probably are many of the worst enemies of mankind, the smooth, polished, conscienceless men of predatory instincts, who use the churches as they do other organizations, to cloak their villainy and to carry out their nefarious schemes of spoliation. Unfortunately in recent years, with the growing worship of the golden calf, this type of men in the churches has increased to such an extent that it has attracted popular attention, and, while it has helped the churches materially, it has tended to lessen their moral influence and to paralyze them spiritually.

While inside the churches are large numbers with whom the creed counts for nothing, the motives for whose membership are of a mixed business and social nature, there are people outside in much larger numbers that, while in sympathy with the moral teachings and practical work of the churches, are unable to accept their creeds and are too conscientious to subscribe to what, in mind and heart, they reject. Such persons have convictions as strong as those of church members, and it is because they attach moral importance to these convictions that they will not assume a relationship which is inconsistent with them and which would involve for them self-stultification.

This was the attitude, only the reasons were different, of Garrison, Emerson, Higginson, Phillips and thousands of anti-slavery men and women who, years ago, would not connect themselves with churches which were more or less in sympathy with slavery, and that would not permit its denunciation in their pulpits.

In the outside class, among those who reject church creeds, there is, there can be no complete unity of thought. If such unity is absent in the Protestant Christian world, where a book revelation is accepted as authoritative, how can it be expected among those who do not recognize as authority any book revelation, but whose views have been reached by the exercise of individual judgment?

Yet, this class, though it has no formulated creed, has pretty positive religious beliefs. All men have beliefs even though, like the constitution of England, they are unwritten and are unformulated in a series of propositions. What men believe is much greater in extent than what they know, and beliefs enter largely into the guiding influences of men's lives. Men's highest ideals form the substance of their religions. Man does not live by bread alone and something beyond the mere every day affairs of life is demanded by the heart.

The Roman poet Lucretius, amidst the tumult of civil war and the crumbling of old beliefs, turned to the system of the Greek philosopher, Epicurus, and found in it—but not as it has been popularly represented by its Stoic opponents—a stay and comfort for his heart and inspiration for that great philosophical treatise, the finest didactic poem of pagan antiquity, "The Nature of Things."

The great mass of "unbelievers," so-called, it is often said, have only negative beliefs, but this could be said with just as much truth of believers if attention were directed only to the negative aspects of their thought, to what they disbelieve and reject of other systems than their own. With their points of difference omitted, the views of the "unbelievers" held in common among them on religious and cognate subjects, may be summarized as follows:

Enlightened human reason is our highest standard and best guide, by which, in the last analysis, all books and authorities must be tested. All truth is sacred, all falsehood profane. Sacred books, so-called, are valuable as records of past thought and as expressions of religious life. Their teachings are to be accepted only so far as they accord with reason and truth. All religious systems are outgrowths of the human mind, natural in origin and development.

All particular religions are special forms, modified by race, climate and character, out of man's nature and environment.

The conception of evolution, of law and continuity in the world, should and must replace the unscientific idea of miraculous creation and supernatural interposition. Man has ascended, not fallen, and by wise and united effort men can accelerate human progress. Evil is non-adjustment and can be continually lessened. Although at birth no person is a sinner, the effects of experience of ancestors are inherited and exist in the form of aptitudes or tendencies. The good tendencies can be strengthened and the bad ones weakened by education.

Men's well-being is the highest object of human effort, intellectual, moral and physical culture, the prime condition of such well-being, and observation, experience and reflection the means of improving this condition. Morality is the science of human relations; rational faith is conviction based upon evidence. The untrammeled exercise of reason is a right and a duty. Beliefs can not be changed at will and are neither moral nor immoral in themselves, but they influence us helpfully or harmfully and we should therefore strive for the truth, without condemning those who have it not.

Doubt, the beginning of wisdom, leads to inquiry, inquiry to knowledge, and knowledge gives confidence, wisdom and satisfaction. The principle of self-sacrifice admired in Jesus should be glorified in humanity. Reliance upon ourselves, and the inviolableness of natural laws and belief in the improvability of human conditions, are all-important. Performance of the duties of life here and now is the best possible preparation for any future life which may be ours. We are all creatures of that infinite and eternal power whose nature we may not comprehend, but whose laws it is our duty to learn and obey.

Such in brief is the religious position of a very large number, including many eminent thinkers, scientists, scholars and authors of Europe and America, the influence of whose thought, percolating down through the various intellectual strata, is modifying continually general religious beliefs in the churches as well as outside of them, making necessary revisions of creeds and readjustments of positions. These views find expression, to a considerable extent, from the pulpits of many churches as well as from the platforms of many bodies like the Free Religious Association, the Society for Ethical Culture, independent liberal associations, etc. They are presented attractively in books found in our libraries, now widely read in all enlightened lands. Their diffusion and influence in shaping thought are increasing. The most conservative religious bodies, like the Presbyterians and Southern Methodists, have not escaped the modifying effects, the interpenetrating influence of this growing philosophical and religious thought.

Who can compute, not to go further back, the aggregate influence of historians like Buckle, Grote and Lecky, of philosophers like Mill, Comte and Spencer, of naturalists like Darwin, Wallace, Huxley and Haeckel, of novelists like George Eliot, Balzac and Hugo, of psychologists like Bain, Ribot and James, of psychiatrists and medical experts like Maudsley and Lombroso, of the Strauss and Renan class of writers, of Baur and the later Tubingen school of German theologians, of Colenso, Stanley, Farrar, Arnold Smyth and the higher critics, of Emerson and the New England Transcendentalists, of Buechner, Bradlaugh and Ingersoll, of Felix Adler and the Ethical Culturists, and of the multitude of other writers of equal or less fame who have helped to produce present intellectual conditions.

Their teachings are certainly no finalities, but their widespread prevalence, their steady progress and their undeniable influence in modifying old conceptions, force them to the front inevitably in all intelligent surveys of the present religious situation and in all attempts to forecast religious conditions in the future.

Through what elimination, revision and supplementary addition these views will have to pass to make them acceptable to the free thinking minds of the next century we will not attempt to predict, but of this we are sure that the same time-spirit and the same process of evolution which are working changes in the creeds of the churches are modifying theories and ideas among those who are outside of the churches; for "the thoughts of men are widening with the process of the suns."

B. F. UNDERWOOD.

IN MEMORIAM.

[Original lines recited at the Memorial Service held by the Boston Ladies' Aid Society, in honor of Mrs. Sarah A. Byrnes, November 16, 1906, by Marietta F. Willis.]

As one who comes to some fair shrine
With simple offering,
Where many wreaths of laurel twine,
My little mite I bring.

With silent feet, the aisle I tread;
With reverent heart I bow
To one, not numbered 'mong the dead,
Who, bending o'er us now,

Her benediction breathes, as when,
So oft she spake before
Your listening forms. Yet not, as then,
With the weary form she bore;

But, radiant with the heavenly light
Of her new spirit home,
She would assure you all, to-night,
As yet, she does not roam

Far off upon some glittering star,
Where wiser ones may bide;
Nearer her new-found duties are,
As often by the side

Of sorrowing, suffering ones of earth
As those she held most dear.
Not all the joys of her new birth
Keep her from coming here,

Responding to the tributes, sweet,
Of loving, grateful hearts,
Whose privilege it is to meet
And take their varied parts

In honor of the sainted guest
To whom our love is paid,
Who joyed to grant each fond request
To meet the Ladies' Aid.

You know the story, often told,
Of her brave, active life.
Though cherished in the angels' fold,
Surrounded by the strife

Of prejudice and bitterness,
E'en in her childhood hours,
She strove to minister and bless
With her most wondrous powers.

How well she labored for our cause,
Ere sweet fruition came,
You know full well. Did not applause
Greet even her dear name?

At our dear gatherings some will miss
The seeing of her face.
She will be seen as, now, on this,
Her night, in her old place.

Her interest is as keenly ours
As when on earth she stayed
And still she will exert her powers
To bless our Ladies' Aid.

Oh, know you all a sacred task
This hour on us devolves!
A benediction sweet, I ask,
And prayer, as each resolves,

With strong, sweet faith, and earnest thought,
To hold as sacred, here,
Those whose brave lives our ransom bought,
Each valiant pioneer.

For they are passing swiftly on
To their well-earned reward.
Till they shall hear the sweet "well done"
'Tis ours their lives to guard.

Sweet sainted sister, hovering still
O'er friends you knew of yore,
Receive our love; by your sweet will,
Our friend forevermore.

MARIETTA F. WILLIS.

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Marie H. Rondell departed this life from her earthly home, 3356 Vernon avenue, Chicago, for her spirit home, Thursday, Nov. 29, 1906. She was born, educated under Catholic religious influence, and married in France; and came to reside in the United States about four years ago. Several years ago she lost all interest in the formal religion under the influence of which she was educated, and grew naturally into Spiritualism, recognizing all phases of its phenomena, and accepting its teachings as natural religion. In this matter she and her husband were united. They also maintained that cremation is the only proper way to dispose of the human body when the spirit has left it. The husband and wife were happily mated in all matters pertaining to the duties and responsibilities of married life. They made the home a heaven for all who were in it; and she was its recognized, honored and loved Queen-Mother. There are six children. The oldest daughter, Isabelle, was exceptionally faithful and devoted in tenderly serving her during her suffering and sickness, and now has the task of caring for the home and little ones and her father. As a daughter, wife and mother, Mrs. Rondell has faithfully fulfilled every duty in life during her forty years' experience with it. Her teachings and life have established the sublime faith in all the matured members of the family of the guardianship of angels, and that angels are our loved ones who have passed into life in the realms of spirit. Who will say that though having cast off the body, her judgment, counsel and love will not continue to rule and guide the lives of those to whom she was near and dear?

The writer conducted the funeral services at the home, and a short service in the chapel in Graceland Cemetery, where the body was taken to be cremated in accord with her request.

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"Watchman, What of the Night? The Morning Cometh," are the first words of Dr. J. M. Peebles, in his lecture on "Spiritualism, in Its Relation to Life," delivered in London, Eng. He gives an illustrative word-painting of the high moral standard to be attained by and through true soul inspiration, and cites the reader to Jesus as standing upon the "summit of moral science," and cites many other Bible characters who reached almost the same height; also the changing attitudes of science or the sciences. This is a masterly discourse, and will be read with a warm degree of appreciation.

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presents an essay on "Our Finer Forces," and in it deals with the action of the unseen upon and in co-relation with the seen; the laws of vibration; psychological functions, etc. She is known to the readers of The Progressive Thinker mostly by her beautiful poems, in which the "finer forces" are involved to their limit. Her essay is a lesson in itself upon the necessity of right thinking and right speaking and how to subdue the turbulent spirit. It is a pleasing and instructive addition to the book.

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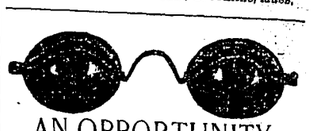
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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., DECEMBER 22, 1906. NO. 891

MRS. ROPP-AMOS FULLY VINDICATED.

A Comprehensive Statement of the Status of the Case.

To the Editor:—I do not often allow my name to get into print, but when there is a chance to defend a woman, and one of our oldest mediums, I feel justified in doing so.

In your issue of Nov. 10, you give quite a lengthy account of the application for divorce by John B. Amos from Josephine Ropp-Amos of Indianapolis.

I happen to be pretty well acquainted with both parties in this case, having known Mrs. Ropp long before she met Mr. Amos, and having been in the home of Mr. Amos when he lived on the farm in Clinton county, and during the life time of his former wife. Mrs. Ropp knew these people before I did and held seances in their home on more than one occasion.

I was called as a witness in the case and heard all of the testimony given. The evidence showed that in a very short time after the former wife passed away Mr. Amos took his son, who was not a Spiritualist, to Mrs. Ropp's home for a seance, and the son testified that the former wife came and talked to his father, and that Mrs. Ropp expressed surprise that she had passed out of the body. On the witness stand Mr. Amos did not accuse the spirits of influencing him to sell his farm (which he had received from his former wife), marry Mrs. Ropp, then invest $10,000 in town lots, build houses on them and give his new wife a half interest in the property, but in the cross-examination confessed that he had tried to get Mrs. Ropp to marry him in two months after his former wife had passed away, which she refused to do until a year had elapsed.

It is true all the property was put in a joint deed, but Mrs. Amos did not receive any of the money that was taken as rents. The will was made in her favor to keep the son, his only child, with whom he had quarreled some years before, from getting any of his father's property. Mrs. Amos testified that she pleaded for the rights of the son, but to no avail. Mr. Amos burned the will.

The insurance policy was taken out because Mr. Amos had an idea that he had some heart trouble and saw a chance to have a medical examination free of charge, came home and told his wife he was so glad to know there was nothing the matter with him, and when the premium came due, refused to pay it. In the cross examination he acknowledged that he did all these things "because he wanted to," and knew what he was doing, but once in a while would say, "She kept insisting," but did not blame it on the influence of the spirits or accuse his wife of fraudulent mediumship. In his charge he says after she got all these things as she wanted them, she began to abuse him. When questioned as to the nature of her abuse, he said she refused to occupy the same room with him on several occasions. Mrs. Amos gave as her reason, that because of his early abuses, he was suffering from debility; this he did not deny, and it was further verified by letters from some medical firm in the East, with whom he had been treating both before and since his marriage with her. She also proved by two or three witnesses that at one time he had slapped her in the face and at another time had bruised her arms.

Mrs. Amos filed a cross complaint, simply asking for a divorce and not for any property.

There was nothing said against Spiritualism during the trial, and not one word against her mediumship, except what Mr. Amos' lawyer said in his plea, and the only plea he could make was to abuse Mrs. Amos and the cause. Mrs. Amos' lawyer spoke very nicely of Spiritualism and said that the world was compelled to recognize us as a religious body.

In Indianapolis, where she has lived for nine years, you have only to advertise that Mrs. Ropp will give messages and the church will be full.

Since writing the above I have just received the following from Mr. Tom O'Neill of Indiapapolis, who is president of Chesterfield camp:

"Mrs. Ropp gets a divorce and as alimony twenty-seven hundred dollars; Amos to pay $500 to Henry Spann, her lawyer, in addition to all the court costs. Righteous judge."

CARRIE H. MONG.

415 S. Franklin St., Muncie, Ind.

THEY ARE MY ANGELS, ALL.

How I love the pretty babies, love their crying and their coo,
And they always look up at me as if saying, "I love you."
Yes, I love them; they are precious, ere they walk or ere they crawl,
With their fisting and their kicking, and they are my angels, all.

There are many who grow nervous when they hear a baby cry;
They forget that they were babies in the happy days gone by.
It unfolds the vocal organs, to occasionally squall;
It is music to my spirit, and they are my angels, all.

How I love to sit and watch them when they first begin to see,
And to notice their surroundings, when they first look up at me.
I can sense the little spirits ere they came at Nature's call,
In the love-land of the fairies, and they are my angels, all.

DR. T. WILKINS.

"IF."

If everyone were wise and sweet,
And everyone were jolly;
If every heart with gladness beat,
And none were melancholy;
If none should grumble or complain
And nobody should labor
In evil work, but each were fain
To love and help his neighbor—
Oh, what a happy world 'twould be
For you and me—for you and me!

And if perhaps we both should try
That glorious time to hurry;
If you and I—just you and I—
Should trust instead of worry;
If we should grow—just you and I—
Kinder and sweeter-hearted,
Perhaps, in some near by and bye,
That good time might get started.

—Exchange.

This is a world of compensations; and he who would be no slave must consent to have no slave.—Abraham Lincoln.

UNITY AMONG WORKERS.

An Earnest Plea for Charity, the Greatest of Virtues.

One who is torn by many "whys," asks a hearing, and asks to know the wherefore. "The greatest of these is charity."

The quality of aforesaid charity embodying all love is in question.

We have read in The Progressive Thinker, No. 886, two appeals for unity among workers for Spiritualism. One by Moses Hull, and one by William John Ward. These fine plans have impressed me very strongly. An isolated student of Spiritualism goes forth into the world to find co-workers and counselors, invariably runs against the rocks of jealousy and petty scandal.

In our large city, in which the writer has sought light. Endeavor has been made to find workers who could give him instructions upon the phenomena and philosophy of Spiritualism.

He has been fortunate enough in finding those who gave him help in abundance; yet, every exponent, in moments of confidence, have voiced a "They say" about some friend (?) and fellow-worker; who in turn had a similar confidence to impart of the former.

Nearly all workers in the highest places in the cause of Spiritualism have been assailed by the relating of some nauseating tale of failure in the conventional and religious code of morals.

The majority seem to have the good of the Spiritual cause at heart, but, there is another whose good lies nearer and that one is "Self."

One question will not down. Who ever gave good work to the world in any good cause that put SELF before the CAUSE?

In this city we find one who put himself forward as a leader—and he has the qualities of the leader—whose mind and morals are the antipodes of spirituality.

His influence has caused the ranks of Spiritualists to break up into petty societies, each striving for leadership, and none doing much but partisan work.

This deplorable condition reminds one of a priceless jewel shattered into tiny fragments; unity is destroyed and harmony impossible.

Inharmony has caused a fine element to withdraw, and identify itself with New Thought and Christian Science churches.

Now, where is the good of professing Spiritualism that does not spiritualize its leaders and pupils?

Why will said leaders see only the faults of their opponents, who should be co-workers, and give no heed to the great good that all have done in the past? Why will people working together for good allow a known corrupt leader to displace those who are his superiors in every way?

And why do good workers allow themselves to be thrust aside to give place to a base element?

These questions could be asked of more communities than the one the writer has in mind, or masterly men and forceful women would not cry for unity in our ranks. Why, oh why, cannot the past in every earnest worker's life be buried, as each one is purified from faultiness and has put on the strong armor of truth and right.

Why do those who should work shoulder to shoulder pick little holes—each in the armor of the other for every new-comer to peep in and view that which should remain buried from sight forever more?

It is not to be wondered at that many fine mediums and lecturers stumble and fall, to remain lying in the dust, when so many impure thoughts are directed toward them by those who should purify themselves and support their brothers and sisters in the GOOD they do, and are capable of continuing to do?

If only all whose dear desire is to see Spiritualism prospering would give themselves to concerted good thought, and earnest, efficient help, spiritually, and materially, how much wiser it would be!

Although these questions continually perplex the mind of the writer, yet he is not cast down. Nor is he going to let go of the great truths that have been trusted to his keeping. All his desire is, for established workers to "Let the dead past bury its dead," and all unite to live out the very best we find in our teachings, and all work together for the best good of all.

Do let us be charitable, kind, constant and ever true to Spiritualism and til it stands for.

J. YOUNG.

Harbor Beach, Mich.

SPIRITUALISM DEFENDED.

It Is Not Responsible for Crime—an Article Written for the St. Louis Republic.

To the Editor of the Republic:—Dear Sir,—In to-day's Republic there is quite an article on the shooting of a Mr. Alfred H. Luster. Mrs. Mary Cottle, who has been arrested on suspicion of having committed the crime, and the wounded man are (so the article asserts) Spiritualists and the impression conveyed all through the article is, that the teachings of Spiritualism are responsible for the shooting. I want to deny in the first place, that either of the above-mentioned parties is a member of organized Spiritualism. I want to deny emphatically in the second place, that soul mate rot or stuff of that character is taught or believed in by intelligent Spiritualists. There have been many crimes, many misstatements made in the past in the name of religion, but no sensible person holds religion per se responsible for the misconceptions of some crazy enthusiast. As a matter of fact, a man's or woman's conception of Spiritualism (like conceptions of other religions) are about as big mentally and morally as the man or woman. While ignorant psychics may, under influences as ignorant as themselves (for like attracts like) give out in the name of Spiritualism some rot about soul mates and affinities, yet Spiritualism per se does not stand for or teach stuff of that character any more WILKINS TWELVE than Methodism stands for what I have heard some of their backwoods preachers teach in the name of Methodism.

The trouble has been with the press and public at large, that they class all Spiritualists promiscuously as either fortune-tellers or their dupes. They are neither. Not one fortune-teller is affiliated with or recognized by organized Spiritualism here in Missouri. Our mediums are not luring in by large signs and newspaper advertisements the people who seek spiritual consolation (mark the term). They seek the medium and are (as a whole either Spiritualists seeking spiritual advice (as the orthodox would of his priest or clergyman) or investigators seeking knowledge along these lines of psychic phenomena. That they compensate the medium and just; she must live the same as your priests and clergymen who are paid for their service and who expect extra compensation for every wedding, funeral, or baptism they officiate at.

The fortune-teller is not a religious teacher, striving by spiritual advice to console and uplift humanity. He or she is engaged in a commercial enterprise, and their aim is wholly and solely to rake in the coin. In their advertisements they appeal to the animal instincts, promising to bring back lost lovers, selling love powders, love charms, locating lost dogs, gold mines, etc. They are as far away in thought and purpose from the religion of Spiritualism as the north pole is from the south.

Don't blame Spiritualism for the fortune-teller and the crimes committed by them; blame your city authorities who sell them the privilege to prey on the public at so much per license. Blame your press which, by accepting their money and printing their fraudulent advertisements are particeps criminis in the crime of obtaining money under false pretense. No Spiritualist medium has a sign out or advertises his or her mediumship (in other words) their religion. It would be well for some of the dupes to heed the advice given in the Scripture by St. John: "Try the spirits whether they be of God," also to note the words of Christ, "By their fruits ye shall know them."

Yours for fair play,

PAUL McARTHUR.

President State Spiritualist Association of Missouri.

SHE IS AFTER SKEPTICS.

Mrs. Pepper to Demonstrate at Service That She Is Genuine.

Mrs. May S. Pepper will arrange a seance for skeptics to demonstrate that she is a genuine medium. Prof. G. W. Fowler, one of Mrs. Pepper's followers, made yesterday this announcement. He says she will prove absolutely "the immortality of man and the practicability of Spiritualism." He declares the public and press are prejudiced against Mrs. Pepper.

The time and place for the seance have not been announced.—New York World.

Finer and Finer Forms.

The Evolutionary Process of Nature—The Birth and Growth of the Human Soul.

Ever since man has been able to leave a record of his beliefs do we find this one theory advanced—there is a physical body out of which a spiritual body is evolved. And I am convinced that ever since man has existed as an individualized entity; though it may have been aeons before any record of the fact was made, this same belief prevailed. But throughout all the pages of history or written science that I have been able to find, do we glean no inkling of how this growth from one to the other is accomplished, other than that the spiritual body is "a gift from God."

Man's mentality has advanced from the age of "supernatural" causes, and now we seek and FIND a natural cause for all things.

Geological research has demonstrated to us that before man inhabited the earth the atmosphere that surrounded the globe was so full of moisture and noxious gases that it was impossible for animal life to endure. The process of purification was taken up by or rather these conditions stimulated the growth of abundant vegetation, especially adapted by its nature to just such conditions. Following this purification of the atmosphere came the earthquakes, volcanic eruptions and upheavals on the earth's surface, a veritable turning inside out of almost the entire crust, mute evidence of which is the vast coal deposits. After this a new form of life began to manifest under these new conditions. Monstrosities in the animal kingdom then held sway for a few ages; and they also have left a record of their existence to be read by the geologist. Higher and higher have the types of both vegetation and animal life advanced from their earliest stages to their present day usefulness, and they will continue to grow through eternity.

It has been my contention for years that the earth is gradually growing larger through this purification of its surrounding nebulae, as are also all other planets. If science succeeds in her present attempt to measure and weigh the earth to any degree of accuracy, I am convinced their reckoning a few centuries hence will fully corroborate this theory. If this is not so, will someone please explain the experiment of taking a ton of dry earth, boxing it up so that none will be added nor taken from the original amount, and then plant therein a peach seed. Afaer a few years the tree and its product may be removed and it will be found the weight of the soil remains the same while, no matter what the chemical process the tree and its fruit may be subject to, it will be found there is a residuum to fall to earth. Whence came this product of the peach seed? No new matter has been created—it has been simply a separation of the gross from the finer elements of the atmosphere. To illustrate this principle, take a dish of clear water and put it through a boiling process and then watch the lime separate from the liquid and fall to the bottom. It is through this process that barren soils are made fertile, and noxious weeds instead of being a curse are one of nature's greatest blessings. But that is another story, as we are now dealing only with the refining process of nature as it pertains to the infinitive growth of man.

The physical body of man is nothing more nor less than a plant of a different grade, capable of assimilating and manifesting a higher type of intelligence, and the degree of that intelligence, morality and culture may be traced back to the climate, diet and customs of the man.

Transplant any vegetation in a different climate from the one in which it is found in its natural state and it will either not thrive at all or it will change its species apparently, sometimes to a higher and sometimes to a lower grade. The cultured white man in changing his location carries with him all his old customs, habits, modes of living, and makes his new conditions conform to the old as near as possible in regards to diet, temperature, etc. The cultured and educated negro does not live upon the coarse foods that are the sustenance of his less fortunate brethren. And the rule works both ways, as per example "Joe" Morgan, fed upon the best in the land and educated for a missionary, he returns to his own people in dark Africa, eats, sleeps and dwells with them as one of the tribe, and he soon degenerates to the savage cannibalistic nature of the tribe.

And so I am led to assert that the food we eat in very large measure determines our morality. Show me a man whose diet is principally pork and I'll show you a man whose greatest glory is not in giving, but in receiving. Charity in its broadest sense is practiced most freely by the strictly vegetarian.

What has this to do with the birth of the soul?

The whole universe is builded of atoms, and as atoms are spherical there is always an etheric space between the atoms of any one material, which is filled with the atoms of another grade which are smaller, and so on down infinitely. For one to try to conceive to what extent this division and subdivision may be carried, is like trying to grasp and comprehend the magnitude of space on the beginning or ending of time; it is like reducing an indeterminable decimal fraction—there is always an etheric space between the atoms of the physical or spiritual body of whatsoever plane, it has advanced to that may be filled with a finer form of life.

To more clearly illustrate the construction of the body, let us compare it to a large vessel filled with marbles. While the vessel is full as possible to fill it with marbles, yet we may pour into it a quantity of large shot, and still farther, we may sift through this a good quantity of sand. Now pour into this a quantity of water, and into the water may be added solution after solution of the different acids. This may be a crude illustration, but I think you can glean from it what is meant by the "atomic construction."

Every particle of vegetation we eat, every breath we breathe, every article of clothing we wear, the very soil upon which we tread, and our every association is full of a manifestation of divine intelligence which is assimilated by the physical body and stored within the etheric space of its atomic construction, and all have an equipollence in the construction of the spiritual, or as the oriental would call it, the astral body. But whatsoever it may be called, it is as much objective on that plane as is the physical body on this plane.

"Death," then, is but the birth of this finer body out of the physical, which then crumbles to earth, and the soul, which the physical body has gathered from the elements with which it was surrounded, then starts on its journey through time as an individualized entity.

Nothing new has been created; it has simply been the gathering together of the finer elements, separating them from the grosser matter, which then goes toward the formation of the planets, suns, moons and stars of which the universal space is full, while the finer intellectuality goes on as an independent entity.

Ample proof of the existence of this invisible body in conformance to the type of the visible is given us by those who have been bereft of an arm or a leg. A friend of mine who lost an arm in an accident several years ago, very frequently in moments of abstraction, will reach with the remaining hand and rub the invisible one.

This idea of the birth and growth of the soul will not appeal to the Theosophist, as it does away with the reincarnation theory as advocated by them. It does not, however, interfere with their "karma," in fact it is rather the working of this law toward the consummation of a divine purpose.

Hypnotism, dual personalities, obsession, trance phenomena, and other occult occurrences lose much of their mystery when studied from the standpoint of this atomic construction of the human frame. This also throws much light on the whys of astrological influences upon the life of man. But these are always subject matter unto themselves, and may be taken up later. The point I wish to impress upon all is that the best is just good enough for us, and should be honestly striven for at all times, not for physical aggrandizement, but for the purpose of furthering soul growth. Past experiences and conditions were necessary steppingstones to the present; the present is necessary to the future, so

Strive not to emulate the lives of the past age—
They are but the relics of which we are fruitage.
Each new generation is better than the last,
And higher ideals replace those of the past.

Each new babe is father of a newer born hope
That peers into the mists with deeper, broader scope.
Measure future standards by ideals yet unborn;
Each to-day is the dawn of a new, brighter morn.

Look not into the past to find the world's new needs;
Bury all religions that are bounded by creeds.
Neither condemn the past, for 'tis the foundation
Of a superstructure of perfect creation.

And every to-day is but pulsating sands—
Necessary atoms—on which tomorrow stands.
Each succeeding creature is but a new relay
In man's eternal race down time's endless pathway.

O. V. LaBOYTEAUX.

A Gift! A Gift!

"The Unknown Life of Jesus Christ," a most valuable illustrated work, translated from the French by Mr. Ghandi, a learned Hindoo, is to be sent as a Gift to every subscriber of The Progressive Thinker. It has always sold for $1.00. We purchased the copyright and now we have the exclusive privilege of publishing the work, and wholly for the benefit of our subscribers. Read carefully the following:

"The Unknown Life of Jesus Christ" is a remarkable book. It supplies a veritable missing link in the history of a remarkable personage. It fills a hiatus which has puzzled Christian as well as non-Christian scholars, to account for. The New Testament account of the life of Jesus is vitally deficient, as passing over in blank silence a great many years of his earthly existence.

It is the usual understanding of Christian writers and scholars, that the public works and teachings of Jesus, except what little was done before the end of the thirteenth year of his age, were comprised in the last three years of his life. Luke says (Chap. 1:80) "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." Chap. 3:23, says, "And Jesus himself began to be about thirty years of age."

It is indeed strange that the most remarkable character in the world's history should drop out of sight for a long period of years, comprising the larger part of his life from childhood on, and no record of that period be found. It seems the last three years of his life comprised the years of his public ministry. Where was he, and what was he doing during these years from about his thirteenth to his thirtieth year?

This remarkable book seems to answer the query. He traveled into India, the land of Buddhism and Lamaism, and there became learned in the lore of that country, he became proficient in the study of its antiquities and literature, its religions and its philosophies.

In the Buddhist monasteries of Thibet, M. Notovitch relates how he found access to some manuscripts which told of the visit of Issa (Jesus) and his life while there. This narrative fills the gap in the New Testament account, from his thirteenth year until his return and his public "showing unto Israel," as a divine teacher. The Buddhist records complete what the gospel records omit.

The translation of these Buddhist records forms an exceptionally interesting study to the general reader as well as to the more critical scholar and student of ancient religious literature.

And now we are happy to announce to the readers of The Progressive Thinker, that, having secured the plates of this remarkable book, we have concluded in this holiday season to offer this volume to them as a premium. It will be an actual gift to each one who sends in One Dollar for a year's subscription to The Progressive Thinker, and ten cents in stamps to pay the postage on the book.

Any one who is now on our list of subscribers can also secure this book as an actual gift, by sending in ten cents in stamps to pay postage on the same, and One Dollar to extend the time of their present subscription one year.

The Next National Convention

President Barrett Explains the Situation, and Offers Remarks and Suggestions.

Mrs. R. S. Lillie presents some very important matters for the consideration of the Spiritualists of America in her able article in a recent issue of The Progressive Thinker. Inasmuch as she refers to myself personally in one paragraph, I crave your kind permission, Mr. Editor, to explain my position with respect to the question at issue.

Soon after the adjournment of the Chicago Convention, I received some letters from the East, also from the Middle states, criticising the selection of Los Angeles as the place of meeting for the next national convention. Some went so far as to say "Why did you allow the convention to go to Los Angeles."

To answer the question, I wrote a paragraph in one of my communications to The Progressive Thinker, stating that some of the delegates deliberately shirked their duty in regard to several issues that were before our Chicago conclave, instancing the fact as stated by Mrs. Lillie, that several delegates from the east listened to the lectures and messages on the evening the convention was in executive session, and were not where they should have been on that occasion.

This paragraph was written to show my questioners that the responsibility for the decision under discussion was not with me, but was with the delegates who took no interest in the final business session. They were in some half dozen or more instances, Spiritualists of forty or fifty years' standing, yet preferred pleasure to duty, and were more interested in their own enjoyment than they were in the welfare of the Cause as a whole.

Perhaps some or all of them would have voted in favor of Los Angeles. That would have been their right had they so wished, and it would have made the case of Los Angeles that much stronger. Having failed to be present and record their votes, they and their friends have no right to censure the President, nor any other member of the N. S. A. Board of Trustees, for permitting the convention to go to Los Angeles. The responsibility rests, I say again, with the delegates themselves.

I was not present at the final business session, for I was presiding over the "ornamental" session in the main hall, as it was my duty to do. Vice-President Warne occupied the chair in the small hall. I did not vote because I was not present and did not know when the question was decided. Vice-President Warne did not vote because he was in the chair, and reserved his ballot for the purpose of breaking a tie, should one occur. Trustee Evans did not vote because he was the stenographer of the convention, and was undoubtedly too busy to do so. Trustee Howe voted for Los Angeles. I believe the other five voted in favor of Washington, D. C.

These facts certainly prove that the official Board of the N. S. A. did not decide the location of the next convention.

As for the proposition itself let me say that California wanted the convention, and with the usual California determination set to work to get it. The delegates from that state knew what they wanted, and did not waste their strength upon small issues. They stood together, acted together, and did not dodge the business sessions of the convention. They were always in their places, and were keenly alive in everything that went on in the convention. For my part I feel to commend them for so doing! It is an example worthy of emulation by other delegations, even when such delegations are composed of people who feel that lectures and messages are of more importance than business.

Our friends from California were entitled to a large number of proxies by reason of the fact that there are many local societies in the state that are in good working order, and in good standing with the State Association. When a proxy was appointed it was only natural that he should be told that the Spiritualists of California wanted the next convention held in Los Angeles, and that he could best represent them by voting in favor of that city. I fail to see in this course anything reprehensible on the part of our California friends.

They were doing what their constituents wanted them to do, merely this and nothing more. By this action, however they have succeeded in making the proxy question a "paramount issue" in the councils of the organic body, until it is solved in a just and equitable manner for all parties concerned.

The records show that 52 delegates voted for Los Angeles, and 46 for Washington, D. C. Nearly one hundred delegates—eighty, at least—were not recorded on this proposition, being absent from the hall, or present and not voting when the ballot was taken. California voted as a unit, and was reinforced by the votes of the other Pacific Coast states, by Montana, Texas, Colorado and Kansas. The issue was an open one. I do not believe any undue influence, nor yet any political intriguing were resorted to by the Pacific Coast delegates.

I feel that they acted conscientiously, and won an honorable victory. I do not see why they should be censured for doing what they felt to be their duty, for the highest good of our Cause.

California has been loyal to the N. S. A. and to the principles underlying organization from the day our National Association was formed. A Californian in the person of Mrs. Elizabeth Sloper, was elected a member of the first board of trustees chosen in 1893. From that time to the present the Spiritualists of California have been friends of the N. S. A. Their delegates have had to make long journeys at great expense in order to attend our annual conventions. These facts should be remembered to California's credit.

I am not writing as a special pleader for California, nor yet because I feel that Los Angeles was the best place for the convention of 1907. I am writing because I believe in fair play, and in giving credit where credit is due. The wisdom of selecting Los Angeles is questioned by many true-hearted Spiritualists. They feel as if the time had not quite arrived for bringing the convention to the Coast. None of them, however, want to deal unfairly by our California brethren, nor take any undue advantage of them. Many Spiritualists east of the Rocky Mountains have a settled conviction that the gravity of the issues now before our people, and the exigencies confronting our organic movement require that the convention should be held, if not in Washington, D. C., then at some convenient geographical point equidistant from all quarters of the nation. I have such faith in our California friends that I believe they will voluntarily relinquish the convention for next year, and request the N. S. A. trustees to call it elsewhere. They are convinced that its coming to the Coast would be fraught with danger and possible harm in the N. S. A. In other words, I believe Californians are for Spiritualism first and self last. They won the convention of 1907 in a fair if spirited contest, and if the location is to be changed they should know why, and be given good reasons therefor. In fact the change would be suggested by them, if good reasons exist for it, for California Spiritualists are big enough, brave enough, generous enough to make a voluntary surrender of their prerogatives when they see that Spiritualism will be benefited by such action on their part.

In closing let me say that I do not object to a referendum vote, as suggested by one of the proxy delegates in a recent number of The Progressive Thinker. By all means let it be taken; but let each society, in sending in its vote to Mrs. Longley give what seems reasons for desiring the change. Such a vote would have no legal nor binding force. It would be purely moral in its influence, and its moral impress, if based upon good grounds, would undoubtedly induce our California brethren to sink their own preferences in the larger good of the Cause as a whole, by voluntarily yielding the convention of 1907 to some central eastern city.

Yours for the N. S. A. and the Cause.

HARRISON D. BARRETT.

Seattle, Wash.

WHATEVER IS, IS RIGHT.

There Is No Evil—All Is Good—There Is No Sin, Nor Obsession.

In each of the civilized nations of the world there are different grades of civilization among their people. They each contain representatives of every grade of civilization that has existed for the last two thousand years. It follows that where so much diversity exists there must be many different standards of right and wrong. What is considered good by people of the most advanced civilization may be regarded as very bad by those who are not so far advanced. In fact there are so many standards of civilization in the world that it is utterly impossible to establish a standard that will be acceptable to all. The necessary implication of this condition is, that no standard of right and wrong can be maintained, which will be accepted by the individual units of the civilized world. That individual or society is yet to be discovered that can dogmatically assert what is right and what is wrong in human conduct as a whole. There may well be a consensus of belief in some, and if you please many, of the things which go to make up the entirety of human conduct, but not in all. In many things which are right for one person or society are wrong for another. My orthodox friend believes it right to worship the God of the Bible, but a large army of intelligent men and women believe that it is wrong. What is one man's meat is another's poison, is as true in a spiritual sense as it is in a physical sense. This want of uniformity in belief and sentiment will probably exist forever.

If the religious sentiment of a century ago was right, the religious sentiment of to-day is as nearly wrong as it can well be; and if the religious sentiment of this age is correct, the good Christians of a hundred years ago were lost in a dense wilderness of error. If the governments of a century ago were just and right, then those of to-day fall far short of it; and if the present governments of the world are approximately what they should be, then the ancient statesmen looked through a glass very darkly.

In the grand march of human progress the standards of right and wrong are continually changing, and will continue to change so long as such progress exists. Change is the trusty handmaid of progress, and ever will be.

There is no doubt that the religious teachers and statesmen of a century ago did as well as they could under the then existing conditions, but the light of this age discloses their manifold errors. And no doubt the light of a century hence will expose many of the errors of this age.

"There is nothing either good or bad But thinking makes it so."

Herbert Spencer has well said: "Let us keep before ourselves the truth that in human actions the absolutely bad may be relatively good, and the absolutely good may be relatively bad."

From the foregoing it necessarily follows that there is no place in this world for the conditions called sin or obsession. These words are symbols of an airy nothing. This world, under Infinite Power, is governed by unerring laws, and man is born, lives, progresses and dies in conformity with those laws. That Great Power when it established these laws knew that it was doing, and made no mistakes. Obediently to these laws "All things exist by elemental strife." The volcano, earthquake, tornado, cyclone and storm, as well as the wars and conflicts among men and the inferior animals are proof of this strife.

There are forces in nature which continually build up, and there are those which continually pull down. Growth and decay ever go hand in hand. And these forces all work together for the ultimate good of man and all of the rest of creation. The forces which are called evil, are just as necessary for human progress as those which we call good.

In a word let us comprehend the great and important truth, that Infinite Power "doeth all things well"; and by the recognition of this great truth we will find ourselves en rapport with this earthly life, and prepared for that broader and more intelligent life in the hereafter.

CARL C. POPE.

Black River Falls, Wis.

JOURNAL

—OF THE—

American Society for Psychical Research

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We spread before our readers this week copious extracts from the initial number of the Journal of the American Society for Psychical Research. It is refreshing to know that William James, James H. Hyslop, Geo. Dorr and others, typical investigators of the phenomena, keenly receptive to the truth, and always looking for it, yet quick to detect error—it is refreshing, we say, to see them so intensely interested in investigating Spirit Return in all its various phases. We spread these facts before our readers as exceptionally important news in our Great Movement, The Progressive Thinker being the only Spiritualist paper that furnishes everything that pertains to Spiritualism, whether it be the exceptionally bright and glorious side, or the side tinged with darkness and trickery. Every person who can should contribute to sustain the American Society for Psychical Research.

It will be a sufficient explanation of the reasons for the organization of an American Society to publish the official document which announced the dissolution of the American Branch. This is found below as published in the "Journal" of the London Society.

Dissolution of the American Branch.

The following document was signed by three vice-presidents of the Society for Psychical Research at a meeting in Boston last May, at which it was resolved to dissolve the American Branch of the London Society:

American Branch of the Society for Psychical Research.

After full and anxious consideration it has been decided to dissolve the American Branch of the Society for Psychical Research at the end of the current year.

It is noped that a scheme, upon which Professor Hyslop has been for some time past engaged, may result in the formation of an independent organization which will carry on the work of psychical research in America.

The records of sporadic phenomena now accumulated at the office of the Branch will be carefully gone through, and a selection from them will be published in the "Journal."

The Piper records, and all documents appertaining thereto, will remain in charge of the Council of the Society, and as promptly as the labor involved in the study of their voluminous and complicated contents will allow, a full report on the later developments of the Piper case up to date of Dr. Hodgson's death will be issued in the "Proceedings."

After publication the Council of the Society will allow qualified and serious students access to the records; but only on terms which will insure that all private and intimate matter contained in them shall be handled with proper discretion and reserve, and that all confidences shall be respected.

Signed on behalf of the American Branch,

WILLIAM JAMES,
JAMES H. HYSLOP,
GEORGE B. DORR,
Vice-Presidents.

Signed on behalf of the Council of the Society for Psychical Research.

J. G. PIDDINGTON.

6 Boylston Place, Boston, Mass., May 18, 1906.

Dr. Richard Hodgson.

Psychic Research has suffered an irreparable loss in the death of Dr. Richard Hodgson, and it is fitting in the reorganization of this work in this country that his unusual gifts in connection with the past work of this kind should receive some memorial notice. He had devoted his life and abilities to the solution of one of the world's largest problems and for this task he was possessed of exceptional qualities of mind and heart, developed under the most favorable influences. His place in the work can be appreciated only by a brief account of his life.

Richard Hodgson was born in 1855 in Melbourne, Australia, and received his early education in the public schools of that place. He afterwards entered the University of Melbourne and took there the degrees of M. A. and LL. D.

It was his original intention to study law and this course was followed for a time. But during his legal studies he gave some attention to science and philosophy, and finally resolved to devote his attention exclusively to these fields. In the meantime he early became interested in the occult, owing to certain incidents which he told only to certain intimate friends, and it seems that a symposium in one of the British monthly magazines stimulated him to make this matter a subject of his inquiries.

After completing his law studies at Melbourne, he went to the University of Cambridge, Eng., and there graduated in the mental and moral sciences. The teacher from whom he learned most, according to his own statement, both in personal instruction and lectures, was Professor Henry Sidgwick, Professor of Moral Philosophy in Cambridge, and President of the Society for Psychical Research. In philosophy he had also learned much from the study of Herbert Spencer and was to a considerable extent influenced by that writer's doctrines, though he afterward imbibed enough of an idealistic philosophy to eliminate the materialistic tendencies of that author. On the subject of Spencer he at one time engaged in a controversy with Thomas Hill Green, of Oxford.

After the completion of his Cambridge course, he spent six months in Jena, Germany, attending the university there, and soon after his return to England he lectured for six months at different towns in the north of England in connection with University Extension. His subjects were scientific and literary, being "The Development of Poetry Since 1789," and "The Mind and the Senses."

An undergraduate society, called the Cambridge Society for Psychical Research, was started during the second term in Cambridge, early in 1879, and in this he took an active part. He assisted at various sittings with mediums, who proved to be, with one exception, fraudulent or unsatisfactory; and the society gradually dissolved, this being due partly to the fact that the members of the society could not spare the time from other university work. The exception mentioned above was a medium, who gave some remarkable tests, sometimes in apparently normal states and sometimes under "control." Dr. Hodgson had met her in London and persuaded her to give two experiments to the small society. This society, however, had no connection with the later organization which took its place in work of this kind and owed its existence to a different set of influences.

Soon after the dissolution of the Cambridge Society, Dr. Hodgson joined the new Society for Psychical Research which was organized in 1882 and served on its Council and some of its committees. In 1884, he was appointed by the Board of Mental and Moral Sciences in Cambridge University, England, as Lecturer on the Philosophy of Herbert Spencer. But this course was interrupted by an appointment to go to India and to investigate the marvelous phenomena alleged to have occurred in connection with Madame Blavatsky and the Theosophical Society. The details of the investigation, made in behalf of the Society for Psychical Research, were published in Vol. III. of the Society's "Proceedings." His conclusion was that the phenomena were fraudulent, and whoever takes the pains to examine this report with care must appreciate the strength of his case, to say nothing more of it.

After his return to England, in 1885 he lectured again at Cambridge on the Philosophy of Herbert Spencer, and then spent a year in London, engaged to some extent in political work. At the same time he employed himself in psychic research. He conducted a series of investigations, assisted by Mr. J. S. Davey, into the possibilities of mal-observation and lapse of memory, with special reference to the marvelous phenomena alleged to occur in the presence of mediums and with reference to conjuring tricks imitative of spiritistic or alleged spiritistic phenomena. The result of these investigations was published in Vols. IV and VIII of the Society's "Proceedings." In the monthly "Journal" of the Society, about that time, he reviewed in detail a large number of reports of alleged independent slate-writing and analagous phenomena, showing that they could be accounted for by conjuring. He also contributed papers on philosophic subjects to the quarterly journal "Mind."

Early in 1877 he accepted the position of secretary to the American Society for Psychical Research, which, in January, 1890, was transformed into the American Branch of the English Society, of which Branch he was appointed the secretary and treasurer. During his residence in America and his service in the American Branch he contributed various articles in the "Forum" and "Arena," as well as a number of important papers and reports to the "Proceedings" of the Society. Of the latter are the following:

"A Case of Double Consciousness," being a report on a remarkable instance of duplex personality in which a man lived a normally unconscious life for eight weeks. The next was his first Report on the Piper Case, which was entitled, "A Record of Certain Phenomena of Trance." Then came an article on "The Defence of the Theosophists," being a reply to criticisms by the Theosophists on his report on Madame Blavatsky, and an article on "Indian Magic and the Testimony of Conjurers." Following this was his second report on the Piper Case, "Further Record of Observations of Certain Phenomena of Trance," in which he came out in defence of the spiritistic hypothesis as based upon that record.

The above short sketch of Dr. Hodgson's life and work has been taken, in the main, from the "Religio-Philosophical Journal." The editor of that journal was a personal friend of Dr. Hodgson's and received from him the main incidents representing his career. The most important incidents, however, Dr. Hodgson could not state for himself. It will remain for his literary executors to give a more full account of him and his work.

The most important incident in his career was the publication of his second report on the Piper Case. It came out in 1898. This represented him as apparently breaking with all his previously skeptical convictions in regard to Spiritualism, or what has been called spiritism in order to escape the associations which that term has obtained its connection with so much fraud and illusion. Dr. Hodgson had established such a reputation for the discovery of fraud and for skepticism regarding a future life that his conversion as indicated in this report, to the theory of spiritism or the possibility of communicating with deceased friends and relatives came as a distinct surprise to many psychic researchers to say nothing of the astonishment of the man of the world. He had been exceedingly cautious and slow in the formations of his convictions on the subject, and had maintained such a reserve in his scientific utterances that few would have even suspected the real sympathies he felt for the conclusion which he wished to see proved, but which his strength of intellectual nature would not allow to be proved by anything short of the most satisfactory evidence. Many a time just as he thought he had hit upon the phenomena which would serve his purpose he found himself balked by various difficulties and had still to suspend his judgment until he obtained further light. The primary difficulty with the theory was not the lack of supernormal evidence, but the peculiar form and limitations of the phenomena which purported to be this evidence of a future life. It was not until 1896 or 1897 that these perplexities were finally cleared up in his mind and the result was published in the report mentioned. But the sympathies of his mind are well indicated in a personal letter to the editor of the "Religio-Philosophical Journal" in 1890, before even his first report on the case was published. I am permitted to quote from this letter to Col. Bundy. He said:

"My interest in psychical research is greater than ever, and it seems to me highly probable that before many years have elapsed there will be much new and valuable testimony before the world as the result of the labors of our society, in favor of the Spiritualistic claim that it is possible for our departed friends under special conditions to make their continued existence known to us. It is my own conviction that such communication is possible, though I hold that it is not nearly so frequent as most Spiritualists commonly suppose. What we need at the present time is the earnest sympathy and co-operation of all who do hold or would like to hold this conviction as well, indeed, as of all those who think that further inquiry may lead to a different conclusion."

It is a tribute to the scientific cautiousness and thoroughness of the man that he so long persisted in the suspense of judgment that carried him through seven or eight years more investigation before he would allow himself to confess his belief in the scientific evidence for a future life. He appreciated quite as fully, and in the same spirit, as the lamented Frederick W. H. Myers, the wide and deep bearing of the belief in a future life upon paitosophy, religion, and social and political life, but he allowed no mere sentiment to affect his conception of the scientific method which was to be the arbiter of that fate.

As he proceeded with his inquiries, after some earlier experiences which had awakened his interest, he found himself more and more confronted with difficulties in his problem. These difficulties, however affected the evidential aspects of it, not the truth of it. He saw more and more clearly the radical distinction between scientific proof and personal belief obtained by personal experience, a distinction which few see, or if they see it, too frequently neglect its importance in the prosecution of their work. It was the realization of this distinction and its importance for his problem that sustained him in a policy which brought many an anathema upon his head from the very class whose belief he was proving. He had long felt the cogency of certain facts in favor of the belief, but as believing and proving were such different things to him he sacrificed his personal desires to the rigorous demands of scientific method and kept up the high ideal which he, with the Society of Psychical Research had formed of scientific duty and allegiance.

His patience and perseverance were finally rewarded. Though he had much material which had great significance in support of his suit he did not make up his mind until fortune favored him with a long series of investigations in a single group of the most interesting phenomena yet recorded—those of the Piper case. He had been able to publish a part—a very small part—of the concrete evidence gathered by his labors in support of survival of personal identity after death. This he regarded as the foundation of his work and he never wearied in his efforts to lay that foundation broad and deep. On this foundation it was his desire to build a structure which would equally explain the perplexities apparent in the problem and the limitations under which the revelations of another life were made. But I believe he had committed nothing to writing of the system which he had in mind, save what he had stated briefly in his Report on the Piper case, when, on the 20th of December, 1905, he suddenly passed away and left some future successor to gather up the threads which his death so disappointingly severed.

Of the man Richard Hodgson as he appeared to his friends in the ordinary conversation of daily life a sketch has been drawn, so vivid and true, that no account of him will be complete without quoting from it. His work and convictions had brought him to a course which required him to distinguish them apart in behalf of their own several interests, and this resulted in certain concessions to the "personalities" which had been instrumental in his conversion to the belief in a personal existence after death. Whether he was right or not makes no difference to us as long as we know that he surrendered none of his allegiance to scientific method. To quote, then, from the above-mentioned sketch:

"Though finally surrendering his own life to the direction of 'Imperator' (the chief of the trance personalities whom he recognized in the Piper case as spiritual), he sought to retain in his work of interpretation for others the attitude of the investigator insisting upon the best of evidence. It was his unflagging desire to accumulate a mass of evidence sufficient to form a reasonable hypothesis regarding the 'spirit world.'

"There is no lack of pathos, from one point of view, in his having dropped this work unfinished. From another there is the satisfaction of his having passed quickly, as he wished to pass, from the present to the future life. More than one of his friends recall the eagerness with which he said only last summer, 'I can hardly wait to die.' A keen intellectual curiosity regarding what awaited him was his own chief concern about death. Then came that which he desired; and then neither the doubters nor his fellow-believers could wholly grudge him the opportunity to carry forward—as he would have said—'on the other side' the work to which he gave his life on earth. With a swift passage from the known to the unknown sphere, the visible life among us came to an end.

"To those who knew him in private his utter confidence in his work was one of its highest justifications. To hear him talk of that 'other side' as if were literally a room separated from the house of life only by walls and doors of glass, to see him year in and year out devoting to an idea intellectual and moral powers which might well have won him many of the rewards which men prize most,—this was to realize in a measure the spirit which has animated the idealists of every age, the spirit through which a man saves his life by losing it.

"The general and the personal significance of his work were so inextricably twined together that it is hard to discuss it at all without seeming to invade the inmost sanctities. Yet it is no sacrilege to quote from a private letter of 1901 a passage which reveals at once the intense conviction of Richard Hodgson's belief and the pure spiritual faith of which it was the embodiment: 'I went through toils and turmoils and perplexities in '97 and '98 about the significance of this whole Imperator regime, but I have seemed to get on a rock after that,—I seem to understand clearly the reasons for incoherence and obscurity, etc., and I think that if for the rest of my life from now I should never see another trance or have another word from Imperator or his group, it would make no difference to my knowledge that all is well, that Imperator, etc., are all they claim to be and are indeed messengers that we may call divine. Be of good courage whatever happens, and pray continually, and let peace come into your soul. Why should you be distraught and worried? Everything, absolutely everything,—from a spot of ink to all the stars—every faintest thought we think up to the contemplation of the highest intelligences in the cosmos, are all in and part of the infinite Goodness. Rest in that Divine Love. All your trials are known better than you know them yourself. Do you think it is an idle word that the hairs of our heads are numbered? Have no dismay. Fear nothing and trust in God.'

"His friends and brothers care especially to remember one thing—that this idealist did not detach himself from the most earth-bound of us all. Though so much of his commerce was with the unseen, his feet kept step with ours on solid earth. In the field of mental activities, there was no one better qualified to discuss the freshest topics of physical science, the events and tendencies in the world of affairs, and their deeper significance.

"Nor was this community of interest restricted by any means to the things of the mind. The healthy Anglo-Saxon devotion to every exhibition of physical prowess was conspicuously characteristic of this child of the spirit. The professional ball game, the college boat race and foot-ball battle excited his keenest interest; and it was like him to double his enjoyment in these sports by the companionship of one or more of us.

"A purity of nature which leaves his friends unable, even should they try, to recall a single taint of coarseness in his word or thought; a sincerity like that of a true-hearted boy; an unselfishness and absence of egotism which made our concerns far more often than his the topics of our personal intercourse; a self-respect which included in its operations a body as wholesome as the air and sea he loved;—these must surely be remembered in any enumeration of the qualities which made his personality so rare a blending of the spirit and the flesh. Who better than our well-loved friend can remain for us the interpretation and type of this blending? What man of us has lived in the flesh a life so illuminated and controlled by the spirit that the transition from the seen to the unseen could have seemed so short a journey as for him? One whose spirit, like our friend's, was clothed with the whole armor of faith and courage has told what it is for such a man to die: 'In the hot-fit of life, a tip-toe on the highest point of being, he passes at a bound on to the other side. The noise of the mallet and chisel is scarcely quenched, the trumpets are blowing, when, trailing with him clouds of glory, this happy-starred, full-blooded spirit shoots into the spiritual land.'" ["A Memoir of Richard Hodgson," by M. A. DeW. H. Quoted by permission.]

Very few know anything about the personal struggles which he had in the effort to carry on his work. Of the inner life that sustained him in these struggles during nearly thirty years of investigation; that made poverty light and enabled him to remain unmoved amidst ridicule and calumny alike, and that kept up his faith in the most trying and pathetic circumstances the time has not yet come to speak without reserve. They were incidents of a firm resolution to know and abide by the truth, whether it favored his personal wishes or not. Sincerity was native to him, and in the modern dissolution of the old faiths the now dominant methods of science compelled him to surrender a large part of the convictions which he had imbibed with his early teaching and at a cost which none who do not know the circumstances can realize. He felt that, for him and for men of his type, the belief in an unseen world of spirit which is the sole sustenance of the best spiritual life, must be based upon evidence of a more substantial kind than the one of tradition, and that without credentials of a scientific character the belief must inevitably waste away. In Professor Sidgwick, Mr. Gurney, Mr. Myers and the group of men that gathered about them in Cambridge, England, he found men who were influenced by the same conviction, and the fortunate meeting with them determined Richard Hodgson's life. As long as these men lived they were his faithful friends and coworkers. None of them ever lost sight of the great end in view, namely, the scientific demonstration of a future life, but none of them ever forgot that a chief means to that end was a strict adhesion to the severest methods of criticism and investigation which would result in the collection of a body of evidence that would command respect and produce conviction.

Dr. Hodgson's native hatred of fraud and humbug enabled him to enter into the work of sifting evidence with great zest. Early in his career he found it needful to acquaint himself with all the methods and appliances with which adventurers might delude the public and as a result he became one of the most skillful detectors of fraud that has yet arisen, as was shown in his exposures of Madame Blavatsky and Eusapia Palladino. Indeed the earlier years of his work seem to have been productive rather of negative than of positive results. He did meet, however, at an early period, with a few phenomena which he could not discredit and which encouraged him to continue perseveringly his work with the hope of finally obtaining what he sought, namely, a mass of evidence which would be sufficiently impressive to enforce consideration of his problem. This he first found in the Piper case. After several years' anxious doubt he came finally to the definite conviction that the communications there received are the utterances—confused and fragmentary and mingled with extraneous elements—yet in the main the utterances of spirits freed from their earthly embodiment, and in that conviction he found the basis for a religious faith which he had so long sought.

Yet his personal conviction never caused Mr. Hodgson to lose his sympathy with the position and difficulties of the honest skeptic. He had too long wandered in the labyrinth of doubt himself to lose appreciation for those in perplexity with their beliefs. He well knew the maximim of Epicharmus,

A sober sense of honest doubt
Keeps human reason hale and stout.

In fact the honest skeptic's state of mind was much more congenial to him than that of the uncritical believer. He welcomed every precaution an experimenter could take to guard against deception and frankly recognized that he had himself to bear the suspicion that he was in collusion with Mrs. Piper, urging that in no other way could evidence be obtained that would be worthy of that name. Sound evidence was always his object, both for himself and for others, and nothing so much delighted him as the convincing of an unbeliever, just as nothing so excited his contempt as the unreasoning credulity which accepts everything and examines nothing.

Far as he went in his acceptance of the Piper phenomena, he never went further than he believed the evidence would carry him. So-called "physical phenomena" he never definitely accepted. To a friend who asked him this question some years ago he replied: "All I can say is that I have sought for them diligently more than fifteen years and have never found any that I could regard as well established." To the same friend he said that he thought Crookes' experiments with Home were the best attested physical phenomena on record, but he could not finally accept them until some additional cases had been adduced. This extreme reluctance to accept phenomena which he had not personally examined frequently caused him to differ with his associates in the Society of Psychical Research and especially with Mr. Myers. Yet these differences led to no interruption of the friendship and esteem that had so long subsisted between them. This was well indicated in the fact that Mr. Myers, when failing health would not permit him to complete unassisted his great work on "Human Personality and its Survival of Bodily Death," invoked the aid of Dr. Hodgson. Dr. Hodgson worked with Mr. Myers for several months and after Mr. Myers' death, Dr. Hodgson and Miss Johnson superintended the completion of the work. What that work owes to Dr. Hodgson's acute intellect and critical judgment Mr. Myers alone could attest, and he would no doubt have acknowledged the amount of that debt had he lived to write the preface.

It is in place to state something of my own personal relation to Dr. Hodgson and his work. The incident that attracted my interest in psychical research was his paper on "A Case of Double Consciousness," which is mentioned above in the list of his contributions to the Society's publications. I heard an abstract of it read by himself at a meeting in New York City, called for the purpose of organizing a Section of the Society. What excited so much satisfaction in me regarding this paper was the great pains and expense involved in the effort to ascertain exactly what the facts of the case were without any attempt to offer a theory to explain them. The reading of that paper decided my mind to join my lot with the investigators. To me it seemed that science was primarily observation of facts and theory. The joining of the Society soon brought me into intimate relations with Dr. Hodgson as Secretary and also as a personal adviser in matters pertaining to it and in which I was but a novitiate. I soon learned his range of knowledge in the complicated field of abnormal and super-normal psychology as well as in the prestidigitator's field, of tricks and illusions This acquaintance began in 1889 soon after I came to Columbia University and it soon ripened into warm friendship. But our relations were associated mostly with the scientific aspects of his work. What impressed me most in his character was the separation of his emotional from his intellectual life, or better, his desires from his scientific judgment. He knew from his own experience and from his knowledge of human nature generally that the subject of a future life stimulated emotional interests and judgments which ought to be kept in abeyance when paying deference to the claims and methods of science, and he was so coldly cautious on this matter that he never gained the reputation before the public, as did Mr. Myers, for human sympathies which were his in a most marked degree. He had a profoundly emotional nature which few ever knew or suspected, but he never allowed it to play any part in his scientific conclusions. In this respect he was a perfect master of himself. From personal conversations with him I found that he had such a confidence in the idealistic view of the world that he had no need to press his facts into moulds that did not fit. He did not require scientific support for his ideals, though he wanted it. Hence he was the most unsparing critic of any temptation to accept conclusions in the mere interest of emotional passions. This was so true that he had the reputation of being an uncompromising opponent of Spiritualistic theories when the very opposite of this was the fact. He was exceedingly anxious to prove that theory, but long after he had come to the conclusion personally that the belief in a future life was true he kept his scientific method intact from the influence of emotional interests and still made many Spiritualists hate him cordially for his apparently obstinate skepticism. He knew better than they, however, the necessity and importance of methods which serve the truth more effectively and more serviceably than impatience with the most rigorous scientific standards. He had his faults, but they were not what the public has often supposed. He was not always as tactful or patient with others as is necessary in his complicated subject, but even in this only his best friends are entitled to criticise. The sincerity of his devotion to sound methods was so great that nothing would stand in the way of enforcing their consideration, and the future will have occasion to pay its tribute to his insistence on them.

We were both working together for the proper organization and endowment of psychical research in this country, and I hoped that only a short time would intervene before having him in a position to do his work more effectively. We exchanged views upon the subject and had reached a definite understanding in regard to our policy. We both agreed as to the problems which we had to solve, and also in the main, as to the theoretical considerations which needed public discussion. But he had been the blazer of the way and I was the follower. I had relied upon the prospect of his taking the leadership in this country, as there was no other man so well equipped for it. The deaths of Mr. Myers and Professor Sidgwick in England had left the work very much in need of successors. With Dr. Richard Hodgson passing the great divide there are fewer or no such persons to assume the task thus laid down, and those of us who are left to continue it will have to accept its duties in a stoical temper.

JAMES H. HYSLOP.

Objects of the Institute.

It will be proper to explain at some length the aims of the American Institute for Scientific Research, of which the American Society for Scientific Research is but a Section. The Institute has received a perpetual charter from the State of New York and intends to combine the work of investigation and philanthropy. The work of scientific investigation will occupy two more or less separate fields of interest. Its philanthropic work will be confined to one of them. This latter function will be taken up only when it has secured the proper endowment. In the meantime it can only begin its investigations upon a small scale. But the nature, aims and needs of the Institute will here be the subject of careful explanation.

I.—Nature of the Institute.

The Institute is constituted by a Board of Trustees, whose primary function shall be to act as custodians of funds and to supervise their distribution among qualified men or bodies of men interested in the fields of abnormal and supernormal psychology, and residual phenomena generally. The Intitute will also supervise the organization of groups of scientific men interested in its fields of work. This work will be limited to a definite though comprehensive territory of scientific investigation and philanthropic labor, namely, that of all residual phenomena in normal, abnormal, and supernormal psychology, including borderland and sporadic phenomena between physiology and psychology. No propagandism of any sort, whether philosophic, religious, or scientific, will be associated with the work of the Institute. Hence there will be no teaching connected with it. Its sole work will be the care of endowments and the supervision of investigations with such philanthropic services in mental disease as are necessary in the interest of these inquiries.

The first function which the Institute can perform is that of a "clearing house" for all those sporadic phenomena and isolated cases having a scientific interest for psychology and which would otherwise be lost to science. Academies of Medicine and bodies of scientific men can be invoked and aided in its aims, and committees appointel for the collection, record, and publication of important material related to the objects of the Institute. It will thus be apparent that the Institute does not intend to act in entire independence of other efforts to deal with residual phenomena, but as a central bureau or co-operative agency in more effective investigation.

There are two fields of investigation with which the Institute will be directly and indirectly occupied. The first may me called Psychopathology, or Abnormal Psychology, and with this it is desired to associate a philanthropic work of an important kind, a clinic, partly as a means of giving a practical character to the Institute's aims and partly as a means of facilitating scientific research. The second field is popularly known as Psychic Research and may be called Supernormal Psychology. It comprehends a variety of phenomena imperatively demanding investigation. At certain points the two fields tend to merge into each other and at others they are widely separated. On this account and of several other considerations it is important not to associate the investigation of the two fields, while the means are provided for the articulation of results in both. Hence two Sections of the Institute have been organized; Section A., or Psychopathology, and Section B., or Supernormal Psychology.

II.—Psychopathology.

The field of Abnormal Psychology in which philanthropic effort may be organized and conducted simultaneously with investigation consists of such cases as functional mental disease, and all psychological disturbances due even to organic troubles; functional insanity and hallucinations; amnesia or loss of memory, especially of that type often taken for serious insanity, but curable by other than ordinary methods; secondary personality or unconscious mental acction simulative of other agencies than the normal consciousness; functional melancholia and vicarious sympathetic mental aberrations; neurasthenia and psychasthenia; hysteria and hystero-epilepsy; obsession; fixed ideas or monomanias; phobias; delusions, alcoholism, and all functional troubles that may ultimately be made to yield to the various forms of suggestion. It will also be an important part of the Institute's work to aid or to conduct a thorough scientific investigation into the phenomena and capabilities of hypnotism, especially on their psychological side, while organizing the application of hypnotic therapeutics in their scientfically legitimate forms. For this purpose a clinic and hospital of the Salpetriere, Nancy or Berilion type would be necessary after the Institute has been fully organized.

In thus outlining this field of work and investigation I do not mean to imply that science has been oblivious to it or that it has neglected it in its main aspects, but only that the work needs both centralization and special attention to its psychological as well as to its physiological relations. The work proposed is superadded to that of Psychiatry, and is not a substitute for it. The psychological study and connections of the phenomena interesting to it will not be supplanted or ignored by it. On the contrary, this must ever be the basis of much of its inquiries and always the final result of them. But owing to the fact that there is some reason to suppose that the phenomena of consciousness have something like a causal nexus between different events in its streams and also that they probably exercise a frequent influence to produce bodily disturbances, it is desired that the purely psychological connections and relations of mental phenomena in certain cases be studied with reference to their possible value in diagnosis and the application of therapeutic methods supplementary to the ordinary ones. Many important facts may be ascertained for practical life antecedent to the autopsy which must be the last stage of inquiry and which never aids in the treatment of

(Continued on page 3.)



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the individual patient. Experience has shown that the psychological study of certain disorders may lead to the improvements of treatment.

This is not the place to explain in detail how the psychological aspects of these phenomena shall be investigated, since every psychologist will understand what is needed in work of this kind in contradistinction from physiological problems. What is most wanted is the right understanding of the dissociations of abnormal mental life in comparison with the associations of normal life, in order to determine more distinctly the practical measures which may be necessary for prevention and cure. The many cures in this field effected by suggestion are evidence of what might be accomplished after a more scientific knowledge of abnormal mental phenomena has been obtained.

Incidentally investigations in abnormal mental phenomena, especially those of secondary personality, may throw light upon some of the vexed problems of philosophy. They may affect these in what they show of the nature and limitations of our normal personality. We must remember that what we directly know of ourselves is the result of introspection and what we know of the consciousness of others is indirectly ascertained through their motor actions. All consciousness other than our own is inferred from the physical actions, and we can infer and understand it only in proportion to our direct knowledge of ourselves, on the one hand, and on the other, in proportion to our knowledge of the extent to which consciousness obtains physical expression through the motor system in others. In our normal life consciousness and the organism are so correlated as never to suggest any other conception of their relation than the dependence of consciousness on the body and the body alone. In this normal life personality seems to have its nature and limitations determined by the nature of the organism and its wants. Consciousness of the normal type has been useful in the struggle for existence and the survival of the fittest, and the abnormal types seem to characterize the unfit and unadjusted organism. But in certain forms of abnormal mental life there are distinct traces of mental action that does not obtain physical expression at all times. Unconscious motor actions show evidence of personality that apparently represents no utility in the process of evolution, and sometimes indicate a wider range of that personality than the normal. Hence it is important to ascertain, if possible, how much evidence there may be for this condition of things, as it is quite possible to conceive that abnormal rather than normal psychology may be the key to the solution of the problems of philosophy. It would be strange if Materialism were discredited by the study of the very phenomena upon which it has hitherto relied for the proof of its claims. But, however this may be, it is certain that our conclusions must be consistent with the existence of the abnormal, and that it may be that the abnormal instead of the normal must represent the territory in which the solution of our problems is to be found.

We know that the study of physiology and the practice of medicine were revolutionized by the study of pathology. Normal physiology never adequately understood its own problems until it gave almost exclusive attention to pathology, and thus health became intelligible through the study of disease. Both Physiology and Biology have been similarly affected by the work of Bacteriology, which in many cases represented the study of incursions by foreign agencies to produce disease.

In a similar manner the fundamental problems of psychology and philosophy may have to wait upon the methods and results of psychopathology. If there be any hint of a non-coordination between the range of conscious or subconscious mental action and its physical expression in favor of mental action not physically expressed, a very large possibility is opened to scientific consideration, and possibly also to practical and corrective agencies.

If there be adequate reason to believe that the range of personality is larger than is expressed in our normal consciousness, or than that which gets normal motor expression, we at once raise the question of the adequacy of the current conceptions for explaining the phenomena, and certainly there are scientific and moral interests on both sides of the problem that require consideration in this connection. It would, therefore, be interesting to find that abnormal psychology might open the way to conclusions which have hitherto been supposed to be the exclusive property of normal psychology. It is therefore time that a connected and concentrated study of these phenomena be undertaken with reference to their comprehensive value scientifically and practically.

It will be no easy task to accomplish this object. The phenomena that will throw light upon the problem are sporadic and must be collected from large masses of irrelevant material. Co-operative effort will bring science into knowledge of these phenomena more rapidly than individual labors. Much could be done for the medical profession outside large cities and possibly for the organization of psychological study on more comprehensive lines in our medical colleges. It is probable that normal psychology will become as important an equipment of the physician as abnormal psychology, and the Institute might be made the center for the organization of such study, through its publications and funds.

The work of Charcot and Pierre Janet at the Salpetriere, of Bernheim at Nancy, and of Berillon's Clinic are examples of what we should have in this country in all the large cities. The efforts now making to begin the study of insanity in our asylums should be aided and the results brought before the public in a manner to educate the physician in ways not now possible. Individuals qualified to investigate asylums and hospitals might be enabled to do this work by assistance which is not now accessible, and the whole work of Psychopathology centralized and made scientifically effective.

The work of men like Wetterstrand, Liebecault, Bernheim, von Kraft Ebing, Van Renterghem, Tuckey, Bramwell, Forel, Vogt, and many others show what may be done with the scientific use of hypnotism. There are special reasons for concentrating the work in this field, but more important still is its psychological study which has not been made with any degree of completeness. Many would say it has not been studied at all. But while this is hardly true, it is certain that it has been better understood as a therapeutic agent than it is as a phenomenon of the mind.

Our command of it in both its use and its dangers will be proportioned to our knowledge of its psychological functions. Its phenomena were the plaything of charlatans for a century, the contempt of science for nearly the same period and its amusement for a large part of this time, the serious interest of only a few who have been able to use it in practical therapeutics, and never the subject of more than a superficial psychological study. Its phenomena are, of course, extremely difficult to investigate, as are all phenomena that are outside the reach of direct individual experience. Hypnotic phenomena belong to the field of the subconscious where caprice and triviality sometimes seem to prevail. But we shall never know their use and their dangers,—if they have any dangers,—and we shall never understand them until they are brought under intelligent scientific exploration. Moreover the general public labors under an entire misconception of hypnosis and this avails to prevent the therapeutic use of it by many able physicians who would be glad to employ it in certain emergencies did it not affect their practice. A clinic would obviate this difficulty without affecting the practice of those who wish to employ it, while it would at the same time afford rare opportunities for the scientific study of hypnotic phenomena on a large scale.

III.—Psychic Research.

The second field for investigation which it is desirable to organize and aid is that which is known as Psychic Research. The popular conception of this field identifies it with the study of Spiritualism which has managed, in this country especially, to associate its methods and "phenomena" with fraud and illusion to such an extent that it is almost impossible to elicit attention to genuine phenomena. But it is designed in this term to sustain that conception of the field which is much wider than the general notion of Spiritualism, while it may comprehend it in both its fraudulent and apparently genuine form. The work of the *English Society for Psychical Research* defines what we have in view. This comprehends alleged telepathy, alleged clairvoyance, alleged mediumship, and all claims to the supernormal acquisition of knowledge, as well as the alleged production of physical effects without contact. As all these phenomena are exceedingly sporadic, except, perhaps, their fraudulent form, it is in the same degree necessary that the work of investigation should be organized and centralized with funds to make its aims effective. The organization is in a measure already undertaken by the English Society, but very inadequately for want of funds and proper co-operation, and it is the aim of the American Institute for Scientific Research to organize and endow this work while it extends investigation to abnormal psychology.

There is a vast field of pseudo-supernormal phenomena which intervene between the genuinely supernormal and the abnormal, and this field is of especial importance to psychic research, more particularly because the abnormal is sometimes the medium through which supernormal facts find their way. We require as much to define the limits and medium of the supernormal as we do of the existence of the supernormal, and these limits are close to a very large territory of the abnormal and of secondary personality. It is therefore important that we articulate the results of investigation in both fields of mental phenomena while we keep the actual work of inquiry in each case independent. Scientific men will appreciate the necessity of careful methods in this matter and ought to recognize the importance of making the investigation as comprehensive as possible, and of bringing the whole field of residual mental phenomena together to ascertain their inter-relations. Not that the supernormal is necessarily associated with the abnormal, but that somewhere between the purely normal field of mental action and the supernormal we should expect to find connecting links, now associating the supernormal with the normal and now associating the supernormal and now associating it with the abnormal. Our knowledge of its nature and limits will thus be determined more or less by the borderland cases, so to speak, intervening between the two extremes.

The field of psychic research proper divides itself into at least three types of facts having a scientific interest. The first of these may be denominated as that of frauds and delusions. This is an extremely large one and is represented by all those forms of jugglery which claim to be "supernatural" phenomena, such as slate-writing tricks and cabinet "materializations," and various mystifying performances. This field of fraud is well organized and equipped for its work. It was demoralized by the publication of the Report by the Seybert Commission, but since the work of the Society for Psychicl Research has reinstated the belief in the supernormal of some kind, whether rightly or wrongly, the effect has been to encourage the reorganization of fraud on a wide scale and it is so rife that no better service for a large class of people can be performed than to serve as a means for the correction of illusion and the detection of this fraud. In the decline of religious beliefs which had created so many hopes and ideals it is quite natural that the despair attending the dissolution of that faith should result in the credulous pursuit of consolation, especially if science will not step in to supply the guidance which is so much needed.

Science has insisted on supplanting faith in determining truth and hence it cannot shirk the duty to take its place in the investigation of the phenomena which claim, whether rightly or wrongly, to be so important. It cannot assume an attitude of intellectual and aristocratic pride, after disillusioning mankind as to the "supernatural," without forfeiting its claim to be our moral guide in the affairs of practical life. It must offer a constructive view of the world to surrender the influences which skepticism does not and perhaps cannot destroy. In this work protection against illusion and fraud is a task not less important than the discovery of the supernormal.

The second field may be called that of the *pseudo-supernormal* and the pseudo-spiritistic type of phenomena, without implying that there is anything fraudulent or consciously associated with deception in them. This field is far larger than the public suspects, and is as important as it is scientifically interesting. This territory was not properly understood or appreciated before 1879 and perhaps not until later. Hence, much that passed for the supernormal and spiritistic has been excluded from that consideration, and found to be the result of subconscious mental action or secondary personality. It is often simulative of other agency than the person manifesting it. Flourney's case of Mlle. Helene Smith is a good instance of this kind. Another most striking case is that of Dr. Morton Prince. In less interesting forms the phenomena are very frequent and are the source of much illusion and error on the part of those who cannot discriminate secondary personality from the supernormal. The study and mastery of this field will put very decided limits to the claims of Spiritualism and will also exhibit the matrix through which much of the acctually supernormal has to come. For both sides of the issue involved this field is a most important one and its study will afford as much scientific instruction as it provides protection against illusion.

The third field is that of the actually supernormal, and comprises the claims of telepathy and spiritism as names for facts and not their explanation. What its extent is we do not know and it may be a long time before we do know. If previous inquiry had discredited the existence of anything supernormal the claims of investigation could not be so forcibly presented. But the work of the Society for Psychical Research, though carried on under disadvantages and discouragements which no other form of inquiry has had to suffer, has presented such a mass of evidence for something exceptional in the process of acquiring knowledge that its possible meaning for philosophy, science, religion, ethics and politics cannot longer be ignored without forfeiture of the claim to scientific intelligence, to say nothing of human moral interests. This is, true without accepting even the provisional hypotheses which are often put forward to explain its phenomena. But even its best accredited theory, if theory it is, namely, telepathy, is not a generally accepted fact in the scientific world, and whether true or false involves vastly important consequences to human knowledge. If true, it revolutionizes philosophical psychology and if false its place must be taken by a far vaster hypothesis, and as the phenomena which bear this supernormal character are very sporadic, organization on a large scale is the only means of testing the claims of any theory and of ascertaining the conditions under which the phenomena occur.

Then there are the phenomena of apparitions which comprehend phantasms of the living, of the dying, and of the dead, and which seem to transcend explanation by chance and subjective hallucination, but for which we have as yet no adequate or intelligent explanation. To consider them as having a cause outside the organism in which they occur as facts of experience is to open up the largest question of interest that man ever faced and may be fraught with an importance which it is impossible to estimate.

Connected with apparitions and suggesting the same general explanation are genuine mediumistic phenomena which are something like experimental data bearing upon the proof of a life after death. There are many doubts and perplexities associated with such a conclusion, but the facts are certainly very impressive when we have excluded fraud from their production. They are of a character which makes it inexcusable to neglect their investigation. The systematic work of the Society for Psychical Research has placed the subject beyond ridicule or legitimate indifference, and it only remains to give the problems which are suggested by the facts and the exclusion of fraud some scientific solution, whatever this may be. It is even possible that an inquiry of this kind might result in scientific assurance regarding a future life. If the verdict be affirmative, no matter whether such a life be desirable or not, we should know upon what we have to reckon, as in all other rational affairs of the present life. If the verdict be negative we should have our protection from illusion which is scarcely less important than the discovery of positive truth. But we must be neither credulous nor incredulous in the matter. We cannot afford to be fooled by skepticism, if a future life be a fact, and we cannot afford to be fooled by belief in it if it be not a fact; and indifference to it is only an excuse for the evasion of responsibilities which if it happens to be a fact, we would never escape in any other question of knowledge and morality.

The most important consideration for the investigation of mediumistic and similar phenomena is, as already indicated, their sporadic character. The evidential cases are perpetually eluding us, and nothing but a central organization can cope with the problem of collecting them for scientific treatment. They are such as cannot be verified at every moment or place. In the physical sciences it is somewhat different. When a physicist announces a new discovery his claim can be tested in a short time in most of the institutions of the world. It is not so with the claims of a psychical researcher. Its phenomena are so casual and so complicated, even when they are not supernormal, that only some highly organized and endowed effort can accomplish anything with them. This is true of all residual phenomena, whether physical or mental. But it is still more true of the abnormal and the supernormal in psychology where the complications are much greater than in the inorganic world of matter.

There are also very important fields of residual phenomena in the borderland between physiology and psychology that require investigation. They are all alleged facts bearing upon the problems of the inheritance or noninheritance of acquired characteristics and of prenatal influences, with perhaps many allied phenomena. The facts related to these questions generally elude us like ghost stories, while the importance of a definite knowledge on both these questions represents one of the most gigantic ethical problems ever considered by science. It is difficult to experiment in either of them, while we can endeavor to avail ourselves of the real or apparent experiments of nature and, if possible, to give them scientific credentials, in so far as such a character is conceivable regarding spontaneous phenomena. There is much unsystematized matter bearing upon these questions, but its nature and value will not be known until it is studied in a scientific manner and the conditions known which affect its moral importance.

IV.—Endowment of the Institute.

It will be apparent that the financial wants of such a work will be very large, especially that it combines philanthropic effort with scientific investigation. For its complete organization and effective administration many millions will ultimately be required. But it can make a very good beginning of its work with a sum much less than its ultimate needs require and which can at first be divided between the two departments of the Institute's task. When it has demonstrated its usefulness, it will have no difficulty in securing adequate financial support, as its results will be quickly appreciated by every man who sees its humanitarian importance and feels what the privilege may be in considering its endowment.

The importance of the work at present is clear enough to the scientific man, and if we can only combine the enthusiasm and sympathy of those who appreciate the opportunity there will be those who will come forward to see that the completion of the work shall be effected. In the meantime it is all-important to make a beginning, and this can be done in either of the departments by a sum smaller than that which has been named. Any beginning will quickly demonstrate the value of the work and it is the rarest of all privileges to see that the task is immediately undertaken.

Needs of the Institute.

The explanation of the objects of the Institute outlines a scheme that involves a very large and expensive scientific work. It must show its worthiness by initial investigations and publications and will not expect any sufficient financial aid until it has shown its importance. That it has some claims, however, to financial assistance ought to have been made clear by the last twenty years of the London Society's work. It is to this that attention is called in putting the claim for endowment forward as one of the first objects of the present undertaking. The time has gone by when we should rely upon the sporadic and voluntary contributions of individuals for the sole evidence of the supernormal and some effort should be made in earnest to place the investigations upon the same substantial basis as is enjoyed by other phenomena. It has been made all the more imperative by the dissolution of the American Branch, which never had funds enough to do its work rightly. I wish in the inauguration of this new movement to keep its financial needs as prominent as the importance of its work and to do this I ought to explain definitely what scientific investigations of the kind cost.

Some measure of the expense involved in the scientific examination of psychic phnomena may be seen in the cost of the twenty years of experiments with Mrs. Piper. They cost in all probability, as much as $75,000, and this was not a large sum compared with the value of the results. It will cost much more to deal in a similar manner with a number of like cases, and this must be done before the rigid demands of scientific method are satisfied even for the simplest phase of the conclusion involved. It is not expected immediately to launch upon such an undertaking until the funds are secured. But it is hoped that this need will be appreciated as early as possible and that friends of the work will see that a proper corps of men are put to work on this task.

The membership fees, unless they come from several hundred members, can hardly do more than pay for publications and office expenses. This was all that could be effected by the fees of the American Branch, and indeed they did not suffice for that purpose. There were not even funds to pay for publications of any kind. Nothing but imperfect records could be made of phenomena independent of the Piper case. If this subject is to merit the attention and respect of scientific men it must be able to collect and publish scientific matter for study. This labor is not less expensive than other scientific investigations and will require the same patience and sacrifices that the discovery of all scientific truth claims. A large membership will help greatly toward the desired end, if it only creates a public opinion to support the work. The membership could be large enough to endow the work partly in a few years, but this result will not be expected from that source.

One of the most important steps demanding immediate attention is the funds to put such men to work as may succeed to it when the present organizers have passed away. One of the great misfortunes of the work of Dr. Hodgson was the inability to have had a man with him who could have taken up his work without interruption and this disaster ought not to happen again. The immediate crying need is men enough to investigate cases and experiences all over the country as they come to our notice. This requires that we be able to give suitable men a career. The proper men for the work will not undertake it unless a career can be offered and time given for doing really scientific investigation.

Another important circumstance should be noted. It refers to immediate wants. There are a number of very promising cases which ought to receive scientific attention. They require to be put under the proper care and surveillance in order to make the results of investigation scientifically valuable. A series of protected experiments are necessary as a means of ascertaining whether such an investigation as has been given to Mrs. Piper would be desirable. I know seven cases which demand such attention. Even the preliminary investigation cannot be adequately carried out without funds for it. The small fund already obtained for preliminary organization of the Institute may suffice to determine the importance of the cases, but it will not long support a large investigation of them.

The office and editorial work will require most of one's time and labor, so that a very early need is the employment of an assistant who may make a career of his work. Next to this is a fund for corallling cases for experimental investigations. No reance can be placed upon experiences with professional psychics. Private cases must be protected against doubt and suspicion. Scientific method requires that the experimenter be able to determine the conditions under which his investigations are made and to supply this want we must guarantee the instrument of investigation against the objections which the habits of adventurers have brought upon the men who deal in psychic phenomena.

An admirable article on this subject was recently published in the "Annals of Psychical Science" by its editor. There it was shown that psychics needed the same care and protection that any machine for experimentation requires, and the sooner that this fact is realized the better for the work.

The appeal is therefore here made for an early endowment of the Institute that its work be properly organized. As much attention must be called to this as to the investigation, and in fact the investigation cannot be properly conducted unless the endowment be made equal to the task. Just to put the work on a proper foundation will require an income of $10,000 a year. If that can be secured by membership fees and a reasonable assurance made that it will be permanent it will be easy to initiate a work which will soon secure a larger endowment on its merits. It is hoped that members will use their influence to encourage the establishment of an adequate fund for the application of proper scientific methods to this very complicated problem.

It is due to those who may be interested in both the work of psychic research and its endowment to say that a small fund has already been secured. The amount pledged and paid in has been $25,000, which was obtained as a preliminary orrganization fund and with the liberty of using both principal and interest in the work designed by the Institute. The permanent endowment desired is $1,000,000, which will yield about $40,000 a year for the investigations. A large sum will be required for Psychopathology. But we are here speaking only of the needs of psychic research, which demands $10,000 a year for putting it rightly on its feet. It is hoped that we may be able to make the fund now available a part of such an endowment and we can certainly do this if an adequate permanent fund can be secured at an early date.

In behalf of the plan for endowment we call special attention to the following scheme of membership: There will be five types of members: Founders, Patrons, Fellows, Members, and Associates. Those classes whose contributions establish a permanent endowment are mentioned in their place. It would not require a very large number of these to place the society beyond the contingencies of annual assistance. We would therefore emphasize the consideration of this plan by all that are interested in the problems of the Institute.

Founders shall have the privileges of the Patrons, Fellows, Members, and Associates, and shall have their names published in perpetuity, if so desired, in the Proceedings of the Institute in all its Sections. A person may become a Founder upon the payment of $5,000.

Patrons shall have the privileges of Fellows, Members, and Associates, and shall have their names published during their lives, if so desired, in the Proceedings of the Institute in all Sections. A person may become a Patron upon the payment of $1,000.

Fellows shall have the privilege of being enrolled in all Sections of the Institute; of receiving all the publications of the same; of the use of the rooms and library; and shall pay an annual fee of $25. A person may become a Life Fellow upon the payment of $500.

Members shall have the privilege of being enrolled in one Section of the Institute; of receiving all the publications of that Section, and shall pay an annual fee of $10. A person may become a Life Member upon the payment of $200.

Associates shall have the privilege of being enrolled in one Section of the Institute; of receiving only the "Journar" published in that Section, and shall pay an annual fee of $5. A person may become a Life Associate upon the payment of $100.

The funds contributed by Founders, Patrons, Life Fellows, Life Members, and Life Associates will be invested, and only the incomes thereof used in the work of the Institute.

Prospectus.

In connection with the statement of the aims of the American Institute for Scientific Research should go an explanation of the means by which its work shall appear before the public. These means will be its publications. The records and discussion of its investigations will find expression in the publication of two organs. These will be an annual volume of "Proceedings" or "Reports," and a "Journal." The annual Proceedings will consist of detailed reports and discussions of a more scientific character and representing matter which is intended to be of more permanent value. The Journal will be an organ with less pretensions as a detailed record of its matter and and will be intended to serve a more popular object. It will be necessary to explain briefly its nature and policy, both in regard to what it will not do and what it will do.

There are three things which the Journal will not do. First, it will not be an organ for the publication of speculative theories of any kind, philosophical, religious, or scientific. Its primary object must be scientific record and criticism. Various theories and explanations of phenomena may come in for discussion, but the Journal will not be an exponent of any special view of facts. Secondly, it will not limit itself to evidence of the supernormal, but will emphasize the record of facts of mental experience, throwing light on the conditions affecting the supernormal, and admit such criticism and discussion as will enable it to serve some constructive object. Thirdly, it will not limit its task to the discovery and exposure of mere frauds and illusions. As little of this work will be done as possible. Some of it will be absolutely necessary for the protection of genuine facts. But there is no longer good excuse for confining attention to the fraudulent and illusory aspect of psychic research. The time has come to do some other kind of work and to emphasize it, though it will devolve upon us to be the conservative influence in the community concerning such things as the supernormal.

The discovery and exposure of fraud and of illusions have their value for psychology as well as for public interest, and this wholly apart from the existence of anything supernormal. Consequently they may stop the exploitation of human credulity by adventurers in matters so important as real psychic research. But if the supernormal of any kind be a fact it would be inexcusable to everlastingly pander to the prejudices of skepticism simply because it is respectable. Hence it will be a fundamental part of the Journal's policy to see that the claims of the supernatural shall have fair consideration.

The matter which the Journal intends to furnish its readers will consist of five kinds: general articles, editorial matter, incidents, correspondence and discussion, and reviews.

The first will be articles on such topics as will interest psychic researchers in regard to methods, special cases, psychological problems of an obscure type, historical questions in philosophy and other intellectual fields as affecting psychic research, and any phenomena connected with the main purpose of the Society. Special energies will determine the nature of the matter so regarded.

The editorial department will serve as a vehicle for the discussion of questions suggested by correspondence and the general needs of the work in regard to methods, experimentation, and all conditions affecting the nature and results of investigation. The amount of space devoted to this department will vary with circumstances.

In regard to the publication of incidents several considerations will have to be taken into account. In the first place, incidents will not be published on the ground that they "prove" any special contention, even though as a fact they may do so. Whatever value they may have as individual phenomena their real importance must be determined by their place in a collective whole. The evidential point of view for science is quantity as well as quality and in observing this rule we mean to suspend explanatory considerations in the publication of them. This must be reserved for the discussions in the Proceedings where the facts can have a collective force and importance. In the second place, the records in the Journal will be treated as "raw material" requiring either more detailed investigation and discussion or the multiplication of confirmatory evidence to give them scientific importance. They will primarily justify inquiry rather than prove the theories. The plan will be to allow the reader to determine for himself the interpretation of such incidents as the Journal records. All general theories of them must be referred to other publications where the criterion of quantity may be satisfied. In the third place, the Journal must confine its incidents to the less comprehensive instances of mental experiment. Detailed and elaborate cases will have to go to the Proceedings. In the fourth place, it will consider phenomena that interest psychological students wholly apart from the supernormal and that serve as a matrix in which the supernormal may be moulded. This brings its functions into the field of illusions, hallucinations, coincidences and similar phenomena of an unusual kind. In the fifth place, it will try, as far as the circumstances permit, only to vouch for the fitness of the records for serious consideration. Whether facts have been accurately and correctly described by reporters will perhaps be a matter of individual judgment, and the editor wishes to defer as much as possible to that right, though endeavoring to admit only such instances of personal experience as seem to him probably important for some purpose. Their record will be intended to call out thorough investigation and discussion upon their merits in this respect. Those which pass this ordeal and embody the essential characteristics of evidential matter may be usable in constructive discussion in regard to general views affected by collective masses of evidential matter.

The publication of correspondence and discussion will have to be regulated by the editor's judgment of its relation to the general policy of the Journal. Only such letters and discussions can receive publication as seem to represent the scientific objects we wish to keep uppermost in our investigations. This department is intended to be a vehicle for the critical expression of views regarding published matter and so a medium for others than the official representatives of the Society.

The reviews of books will be those of a shorter nature. More elaborate reviews and discussions of books will have to be reserved for the Proceedings.

Editorial.

In the February number of the Journal we shall have one of two articles representing a summary of experiments with Mrs. Piper since the death of Dr. Richard Hodgson. The detailed records will receive publication at some later time in the Proceedings.

Readers of the Journal must remember that the dissolution of the American Branch of the Society for Psychical Research with the removal of the records accumulated by Dr. Richard Hodgson in Boston to England makes it necessary to begin the work of collection anew in this country. There will probably be some difficulty in obtaining well attested phenomena for scientific purposes and it may require several years' work to arrive at that point of interest which the collection of Dr. Hodgson had established. The co-operation of all that are interested is earnestly sought to make up for the loss of that material, which will undoubtedly receive publication by the London Society.

Explanation of Terms.

An important precaution should be stated regarding the use of terms in the Journal for denoting the various types of phenomena recorded. There are three terms which are commonly taken as terms of explanation, but which are really and only descriptive terms. They are Telepathy, Clairvoyance, and Premonition. They will be used in the record of incidents merely as classifying or descriptive terms and not in any sense as implying a specific cause or explanation of the facts. Telepathy will be a name for coincidences between the thoughts of two or more persons that suggest a causal nexus of some kind, though we may not be able to define this cause. Clairvoyance will be the name for the alleged acquisition of physical knowledge not previously acquired by the subject in a normal manner and not referable to telepathy. Premonition will be the name for those incidents which claim to forecast future events in some specific manner not explicable by chance or guessing, or ordinary prediction. The three classes of phenomena are somewhat distinct in their character and even if they be ultimately referable to a common cause they will probably have subsidiary hypotheses associated with their explanation. But in the meantime we can only classify the facts, and the terms used for this purpose must be employed only in the descriptive sense defined. They will not be in any sense explanatory.

The American and London Societies.

The reorganization of psychic research in this country may suggest to many persons a misconception of the motives at the basis of it, and hence the idea that it is to be a rival affair. If any such conception of the matter should arise it is proper to disillusion those who entertain it. While it was the original purpose of Dr. Hodgson and those who were interested in the Institute ultimately to merge the American Branch with the Institute it was not to be done in any way that would involve unnecessary friction with the apparent body. The American Branch had its own funds and was in no way helped for years by the English body and it was deemed necessary to seek financial assistance in this country. This required that local responsibility should exist for their use. Dr. Hodgson's death interrupted this plan, and it was the purpose of the Institute to abandon the organization of an independent body unless the English Society dissolved the American Branch. The subject is one in which rivalry of any kind would be at least unfortunate, if not fatal. Hence it is and was desired that there be no sense of rivalry in the organization and work in the field. It will be the policy of the American Society to encourage all who are able to remain members of the English Society while they are asked to join the new American Society. Both Societies have the same object and merely occupy different fields in which it is more convenient to do the work independently than in union. There is to be no competition in their organization and investigations. All that are interested and have the means should support both of them, as it is financial assistance that is most needed for conducting their work rightly. With this understanding there need be nothing but good will and a co-operative spirit in carrying on the investigations for which they exist.

Dr. James J. Putnam of Boston, and Dr. Minot J. Savage found it necessary to resign from the Board of Trustees of

(Continued on page 5.)

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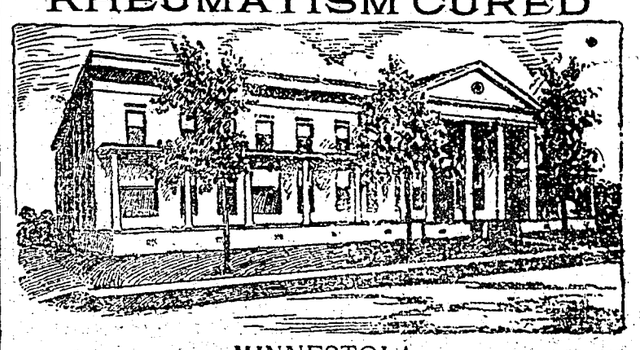
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Entered at the Chicago Postoffice as Second-Class Matter

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A New Departure—Revival of the Old.

For years churchmen scouted the idea of what is best known as magnetic healing, or the removal of disease by the "laying on of hands," but the cures have gone on just the same until state governments have been compelled to concede the justice of the claim, and have abandoned its former practice of fining and imprisoning practitioners as impostors.

The church claimed the power to cure the sick, the decrepit and the blind, all of which were prerogatives Jesus bestowed on his disciples by virtue of belief in him; that the days of miracles had long since passed, and the ability to "lay hands on the sick and they shall recover" were lost. And yet those miracles were daily performed by unbelievers in Christianity, and even by those who had no belief in Jesus. But lo, the change!

Now an innovation. The Back Bay Episcopal church of Boston, at their church on Newbury street, have begun forming classes in mental healing. Sixty-five patients from youth to the aged were in attendance, most of whom were of the feminine gender. But it seems they are not confident of success by simply "laying on of hands," as is represented to have been the practice of their Master, so they have "two physicians, well known local neurologists," who examine applicants for treatment and mingle medicinal remedies with mental suggestion.

And that is the way the miracles of "our Savior" are revived in these last days, to the discredit of Christianity. But the rector, imitating the practice of quacks, is reported as saying: "A little later we shall have experience meetings when you can tell how you have been helped."

What Might Have Been.

Suppose the Catholic emigration from all parts of Europe to America, with their posterity, had retained the church views they brought with them, and those views had been transmitted to each successive generation since, then this country would be overwhelmingly Catholic at this time. Popery in the ascendent, it is not improbable the government itself would have remained a monarchy subordinate to the Roman See, and contributing to it.

Roman Catholicism is nothing but reconstructed Roman Paganism, her lesser gods having been canonized and now figure as Christian saints. The more deeply one is read the more positive he is of these facts.

But the progeny of European emigration, by the second generation at least, has lost respect for the church of their immediate ancestors. After being educated in public schools where sectarianism is not taught, they imbibe toleration for all faiths; and if their attention is turned to science the chances are they will fall away from the parent religion, and embrace more liberal views, possibly take a position away from all churches.

The hope of the future is, that with universal education, and a better knowledge of the teachings of Nature the narrow conceptions of all religions will disappear, and the Golden Rule, originally promulgated 500 years before the Christian era by the Chinese philosopher Confucius, "Do not to others what you would not others should do unto you," shall be a guide to faith and conduct.

People may outgrow natural ignorance, but ignorance carefully cultivated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moncure D. Conway.

He who is afraid of asking is ashamed of learning.—From the Danish.

Jail to the witch! If wise and true.
Oblivion to the fake!

A Subject for Thought.

Pat Crowe, the kidnapper who extorted $25,000 from Cudahy as a ransom for his son, who was threatened with death unless the money was forthcoming; who by his own confession has been an all-around bad man and thief, setting the law at defiance, and who was discharged by an Omaha jury for his gravest crime for want of proof, is now posing as a reformer, and volunteering advice to parents and judges of courts, telling them how to make good boys out of bad ones.

Pat's advice may be good. It is possible the greatest criminals may become the wisest teachers; but a long life of worthy conduct is the best proof of such a fact.

Can he who has stolen himself rich; who has secreted his ill-gotten wealth until his term of service to the state has expired, then, when released from imprisonment, recovers the stolen plunder to fatten on the proceeds, be an exemplary reformer? Crowe was acquitted by a jury. Possibly he may have added perjury to his kidnapping crime to gain a favorable verdict, we don't know. Has he returned any part of the plunder? That would be well enough to know before giving him credit for sincerity. And the question must be answered in the affirmative before any confidence can be placed in his word.

"He who seeks equity must do equity." When Crowe shall surrender the last dollar gained by wrongdoing; shall have toiled with honest hands for his support to the close of life; shall have shown contrition for criminal conduct and by meritorious example has proved himself a true reformer, then when death has come to his relief, there may be placed on his head stone with propriety: "A Reformed Kidnapper, and general bad man, with some good traits of character, but not a worthy practical teacher."

Reply to Critics.

Objections are made to the exposure of the errors of the Bible, and of the doings of the churches, because say the objectors, we can make more converts to Spiritualism by silence on these subjects. They seem to desire to engraft our philosophy on the rotten and disintegrating creeds of the church for policy purposes.

There is just where we take issue with such propagandists. The evidence is positive, that Christianity is only an ingraft on Roman paganism. And Roman paganism is an inheritance of Grecian, Egyptian and Babylonian cults, interblended with the religions of India. Indeed Rome borrowed from all the religious systems which had taken root in countries subordinate to her arms. It was the amalgamation of those cults, somewhat revised, that made the Christian system possible. Each successive advance did exactly what our critics wish Spiritualists to do, built on the ruins of predecessors, just as the Bible translators followed in the deep rut made by earlier translators.

Ours is a new revelation, made in an age of advanced science and critical thought. It rests on an entirely different foundation from any of the older religions. It devolves on us to remove the crumbling, fallen, and obstructing ruins of ancient faiths, and lay our foundation on bed rock; and thence build skyward of wholly new and indestructible material. If we construct wisely, we shall rear a habitation which will reach cloudland; whose stately magnificence will endure forever; alike indifferent to the tempests' roar, the nightnings' flash, the tornadoes' shock, the rending of earthquakes, or the corroding tooth of time; whereas were our structure built on the shifting sands it would meet the deserved fate of all its predecessors.

An Endless Chain of Prayer.

Churchmen have a good hold on heaven at last. They have devised a "chain of prayer," by which they hope to frighten everybody, his wife, sisters and brothers, yes, and cousins, into praying for the advancement and grorification of the church. Street laborers, their employers, stenographers and clerks are embraced in the list, as well government officials. Those receiving a copy of the prayer, failing to use it, or to send it on during the next nine days after its reception, are warned that some terrible calamity will befall them because of such neglect. The postoffices are already reported filled with these importunities to heaven. As the chain lengthens, and the ears of the recipients enlarge, it is hoped the refrain will reach St. Peter, and he will kindly open his gates to welcome every son and daughter of this praying band to his pearly courts, not leaving a single soul to be tortured in eternal flames by his Satanic Majesty.

But a query: How much superior are these manufactured prayers to those propelled by wind or wave in Buddhistic countries, each revolution of the praying machine being a repetition of the prayer? Indeed, was not the idea of a "prayer chain" borrowed from this Oriental method of asking favors from the Supreme?

Met Them With Truth.

Now the announcement that the Rock River Methodist Conference District has organized an Aggressive Evangelist Institute, for the purpose of keeping alive the aggressive spirit in the church. The first session commenced at Joliet Dec. 10.

The Methodist church has always been noted for its disregard of the direction of the Master to "put up thy sword," hence by a special organization, under the immediate supervision of two bishops of which Rev. R. H. Pooley is presiding elder, it will be well to "look a little out" for the consequences.

Spiritualists, however, will gladly meet the "Aggressors" at any time and anywhere with the sword of Truth.

Still Exciting Wonder.

A pretended "find" of a box of papyri by the Egyptian Exploration Fund, at Oxyrhynchus, of date from the second century before our era to the sixth century, with lost Greek originals of the Acts of St. Peter, of which we gave an account in these columns upwards of a decade ago, is still circulating through the press as something new.

It is a positive fact that matters published by the writer in his own paper, more than fifty years ago, are still doing service as news items in the public press. Frequent repetition will make these exaggerations as "true as the Bible" after awhile.

I would rather be poor, with a little sympathy in my heart, than to be rich as all the mines of earth and not have that little flower of pity in my breast.—Ingersoll.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness.—Gelett Burgess.

The Great Work.

There is now in process of publication a book which is likely to create deeper interest, thought and possible agitation than did "The Great Psychological Crime."

This new addition to the Harmonic Series is also by the author of the book just named, and if we can trust the prospectus the author has kept his promise to tell the world what he knows of the "Independent Method of Spiritual Self-Development."

A New Book in the Field That Points Out the Way to Independent Spiritual Unfoldment.

Modern Spiritualism has been in existence some 58 years, and during that eventful period it has excited agitation in every part of the inhabitable globe, and has been instrumental in causing a beneficial change in many respects in nearly every religion in civilized countries. It has to a certain extent banished hell, improved heaven, and so modified the Providence of God that it has many pleasing aspects among critical minds. The sentiments or sermons expressed from the various pulpits no longer smoke with the fumes of hell, or agonizing wails of infants emanating from the sulphurous regions of dark despair, and this change is owing almost exclusively to the benign influence exerted by the spirit world through various mediums.

There is not a church in the land to-day that has not to some extent felt the exhilarating effects of Spirit Return; in fact, most marvelous spirit manifestations have occurred in the Catholic church in this city.

Spirit Return did not come exclusively to those who are designated as Spiritualists—no one has a patent on the glorious truth, as often said before, and when Spiritualists say, "Our Cause exclusively," they shoot far from the mark; neither should one allude to Spirit Return as belonging solely to the great body of Spiritualists scattered through the world. Even the National Spiritualists' Association does not in any sense of the word pretend to confine the various manifestations to the ranks of those whom it represents. The all-diffusive and potentially soul-elevating character of Spirit Return takes the phenomena entirely outside of THE DOMAIN OF HUMAN CONTROL. At the same time, however, the National Association has become a most wonderfully efficient factor in giving special importance, value and significance to the phenomena constantly transpiring in our ranks as well as outside of the same. It does not, however, assume to crystallize the multitudinous phenomena into a creed—it does, however, propagate the same as a GRAND TRUTH, illustrating the inspiring fact that spirits CAN AND DO RETURN and communicate with the mortals of earth, and it desires to convince the whole world of the fact, and in every way protect those who are honest intermediaries between the two realms, and in that respect it IS DOING A MAGNIFICENT WORK, a work for which it is entitled to the gratitude of all progressive minds. Its mission is a comprehensive one, and it should be well sustained in its laudable efforts.

Realizing the full beauty and sublime grandeur of Spiritualism, and the great good it has accomplished for the world, and fully appreciating the grand and noble intermediaries between the two worlds, spiritual and material—the angelic mediums to whom we owe so much for the advancement of our cause—realizing this in full, we ask, is this the ultimate, the present status of our Cause? Has it reached the apex, the crowning point in this great movement, in the method of communicating with spirits? How does the first steamboat constructed by the immortal Fulton compare with the mighty leviathan of the sea to-day? How does Franklin, the early electrician, compare with the great Edison, the electrician of this date? How does the first clumsy locomotive compare with the one that crosses the continent in a few hours, as if by magic?

It is not to be supposed, under any circumstances, that the subtile process by which spirits communicate with mortals, has reached the end of improvement, or attained the climax. The method of communication at the present time is mostly of a subjective character; that is, for the time being, the spirit takes exclusive possession of the medium's organization, and controlling it, expresses his views from his own spirit plane or standpoint. For the time being, the medium is held in complete abeyance, entire submission to the controlling influence. The medium is the instrument, the subservient subject, while the operator manifests himself as he sees fit, at times giving expression to the loftiest thoughts imaginable, in philosophy, in poesy, in all that is grand, beautiful and soul-elevating in all the departments of life. One personality is the dominant factor, the supervising intelligence, for a time the ruler, while the subject is simply an instrument used for a special purpose—that and nothing else, and those instruments have brought light and immortality to the world, and illuminated it as never before, and so far we reverence them, for in so acting, in so far sacrificing themselves, their time and body, they have brought forth a knowledge that has sent forth its influence to the uttermost parts of the earth?

But has not the ERA OF SUBJECTIVE MEDIUMSHIP, OF KINGSHIP, OF CONTROL, OF SUBJUGATION, about reached the end of its mission; or is not the present time the beginning of a new era?

However beautiful, however timely the subjective process of mediumship may have been in the past, or however beneficial it may be at the present time, is it not likely that some other potent method is being foreshadowed at the present time, and is it not, as it were, just rising in the horizon of progress to commence shedding its beneficent rays on the earth?

We have lately had the pleasure of carefully examining the advance sheets of a most remarkable book, by the author of the "Great Psychological Crime," a book that created an immense amount of interest throughout the ranks of Spiritualism two years ago, in this country and Europe, and started a vibration in our ranks never before witnessed. We think that his present book, the title of which is

"THE GREAT WORK,"

will cause a new wave of potent thought to sweep over the entire ranks of Spiritualism. What to us has added special interest in the work, is the spiritual growth and wonderful unfoldment of one of the students of the author. While presenting nothing externally indicating his unparalleled spiritual advancement—nothing indicating that he is in any sense of the word a psychic, yet when once in his sphere, and hearing his explanations in reference to matters spiritual you then sense the greatness of the man. As to his personality, we are not permitted to give his name at the present time; we will say, however, that he is a Mason of high degree, and has often lectured before Masonic lodges. He is also a physician with an exceptionally large practice, and a surgeon of remarkable skill, and a frequent lecturer before medical societies, and often consents to meet inquiring minds in this city, at his home, to explain his psychical experiences. This man's experience reads something like a fairy tale. He has been led on an ascending plane of spiritual unfoldment, and this, too, without the least passivity of his intellectual faculties. His spiritual growth is in no sense of the word abnormal, in no sense caused by the action of spirits, or the passivity of darkness or mild twilight. It has for its basic foundation or superstructure A RIGID ETHICAL STANDARD, and from that standpoint alone fruitful results have followed as naturally as the beautiful flower springs from the parent bud or stem.

Thus we discern very clearly and distinctly something new on the spiritual horizon—something that indicates an onward step on to a higher spiritual plane where the atmosphere is clearer and where nature's plan in some respects is unrolled like a scroll, and one sees a new superstructure on which to stand to observe the grandeur of God's vast universe. From week to week this matter will be considered, and a new order of things unfolded to the readers of The Progressive Thinker, in connection with "THE GREAT WORK."

Exceptionally Important!

THE UNKNOWN LIFE OF JESUS CHRIST, BY N. NOTOVICH, TRANSLATED FROM THE FRENCH BY MR. GHANDI, A LEARNED HINDU, IS ONE OF THE MOST STARTLING AND VALUABLE BOOKS OF THE PRESENT CENTURY, THROWING A FLOOD OF NEW LIGHT ON THE HISTORY OF JESUS.

IT IS A MINE OF VALUABLE INFORMATION. IT FITS INTO OUR PREMIUM LIST, AS ONE OF ITS MOST VALUABLE PARTS. EXALTED SPIRITS WHO HAVE TRACED THE MATTER FROM BEGINNING TO END, DECLARE THAT THE NARRATIVE GIVEN IS TRUE IN ALL RESPECTS. THE BOOK IS NEATLY BOUND IN CLOTH, IS FINELY ILLUSTRATED, AND IS AN ACTUAL GIFT TO EVERY SUBSCRIBER WHO SENDS TEN CENTS IN STAMPS TO PAY POSTAGE THEREON, AND ONE DOLLAR FOR THE PROGRESSIVE THINKER ONE YEAR. THE PROGRESSIVE THINKER IS DOING NOW WHAT NO OTHER SPIRITUALIST PAPER EVER DID—IT IS SENDING OUT FOURTEEN BOOKS, CONSTITUTING AN ENCYCLOPEDIA OF VALUABLE INFORMATION ON SPIRITUALISTIC AND OCCULT MATTERS.

Crystals a Stepping Stone to Life.

Prof. Lehmann, in his laboratory at Karlsrhue, Prussia, is reported by the Psychical Research Society of Columbia University, with having actually generated life by artificial methods, though the Professor, say they, hesitates to announce the fact to the public.

That life in the minutest and humblest form, under favorable conditions of light, heat, moisture and electricity, in the long eternity that precedes us, was generated by Natural methods, is earnestly believed by this writer; and all the higher forms of life, however variant and gigantic, in the slow processes of millions on millions of years, and by interblendings, have been developed and evolved from such rude intermingllings.

Life is scarcely more difficult to imagine than is the formation of the crystal which is evolved under the watchful eye, aided by a powerful microscope, in modern laboratories. We know the germ of all life, including man himself, was but an infinitesimal microscopic object at its beginning; that nurtured by the mother during its embryotic period, many years of after growth and development were necessary to perfect its being and fit it for an independent existence.

Mental and Physical Wreck.

It is sad, but doubtless true, John Alexander Dowie, of Zion City fame, has become a physical and mental wreck. His wild schemes of personal aggrandizement, combined with extravagant habits and notions of life, were the cause of his ruin. It is stated that Zion City is to be abandoned, and that Overseer Voliva, the new Moses, will lead the chosen forth to found a new city elsewhere.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
Box 580, Seattle, Wash.

A BOOK FOR THE NEW YEAR, AND THE NEW TIME.

NOW READY!

The Evolution of the God and Christ-Ideas.

The idea of God, beginning with savage man, is traced through its endless phases upward from primeval savagery through Assyria, Greece and Rome; the speculations of philosophers; the Hebrew seers, the Alexandrian school; to its final interpretation by scientific investigation as the Cosmic Mind.

The Christ-Idea, of a mediator between God and Man, is traced through all the great World Religions, to its ultimate in the ideal of a perfect man. Redemption is by growth. If the teachings of individual spirits may be taken as representing Spiritualism, this book must be regarded as the message that Cause presents to the world on the disputed questions of God and the Savior.

The application of the Darwinian theory of Evolution to man's conception of God and a Savior, may be presented as at least one new idea Spiritualism has given to the world. The work has more than spirit-authority, for it holds fast to authentic history, and aside from its inferences and conclusions, is a compend of what has been thought and taught of God and the Savior, through the ages, by the lowest and highest of mankind.

So many years have passed since I began writing this book by inspiration and automatically; so severe and prolonged attention has been given to its revision, that it was with almost a feeling of regret that I received the message that it was finished.

Beautifully bound in muslin, 280 octavo pages. Price $1.25, with 10 cents added for postage. Address

HUDSON TUTTLE.
Berlin Heights, Ohio.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

Fame is not got by seeking it. All such pursuit is vain. It may very well come about that a man will succeed through tact and various artifices in making for himself some sort of name. But if there is no inner worth, all will prove empty and ephemeral.—Goethe.

Something Startling!

Two Leading Minds to Start a New Vibration Among Spiritualists and Thinkers Generally.

The Erudite Col. Olcott, the great Theosophist, and Miss Elizabeth Harlow, one of our leading inspirational speakers, will both entertain our readers on the "Dangers of Psychism," from diametrically different standpoints. The lecture by the distinguished Colonel will be answered by Miss Harlow in her own inimitable way, both constituting something of great value to Spiritualists. Now is the time to send in your subscriptions, with an additional subscriber, and thus keep up with the advancing procession instead of following in the rear.

The Progressive Thinker is a THOUGHT-PROMOTER. It leads its readers constantly into new fields and ENRICHES THEIR MINDS with something they never thought about before. In fact, those who do not peruse THE PROGRESSIVE THINKER week after week are not posted in regard to the general trend of our Cause in SPIRITUAL AND OCCULT MATTERS, hence so far as accurate information is concerned, they must take a rear seat.

In order to illustrate more fully Occult Matters, we had a lecture by COL. OLCOTT, on "THE DANGERS OF PSYCHISM," reported in full expressly for The Progressive Thinker, and also a reply thereto by the versatile and eloquent ELIZABETH HARLOW.

Col. Olcott is the one great man among Theosophists. India and Its Occultism are an open book to him, he having lived there for many years and become familiar with the Mahatmas, and his address on the "DANGERS OF PSYCHISM" will excite very great interest among Spiritualists everywhere, and particularly will the comprehensive and exhaustive reply thereto by ELIZABETH HARLOW AWAKEN A PLEASANT VIBRATION ALL ALONG THE LINE!

The interest in The Progressive Thinker is becoming more intense all the time, and all the prominent speakers and mediums in the land have apparently selected it for their official organ, ignoring almost without exception the Organ of the Fakes in Chicago—an organ that exploits all the dishonest mediums, whose notices are carefully excluded from our columns. Honest mediums and speakers know full well that their names would be soiled if used in connection with Elsie Reynolds, the materializing medium, and the creator of bogus spirits, with artificial toggery; if used in connection with Fullis, the exposed spirit artist; with Winans, whose bushel of trick-spirit-paraphernalia was captured at Hot Springs, Ark.; with the Nichols Sisters, with their bogus spirits, and many others of like ilk, who are exploited in their special organ, the Light of Truth. Are not honest mediums and speakers defiled by having their names mentioned in a paper that exploits such a class? Are not the meetings in this city and elsewhere condoning fraud to a certain extent when they seek the columns of that paper, for their reports, thus aiding in its support? There is not, we repeat, one promient, widely-known lecturer in the land, but what would shrink from having his name mentioned in that paper, feeling it would be defiled thereby. A word to the wise is sufficient.

THE PROGRESSIVE THINKER

We Remind you that the SPIRIT OF THE PROGRESSIVE THINKER NEVER SLEEPS! There is need of a WATCHMAN and WE ARE IN THE TOWER and ON DUTY for the best interest of TRUE SPIRITUALISM!

Another Announcement!

In Reference to the Remarkable Works of Andrew Jackson Davis.

A letter from Dr. Davis indicates that a change has been made in the price of a full set of his remarkable works. They will be furnished per set when republished at $20 instead of $30, as heretofore announced. There are thousands who ought to have a set of these books. Their publication at an early day depends on the number of subscribers that can be secured. His books are a fundamental part of Spiritualism; the history of Spiritualism can not be written without them.

Since last week, the following subscribers to a full set of the Doctor's works have come to hand:

J. Ruegg, Milwaukee, Wis.; S. J. Grubb, Carbondale, Colo.; E. J. Hay, Arkansas City, Kansas; Joseph A. O'Donahue, Portland, Ore.; Dr. Loretta Mann Hammond, Rosedale, Kansas. Dr. Hammond writes:

"You may enroll me as a subscriber to the complete works of A. J. Davis. My mother bought his complete works when they first came out, and loaned them until they never came back. Then she purchased them again, and loaned again with the same results; but she never regretted it, and only hopes they are circulating yet. I can only account for their going out of print, on the ground that they have been so extensively plagiarized, and even when the exact words have not been used the idea and spirit have been stolen. Then it was for the interest of the 'lesser lights' that the greater light should be extinguished. In his little work on Healing (I have forgotten the exact title) may be found every true principle that has ever been enunciated by the Christian Science, Divine and Mental Healers; and his book was published before Christian Science was ever heard of. Indeed, his was the first book that proclaimed the power of mind over matter through love as well as will. Previously we had mesmerism through will. Also he claimed that spirits helped in healing. The latter claim is not held by the mental healers. Otherwise, I consider his book the real source of inspiration for the new cult. Let them be reprinted, and thus credit be given to whom it belongs."

INDIANA STATE ASSOCIATION.

A Five Days' Meeting to Be Held at Richmond, Ind.

The Indiana State Association of Spiritualists will hold a five days' mass-meeting at Richmond, Ind., from December 19 to 23 inclusive.

E. W. Sprague and Will J. Erwood will be the speakers, and we will also have good messages and good music.

Richmond is a thriving city, and there are hundreds of Spiritualists there, but at present they have no organized society, and out of this series of meetings we expect to organize a good strong society.

The Indiana State Association is moving steadily along, and our state missionary, Will J. Erwood, is doing excellent work, all his time being engaged up to the Holidays; in fact, he has more calls than he can fill. Wherever he has been they are asking for return dates, and some places have already arranged for two or three days in each month.

Any society desiring his services after the holidays had better write him or the secretary at once, as his dates are rapidly filling up. Address Mr. Erwood, 216 Main street, Peru, Ind.

CARRIE H. MONG,
Sec'y Indiana State Association.
415 S. Franklin St., Muncie Ind.

To know what you prefer, instead of humbly saying amen to what the world tells you you ought to prefer, is to have kept your soul alive.—Robert Louis Stevenson.

PSYCHICAL RESEARCH.

(Continued from page 3.)

the American Institute for Psychical Research. Dr. Savage resigned because of his ill health, and Dr. Putnam had other reasons for not continuing in its service. Dr. R. Heber Newton was willing to resign in deference to an unfounded prejudice against clergymen on such Board. His resignation, however, was laid on the table at a meeting of the Board and it is hoped that circumstances will arrive that will make it wiser to withdraw his resignation.

This misunderstanding on the part of many persons about the work of the Board makes it advisable to explain it more clearly. It has been the impression that the Board of the Institute is an investigating body. It is in fact nothing of the kind, and so does not require professionally scientific men to do the work. It is desired that the Board shall be constituted of men having a national reputation so far as that is possible that it may be the custodian and disburser of the funds contributed to the investigations and practical work of the Sections. The Councils in the separate Sections are to supervise the scientific aspect of the work and the general Board of Trustees will do nothing more than inspire confidence in the care and use of the endowment which the Institute seeks and expects. The Institute is modelled after the Carnegie Institute in Washington. The Board of that Institution is not primarily a scientific body and does not require to be. The scientific men are the receivers of subsidies. It is intended that the work of the American Institute shall conduct its work in the same way. The independent Sections shall be responsible for the scientific features of the work and it is these that must have scientific men for their members. Section "A" will be for Psychopathology or Abnormal Psychology, and Section "B" for Psychic Research or Supernormal Psychology. The Board of the American Institute will simply stand for the importance and respectability of the work, and will be responsible for the care of its endowments. That will be the only service expected of it.

The present Board consists of the Incorporators and Dr. R. Heber Newton and Mr. Charles Griswold Bourne. The The Incorporators will resign when the Board has been completed. They are serving only as a working body until the proper persons have been elected. It will be a matter of some difficulty in the present state of things to secure the men desired. In this country the work of abnormal psychology and psychic research has not yet received the open support that it obtains in Europe. There it has received aristocratic endorsement and scientific men lose nothing by manifesting an interest in it. Patience and hard work will give it the standing which it deserves and which it has received in other lands.

In answer to many inquiries which come to us from various sources it may be well to state that Mrs. Leonora Piper, who was so long the subject of investigation and experiments by Dr. Richard Hodgson, has recently gone to England under the auspices of some of the members of the English Society for Psychical Research. She will remain at least for the year in England, and no other assured plans have, at present, been arranged for the future.

Apropos of this circumstance it may be well to announce that some recent experiments have revealed another case which might be made as useful to science as that of Mrs. Piper had we the endowment fund to protect it and to enable proper experimentation to be carried on. It is the case of Mrs. Smead (pseudonym), the wife of a clergyman, and never at any time a professional. An article representing some experiences and experiments in connection with her was recently published in the "Annals of Psychical Science." The experiments which have since then been conducted under more favorable conditions for scientific importance have shown that it is a case which we cannot afford to neglect. It is hoped that a report of these experiments can be published in an early number of the "Proceedings." In the meantime we can only present the opportunity for scientific investigation in the case to all those who may appreciate the nature of such an undertaking.

Incidents.

The Society assumes no responsibility for anything published under this head and no endorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

The Fay Performances.

The public is very generally acquainted with the entertainments of persons calling themselves the Fays and these performances have been constantly reported to me as "remarkable," and as illustrating mind-reading of a very extensive type. Being a public affair I never had any interest in them as matters having any scientific importance. But the constant reports to me of facts that certainly mystified the audiences and which could not be easily explained as reported made it necessary for me to witness the entertainment that I might say to people, who were always asking me whether I had seen them or not and advising me to go, that I had seen them. I felt that I had no right to express an "a priori" judgment about them, no matter how certain I might be regarding their actual or possible explanation, and that my judgment would have more weight if I could report from experience. It was enough for me personally that the performance was the stereotyped one to make it scientifically worthless, even if it was what it appeared to be to observers interested in the supernormal. But I saw no reason for depending upon conjecture in spite of the fact that the performances belonged to the class which has had the run ever since Houdin or Cagliostro. I knew well enough that the performances were not reported to me rightly. At least I felt quite certain of it, but would not allow surmises to regulate my statements, though the time will soon come when it will not be necessary to witness such entertainments in order to express a judgment of their real character.

The consequence was that I took the first opportunity in New York to go and see the performance. It was at the Alhambra. It may surprise some readers if I say that, so far from interesting me as mind-reading, the performance bored me. It was not at all what was reported to me. People had told me that the mind-reading was remarkable and the description of the phenomena certainly made them so appear. But there was not the slightest superficial evidence of such a phenomena in the performance, taking the question of conditions into account in the matter. In order to confirm my impressions and in order to secure definite evidence of what the explanation was I went a second time and took a stenographer with me for reporting certain statements of Mr. Fay that were of importance in proving that reports of such entertainments are rarely correct. The consequence was that I confirmed the view which I had taken of the first entertainment.

The first thing to be said in justice to the Fays is that they actually make no pretense of doing what the public usually reports as being done. This fact struck me as one of the most astonishing that I ever observed. It is such a good illustration of mal-observation on the part of the people reporting on such phenomena. Mr. Fay prefaced the performance with remarks about it. He stated that he and Mrs. Fay did not pretend that there was anything supernatural about the entertainment, but that what they did was done by perfectly natural means. He said, however, that he did not pretend to explain it and that the audience could draw their own conclusions. There was a slightly oracular air about his evidently prepared statements that was calculated to mislead careless observers. He was quite willing to leave upon his hearers a mystified impression, though his language did not require any interpretation implying more than the traditional prestidigitator's illusions. He reiterated several times his disclaimer to the supernatural and there was no excuse on the part of the audience for thinking the performance anything more than what can be seen with Hermann and Kellar. In perfect justice to the Fays, therefore, it should be said that their performance is a perfect legitimate entertainment for those who go to witness juggler's tricks of that sort. Men are themselves to blame if they imagine that it is anything else, for the Fays are careful to exculpate themselves from the accusation of being frauds. If the audience would simply observe what it is told it would see that the whole thing is an illusion and that it has no right to cry fraud until it has eliminated its own illusions. The only criticism which can be made of the Fays is that the language of Mr. Fay is studiedly vague and is well calculated to deceive the unwary listener. That is the art of the juggler to help in the impressiveness of his performance. Hermann and Kellar used it, but with no intent to deceive anyone in an illegitimate way. It is often necessary to put the mind in a condition to appreciate the mystery about the performance and so to increase the difficulty of explaining it easily. But this is no reason why the observer should assume a credulous attitude toward phenomena that have an oracular claim to a supernormal interest.

I am not going to enter into any detailed account of what the tricks are or how they are performed. As I am not entitled, after the explanatory remarks of Mr. Fay himself, to accuse them of fraud, it is neither necessary nor just to make such an accusation any more than we would accuse a professional prestidigitator of it when he is mystifying us by his tricks. But it will be permissible to call attention to an interesting historical fact which will explain both the short memories of the public and its careless judgment of such phenomena.

The performance of the Fays which I witnessed contained two parts. The first was what is called a physical phenomenon in the parlance of psychic research. Mrs. Fay permits a committee —two men in what I witnessed—to tie bands about each wrist and then to tie her hands to a post or board behind her back. The details I need not give, as I am concerned only with the appearance of security in the case. In this condition a sort of cabinet is drawn up to cover her from the sight of the audience, and she then throws objects placed on her lap out through an opening in the shielding curtain, or a glass placed on her lap is found held in her teeth, or a box is placed around her and a tambourine is thrust about. To the ordinary spectator the phenomenon seems inexplicable.

But I would remark two important facts. First the very presence of the cabinet and concealing curtain proves that it is not what it appears to be. There is no excuse for this concealment, but the fact that the trick cannot otherwise be performed without betraying its method, which is very simple. Secondly, there is no assurance that the committee does not actually consist of confederates, who do the tying to suit the emergency. Confederates are not at all necessary for this performance, as it can be carried out very easily without confederates of any kind except Mr. Fay, and with "green" hands it can be done without his complicity. I refer to these circumstances because they are so usually neglected by spectators in the formation of their judgments or in their experience of mystification. These incidents are presumably negligible circumstances when as a fact they can be the secret of a perfectly simple explanation. The form in which they are presented is calculated to disarm our suspicion as our attention is concentrated on other matters in the performance. What we need to learn in such cases is the habit of careful observation of all the facts and of recognizing that the very circumstances which we are disposed to disregard are the important supernormal character was as questionable thirty years ago as ones, at least in many or most cases.

But there is a more interesting fact which should be remarked in regard to his physical performance. It is fully described and explained with illustrations in Truesdell's "Bottom Facts of Spiritualism." Curious enough the performance in all the details of the present Fays—who have no connection with the original Annie Eva Fay, save that Mr. Fay is represented as her son—is precisely that which I mention. It was a trick of the original person after a little practice. It is strange that such performance could be received at this day without newspaper discovery and exposure. But here is the same old trick exciting the interest and credulity of the public and the newspapers do not know enough of history to recognize the phenomena.

Of course, to begin with, no one should take such performances seriously. They no doubt do so for reasons that did not apply in the last generation. The existence of anything whatever of a supernormal character was as questionable thirty years ago as the belief in fairies, and only the serious claim on the part of psychic researchers that telepathy is a fact could revive a disposition to think that there "must be something in it" when a juggler makes claim to the supernatural.

When a man discovers some new phenomena in physical science and proves his case satisfactorily to the scientific world he can then turn to public exhibitions and illustrations of his discoveries. This is what has occurred with Xrays, with wireless telegraphy, color photography and similar matters of public interest. It is then quite natural, when the claim of mysterious agencies is made, that the public should throw aside its natural skepticism and listen patiently and credulously to such performances. But while it is natural it is not intelligent to do so. Such claims have not been satisfactorily proved to the scientific world and hence the duty of the public is to respect scientific method and conditions until the existence of "supernatural" phenomena has been proved. It can then be a passive spectator to the exhibition of them. I am not implying that they ever will be proved to the satisfaction of anyone, but I am emphasizing the point of method which is so essential to keep in mind when witnessing claims of the kind under consideration. There is no excuse in assuming the possibility of such things and suspending our skeptical judgment in the presence of public performers. Such performances are prima facie jugglers' tricks until they are proved otherwise, and they will never be proved otherwise in such a public way.

Readers will be interested to know that some persons who had been in the employ of the Fays appropriated some of the material and devices used in their entertainments to set up a similar business of their own. The Fays brought suit for an injunction and the defendants aver that the performances, in which they were themselves accomplices, are tricks. It is not our place here to discuss the merits of either side to such a controversy, but it is clear from the affidivits made and from the evidence on file in the New York Courts that the phenomena exhibited by the Fays have no claim to serious consideration by intelligent people. A complete copy of the documents on file in the New York Courts is in our possession. It is not necessary to publish these. Their existence is sufficient to show the folly of scientific interest in such performances.

I shall not give any explanation of the "mind-reading" performance of the Fays as I witnessed it. I shall not treat a perfectly legitimate entertainment and amusement as a fraud. My object here is only to say that the public must defend itself and that it can easily do by looking at the matter as it would an entertainment by Hermann and Kellar. Enjoy it and admit that you do not see the secret. It is not easy to see exactly what the trick is in all cases. The fact is that no one method is employed, or need be employed in the performance. I have very good evidence of what parts of it are, but do not care to expose them until serious claims have been made that they are supernormal. I desire only to emphasize the fact that persons interested in psychic research should not form their conceptions of what some of us are interested in by any such performances. They must learn that there is but one simple fact to be constantly kept in mind regarding the claims of the supernormal. It is that the conditions under which phenomena are produced must be under the control of a responsible scientific man. They must not be determined by the subject exhibiting the phenomena. With that criterion one need never be exposed to illusion in the formation of his judgment, no matter how illusory his sense perception may be. Just assume that it is all an interesting trick and laugh at your own discomfiture in not discovering it. The serious consideration of such phenomena must be stopped except as education in delusions.

THERE WILL BE NO INTELLIGENT PROCESS IN PSYCHIC RESEARCH AS LONG AS THE PUBLIC RUNS AFTER SUCH PERFORMANCES AND FORMS ITS IDEAS OF WHAT SOME SCIENTIFIC MEN ARE SEEKING BY SUCH MANIFEST AND SIMPLE TRICKS. THE FACT IS THAT THE PERFORMANCE WILL NOT COMPARE IN INTEREST WITH THE ENTERTAINMENTS OF HERMANN AND KELLAR, AND THESE DO NOT PROFESS TO BE MORE THAN DELIGHTFUL ILLUSIONS.

There is another way of stating the last point made. It is that the demand for public illustrations of the supernormal always leads to the adventurer's method of simulating it. If the public would only cease seriously to consider such performances as either interesting, save for the production of illusions, or illustrative of the supernormal, the exhibition would die of itself. It will live just so long as people wish to be humbugged in that manner, and when the performers are shrewd enough to tell the audiences that they are only entertaining them the spectators must have themselves to blame if they go away astonished. If we are to have genuinely interesting psychic phenomena let the demand be for really scientific conditions and the production of them under circumstances not resembling such performances as are here under notice. It ought not to be necessary in this day to say this. It would not have been necessary if the scientific world had done its duty the last quarter of a century in sifting from illusory phenomena having a genuine interest and if it had educated the public up to the means of discriminating the genuine from the false. Unfortunately the scientific men have allowed the public to discover the genuine and then to believe with it the fraudulent simulation of it. Consequently the blame for the present public credulity and hasty judgment must be shared by those who should have been the leaders and educators. But whoever is to blame there is no reason to exercise that demand which results only in humbugging ourselves. Demand that scientific work be done and pay one-fourth as much for that as you do for fraud and illusion and you will find something worth while. It may not be all that you expect to start with, but it will be enough to throw light upon the nature and destiny of man. This will never come from public exhibitors. It is in private life and in the application of scientific method that we may expect to find genuine phenomena whatever their meaning.

JAMES H. HYSLOP.

Visions of the Dying.

There is a group of psychic phenomena which are well worthy of a most searching investigation. I refer to the alleged visions which many dying persons are said to have had of friends who have passed away before them. In some cases they seem to have coincidental importance that may give them some scientific value, if well enough attested as facts.

It would be natural to suppose that the crisis of death would often be attended by all sorts of hallucinations. We know how disease and accident lead to deliria in which all sorts of hallucinatory experiences occur; and narcotics and anaesthetics evoke similar phenomena in various degrees. They are but illustrations of influences which disturb the normal activity and functions of the organism, so that the non-co-ordination of central functions results in the simulation of realities by all sorts of phantasmal forms. Death is a particularly disintegrating process and we should expect similar mental disturbances in its progress. Usually the motor functions are so paralyzed by it that we should expect little evidences of sensory phantasms. One way of indicating what dying experiences are in any clear manner seems possible and that is by speech. When this occurs the subject must retain enough of his normal motor activity to give expression to his mental experiences. Indistinct indications may be given by motor action in the eyes. But what we should discover from ocular movements of a dying person would be doubtful and possibly capable of various interpretations. It would be the same with hearing. But when speech is retained enough may be uttered for us to ascertain the nature of the experience of the dying person, and occasionally dying persons utter intelligible sentences which convey unusual information. It is such that ought to be the subject of a very careful investigation. I propose here to suggest that a census of them might easily be collected and made the subject of statistical study and psychological analysis.

The interest which such phenomena may have for science will depend upon a variety of considerations. The first is that we shall be able to attest their existence and their nature. The second is that we shall have some reason to believe that they have a selective character pertinent to their apparent significance. The third is that we shall have some means of distinguishing them from those capricious and kaleidoscope phenomena that are classifiable as ordinary hallucinations. The fourth is that their characteristics shall suggest some coincidental incidents not referable to chance and at the same time distinguishable from others possibly due to subjective causes. It will not be an easy task to conduct such an investigation, but it is possible by long efforts and perseverance to accumulate facts enough for some sort of study and analysis. The method of effecting this object will be the subject of discussion later in this article. We must first describe the phenomena to which attention needs to be called.

The phenomena which I have in mind are a type of apparition. Whatever their explanation they have one charactoristic which distinguishes them from ordinary deliria. They represent the appearance of deceased persons to the vision, imagination, or other source of sensory representation, of the dying person. If we should find that they bear evidences in any case of supernormal information they would become especially significant. But one of the most important things to study in them would be their relation to instances of hallucination under the same circumstances that had no coincidental value. That is, we need to study their statistical aspects which would require a comparison of the really or apparently coincidental cases with those which are unmistakably hallucinatory and subjective in their origin. For this a large collection is necessary and this can be made without any presumptions regarding their explanation. I shall illustrate the kind which are particularly interesting and suggestive. They are as described above, instances in which dying persons seem to see previously deceased friends claiming in cases to be present for the purpose of aiding in the passage of death. When this claim of assistance in the crisis of death is made it is through mediums and it is sometimes or generally made when there has been no evidence at the death scene that such a presence was remarked. I shall give a few illustrations of both kinds.

The following instance I received from a correspondent whose testimony I have no reason to question:

"I called this afternoon (May 14, 1906) upon a lady who buried a nine-year-old boy two weeks ago. The child had been operated upon for appendicitis some two or three years ago, and had had peritonitis at the same time. He recovered, and was apparently quite well for a time. Again he was taken sick, and from the first the doctor thinks he did not expect to get well. He was taken to the hospital, and operated upon. He was perfectly rational, recognizing his parents, the doctor, and the nurse, after coming out from under the influence of the anaesthetic. Feeling that he was going, he asked his mother to hold his hands, until he should be gone. He had, I forgot to say, been given strong stimulants after the operation, which, I suppose, made his mind very active.

Soon he looked up and said, "Mother, dear, don't you see little sister over there?"

"No, where is she?"

"Right over there. She is looking at me."

Then the mother to pacify him, said she saw the child. In a few minutes, his face lighted up full of smiles, and he said:

"There comes Mrs. C—— (a lady of whom he was very fond who had died nearly two years before), and she is smiling just as she used to. She is smiling and wants me to come." In a few moments:

"There is Roy! I'm going to them. I don't want to leave you, but you'll come to me soon, won't you? Open the door and let them in. They are waiting for me outside," and he was gone.

No, I forgot to tell about his grandmother. I gathered the impression that he did not know his maternal grandomther, but may be wrong.

"As his mother held his hands, he said: "How small you are growing. Are you still holding my hands? Grandma is larger than you, isn't she? There she is. She is larger, isn't she? Her hand is larger than yours. She is holding one hand and her hand is larger than yours.

"Remember that the boy was but nine years old. Did he really see spirits and recognize them? Or was it the result of the highly sensitive condition of the brain caused by the medicine?"

The mother confirms this narrative and inquiry brings out the following facts. The boy had never known his grandmother who had died twenty years ago. His sister had died four years before his own birth. Roy is the name of a friend of the child and he had died about a year previous.

It will be apparent that the instance is not in any respect an evidential one. There is no way to displace the assumption that the phenomena were hallucinations until better indications of their real nature can be obtained by further investigations, if that can ever be done. It is natural to suppose that the critical condition of the mind and body would give rise to these and similar phantasms, especially in certain kinds of natures. The natural assumption may not be the right one, but it is the only one that science can tolerate until its credentials are better satisfied by evidences of the supernormal. There is nothing in this instance that can be verified as not a natural and subjective effect of the conditions associated with dissolution, unless it be the systematic group of deceased persons involved. For the physiologist and the psychologist this goes without saying, and the mention of it here is only to emphasize for the general reader the confident opinion which science would entertain regarding such incidents. Science might not have better evidence that this special case is hallucination than the believer in its reality has for this character, but the mass of facts in human experience connected with abnormal mental and physical conditions associated with disease and death would predispose any cautious person in favor of the scientific interpretation as either more probable or more safe as an assumption than the one in favor of the other.

Other cases of a similar nature have come to my attention, but I have not yet been able to have a first-hand account made for me. I remember that my step-mother told me that her mother, while dying, saw an apparition of her husband who had died many years ago. Such incidents are probably relatively numerous, but as they are not recorded or examined carefully they can only be subjects of skeptical consideration.

But I have a group of incidents which are much more suggestive of something unusual and possibly quite significant. Some of them involve a record and confirmatory support that gives them importance. The first of this group is one dictated to me and taken down verbatim by the two persons who knew the facts. They are both intelligent and trustworthy witnesses, not more liable to errors in such things than all of us. It involved circumstances which give peculiar value to the incident as the story will vouch for itself. I quote the narrative as I took it down.

"Four or five weeks before my son's death Mrs. S—— was with me—she was my friend and a psychic—and a message was given me that little Bright Eyes (control) would be with my son who was then ill with cancer. The night before his death he complained that there was a little girl about his bed and asked who it was. This was at Muskoka, 160 miles north of Toronto. He had not known what Mrs. S——had told me. Just before his death, about five minutes, he roused, called his nurse for a drink of water, and said clearly: "I think they are taking me." Afterward seeing the possible significance of this I wrote to Miss A—— and asked her to see Mrs. S.—— and try to find why the word "they" was used, underscoring it in the letter, as I always supposed the boy's father would be with him at death. Miss A—— went to see Mrs. S——, and did not mention the letter. When I saw Mrs. S—— more than a week later we were having a sitting and Guthrie, my son, came and told me how he died. He said he was lying on the bed and felt that he was being lifted out of his body and at that point all pain left. His first impulse was to get back into his body, but he was being drawn away. He was taken up into a cloud and he seemed to be a part of it. His feeling was that he was being taken by invisible hands into rarified air that was so delightful. He spoke of his freedom from pain and said that he saw his father beyond."

The intimate friendship of Mrs. S—— with Mrs. G——, the mother of the boy, makes it possible to suppose that hints or suggestions may have been unconsciously conveyed to the boy before his death or that something was said at the experiment which might deprive the incidents of that importance which they superficially seem to have. I have, however, observed that the two ladies are as careful in their account as we should expect, and while I cannot give the narrative as much scientific weight as may be desirable I think there is reason to believe that the main incidents are correct. The boy's experience of a strange girl at his bedside, and the allusion to the plural of the pronoun are quite possibly correct accounts of the facts. A record of the latter sitting would be necessary to be assured that the allusion to the father was not in response to a suggestion. But in any case the incident is better than, or at least appears to be, superior evidentially to the first one quoted, and it indicates what may be done to assure ourselves of significance in such phenomena.

I quote next a well authenticated instance on the authority of Dr. Minot J. Savage. He records it in his Psychic Facts and Theories. He also told me personally of the facts and gave me the names and addresses of the persons on whose authority he tells the incidents. I am not permitted to mention them. But the story is as follows:

"In a neighboring city were two little girls, Jennie and Edith, one about eight years of age, and the other but little older. They were schoolmates and intimate friends. In June, 1889, both were taken ill of diphtheria. At noon on Wednesday, Jennie died. Then the parents of Edith, and her physician as well, took particular pains to keep from her the fact that her little playmate was gone. They feared the effect of the knowledge on her own condition. To prove that they succeeded and that she did not know, it may be mentioned that on Saturday, June 8, at noon, just before she became unconscious of all that was passing about her, she selected two of her photographs to be sent to Jennie, and also told her attendants to bid her good-bye.

"She died at half-past six o'clock on the evening of Saturday, June 8. She had roused and bidden her friends goodbye, and was talking of dying, and seemed to have no fear. She appeared to see one and another of the friends she knew were dead. So far it was like the common cases. But now suddenly, and with every appearance of surprise, she turned to her father, and exclaimed, 'Why, papa, I am going to take Jennie with me!' Then she added, 'Why, papa! Why, papa! You did not tell me that Jennie was here!' And immediately she reached out her arms as if in welcome, and said, 'O, Jennie, I'm so glad you are here.'

As Dr. Savage remarks in connection with the story, it is not so easy to account for this incident by the ordinary theory of hallucination. We have to suppose a casual coincidence at the same time, and while we should have to suppose this for any isolated case like the present one the multiplication of them, with proper credentials, would suggest some other explanation, whatever it might be.

I shall turn next to two instances which are associated with the experiments and records of Mrs. Piper. They both represent the allegation of deathbed apparitions, and statements through Mrs. Piper purporting to represent communications from the deceased showing a coincidence with what was otherwise known or alleged to have taken place at the crisis of death. The records in these cases are unusually good, having been made by Dr. Richard Hodgson. I quote his reports. The first instance is the experience of a man who gives only initials for his name, but was well known to Dr. Hodgson. It occurred at a sitting with Mrs. Piper.

"About the end of March of last year (1888) I made her (Mrs. Piper) a visit—having been in the habit of doing so, since early in February, about once a fortnight. She told me that a death of a near relative of mine would occur in about six weeks, from which I should realize some pecuniary advantages. I naturally thought of my father, who was in advaned years, and whose description Mrs. Piper had given me very accurately some week or two previously. She had not spoken of him as my father, but merely as a person nearly connected with me. I asked her at this sitting whether this person was the one who would die, but she declined to state anything more clearly to me. My wife, to whom I was then engaged, went to see Mrs. Piper a few days afterward, and she told her (my wife) that my father would die in a few weeks.

About the middle of May my father died very suddenly in London from heart failure, when he was recovering from a very slight attack of bronchitis, and the very day that his doctor had pronounced him out of danger. Previous to this Mrs. Piper (as Dr. Phinuit) had told me that she would endeavor to influence my father about certain matters connected with his will before he died. Two days after I received the cable announcing his death my wife and I went to see Mrs. Piper, and she (Phinuit) spoke of his presence, and his sudden arrival in the spirit world, and said that he (Dr. Phinuit) had endeavored to persuade him in these matters while my father was sick. Dr. Phinuit told me the state of the will, and described the principal executor, and said that he (the executor) would make a certain disposition in my favor, subject to the consent of the other two executors when I got to London, England. Three weeks afterward I arrived in London; found the principal executor to be the man Dr. Phinuit had described. The will went materially as he (Dr. Phinuit) had stated. The disposition was made in my favor, and my sister, who was chiefly at my father's bedside the last three days of his life, told me had repeatedly complained of the presence of an old man at the foot of his bed, who annoyed him by discussing his private affairs."

The reader will remark that the incident is associated with a prediction, but it is not the subject of important observation at present. The chief point of interest is that the prediction is connected with a reference to a will affecting private business matters, that the sister reported a number of visions or apparitions on the man's death-bed, and that subsequent to his death, not known apparently to Mrs. Piper, the statement was made by Phinuit that he had influenced or tried to persuade the man in reference to these matters. The coincidence is unmistakable and the cause is suggested by the very nature of the phenomena and the conditions under which they occurred. But we should have a large mass of such incidents to give the hypothesis something like scientific proof.

The next case is a most important one. It is connected with an experiment by Dr. Hodgson with Mrs. Piper, as was the previous one, and came out as an accidental feature of the sitting. The account is associated in his report with incidents quoted by him in explanation of the difficulty and confusion accompanying real or alleged communications from the dead. It will be useful to quote the Report on that point before narrating the incident itself as the circumstances associated with the facts are important in the understanding of the case, while they also suggest a view of the phenomena which may explain the rarity of them.

"That persons 'just deceased,'" says Dr. Hodgson, "should be extremely confused and unable to communicate directly, or even at all, seems perfectly natural after the shock and wrench of death. Thus in the case of Hart, he was unable to write the second day after death. In another case a friend of mine, whom I may call D., wrote, with what appeared to be much difficulty, his name and the words, 'I am all right now. Adieu,' within two or three days of his death. In another case, F., a near relative of Madame Elisa, was unable to write on the morning after his death. On the second day after, when a stranger was present with me for a sitting, he wrote two or three sentences, saying, 'I am too weak to articulate clearly,' and not any days later he wrote fairly well and clearly, and dictated to Madame Elisa (deceased), as amanuensis, an account of his feelings at finding himself in his new surroundings."

In a footnote Dr. Hodgson adds an account of what this Madame Elisa communicated regarding the man. I quote this in full. Referring to this F. and Madame Elisa, he says:

"The notice of his death was in a Boston paper, and I happened to see it on my way to the sitting. The first writing of the sitting came from Madame Elisa, without my expecting it. She wrote clearly and strongly, explaining that F. was there with her, but unable to speak directly, that she wished to give me an account of how she had helped F. to reach her. She said that she had been present at his death bed, and had spoken to him, and she repeated what she had said, an unusual form of expression, and indicated that he had heard and recognized her. This was confirmed in detail in the only way possible at the time, by a very intimate friend of Madame Elisa and myself, and also of the nearest surviving relative of F. I showed my friend the account of the sitting, and to this friend a day or two later, the relative, who was present at the death bed, stated spontaneously that F., when dying said that he saw Madame Elisa, who was speaking to him, and he repeated what she was saying. The expression so repeated, which the relative quoted to my friend, was that which I had received from Madame Elisa through Mrs. Piper's trance, when the death-bed incident was of course entirely unknown to me."

The apparent significance of such a coincidence is evident and though the entire number which I have quoted are not sufficient to afford alone the proof of survival after death they are indicative of events which demand a most careful investigation. If there be such a thing as a transcendental spiritual world and if we actually survive in our personality after death we might naturally expect some connection between the two sets of cosmic conditions, at least occasionally, supposing, of course, that the chasm between them is not too great to be spanned. The existence of a large mass of facts alleging such a connection, though these facts are relatively few in comparison with the cases of silence regarding the beyond, is a circumstance which would suggest searching for incidents during the passage of death that might represent a rare connection between the two worlds in this critical period. We could not expect them to be frequent a priori but we should not expect two worlds, closely enough related for the individual to retain his identity, to wholly exclude communications in articulo mortis. If anything like it actually appeared to occur we should endeavor to ascertain how much evidence exists for the credibility of the occurrence in sufficiently numerous cases to establish the truth of the actual connection, or to confirm other types of incident pointing toward the same conclusion. The phenomena are too suggestive in many ways to leave their occurrence unnoticed and uninvestigated.

(Continued on page 7.)

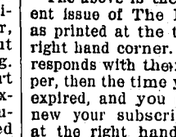
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A masterly presentation of an important subject. A powerful argument along new and scientific lines, establishing on a scientific basis the fact of the continuity of personal individual consciousselfhood after laying aside the physical body. **A book of rare value.** With several fine illustrations. Cloth, $1.00.

THE WOMAN'S BIBLE

PART I.--The Pentateuch.

Comments on Genesis, Exodus, Levitious, Numbers and Deuteronomy, by Elizabeth Cady Stanton, Lillie Devereux Blake, Rev. Phebe Hanaford, Clara Bewick Colby, Ellen Battelle Dietrick, Mrs. Louisa Southworth, Ursula N. Gestefeld, and Francis E Barr.

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Judges, Kings, Prophets and Apostles. Comments on the Old and New Testaments, from Joshua to Revelation. The comments are keen, bright, spicy, full of wit, the work of radical thinkers who are not ignorant of the higher criticism. There is not a dull page in either of these books, but each is a galaxy of the bright minds of the day and throw a new light on the Bible teachings relating to woman. Price of each, paper, 50 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

J. C. Craig, formerly a prominent lawyer and Spiritualist of Clyde, Ohio, and a medium of rare powers, has removed to Los Angeles, Cal., and has taken up his residence at No. 203 W. 50th street. He will practice law, and and lecture on subjects connected with the Harmonial Philosophy.

Prof. J. MacLane now resides at No. 746 W. Madison street. He will answer calls to lecture and give messages. He is an interesting talker and a good message bearer.

Juliet H. Severance, M. D., will lecture for the Social Science League Sunday evening, Dec. 23, at Room 412 Masonic Temple. Her subject by special request, will be "Radical Reminiscences." The Social Science League is unique in that it has held meetings for three years, and yet has no constitution, by-laws or list of membership. A chairman or time-keeper is the only officer. The platform is absolutely free to every subject. It is a great educator.

Izetta B. Sears, spiritual evangelist, will hold services Sundays, at 7:30 p. m., in Aarcade Hall, 7 Park Square, Boston, to be aided by musicians, speakers and other good talent.

Mrs. Mary B. Hill writes: "The regular meeting of the Band of Harmony occurs on the 20th of December, in room 512, Masonic Temple, this being the last meeting of the old year. We hope to see all members and friends present. We would thank The Progressive Thinker and friends who helped us make the bazaar a decided success."

Samuel A. Huntington writes from Malden, Mass.: "Malden Progressive Spiritual Society, Louise Hall, 138 Pleasant street, Mrs. F. S Sheriff, president. Sunday services, Dec. 9. The president presided at both sessions, with Miss Mabel Carter at the piano. The afternoon circle proved interesting, with short addresses by Mr. G. L. Baker of Boston, and Mrs. Carter of Malden, after which considerable time was given to message work. Mr. Geo. L. Baker of Boston occupied the platform in the evening, giving a very interesting address on the subject, 'I Wonder if We Are All Doing the Best We Can.' Mr. Baker's addresses are all permeated with that strong sympathy which appeals to the heart. The speaker, after finishing his address, devoted three-quarters of an hour to giving many messages. Our ex-president, Mrs. Alice M. Whall, will occupy our platform on Sunday evening, December 16."

Alice M. Sexsmith writes: "On Sunday, Dec. 9, at the meeting of the Christian Spiritualists Society, both afternoon and evening, was well attended. In the evening we had as speaker Prof. Gilray, who has just returned to the city after an absence of two years. He is a very forcible speaker and one that is out for the truth of Spiritualism. Messages were given by Mrs. Nellie Kusserow and Miss Thomas. Remember that on Sunday evening, Dec. 23, Dr. Geo. B. Warne will again be the speaker, and as he always draws a crowded house, you had better come early in order to get a seat. We are expecting also to have with us Mrs. Ella J. Bloom on that evening, and many others who will be able to bring you truthful messages from your loved ones. Meetings every Sunday afternoon and evening, at 3 and 8 o'clock, at Conway Hall, Western avenue and Lake street. Open door; all welcome. Good speaking and messages given at all meetings."

W. J. Elmo writes: "The Spiritual Alliance Society, holding meetings every Sunday at 3 and 8 p. m., in Vincennes Hall, 1514 Vincennes avenue, corner Cottage Grove avenue, is having excellent services. The audience is greeted each Sunday evening with new speakers, always followed by Mrs. May Elmo with plenty of splendid tests and messages. We invite mediums to take part in our afternoon services. Our social and dance is held every Saturday evening, and is most pleasant—a gathering of Spiritualists, and all enjoy the evening. All are welcome."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

The next regular meeting of the Band of Harmony will be Thursday afternoon and evening, Dec. 20, in usual place, Room 512, Masonic Temple, from 3:30 to 10. Coffee served at 6. Ladies bring lunches for selves and friends. Coffee checks, 10 cents.

E. T. Oden writes from Perry Okla.: "Rev. Alice Baker of Dallas, Texas, state missionary for Oklahoma, has just closed a very successful series of lectures here, organizing a strong society at the close of the meetings. We began our meetings in the court house, having no building of our own; but we soon outgrew that, and used the opera house for the last three nights. Mrs. Baker is a brilliant exponent of the philosophy of Spiritualism, and her work here has made many friends for the cause. Only a little over one year ago we had our first lecture here on the claims and principles of Spiritualism, at which time our audience was composed of some ten or a dozen persons; but our immense crowds now go to show that people are beginning to do some thinking and investigating. We hope to soon be able to secure a regular pastor and be able to accomplish much for the cause of truth in this little city."

Harry J. Moore, well and favorably known in this section of the country, writes from San Diego, Cal.: "I united in marriage Miss Mary Alma Gleed and Mr. Walter F. Johnson, on Monday evening, Dec. 3, at the home of the groom. The newly wedded pair went to Washington on their wedding tour, but are expected home within two months."

Secretary writes: "The Illinois Sunflower Club will have a dinner in the Assembly Hall, Fraternity Building, 70 East Adams street, on Christmas Eve, beginning at 6 o'clock, after which there will be dancing, cards and other attractions. The admission fee will be 25 cents, which includes dinner, and an additional 25 cents for dancing or cards. Everybody is cordially invited to attend, and we pledge you a hearty welcome on the threshold of a Merry Christmas. The tea party will be held on the afternoon of Dec. 31, in Lincoln Hall, Fraternity Bldg., between the hours of 2 and 5. There is no admission fee, but the small sum of 10 cents pays for a cup of tea and entitles one to a reading by one of our mediums. This being our last meeting of the year, we earnestly urge each member to be present and extend our hospitality to all friends."

G. L. Willms writes: "The members of the North Star Spiritual Union, 1546 Milwaukee avenue, had the pleasure of greeting quite a large audience last night, Dec. 9, Sister C. Mueller gave a fine lecture, which was very interesting and instructive, and brought many a fallen soul nearer to God. Bro. Vanderhoogt also gave a short lecture. Sister C. Mueller gave readings of articles, which were well received. The rapidity and correctness with which these messages were given was something exceptional, and many a tear was wiped away, and sunshine brought instead. The Progressive Thinker was on hand again for the evening, and all taken up."

Mrs. E. A. Newton writes: "The Psychical Society of Spiritualists, M. B. Little, president, holds meetings every Sunday, and is doing a fine work for Spiritualism in Glens Falls, N. Y. Mr. Little occupies the platform. No speakers from out of town are available. For many years we have had Mrs. Tillie U. Reynolds every November and April, and this November has again brought her to us. Every time we note with pleasure a growth, and this season it has manifested a marked change in force of expression and power. The audiences have increased each week. The Thursday evening meetings are larger than ever before. Many who heretofore came through curiosity became interested. Spiritualism has become one of the respected 'isms,' and the thinkers and business people interested. We look forward to the coming of Mrs. Reynolds from autmn to spring with eager longing. She finished her labors with us this Thanksgiving day. We bid her God-speed, knowing her work has been well done and appreciated, and hope that April will add still greater good, and bring back to us our friend and sister. Mrs. Mabel Witham of Boston, will be our speaker for the coming three weeks."

Mrs. M. E. Kratz writes from Los Angeles, Cal.: "I find the Chase-McCoy combination have again been brought to light. How they could have kept up their gauzy exhibitions these years since I met them at Summerland Camp, Ohio—some seven years ago—is a mystery. I attended a seance. I noticed Mrs. McCoy had been partaking of onions, and failed to conceal her breath. My guide manifested, and lo! he, too, must have dined at the same hotel, and I felt never to excuse him for it. Well, I told several about it, and found that she and Chase left hurriedly. Some penalty ought to be given these persons for allowing bogus spirits to appear at their seances, for they were surely of earthly origin, and never saw the spirit spheres."

An Appeal for Names of Spiritualists in the State of Washington.

J. R. Burton, engaged in the defense of mediums in Washington, would like the names and address of all the Spiritualists in the state, with whom to communicate. Address him at No. 1613 Fourth avenue, Seattle, Wash.

Esther H. Blinn writes of the First Spiritual Union, Norwich, Ct., "This society is particularly fortunate in having among its members no 'fair weather' Spiritualists. Although it snowed all day, excellent audiences were in attendance at both services on Sunday, Dec. 9. The services opened as usual with organ voluntary by Prof. Charles A. Dowsett and invocation by our regular speaker, Albert P. Blinn. After a hymn by the quartette, Mr. Blinn gave brief addresses; in the morning upon 'The Mission of Spiritualism,' and in the evening upon 'Apparent Contradictions,' and was followed by Wellman C. Whitney of Springfield, Mass., as message bearer. Mr. Whitney's work was done in a dignified, impressive manner and made an excellent impression upon our people, it being his first visit to our city. Though not sensational in any manner, some of the messages were splendid demonstrations of psychic power, and gave great satisfaction to the friends who received them. Our young people are busy rehearsing the drama, 'Above the Clouds,' to be given next month, and the gentlemen of the society are devising ways and means to make the 'Turkey Supper' to be given by them January 3, the event of the season. We also hope to have with us early next month, Rev. May S. Pepper for an evening seance."

D. G. Hill writes: "Your correspondent wishes through the columns of your valuable paper to call the attention of its readers, and especially those of the West Side to the success that is attending the efforts of the Golden Rule Spiritualist Society, to establish a lyceum in connection with its other work. On Sunday afternoon, Dec. 9, the little folks gathered at the meeting-place in numbers that were a surprise to all who were present, and several new faces came to give their names as members and workers under the leadership of the young lady, Miss Ethel Munger, and her assistants. The little folks as well as the older people, seemed pleased with the lessons given, and the other exercises, that awaken and keep up the interest of the coming man and women. Our thanks are given to the little lady, Miss Munger, that she has accepted the position as so many of us were untutored in the work. After the lyceum, services moved on the usual interesting way, with our esteemed brother, J. E. Coe, and our loved sister, Mrs. Alice Sexsmith, as speakers, and our sisters, Mrs. Addie Clybourn and Mrs. Alice Sexsmith, as message bearers. In the evening a large audience greeted our associate pastor, Dr. J. H. Randall who held the closest attention of his listeners. After the lecture the messages came from those very capable sisters, Mrs. Dr. Caird and Mrs. Susie Thompson. Their work was most satisfactory. Bear in mind that the 'open door plan' is our motto. All welcome at O'Donnell College Hall, South Paulina street, between Washington and Park avenue, Sunday afternoon and evening. Our pastor, Mrs. Nora E. Hill, spoke for the Psychical Research Society of Rockford, Ill., Dec. 9. Our speaker for Sunday evening, Dec. 23, will be Mrs. Nora E. Hill and for Sunday evening, Dec. 30, the Hon. Charles Hughes. Our annual meeting for the election of officers of official board, will be held at 705 W. Madison street, on Saturday evening, January 5, 1907. To all who are members this meeting is of importance."

Mrs. Alice Baker, state missionary for the State Spiritualist Association of Oklahoma, came to the city Saturday last to deliver a few lectures. Through the kindness of the management the opera house was given without charge for the use of the lecturer. A good crowd was present each evening and her lectures were soul inspiring to all present. The crowds increased each evening, showing the increased interest taken by her hearers. Mrs. Baker is an impressive and exceedingly interesting speaker. She holds her audience in silence and extreme attentiveness. The writer, who is not a Spiritualist, was very favorably impressed with her as a public speaker.—New Era.

Grand Christmas Festival, Concert, Tests, etc., given by the First German Spiritualists' Society, Sunday, Dec. 23, 1906, at Gartelman's Hall, corner 13th street and Ashland avenue, commencing at 2 p. m. Admission 25 cents. Evening dance. This festival is for the benefit of the Old People's Spiritualist Home.

At Billings, Montana, a very pretty wedding took place at the home of Dr. and Mrs. Selbrede, on Tuesday evening November 27. The contracting parties were Mr. Chas Lux and Miss Louisa Cooley of Miles City. The ceremony was performed by Mrs. Eva McCoy, and a number of guests were present to witness the beautiful services of a Spiritualist wedding. After congratulations were offered the happy couple, a very harmonious circle was formed, and Rev. Love spoke beautifully under control, and Mrs. McCoy followed with messages. A lunch of ice cream, cake and coffee was served later in the evening.

Mrs. S. H. Slosson, one of Chicago's oldest and best known mediums, is going to spend the winter in Florida with Mrs. Laura G. Fixen, who has a cottage at Lake Helen. On her way Mrs. Slosson will stop at Indianapolis where she will meet old friends and new, at the Claypool Hotel, Jan. 3, 4 and 5, and she will be at the Bennett House in Cincinnati, Jan. 6, 7 and 8, which will no doubt be welcome news to her friends in these cities. Mrs. Fixen, whose lectures are always interesting and instructive, and full of impressive points, exceptionally well made, will lecture at various parts in the South.

Mary L. Brennen writes: "The Oriental Spiritualists Society of Pittsburg, Kansas, is doing well. Meetings are held every Sunday night in the A. O. U. W. Hall on East Third street. On the first Sunday of this month we had a treat by the visit of Rev. Sarah C. Scovell of Galena, and Mrs. Fannie Paul of Joplin, who did excellent work for us, and interested many investigators. The society at the last business meeting elected Mrs. Mary L. Brennen first pastor of the society, in recognition of her long and valued service to Spiritualism. We now have Longley's beautiful songs, and are organizing a choir. At all our meetings free literature is distributed which is eagerly accepted by investigators. If any one will send us some French spiritual literature, it will give great pleasure to our French brothers and sisters as they do not read English readily. Any friends donating papers for distribution here will be assisting in missionary work that will produce good results. Address Mary L. Brennen, 207 East 8th street, Pastor Oriental Spiritualist Society."

Mrs. E. A. Nicholson, a most excellent medium of Seattle, Wash., gives her views of the work being done by The Progressive Thinker: "The dear Thinker is a valuable acquisition to any home. It comes regularly each week, and is always filled with the grand good things that bring peace and comfort to the sorrowing hearts, and gives strength, courage and new inspiration to the weak, weary and hungry ones. It is a very effective remedy for all ailments peculiar to the human mind, and should be taken by every family in the land. Surely, Mr. Editor, yours is a God-given mission, and my prayer is that the angel world may guard and guide you in the future, as it has done in the past keeping your paper spotless, and pure, and a fit representative for the grand truth it so nobly espouses. Wishing you the greatest of success in your effort to spiritualize the Spiritualists of the country, and with kindest regards to yourself and Mrs. Francis, I am, yours for progression."

Ezra Beckwith writes: "Mrs. McDonald Winn, of Norristown, Pa., a gifted medium, has been holding meetings for several months in Utica, N. Y. The consensus of opinion by large and intellectual audiences, is that she is the best medium for platform work that ever visited Utica. The press has reported her work with much credit to the cause she represents."

Mrs. Garber, a prominent Spiritualist, formerly residing at Des Moines, Iowa, has removed to Walla Walla, Wash.

Carrie L. Hatch writes: "9 Appleton street, Boston, Mass. The First Spiritualist Ladies' Aid Society met as usual, but owing to illness in her home, the president, Mrs. Allbe, was unable to be present. The vice-president presided at the meeting. The sale of aprons proved quite a success, and a neat little sum was added to the treasury. The evening, Mrs. A. S. Waterhouse was the first speaker. She said she felt it was time to protest against mediums using the Indian as a plaything. Many of them 'pow-wowed' in a manner that was disgusting; that the Indian came to earth as a power, with dignity and strength, for the good of humanity, and she for one rebelled against many of the manifestations professing to be Indians. Mrs. Steinen then gave communications which were recognized. Mr. Backstron gave quite an address upon the Indian, his characteristics, etc. Mrs. Shirley spoke upon the same line as did Mrs. Annie Chapman. She followed with tests, which were recognized. Miss Adelaide Creighton gave a beautiful original poem. Mrs. Lovering presided at the piano."

IMPORTANT NOTICE

To the Friends of the Lyceum.

May I once again call your attention to the need of united effort and support of the most important work of Spiritualism? We hope to issue a Lesson Quarterly for our children, but must have some interest shown to warrant it. The Quarterly would contain lessons for each Sunday, responsive readings, gems of thought, and order of exercises. It could be issued for ten cents a quarter. How many do you want?

We have also pretty lyceum pins, costing but five cents each; $4 per hundred, or $2 for fifty. Each member should wear one.

The N. S. A. authorizes me to offer three banners to be given to the three schools showing the best record during the coming year. No matter how small your lyceum may be now, you have a fair chance to earn the lovely banner if you show progress during the year.

All lyceums desiring to compete for the prize, send not later than January 15, the number of pupils enrolled, average attendance, general conditions, and names of officers; these will be duly filed, and we will advise your secretary thoroughly regarding the duties of competitors. Let me have your hearty sympathy and support that we may make this work beneficial to old and young children.

Yours Fraternally,
ANNA L. GILLESPIE.
321 S. Highland Ave., Pittsburg, Pa.

Attention—Massachusetts State Association.

The annual meeting will be held in Berkley Hall Annex, 3 Berkeley street, Boston, on Tuesday, Jan. 1, 1907, at 10:30 a. m. Only members are admitted to the meeting, as only the annual business of the year, with election of officers, will be attended to. All members are urgently requested to be present at this meeting. The business meetings should be of more importance than the social meetings, so please all congregate at that hour at the above place.

CARRIE L. HATCH,
Secretary M. S. A.

A SPLENDID HOLIDAY GIFT.

Send one dollar to Mrs. Louis Wilson Jellies, No. 301 Union street, Valparaiso, Indiana, and she will send you by return mail her father's book, entitled "The Truths of Spiritualism," by E. V. Wilson. This book is intensely interesting as well as instructive. Its author was one of the greatest mediums in Modern Spiritualism. It has a nice cloth binding, and contains between three and four hundred pages. The last edition is almost exhausted. Your dollar will help a worthy and struggling woman. Send at once.

E. W. SPRAGUE.

AN IMPORTANT WORK.

The N. S. A. Ritual for Spiritual Services.

The N. S. A. Ritual for Spiritual Services, well printed and neatly bound in Leatherette, is now in print and for sale at the N. S. A. office, 600 Pennsylvania avenue S. E., Washington, D. C. Twenty cents per copy, postpaid; two dollars per dozen. Address MARY T. LONGLEY, Secretary.

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

By Thomas Inman, M. D. Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two hundred illustrations. Cloth, $1.

LIFE'S PROGRESSION.

"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50. For sale at this office

MINNESOTA, ATTENTION!

An Urgent Appeal From the President of the Minnesota State Spiritualists Association.

Don't all speak at once, but the city or town outside of Minneapolis or St. Paul, that gets busy first will have the first call for one of these grand love feasts.

At the National Convention held in Minneapolis, 1905, the following recommendation was adopted:

"We recommend that at least ten mass-meetings be held throughout the United States between this date and June 1, 1906; the N. S. A. to bear the whole expense of the same and endeavor at these meetings to secure contributions to the treasury of the N. S. A. That correspondence should be held with societies or Spiritualists in the cities selected to secure their co-operation, and to avoid conflicting with local or state association meetings."

The above recommendation being called to the attention of the S. S. A. of Minnesota, in convention assembled, 1906, in the president's report, the Committee on President's Report, article 7, reads, and was adopted, as follows by the convention:

"We endorse the recommendation of our president in regard to mass-meetings, and feel that this convention should take some action looking to the holding of mass-meetings by the state association, also in co-operation with the N. S. A. during the ensuing year."

The president and board of trustees are now ready to perfect arrangements with the N. S. A., and to hear from localities that would like to have one of these three days' meetings. What will be required is the co-operation of the Spiritualists in the city, asking for the mass-meetings, with the state officers, and a grand success is assured you in your own home towns.

Now, let us get together, one and all, and plant the banner of Spiritualism on the wall, that all may see and know the Glad Tidings the spirit world would bring.

Write to J. S. Maxwell, president, 83 N. 17th street, Minneapolis, or F. E. Irvine, secretary, 904 Hastings avenue, St. Paul, Minn.

J. S. MAXWELL,
President S. S. A. of Minn.

ALMOST A MIRACLE.

Buried Five Months Yet Lives.

Denver papers print this story: "After being buried alive in the family vault at Kansas City from January 9 to the middle of May, Frederick J. Harvey, one of the wealthiest men in Kansas City, came back to life Tuesday, Sept. 4; married his Denver sweetheart, Miss Lily Godfrey, who was instrumental in restoring him to life, Sept. 5; departed on his honeymoon the same day and will arrive here next week to visit relatives."

From Billings, Montana.

By your kindness I will send you a few more lines for your delightful paper, to let the Spiritualistic reading people know we are not asleep, if we are away out here.

No, indeed, we have been enjoying a spiritual feast; last week the Rev. G. C. Love was with us, and delivered some fine lectures and gave some good tests.

This week we have Mr. and Mrs. Moses Hull; it is not necessary to say anything about their work, as all lovers of true philosophy of Spiritualism know what a treat has been given us by their presence.

Our dear friend and co-worker, Mrs. Eva McCoy, has returned from the East and has been selected by the Board to fill our pulpit for the coming season, having filled the same last season, endearing herself to the hearts of the church by her gracious disposition and noble work.

Now, last, but not least, I wish to say we have been trying to organize an "Individual Developing Class," myself as instructor, under Dr. Lucas, now teaching in Santa Barbara, Cal. Some here have opposed the class; going so far, I learn, as to write you in regard to Dr. Lucas. I understand from the reply you have made (I have not seen it), that you do not know of Dr Lucas.

I will say, he has a class at present in Kansas City, Kansas, Rev. Mrs. Ella Baldwin Instructor, there; also a class in Denver, Col. His classes and lessons are on the Limitless Life Individuality, as the name states. None are forbidden, sect or creed, but all are welcome, who wish to live and learn to enjoy this life that they may be better prepared for the one to follow. Spiritualists should be broad enough to embrace all these noble teachings.

Hoping this finds all well with you, I thank you for your kind note, received sometime past and beg to remain yours for truth.

MRS. R. E. HUNZE.
Billings, Montana.

DR LAPPONI'S DEATH FORETOLD BY PATIENT.

Physician to Pope Dies at Exact Time Predicted by Man on Death-bed.

Rome, Italy.—Dr. Lapponi, physician to the pope, died at 7 o'clock Dec. 7. He had been seriously ill for some time of cancer of the stomach, and pneumonia setting in he could not, in his weakened condition, withstand its ravages.

The following curious and interesting incident regard Dr. Lapponi, is being recalled here to-night: On Sept. 6, Dr. Lapponi, while visiting a patient in a hospital in Rome, said to the man, "Unless complications set in, you will recover in a couple of days."

After the doctor had gone the patient said to his nurse:

"Dr. Lapponi is mistaken or he wishes to deceive me; I will die in a month, and Dr. Lapponi will pass away in three months."

The prophecy of the patient has been fulfilled. He did die two days later, the nurse died a month later, and Dr. Lapponi expired exactly three months later. The doctor related this prophecy to his friends, including the Pope. The pontiff laughed at it, but Dr. Lapponi, who was a confirmed Spiritualist, remarked that it was possible for a human being to receive inspiration and unconsciously foretell the future.

The Pope has given orders that the funeral of Dr. Lapponi be at the pontiff's expense.

ETERNITY OF THE EARTH.

Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us" and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

Band of Harmony Bazaar.

The Annual Bazaar of the Band of Harmony (auxiliary to The Church of the Soul) held on the 6th inst., was in every way a great success.

Fine weather, good lunch and supper, pretty booths, pleasant attendants, and an almost endless variety of things to buy; cheerful and liberal purchasers, happy boys and girls, and lots of fun and candy. Nothing more could be desired. Too much praise cannot be given to those who had charge of the whole, and of the several departments. Mrs. Rolston, of the Apron booth very soon had sold out her entire stock, and it seemed a large one.

Mrs. Peet was radiant in disposing of the numbers on two quilts, and in the evening they were drawn by delighted recipients.

The "Fancy Articles," under Mrs. Druliner and Mrs. Ellis, went like hot cakes, and those purchasing seemed more than pleased.

Mrs. Goodrich had any quantity of toilet articles and made large sales.

Mrs. Richmond's hand-painted pieces were all disposed of, and the larger pieces went by numbers. Mr. J. R. Francis, having the lucky number on the "Butterfly" piece. Mr. Edward Janse got the picture of a scene in Ouina's world, and Mr. Howey drew the pansy piece. Masters Dhuliner, Dexter, Garner, and Rohrbach, were busy with candy and grab-bags, and auctions.

The greatest success, and the most work was that of serving lunches from 11 to 1:30 o'clock and from 5 to 7:30, under the able management of Mrs. A. W. Bloom. She, with her volunteer assistants certainly wrought wonders in feeding hungry people who came in droves, just as if they knew where to get something nice to eat. Lots of "Eastern Star" ladies were rushed in to lunch at noon, by a friend who knew all about it.

In fact the net proceeds were better than last year, or several preceding years.

Mrs. Nichols added to the zest of the occasion by donating a very wee jacket knitted by herself and selling numbers to all the bachelors and widowers present. In fact she and Mrs. Turbett made things lively for everyone by selling "numbers" on all the things left.

Mrs. Hill did good service giving readings in the corner, curtained off for mystical and occult things.

Those detained until nearly the close were happy in hearing one of Mrs. Nichols' fine songs.

Long may the Band of Harmony live. COR.

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PSYCHIC RESEARCH.

(Continued from page 5.)

The object, therefore, in calling attention to the incidents which I think impressive enough to urge an organized effort to certify a larger number of them, if this be possible. What is urged, therefore, is that efforts be made to report for record all the death-bed visions and utterances that may possibly bear upon the issue suggested in such as we have quoted. I would propose that all members of the Society report or ask to have reported all such experiences as have come under their notice. In this way a census of them can at least be initiated. To this method I hope to add some means of inducing physicians in their private practice to be on the watch for them and to report them to the proper persons. We may ultimately induce physicians in the hospitals to instruct nurses and officers to make observations and to record all experiences of a hallucinatory character or otherwise. In any case they will be rare, but on one side or the other of the issue there is no other way to give our convictions a scientific character.

The cases which I have mentioned show interesting coincidences and are too suggestive to disregard the opportunity to collect similar instances with a view to their study in detail. We must expect the largest number of them to be non-evidential, that is, to represent facts which are not verifiable in respect of the other side. But if they can be obtained in sufficient numbers to exclude chance in respect of the persons said to appear in such apparitions we may have a scientific product. To exclude chance we need to compare them with visions that do not represent the discarnate as thus appearing, but that may be treated as casual hallucinations. Hence we shall want to take account of all types of dying experiences as observed by the living. It will be especially important to have records from those who were thought to be very ill or dying and recovered who may describe peculiar experiences in conditions bordering on death. It is therefore hoped that members and readers will call attention to any such cases that may have come within their knowledge and to aid in securing a record of them. The extension of the inquiry to hospitals and asylums will require time and such interest as physicians may be induced to take in collecting data for study. But a good beginning can be made independently of the more organized effort to obtain records. The present article is simply an appeal for assistance in an important investigation. The interesting incidents quoted seem to be inexplicable by chance and a large number of similar cases would more certainly exclude it from consideration.

JAMES H. HYSLOP.

A Visual Experience.

The following experience is especially interesting because it does not superficially suggest its explanation. It is from a young lady whom I know personally as well as the other members of her family. There can be no doubt about the trustworthiness of the lady's statements regarding her experience as she remembers it. What its source is may be left to any one who wishes to conjecture it. The contents of it do not place it beyond a hallucinatory production of her subconscious mental action. Her studies had included the matter which was thus reproduced, and the interesting circumstance is the resourcefulness of the subliminal consciousness, if such it be, in recalling and reproducing in this hallucinatory manner knowledge which could not find recall in the ordinary way. An important point of interest is the fact that nearly two years later the lad suddenly developed automatic writing of a most interesting character.

"July 1, 1905.

"One day in the fall of the year 1903, I went into Roman History class at school without having looked at my lesson. I was not in the habit of bluffing, so when the teacher called upon me to answer a question I rose to my feet and commenced to say; 'I do not know my lesson to-day,' when suddenly on the black board behind me appeared in red letters the answer to the question. I hesitated and then read aloud what was written on the board. It proved to be the correct answer. The red letters did not look like chalk, but like ink. This occurred several times during the year, but only in this one subject, Roman history.

"In the spring of the year 1905 in Virgil class I was sent to the board to translate fifteen consecutive lines of Virgil. Now I knew only the first five lines. So I commenced bravely. At about the fifth line I hesitated. I did not know what to write next, and there seemed to be writing on the board below, so to gain time till the dismissing bell should ring, I asked the teacher if I might erase this writing: I said, 'May I erase the board clear?' She answered: 'There is nothing there. It is clean. Go on with the translation.' I looked at her astonished. 'The writing,' I said, pointing to it. She said: 'Don't be silly, there is no writing there.' The girls were beginning to smile and look at me, so I said nothing more, but turned to my translation. I finished the fifth line. The queer writing was in the way. I stared at it. It seemed to be a translation of the next ten lines of Virgil which I was supposed to write, but did not know. The writing looked like white chalk and was in a very slanting hand. Now I wrote a decidedly back hand at the time. I took my own chalk and traced over this writing. Then at last the teacher seemed to see the writing. She read over the translation, said: 'You are improving, Anna,' and added: 'Why didn't you write it all alike? It looks terribly. The first five lines are back hand and the rest slant towards the right.'"

A—— B——.

JAMES H. HYSLOP.

Cases of Amnesia.

Whenever I take a long ride in the open air, if it is a new experience in comparison with my indoor and sedentary habits, the ride makes me very sleepy and if I am free to do so I allow myself to take a restful nap. But I am sometimes in a position where courtesy requires me at least to try to keep awake. To-day (August 4, 1906) I was coming from Westport to Hurricane in the Adirondacks on a stage with a lady whose acquaintance I had made a few hours before on Lake George, both happening to be going much of the way together. We were talking about psychic research matters and as usual I became very sleepy. I did not feel free to let myself go off and though I was not in any way bored by my company, I resolved to arrest all temptations to even feel sleepy. But it was in vain. My eyelids became so heavy that, to rest them, I closed them and when I opened them again in a few moments, perhaps not longer than five or ten seconds, I found that I could not recall the subject about which I was talking and had to stumble about with general remarks to avoid discovery. This occurred three times. An interesting feature of the experience was the fact that I did not really go wholly to sleep during these few seconds. I was perfectly conscious of having my eyes closed, of the surrounding country, and of myself as in the midst of conversation. My introspective and inner consciousness was perfectly wide awake, and the closing of my eyes, instead of tending to put me into a deeper sleep, seemed rather to tend to help keeping me awake. But there was total amnesia of what I was talking about and I could not recall the incidents for some time and only after great effort.

Apparently in these circumstances the thoughts which occupied my mind and conversation were of the visual type and any interruption of the normal visual centers threw the mental images into oblivion while the main central consciousness remained active and normal. The fact, if thus rightly interpreted, may throw light upon the relation between a general stream of consciousness and its inability to recall at pleasure the sensory experience which may be necessary for manifesting its rationality.

JAMES H. HYSLOP.

Hurricane, N. Y., Sept. 3, 1906.

While talking with a friend to-day, I became again very sleepy and not feeling the duty to resist it so vigorously as in the case narrated above I closed my eyes as in the previous experience. It was but for a moment and the amnesia which I experienced before was repeated, but I did not remain distinctly conscious during the short moment of sleep which this time occurred. The amnesia, however, did not remain long. I actually slept for a few seconds and on awakening I could recall in a few moments what I was thinking about. The dissociation of my thoughts was not so complete as in the instance of August 4; and probably this was due to the fact that there was real sleep for a few seconds. Consequently the waking state enabled me easily to recall my previous thoughts, as the break with attention was not so distinct as in the earlier case and as the different sensory functions were probably not dissociated as they were when I retained consciousness and allowed the visual functions to suspend their activity. This, of course, is largely conjecture, and I tolerate it only to suggest a problem at psychological analysis.

JAMES H. HYSLOP.

Pseudo-Clairvoyance.

The following is an incident which would probably have been taken as an instance of clairvoyance unless the circumstances under which it occurred had not been at once determined. I had asked my secretary yesterday to address a number of envelopes and then to make out some bills. While writing out the bills she wrote the name J. B. Jones and without turning over the paper wrote the next name, Charles S. Florence, which was concealed below the first sheet of paper and was not visible in any way. I carefully examined this at the time, and found it impossible to detect the slightest trace of the name or letters through the sheet by normal vision. But if we were to suppose that the phenomenon was due to anything like supernormal vision we should do so without recognizing a most important circumstance which would have been quickly forgotten had not notice been taken of it at once, when my secretary called attention to the coincidence at the time. This circumstance makes it necessary to show that the description of the phenomenon as given above is not exactly complete.

When I asked that the envelopes be addressed it was my intention that the bills should be made out afterward and enclosed independently. But after a number of the envelopes had been addressed it occurred to me that it would save time and confusion if the bills were made out simultaneously, as the same names were concerned. I therefore suggested that, before going any farther with addressing of the envelopes, the bills should be made out for those addressed.

The result was that the cards from which the addresses were taken were simply turned upside down to take them in the same order in which the addresses had been written. The consequence was that when the name J. B. Jones was written memory could easily influence the recall of Charles S. Florence. The second writing of the two names was but half an hour later than the first writing. The lady did not notice that memory had figured in the phenomenon, but recognized that this was its explanation. It was probably a subconscious act which left no traces in the normal consciousness of the influence which gave the act an apparently clairvoyant character. Had not my attention been called to it immediately and had two hours elapsed when I could not have examined the exact conditions of its occurrence it would have been or appeared inexplicable by any ordinary means.

JAMES H. HYSLOP.

We make the above extract from the Journal of the American Society for Psychical Research, in order to show what is going on in reference to establishing Spirit Return. A thousand Spiritualists should assist in the work and thus be brought in touch with the results of the investigations of the Society. $5 per year will entitle any person to become an Associate, and receiving the Journal of that Section. Address James H. Hyslop, Secretary, 519 W. 149th street, New York.

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Modern Popery Is Ancient Paganism.

In the first issue of the now well known magazine, "The Forum," in March, 1886, there was an article by Rev. R. Heber Newton, D. D., the famous minister. The article supposes a certain group of persons to be visiting Rome—the group consisting of "Ecclesiastic," a papal priest; a Broad Church Episcopalian minister; a disciple of Ingersoll, called "Philistine;" and an Egyptian resurrected from his sleep of many centuries, and called "Pagan." The article is headed: "Is Romanism Baptized Paganism?"

(Continued From No. 890.)

The office of the Mass interested Pagan greatly, and from time to time he interjected in respectful whisper his comments on the proceedings. "The Thibetan Buddhists and the Chinese Buddhists used musical bells in their sacred services, very much as you are doing here. * * Most of the ancient temple services saw these same censers, swinging clouds of aromatic incense before our altars * * Your altar, too, stood in our temples, though sometimes we called it the table."

At the conclusion of the office, Pagan talked at considerable length upon the ancient sacred rite to which the Christian Mass he said, bore so remarkable a resemblance. "I could almost again fancy myself back at our ancient mysteries. Altar and chalice and paten, sacred bread and wine, the sacramental feast—all these we initiates knew quite as well as you know them. In India the primitive Vedic religion had its sacred Soma, which made a new man of the initiate; from which he was reborn; which gave the divine power of inspiration and developed a spiritual nature.

"By this sacrament man obtained union with his divinity. Thibet had a sacrament of bread and wine. Our own Egyptians, in celebrating the resurrection of Osiris, commemorated his death by a sacred meal; eating a wafer after it had been consecrated by the priest and had become the veritable flesh of his flesh. This bread was regarded as the body of Osiris, so that our worshipers believed that they ate their God. Mithraism had also its eucharist, with ceremonies quite similar to your Christian mysteries. This resemblance even extended to such a minute feature as your round wafer; which in the Mithraic Mysteries was an emblem of the solar disc or Mizd—a possible hint of the etymological key to your term Missa.

"When the worship of Mithra was introduced into Rome, this sacrament of bread and wine was celebrated in the world's metropolis. The Greeks also had their mysteries in which there was a sacramental supper, the most august of all their ceremonies, wherein Ceres, the goddess of corn, gave men her flesh to eat, as Bacchus, the god of wine, gave them his blood to drink. The consecrated cup was handed round, just as was done here this morning among your clergy. We had even the same sacramentalism which Ecclesiastic evidently cherishes, as I saw by his attitude during your Mass. Do you not remember how Cicero exclaims in one place: 'Can a man be so stupid as to imagine that which he eats to be a god?'"

Observing the uneasiness of Ecclesiastic, Broad Churchman interposed at this point, saying, "This is a delicate subject for our priestly friend. He would much rather that you should have observed the judicious silence of the scholarly presbyter who wrote 'Monumental Christianity'—in all other matters so entirely frank, but here so prudently reticent. But if he slides quickly over this thin ice, others seem less careful.' Of course so unsound a writer as Renan does not weigh heavily, although he does refer in his 'Hibbert Lectures,' delivered under the shadow of Westminster Abbey, to the fact that Mithraicism 'had a eucharist—a supper so like the Christian Mysteries.' But Ecclesiastic may perhaps even now recall the dreadful pages of the learned Mosheim, in words utterly sound opinions we were both so well schooled in our alma mater of theology, but who for once forgot that silence is golden. "The profound respect that was paid to the Greek and Roman Mysteries, and, the extraordinary sanctity that was attributed to them, induced the Christians of the second century to give their religion a mystic air, in order to put it upon an equal footing, in point of dignity with that of the Pagans. For this purpose they gave the name of Mysteries to the institutions of the gospels, and decorated particularly the 'Holy Sacrament' with that title; they used the very terms employed in the Heathen Mysteries, and adopted some of the rites and ceremonies of which those renowned mysteries consisted."

At the conclusion of the Mass, as our little company left the church, Ecclesiastic—who it must be confessed had from time to time turned away his ears in holy horror when Pagan had been talking thus sacrilegiously, a horror that seemed intensified when his own brother churchman stooped to act the part of "chorus" to this blasphemous monologue—felt moved to improve the opportunity and speak a word in season to the poor benighted heathen, which might perhaps convert him so far as to make him anxious to avail himself of the rites of the One True Catholic and Infallible church, while he was out for an airing from Tartarus. The notes of this character of the Catholic church, the miraculous origin of its rites, the supernatural powers of its priesthood, the efficacy of its sacraments as the one means of entering upon eternal life, and the infallibility of its oracles, were unfortunately lost, but they can easily be reproduced from the pages of well known ecclesiastical writers, or heard repeated in most of our cathedrals. At the end of this unctuous harangue, which had gradually risen into the orthodox orotund, Pagan quietly asked: "If all this be so, what do you make of this remarkable resemblance, to say the least, between your ecclesiasticism and our ancient paganism?"

Ecclesiastic, being a thorough-going churchman, who, with the true invincibility of faith, however he might strain at a gnat, was always ready to swallow a sound camel, replied unhesitatingly: "Good Abbe Huc's 'Travels in Thibet' should never have been placed on the 'Index.' Your pagan rites were certainly, as he affirmed, palmed off upon mankind by the ingenuity of the devil in order to bewilder men—satanic imitations of the One Divine Institution. The holy church ought not to have gone back upon him in such a fashion. The venerable fathers, by whom all good churchmen swear, anticipated his courageous utterances. Justin Martyr, in speaking of the Mithraic rites, observed, 'which things indeed the evil spirits have taught to be done out of mimicry.' Tertullian with the same boldness of faith, declared: 'The devil, whose business is to pervert the truth, mimics the exact circumstances of the divine sacraments in the mysteries of idols. Let us acknowledge the craft of the devil. There is no other way of defending the claims of the church in the face of these facts.'"

Whereupon Pagan, shrugging his shoulders, smiled and quietly observed, "So much the worse for the Catholic church. It is not usual for parents to borrow the goods of their unborn children. If the devil thus imitated the rites of the One True Church, he must have had a most singular prescience to have been able to anticipate their exact form, centuries before the true church arose. The fact is plain," he continued, "that your Catholic church shares the sacred 'properties' of religion which were common to all lands and all ages. These rites were indubitably in existence long before Christianity was born. The only natural explanation is, that Christianity adopted them from Paganism. The church may have found it impossible to dispossess these traditionary usages and forms."—"As some of the fathers confess," put in Broad Churchman—"or she may have found in them fitting symbols of her own truths, but, whatever be the interpretation of the fact, a fact unquestionably it is, that ecclesiastical Christianity is our old Paganism rebaptized."

He turned for confirmation of his views to Broad Churchman, appealing to him if this was not the recognized view of scholars even in the church? Broad Churchman frankly rejoined that this was undoubtedly the judgment of dispassionate Christian scholars. "As an Egyptian," he observed, "you will be gratified to learn what Mr. King, a fellow of Trinity college, Cambridge, declares in his work on 'The Gnostics': 'There is very good reason to believe that as in the East the worship of Serapis was at first combined with Christianity, and gradually merged into it with an entire change of name, not substance, carrying with it many of its ancient notions and rites; so in the West a similar influence was exerted by the Mithraic religion.'

"Our friend Ecclesiastic would not question the authority of such a scholar as Baronius, yet he writes: 'It is permitted to the Church to use, for the purpose of piety, the ceremonies which the Pagans used for the purpose of impiety, in a superstitious religion, after having first expiated them by consecration, to the end that the devil might receive a greater affront from employing, in honor of Jesus Christ, that which his enemy had destined for his own service.' The learned Mosheim, after the words already quoted, went on to say, 'This imitation began in the eastern provinces, but, after the time of Adrian, who first introduced the mysteries among the Latins, it was followed by the Christians who dwelt in the western part of the empire. A great part, therefore, of the service of the Church in this—the second—century, had a certain air of the Heathen Mysteries, and resembled them considerably in many particulars.' Our own Dr. Lundy's great book rests upon the fact of the Pagan source of our Christian symbolism. The very highest authority on the subject of Christian symbols testifies: "Their origin, without doubt, must be traced to Paganism."

(Conclusion.)

TO PHOTOGRAPH SPIRITS.

Prof. Lockwood, the Scientist, Declares It Can Be Done as Consistently as Photographing the Invisible Planet.

One of the deepest thinkers in this country is Prof. W. M. Lockwood of Chicago, and as an investigator of psychic phenomena probably no man in America is better known. He lectured at the Spiritualist Temple, Prospect avenue and Jersey street, last night, and this fact probably accounts for the large audience that filled the house. There was not an empty chair in the building.

Many among those who were in attendance are prominent in professional, business and social circles of the city. One gentleman said that he counted some thirty doctors in the congregation.

The professor, at the outset of his lecture, stated that he accepts nothing in Spiritualism that cannot be substantiated by facts. The believer in this philosophy has accepted it because facts have convinced him its teachings are true. There is no such thing as "faith" in Spiritualism. Those who base their belief in Spiritualism simply on faith are by no means Spiritualists in the real sense of the term. It is thought and investigation that makes men and women of to-day champions of this philosophy. This is the incoming era of thought.

Spirit photography was discussed at considerable length by the speaker, who is a photographer as well as scientist of note. Photography is one of the sciences that has been instrumental in making a Spiritualist of Prof. Lockwood. According to him, it is just as sensible to deny any well known physical law as to deny spirit photography.

"'Can you take the photograph of a spirit, an invisible form?' you ask. I do not say 'believe we can,' but I say most emphatically 'I KNOW we can.'"

The speaker then told of his experiments in photographing the invisible, and of the astonishment his discoveries had caused among some eminent scientists of the world. He declared that under proper conditions it is as easy to photograph the invisible as the visible. And this phenomenon, like others, is based on natural principles, such as the relation of color motion to chemical action.

When he first undertook this series of experiments, it was not long before he found that the lens of a camera is able to discover the presence of phenomena which the naked eye cannot see, even through the most powerful telescope. This he accounts for through the sensitiveness of the film of the photographic plate to the action of invisible color motion.

One of the great proofs of these data is that certain cosmic nebula not visible to the eye, is reflected upon the plate as is noted in the experiments at the Lick astronomical observatory in California. Physicists and astronomers tell us that these reactions of color motion take place through 32,000,000,000 miles of space from this earth. Scientists and astronomers of the old world, as well as of America, were amazed at the results obtained.

Then came the pictures of spirit forms. When it was announced that these could be photographed, the world scoffed and the uninitiated still scoff, but the professor says that the truth of his statements can be easily demonstrated to the satisfaction of anybody who has the patience and disposition to investigate as he did.

"These investigations," said the speaker, will prove that we mortals are very closely related to the invisible, and reveal to the investigators the wonderful truth that there is an intelligence about us that will aid us if we only attach ourselves to it. It is our duty to do this. We should strive with all our might to be brought into higher accord with the infinite. Let us study the higher life and strive for higher conquests."

The speaker admitted that he had never witnessed a spirit materialize a solid body, but he had witnessed its etherealization. Still, he was not prepared to say that spirit materialization of a body apparently solid is a fraud. Spirit forms can be photographed only when the proper chemicals are brought into use, and spirit materialization is equally impossible should there be an opposing mode of psychic motion when the medium is endeavoring to produce this particular phenomenon.

"If the Bible is true, Christ materialized," said the professor. "And Thomas, you know, doubted the return of the spirit until he had thrust his fingers into his side. Jacob, you will remember, wrestled all night with an angel, a longer wrestling bout than we have on record in these latter days."

Prof. Lockwood delivers another one of his interesting lectures at the Prospect Avenue Temple next Friday evening. His object in giving these talks, he says, is to contribute his mite toward extending the boundaries of intellect by setting men and women to thinking.—Buffalo Enquirer.

Three Times Infinity.

Many million persons believe in the Holy Trinity, though no one knows that such a union exists. It is, however, known that the Athanasian doctrine of the Trinity is largely a mass of contradictions. The recently revised Presbyterian creed contains a fatal error in saying that the three persons in the Trinity are all of equal power. If all of equal power, each must be either finite or infinite. If finite singly, they must be finite collectively also, for no number of finite powers can make one that is infinite. To make an Almighty Godhead, each person would have to be almighty rightly, because an almighty person is one who has greater power than all other powers combined.

As there cannot be two powers, each of which is greater than the other, omnipotence must reside in a single person or being. If the three persons were of equal power, they would be equal in authority also, and there would be no reason why any one of them should ever pray at all. Moreover, one omnipotent person or being could accomplish as much in any and every direction as could be done by a greater number.

When anyone can tell us how much three times infinity, or one-third of it is, it will be soon enough to believe in the doctrine of the Trinity. J. E. S.

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Wanderings of the Hull Pilgrims.

"I'm a pilgrim, I'm a stranger,
I can tarry, I can tarry but a night."

I doubt whether the two Ms ever entered upon a pilgrimage with so much reluctance and so many misgivings as they did this fall. Only the fact that it was their duty to go, and the other fact that they were too cowardly to leave a plain duty undone, got them started.

We had very little preaching to do in the summer, the result was that we stayed at home, made and enjoyed our garden including a wilderness of flowers, painted and made other improvements in our house, and made our home so much of a paradise that we felt like saying with the disciples of old, "Lord, it is good for us to be here." Add to all this that our school, students, teachers, house, school buildings and all, were in such a good condition had such an effect on us that we hated to leave home for the work afield. However, when we consider the importance of the work in the world, we with all the courage we could command, packed our trunks and grips, locked up our house and became way-worn wanderers.

Our school is growing and the students each day becoming more interested; should we have as great a change next year as we had this year, we would not be under the necessity of making another six months trip on its behalf, we could work in the school instead of in the outside world for it.

The work for the school becomes easier every year. The opposition to the school has about worried itself into its grave. People are more willing to hear the claims of the school, than they have been in the past; they see more and more its importance than they ever have in the past, and consequently are more willing to assist in staying up the hands of those who work for it.

We left our home November 13, filled with all the hope which two invalid preachers could carry, for we were both invalids. I had not as yet recovered from the gentle stroke received at Ryo, Wisconsin, while I was trying to open the people's eyes on political matters, and Mattie was yet, and is still suffering from her headlong plunge down stairs.

We are now about fourteen hundred miles from home; we are at Billings, Montana, our fourth stop; our courage grows. The first two places we stopped we went to make up for my failure to fill my political appointments made during the political campaign. Of course I preferred to not go, and stated that, as the political campaign was now over they had better let the matter rest. The answer, that with Socialists the campaign is not ended and will not end until victory perches upon our banners, and they must have the speeches now. Ours is a campaign, not particularly for votes but for education, and it will not end while "gross darkness" covers the people. The result was that I delivered three speeches on Scientific Socialism in Augusta, and one in Humbird, Wis.

In Augusta, also, Mattie and I each delivered a speech on Spiritualism; the weather was indeed very bad, but those who attended were glad they came out to hear. The road that leads from Socialism to Spiritualism is as straight and direct as the road that leads from Spiritualism to socialism. It is hard for one who is blessed with extraordinary good sense to hold to either Socialism or Spiritualism and not take the other. I went to Humbird also and delivered one lecture before a large audience, on Socialism. There I was privately asked several questions about Spiritualism. I promised at a later date that I would try to go there and tell them what Spiritualism is.

On Tuesday morning, November 2d, we left Augusta for Minneapolis and St. Paul. There we seemed to take the people by storm, or at least, if we took them at all we took them by storm. The day we spoke there was one of the hardest rains and snows we have encountered in a long while. We had larger meetings in every hall than we supposed would turn out in such weather. We held four meetings that day; Mattie attended the Lyceum, in Minneapolis, and the Spiritual Alliance meeting in St. Paul. Besides that, she assisted me in a three o'clock meeting of the North Side Society. This society is presided over by a Mr. H. Courtney, who seems to hold the people together in a manner worthy of the cause. A Mr. H. Heggadahl, is the regular speaker; not having seen any of his work I can express no opinion concerning it. All of the societies in Minneapolis and St. Paul seem to be in as prosperous a condition as could under the circumstances be expected.

The New Thought Spiritualist Society was organized by Mrs. F. E. Wheeler, formerly of Wisconsin, and her son, H. E. Wheeler, assisted by the husband of Mrs. Wheeler, the father of H. E. Wheeler, the son. I believe the son graduates in the Minnesota University next June. This young man delivers all the discourses. These discourses are spoken of as learned, logical, and eloquent. They publish an advance program each month. These programs are handed out in advance. Mrs. Wheeler gives readings and messages after each discourse. These messages are generally, so far as I could learn, satisfactory to those who receive them. Those I heard were all satisfactory—much better than is generally given from the rostrum.

Platform messages are generally calculated to do at least as much harm as good, some of them are a positive damage to the cause they represent. Silly talk, bad English, and worse guessing is always an injury to the cause they are supposed to represent. Mrs. Wheeler gives nothing of this kind. If all mediums will give as good, straightforward and wise messages as those given by Mrs. Wheeler on the occasion when I heard her, then Spiritualism will stand higher in the estimation of the world than it does now.

We were invited to other societies in Minneapolis, but could not attend them. We promised the Band of Peace Society, that next time we go to Minneapolis we will one of us at least try to visit that society. We have forgotten the name of the president of that society, but we will try to find him when we return. Indeed we have promised, at our earliest convenience, to try to spend at least one month in the "Twin Cities."

President J. S. Maxwell, of the Minnesota State Association, seems to be about the right man in the right place. He attends all of the societies, as occasion requires, and does what he can to build all of them up. He has a profound interest in Spiritualism, not alone in one part of the state, but in every portion of the country. He regards the work as a whole, and that which assists in one place assists in others.

On Tuesday morning, November 27, Mrs. H. and I left the home of our granddaughter, Mrs. Woodbury, and started for Billings, Montana. We had promised when here last May, and also promised Mrs. McCormick, at the N. S. A., convention, last October, to put in two Sundays, and the week between them here.

When we got here we learned that Mrs. McCormick was somewhere in the east, but her friends did not know where. They somehow supposed that she was with us; the result was that no arrangements had been made for meetings. All had depended on Mrs. McCormick, who is president of the State Association, and of the local society here to do the work. Each one of the Spiritualists here, most of whom are women, seemed to think that it was the duty of someone else to take the lead in the matter of securing a hall, and advertising the meetings, and doing the other preliminary work of giving the meetings a start. The result was that the meetings were not well started until they were more than half done.

Mr. F. D. McCormick, the husband of the president, and the owner and manager of the hotel, "Cottage Inn," where we sojourn while here, is a Spiritualist to the backbone, and has done all he can, as have others, to make the meetings a success, but having to have the entire charge of the hotel which is full of people, besides owning and having management of a ranch, several miles out in the country, he found himself crowded with more work than he could do and attend to the work of making the meetings a success. He, however, did all he could. The very first thing he did was to address the ministers through the Daily Gazette, especially those who attacked Spiritualism in the past, and tell them that I was now in the city and would be glad to meet any of them and answer their objections against Spiritualism. It was their duty now, while Mr. Hull was here, to present their deadliest arguments against Spiritualism, or to forever hold their peace. Of course the ministers, "dumb dogs,' Isaiah calls them, (See Is. lvi,16,) are silent. So in a few days Mr. McCormick wrote them again. This letter the daily refused to publish; the church was his friend, in fact he depended upon all the churches and so he said he dare not publish it. The Times, a weekly paper, however, spread it in a conspicuou place on its pages. Here it is:

PUT UP OR SHUT UP!

That Is What the Rev. Moses Hull of the Spiritualistic Church Says to the Ministers of Billings—A Chance to Make Some Easy Cash.

Rev. Moses Hull, in his discourse last Friday night, said if ther is any proof of a life beyond this mundane existence outside of Spiritualism, it had not yet been discovered. I wondered if that astounding statement was true, and questioned him concerning the matter. He said it was, and he defied any minister or scientist in Billings or in the State of Montana to present an argument which would prove immortality that would not at the same time prove Spiritualism. I asked him if he was willing to debate the matter with any of our able clergymen.

He said: "Yes; with any of them, or with all of them." I now want some of our learned ministers, either Catholic or Protestant, to meet the Rev. Mr. Hull on a proposition embodying that issue. I will give the minister $50 who will meet Mr. Hull and prove immortality without proving Spiritualism. Besides this, I will pay any of the able ministers of Billings $5 an hour for every hour he spends in debate with Mr. Hull in open debate on Spiritualism and the bible.

It will not do to ignore Mr. Hull, as some of the ministers of this city have done. Mr. Hull has been too long before the public and is too well known in every State in the Union and too universally acknowledged as a ripe biblical scholar and a logician to be ignored by any minister in this community.

Now, ministers, some of us are in earnest in this matter. Either step into the arena or hereafter hold your peace.

In behalf of the Montana State Spiritualist Association and the First Church of Spiritualists of Billings.

F. D. McCORMICK.

Of course this heading was placed there by the editor; it makes but little difference. Mr. McCormick's offer was read and not accepted by the ministers who were so bold when there was no one here to defend Spiritualism.

We say nothing of the gentlemen we have here, of the masculine persuasion, but we do say that like most other places, the best men the Spiritualists have here are women. Mrs. A. P. Smith, and Mrs. McCoy are among the best helpers good workers can find in this city. They have even served as janitors; have carried coal and wood to the hall. Besides this, Mrs. Smith played for most of the singing, and Mrs. McCoy gave messages at many of the meetings. In fact they did their best to make the meetings throughout a success.

Mrs. McCoy has been here near two years, and is very popular. People do not simply like her mediumship, but they like her as a woman, and since we have been here she has been re-engaged by the society to the close of the season, in May.

Brother G. C. Love, of Portland, Oregon, closed a ten days' meeting here the day we arrived. The reports of his meetings and his mediumship are good. From here we start to-day for Seattle, where we remain a week, more to visit two brothers, Hiram and Daniel, than to talk to the people, though it is not improbable that we may hold two or three meetings during the week.

We are supposed to arrive in Portland on the 19th and remain until January 1, when we start to San Jose, Cal. There we remain until February 1, if not longer. Our address will be, from December 19, until January 1, 311½ Stark street, Portland, Oregon, then until January 30, 230 N. Sixth street, San Jose, Cal. Those wishing our services south of San Jose, in California, or on route home, on the Santa Fe route, should let us know as soon as convenient, so that we can arrange accordingly.

I cannot close this without saying Billings has done well for the school. The Progressive Thinker is a welcome visitor, as we dodge from place to place, not only to us, but to all who speak of it.

Farewell, until I get to SanJose.

MOSES HULL.

Billings, Mont.

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A GLORIOUS RECEPTION.

It Is Extended to the Venerable Dr. J. M. Peebles, in London, England.

The Two Worlds has the following:

Availing ourselves of the presence of the Doctor when he called upon the Editor, we resolved to at once subject him to the ordeal of an interview. He very genially consented when the project was placed before him, and at once seated himself beside the editorial desk, and submitted to be questioned in the interest of our readers.

The Editor—First, Doctor, how fares our health, and how do you stand the incessant wear and tear of travel and lecturing?

Dr. Peebles.—"I am first rate, never better, sound in wind and limb, and not afraid of work. No, I have no special secret about it; all there is say about it is I have behaved myself, by living a sober, clean and temperate life."

Q.—"I see you have visited various camp-meetings in America this year, and have, of course, traveled much to do so. You have also recently visited Canada. Now, briefly, Doctor, what is your opinion of the present outlook and future prospects of Spiritualism in the States and in the Dominion?"

A.—"My goodness, that is a tall question! Yes, I visited camps at Chesterfield and Vicksburg, and found them vigorous, and filled with large throngs running into thousands every day. I lectured, of course, and the audiences were very large each time. I declined more than a dozen other camp invitations, as my plans for revisiting the old world would not allow me time to reach them. I am a Yankee, right out, but I like British Spiritualism—it is solid, spiritual, religious. You do not seem afraid to say God right out in meeting! You treat Jesus respectfully. Your congregational singing is fine—I like it; it means harmony; it unites the people; it is good. Spiritualism in my country is too phenomenal, too much seeking for the sign, rather than the thing signified. We need more thinkers, more of the philosophical, across the water. Generally, the Cause is in a fair state, but to me it appears to have entered upon a transition period. I wish that the best of the writings of both my dear friends, Andrew Jackson Davis and Hudson Tuttle, were more studied; I am sure it would help us if they were. In Canada the Cause is growing."

Q.—"Well, Doctor, at your age most men are thinking about settling down and taking life quietly, but here you are starting out upon a twenty-four thousand mile trip. Why have you undertaken such a task?

A.—"Ah! My answer is that I travel as the compelling of the angels of the Summerland impel. So, once again, I fare forth. Also, there is the need of change of conditions; while I need a warmer clime for the winter months. But one thing is, that I hope to meet some exalted Hindoo adepts, and from them gather more information concerning their gifts and practices, to be embodied in further literary work. I intend to do all I can to extend our knowledge of Hindoo psychology and its relation to our Spiritualism. I have also, let me say, been appointed World Missionary of the National Spiritualists' Association of America, so I travel for the good of the Cause under national sanction. I may probably visit Fiji to meet a celebrated occult student there, who is named Wilson; I shall also spend some time at Honolulu, if I reach America across the Pacific Ocean homewards."

Q.—"Where else are you likely to visit Doctor?

A.—"Well, it is rather difficult to say definitely, as my route is not determined as to its details. I expect to call at New Zealand and lecture in all the large cities there. I shall also go to Australia and renew my acquaintance with Melbourne and Sydney. Roughly, my course is from London to Marsailles, sailing thence, on December 7, for India, then Colombo, Australia, New Zealand, Fiji, Honolulu, San Francisco, and so back to my home at Battle Creek."

Q.—"You have had a busy time since landing, Doctor?"

A.—"Yes, I have been kept busy. I have lectured in London, for the Marylebone Association, have spoken some to the London Alliance, am to attend the Fulham Society, and give my final Sunday lectures in London for the Spiritual Mission. Your pages have told the people of my labors in Scotland and elsewhere. On Sunday next I pay my only visit to Wales, speaking at Merthyr Tydfil, and on December 3 I deliver my last address before the Psycho-Therapeutic Society, of London."

Q.—"Truly, a busy time, Doctor. Now tell me, in conclusion, my dear friend, have the passing years deepened your faith in angel ministry, and do you feel that when the time of parting comes that all your faith and confidence will reap fruition?"

A.—"Yes, my friend. I never waver in my faith, never doubt the knowledge I have of spirit ministry. As years go I am an old man now, but I am youthful in spirit, as youthful as ever. I know the angels walk with us; at times I feel their presence near me, and I confidently await the time when the purple mantle will fall upon my mortal form; the time when my eyes will open to the golden splendors of the heavenly worlds, and I shall meet those grand souls who have preceded me. I have no fears, no doubts, am quite sure I shall find the ripened fruit upon the Hesperidian trees in the glades and vales of the sweet Summerland."

A warm hand clasp, a smile, and a kindling light in the eyes, a cheery good morning, and the tall, erect, but venerable form was gone, and we were alone with the memories of the past.

Reception to Dr. J. M. Peebles.

The Light of London has the following:

On Friday afternoon, November 16, there was an interesting gathering at 110 St. Martin's Lane, of the Members and Associates of the London Spiritualist Alliance, to meet Dr. J. M. Peebles, who is passing through London on his fifth journey round the world. After nearly an hour had been spent in pleasant conversation, the President, Mr. E. Dawson Rogers, said that he was pleased to meet his old friend Dr. Peebles once again and to congratulate him upon having attained so good an old age in such excellent health, both bodily and mentally. Mr. Rogers then related how, more than five and thirty years ago, an invalid lady, whom he had been accustomed to mesmerize, while looking at a crystal, saw and minutely described an unknown gentleman; but some months later Mr. Rogers met Dr. Peebles and invited him to visit his lady patient, who, when she saw him, instantly recognized Dr. Peebles as the person she had seen in the crystal, and described to Mr. Rogers. Hence, the question, how was it that Dr. Peebles, of whose very existence he did not then know, was seen in the crystal and described to him months before they met on the physical plane? The only explanation which occurred to Mr. Rogers was that they had probably already become acquainted on the spiritual plane, while their bodies were asleep. He did not know a man who had done more for Spiritualism than Dr. Peebles, and on behalf of the Alliance, he warmly welcomed him and wished him God-speed on his journey. (Applause.)

Dr. Peebles said that he was deeply moved by what Mr. Rogers had said, and it did his heart good to see the familiar faces of London friends and feel the clasp of their warm, friendly hands. He believed that while the body sleeps the spirit sometimes leaves it, temporarily, and goes far in the spheres, and probably, as Mr. Rogers had suggested, they HAD met on the other side. He further believed that our lives are, in a sense, mapped out for us by the angels. He was conscious every day that there were Indian spirits with him who gave him strength, and above these there were others who influenced him in his travels, both to learn and teach. After referring to his recent lecturing experiences in Scotland and Manchester, he said: "I used, when I was orthodox, to talk about help and faith, but I wavered while I said it; now I KNOW—I know that life is everlasting, and that no wanderers will be finally lost. I could not live without this knowledge, and I sometimes think Spiritualists are not enthusiastic enough—enthusiasm means, life, zeal, harmony! If we cannot see just all alike, we can have charity, brotherhood, and freedom—for are we not all human souls journeying on to the same goal? Let us live sweetly and glorify God by doing good to all mankind." (Loud applause.)

In response to a question, Dr. Peebles said that he was going to India to lecture, and to write. He had been told by three different mediums that he was being impressed by a band of Hindu spirits who wished that Spiritualism might be proclaimed in their land, as Theosophy had been. Through Mr. Spriggs he had had corroborative testimony and learned that the leader of these spirits was Babu Chunder Son, and he was going to India because he felt that he had to go, and quite expected to come to London again.

D. Abraham Wallace expressed his pleasure of meeting Dr. Peebles again, recognized in him a fellow countryman, for although born in America he had Scotch blood in his veins. He was glad that Dr. Peebles had large audiences in Scotland, where they appreciated enthusiasm, and hoped it would not be long before he came back to this country. (Applause.)

The Rev. J. Page Hopps said that to hear him speak one would imagine that Dr. Peebles was quite a young man, and he could not help thinking that it was a kind of miracle that this "old man eloquent" should be again starting off on another journey round the world and talking of coming back again. There was a sort of revelation in what Dr. Peebles had said about the wonderful people on the other side who made him strong and well. He himself had been definitely consigned to death by medical men. Sir Morell Mackenzie about ten years ago had given him up, yet he had been getting better ever since. Six years ago an American medium told him that there were three sturdy Indians who were keeping him alive to do their work, and possibly that accounted for the fact of his present good health. He had been trying to realize how a man might die without dying, and had imagined how, with his wonderful vitality, Dr. Peebles might have changed the rate of vibrations, and have gone on talking, and yet have become invisible; he thought that it was possible to obtain such command of one's body as to make it appear and reappear at will; it was all a matter of vibrations.

Thinking of the work that Dr. Peebles had done, the things he had seen, the people he had met, the millions of pictures that must have been impressed upon his mind, he could not realize that such a man could die; he felt he MUST continue to live, and that we should all live, and he hoped that Dr. Peebles, when he reached the other side, would help to prepare a place for him. (Laughter and applause.)

Dr. Berks T. Hutchinson briefly referred to his former association with Dr. Peebles at Cape Town, recommended those who were interested in his work to read "Seers of the Ages," and expressed his pleasure at meeting him once more.

The proceedings then became informal and refreshments were handed round.

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VOL. 35 CHICAGO, ILL., DECEMBER 29 1906. NO. 892

NEW THOUGHT MOVEMENTS.

They Are Rapidly Gaining Recruits, While Orthodoxy Is Constantly Losing.

The orthodox clergy in the West, are alarmed over the poor attendance at their services, and at several recent meetings of ministers in this and other Pacific coast cities, the subject was discussed: "How shall we reach strong men and induce them to attend church?"

One minister said, "Tacoma has a population of 100,000, but more than 60,000 do not attend religious meetings."

"I know of an Episcopal church in a California town from which fifty members dropped and went to Spiritualist, Christian Scientist, Theosophical, New-Thought or other liberal meetings, or stopped going to any religious meeting altogether.

There may be many reasons why thinking men and women are no longer to be found in the pews of the orthodox churches, but the principal one is because they have ceased to believe in an infallible bible, a cruel, revengeful and changeable God, an endless hell, a personal ubiquitous devil, the blood atonement, and the resurrection of the physical body. These doctrines, and many others that the people no longer believe, are still in the creeds and confessions of faith in the churches, and the clergy are compelled to subscribe to them when they take ordination vows. Occasionally a minister is honest enough and bold enough to repudiate the old dogmas, but he takes great risk of being thrown out of the church as a heretic. In the Protestant churches the laity are broader that the clergy, and thousands of the more courageous and more intelligent have abandoned the church. This is going on so steadily and so rapidly that the clergy are nearly panic-stricken over it. They succeed still in holding the women and children pretty well, but they want men,—"strong men"—so declared a pastor of a Tacoma church recently.

Entire sessions of the "Ministers' Associations" are frequently devoted to the discussion of this important matter. One prominent minister in the state, in discussing the steady and increasing desertions from the church, declared that in his opinion "the preachers do not preach the old-fashioned hell energetically enough nor often enough." But that sort of preaching will not fill his empty seats. Intelligent people can no longor be frightened by the story of the "Fall"—"that in Adam we sinned all," that God demanded the cruel death of his son as a condition on which he would save a portion of the human family from endless torment.

The theologians fail to see that about sixty years ago, we entered upon a new era or cycle. Inventors startled the world by their marvelous inventions; discoveries of inestimable benefit to the world were made; old methods and antiquated ideas were turned down and new ones were adopted; everything went forward by leaps and bounds except theology. That has advanced somewhat—was pushed forward by the momentum of other progressive movements.

The clergymen should have kept step with the inventor, the scientist, the physician, the statesman, the school teacher, but he did not, except in rare instances. He might have kept his jaws filled, but he did not, for he was found hard and fast to the teaching that all wisdom was given to the world in the distant past and there was nothing more to learn. Because of this non-progressive policy and practice, hundreds of thousands of his flock have come out and have gone over to the liberalists and are marching on.

The Christian Scientists, though more "orthodox" than other liberal sects, yet denying every cardinal doctrine of orthodoxy, has grown into robustness from the great multitudes who came to her from both the Protestant and Catholic churches.

Mrs. Baker-Eddy's church is rapidly taking the cream of the orthodox laity They are building magnificent church-houses in both Europe and America, and are spreading "like a green-bay tree." While it was a long step from orthodoxy to Christian Science, yet it was as far as the dissatisfied churchman dared to go.

Others, still less orthodox, and more progressive, went to the Spiritualists, the Theosophists, the Unitarians, and other New Thought societies.

The orthodox clergy are becoming panic-stricken, hence the efforts everywhere to stop desertions from the church. Many of them are instituting in their houses of worship all sorts of amusements and entertainments. Some of them propose billiards, and ninepins, and theatrical shows, etc.

Now, this is the sensible thing for them to do. I advise them to stop short off preaching old Jewish paganism, and turn their meeting-houses into social halls, and reading and lecture rooms, invite the poor, and homeless, and friendless, and not only amuse and instruct them, but when necessary, feed and clothe them, and assist them in obtaining honorable and useful employment.

In your lectures drop out the old bloody Jewish Jehovah, discard the immoral and pagan doctrine of the blood atonement which encourages bad men to believe that they can escape just punishment for wrong doing, by consenting to let Jesus pay the debt; teach the youth that he must reap as he sows—that God is spirit, an impersonal, Infinite Intelligence, and that the most acceptable service to God, is our service to our fellow-men.

God needs no beseeching, nor flattery, nor worship on our part.

God's laws are eternally just and right, and it is our business to discover and obey them.

"As a man thinketh, so is he." If we think good, uplifting, loving thoughts, we shall grow to be good, kind and loving, and angelic spirits of the invisible realms, will assist and strengthen us. If we think unkind, hateful, malicious, and degrading thoughts, we shall, ourselves, become that, and inharmony, unrest and misery, will sometime, somewhere, overtake and enshroud us, and punish us, until we, like the Prodigal Son, arise and go back to our father's house.

What I have written herein was not said in any spirit of unkindness toward my orthodox brethren. I feel sorry for those who still think they ought to cling to the ignorance, superstition and paganism of the distant past. I bid them to "about face," to remember that they live in the most enlightened day of the world's history. I ask them to believe that theologies and church creeds must be subjected to investigation and criticism as well as the teachings of science, medicine, law and philosophy. The church must keep step with the progressive movements of the age, for if it does not, it will inevitably dwindle away and go out of existence.

No book nor creed is so sacred as to be above investigation and criticism. There have been revelations in the past, but there will be greater ones in the future. Science and inventions are in their infancy. Every human soul has a divine parentage. Every child has within him the latest powers of a mighty God. Every human being is a part and portion of the infant One. God could not be infinite if one individual soul were "lost" or blotted out.

He is the greatest teacher, who shows us how to unfold our innate God-powers.

There is no death, or if so, it is as necessary and beneficent as birth. There could be no birth without death, so-called. The illimitable universe is ceaselessly throbbing with life. All things tend upward. Infinite wisdom is at the helm of things. "All discord is but the fragment of a scale which had we the power to comprehend, would be replete with harmony divine." We are not "poor, miserable worms of the dust who deserve to be endlessly damned," as stated by the orthodox creeds. On the contrary we are children of Infinite Intelligence, love and wisdom, in each of whom reside the unfolded powers of mighty arch-angels.

We are embodied here for a little while in physical bodies, to be taught some needed lessons. If we are apt students we shall, on leaving this kindergarten—this caterpillar state; be promoted to a higher grade in the school of the Infinite Father. If we are incorrigibly truant, refractory, and disobedient, we shall be put into the basement of the spirit school and kept there until we learn the lessons we neglected to learn here.

R. A. DAGUE.

Tacoma, Wash.

Fame is not got by seeking it. All such pursuit is vain. It may very well come about that a man will succeed through tact and various artifices in making for himself some sort of name. But if there is no inner worth, all will prove empty and ephemeral.—Goethe.

Hail to the witch! if wise and true.
Oblivion to the fake!

DIES HOUR AFTER CHILD SAYS DEAD MOTHER CALLED

"Father, Mamma's Calling You," Cried Boy. "I Heard Her Voice in the Steam of the Tea Kettle."

A. F. Hill of Boston, sends the following from the Boston American:

Brockton, Mass.—"Papa, mamma's calling you. She says, 'Are you coming, Isaac?' I heard her voice in the steam of the tea kettle."

Terror-stricken, little four-year-old Raymond Wilkinson rushed to the bedside of his dying father in their home at No. 191 North Warren avenue, screaming this strange message. Then he went into hysterics.

Within an hour the father died. Mrs. Wilkinson died a few weeks ago.

When questioned afterward the boy said that while he was playing in the kitchen he suddenly heard his mother's voice and that it sounded as if it came from the cloud of steam that poured from the nose of the tea kettle on the stove.

A Remedy for Fake Seances and Other Evils.

To the Editor:—For the advancement of the truth of Spiritualism, we make this suggestion:

If we are earnest in our desire as Spiritualists to advance its truth, its realities, its love for humanity, it becomes as now to adopt such methods as will banish all public seances. This can be accomplished only by a drastic measure.

Let Spiritualists in each state unite as a society, or individuals in a petition to the judiciary thereof, for a prohibition of all public seances. No seances in any case whatever, excepting those that are held privately, at which those only are present, as are known as Spiritualists.

We cannot command the respect of the inquiring minds nor the unthinking public, but we must be as Spiritualists looked upon with scorn and derision. There should be that unity of purpose in the knowledge and faith we possess, to place an emphatic disapproval upon all things that counterfeit our cause, and make Spiritualism a foundation for fakes.

A Psychic Investigating Society has been founded in the city of New York, having for its purpose the elimination of fraud by so-called hypnotists, spiritual mediums and mind readers who ply their vocations for money.

There are fraudulent practitioners making between $20,000 and $30,000 a year by deluding people.

Thousands of people, particularly women, whose honesty of purpose deserves all the guardianship the state can throw about it, these spiritualistic, can throw about it, consult these spiritualistic, clairvoyants, etc., advisers.

It is suggested that for the possibilities of the good or the evil that these practitioners should be examined, and if worthy, licensed, just as the state licenses physicians, dentists and lawyers.

This is a step in the right direction, we will receive the commendation and respect if we adopt similar repressive measures.

DR. JAMES B. CANDY.

Langhorne Bucks, Pa.

"The Magician."

While sitting alone, by the fire, one evening, I felt the pressure of an unseen hand. Upon asking: "Who is there?" I was answered, "Poe, get your pen." Reaching for a pencil I wrote the following:

Though the midnight hours are dreary,
and the sobbing night-winds roam,
And the sea-birds softly calling, o'er
the leagues of wind-swept foam;
There he sits, while dying embers
weave their ghosts upon the floor,
Frosted head, in life's December, delving in his mystic lore.

And the rattling of the shutter is a
message he receives;
And a tale the night-winds utter as
they shout beneath his eaves,
And the shadows gather 'bout him, on
the long procession sweeps.
Though the busy world may doubt him,
still his midnight tryst he keeps.

CHART A. PITT.

Bellingham, Wash.

Makes Catechism on Darwin Plan.

Famous English Scientist Offers Faith That Welds Knowledge and Tradition—Other Worlds Greater—Man Not Highest Form of Life, Says Sir Oliver Lodge; His Future Existence Part of His Theory.—Special Cable Dispatch to the Chicago Tribune, from London, England.

London, Dec. 15.—Sir Oliver Lodge has issued the text of a scientific catechism which was read before a gathering of non-conformist ministers in London, and which is designed for the use of teachers interested in the education of the young. In a preface Sir Oliver says:

"From the viewpoint of the teacher and the trainer of teachers the following clauses have been drafted by me as affording a partially scientific basis for future religious education:

Q.—What are you? A.—A being, alive, and conscious upon this earth, my ancestors having ascended by gradual processes from the lower forms of animal life and with a struggle, and suffering, become man.

Q.—What, then, is meant by the fall of man? A.—At a certain age of development man became conscious of the difference between right and wrong, so that thereafter when his actions fell below a normal standard of conduct he felt ashamed and sinful. Nevertheless, the possibility of the fall marks a rise in the scale of existence. Creatures below this level are irresponsible, feel no shame, suffer no remorse, and are said to have no conscience.

Q.—What is the distinctive character of manhood?—A—That he has responsibility for his acts, having acquired the power of choosing between good and evil, with freedom to obey one motive rather than another.

DEFINES DUTY OF MAN.

Q.—What is the duty of man? A.—To assist his fellows, to develop his own higher self, strike toward good in every way and open his powers generally to seek to know the laws of nature and obey the will of God in whose service alone can be found that harmonious exercise of the faculties which is synonymous with perfect freedom.

Q.—What is meant by good and evil? A.—Good is that which promotes development and is in harmony with the will of God. It is akin to health, beauty, and happiness. Evil is that which retards or frustrates development and injures some part of the universe. It is akin to disease, ugliness, and misery.

Q.—How does man know good from evil? A.—His own nature when uncorrupted is sufficiently in tune with the universe to enable him to be well aware in general of what is pleasing and displeasing, a guiding spirit of which he himself should be the real, effective portion.

Q.—How comes it evil exists? A.—Acts and thoughts are evil when below the normal standard attained by humanity. The possibility of evil is a necessary consequence of the rise in the scale of moral existence, just as an organism whose moral temperature is far above the absolute zero is necessarily liable to damage by deadly cold, but cold is not itself a positive or created thing.

Q.—What is sin? A.—Sin is a deliberate, willful act of a free agent, who sees better and chooses worse, and thereby acts injuriously to himself and others. The root of sin is selfishness, whereby needless trouble and pain is inflicted on others. It is akin to moral suicide.

Q.—Are there beings lower in the scale of existence than man? A.—Multitudes. In every part of the earth where life is possible we find it developed. Life exists in every variety of animal of earth, air, and sea, and in every species of plant.

MAN NOT HIGHEST IN LIFE'S SCALE.

Q.—Are there beings higher in the scale of existence than man? A.—Man is the highest of the dwellers on the planet earth, but the earth is only one of many planets warmed by the sun, and the sun only one of a myriad of similar suns which are so distant we hardly see them and group them indiscriminately as stars. We may be sure that in some of these innumerable worlds circulating about distant suns there must be beings far higher in the scale of existence than ourselves. Indeed, we have no knowledge which enables us to assert the absence of intelligence anywhere.

Q.—What caused and what maintains existence? A.—Of our own knowledge we are unable to realize the meaning, origination, and maintenance. All we can accomplish in the physical world is to move things about by means of our bodily organisms and leave them to act on each other, but we conceive there must be some intelligence supreme over the whole process of evolution, else things could not be as organized and beautiful as they are.

Q.—Is man helped in his struggle upward? A.—Man has not brought himself into existence, nor can he unaided maintain existence or achieve anything whatever. There is certainly a power in the universe vastly beyond our comprehension. We trust and believe it to be a good, loving power, able and willing to help us and all creatures, and guide us wisely without detriment to our incipient freedom. This loving kindness surrounds us every moment; in it we live and have our real being. It is the mainspring of love and joy and beauty. We call it the grace of God, and it is it that sustains and enriches all the worlds. It may take a multiplicity of forms, but its essence and higher meaning are specially revealed to dwellers on this earth in the form of the divinely human, perfect life of Jesus Christ, through whose spirit and living influence man may hope to rise to heights at present inaccessible.

ONE ETERNAL BEING OVERRULES.

Q.—How may we become informed of things too high for our own knowledge? A.—We should strive to learn from the great teachers, prophets, poets, and saints of the human race whose writings are opened to us by education. Especially should we learn how to interpret and understand the bible, which the nation holds in such high honor.

Q.—What, then, do you reverently believe can be deduced from a study of the records and traditions of the past in the light of the present? A.—I believe in one infinite, eternal being, a guiding, loving father in whom all things exist. I believe the divine nature is specially revealed to man in Jesus Christ, who lived, and taught, and suffered in Palestine 1900 years ago and since has been worshiped in the Christian church as the immortal son of God and savior of the world. I believe the holy spirit is ever ready to help us along the way to goodness and truth and that prayer is the means of communion between man and God, and it is our privilege by faithful service to enter a life of eternal communion with God,

Q.—What is meant by the life eternal? A.—Whereas our terrestrial existence, our temporary and real existence, continues without ceasing in either the higher or lower form according to our use of the opportunities by means of grace, and that fullness of life ultimately attainable represents a state of perfection at present inconceivable to us.

Q.—What is the significance of communion with the saints? A.—Higher and holier beings must possess in fuller fruition those privileges of communion which already are foreshadowed by our own faculties, the language, and sympathy, and mutual aid, and just as we find our power of friendly help not altogether limited to our own order of being so I conceive an existence of mighty fellowship of love and service.

PRAYER OF REAL EFFICACY.

Q.—What do you understand by prayer? A.—That when our spirits are attuned to the spirit of righteousness our hopes and aspirations exert an influence far beyond their conscious range and in the true sense bring us into communion with our Heavenly Father. By this power or that petition called prayer we are encouraged to ask anything we need as children ask their parents, in a spirit of trust and submission, and we may strengthen our faith in the efficacy of prayer by pleading the example and merits of the Lord Jesus.

Q.—What is meant by the kingdom of heaven? A.—The kingdom of heaven is the most essential feature of Christianity. It signifies a harmonious condition or state in which the divine will is perfectly obeyed. It represents the highest state of existence, individual and social, which we can conceive. Our whole efforts should, directly or indirectly, make ready its way in our hearts, lives, and in lives of others. It is the ideal state of society towards which reformers are striving. It is the ideal of a conscious existence toward the said aim.

Sir William Ramsay, criticising the new catechism, contends that Lodge starts with wrong premises.

"Science has nothing to do with faith nor faith anything to do with science," he says. "They are quite distinct. Therefore the suggestion so freely made that they are in some undefined way antagonistic, in my opinion is wholly wrong. It follows I don't regard any effort to unite science and faith on the basis of a catechism can be much good."

HIS VIEWS COMMAND ATTENTION.

Sir Oliver Lodge is one of England's leading scientists. Recently his utterances on various topics of religious belief and dogmas have attracted wide attention. His attitude, which expressed the attitude of many other liberal scientists in England is defined in the following paragraph in an article he contributed to the reviews:

"Assertions are made concerning material facts in the name of religion. These science is bound to criticise. Testimony is borne to inner personal experience; on that science does well to be silent. Nevertheless many of us are impressed with the conviction that everything in the universe may become intelligible if we go the right way to work, and so we are coming to recognize, on the one hand, that every system of truth must be intimately connected with every other, and that this connection will constitute a trustworthy support as soon as it is revealed by the progress of knowledge; and on the other hand, that the extensive foundation of truth now being laid by scientific workers will ultimately support a gorgeous building of esthetic feeling and religious faith."

TRENCHANT QUESTIONS.

They Are Directed to Spiritualists, by a Medium Who Wants the Truth. Only.

To the Editor:—There are a number of questions I would like to ask, and let anyone so disposed, answer them. All in the spirit of good will. These things puzzle me, and I would be glad to gain more knowledge.

Why are we not warned against sitting in the dark? We have been told there are no evil spirits. If all is good, what harm can darkness contain? If our guides, having been described to us by the best mediums and seers in the country, as able, advanced, powerful and wise, request us to sit in a darkened room, why should we not do so? When they have given us abundant proof of their powers for good, why should we not trust them? If we do not obey our own guides, whose should we obey?

Why do we hear speakers relate the story of Hydesville and the "tiny raps" with such evident satisfaction, and yet hear those manifestations called "physical" condemned?

What proof is there that we have higher inspiration to-day than ever before? Advanced spirits tell me that the currents set in from earth toward the sensitive, especially when facing an audience, more often than otherwise. That being the case, why is the phase known as Inspirational Speaking held up as the highest.

There are contradictions in plenty given us from the rostrum. Why so tolerant of that fact, and ridicule the writings of the mediums and prophets of old, because they contain contradictions?

We have repeatedly heard warm praises from the rostrum for Paine and Ingersoll. Why is this? Those essays of the former on dreams and visions were silly things to found a religion upon, do not stamp him a Spiritualist. The latter ridiculed Moses, a medium, and many of the manifestations recorded of the Spiritualism of that time. Is there any proof existing that he had any more respect for the Spiritualism of this day.

There was One who spake as never man spake before. Were not those wise men from the East, who, led by a spirit light, traveled far to worship Him, Spiritualists? If all Thomas Paine wrote is sound sense, then those were not wise, but foolish men, and the prophets who proclaimed Him divine, were all false.

If he was a mere man, and the greatest of all mediums as stated by Modern Spiritualists, why say that all trumpet work is Diakka, when He said: "And I will pray the Father, and He shall send His angels with a loud sound of the trumpet to gather the elect together from the four winds of the earth and from the uttermost parts of the heavens?"

If any medium is to be believed, why not believe the greatest?

We are admonished to seek the truth. Where shall we seek?

I commend your attitude toward all fraud. Three years ago I thought there was very little fraud, and that very much enlarged upon. I have changed my mind. There is a great deal of fraud; and not all on the part of "physical" mediums either. Lately I have been much discouraged with the outlook for Spiritualism, but I was shown in a "vision by night" that we are really starting to CLIMB THE HEIGHTS. I hope it is true.

Yours for truth.

NELLIE E. VANDYKE.

Clyde, Ohio.

A LULLABY SONG.

Dear little baby, too tired to creep,
Dear little eyes, too tired to peep,
All snuggled up in a little limp heap—
Mother is singing her baby to sleep.
Lullaby baby, sleep, baby, sleep,
Mother is singing her baby to sleep.

Where are you going, my baby dear?
Mother is singing for baby to hear.
Dear little eyes that hardly can peep,
Tell me that baby is going to sleep.
Lullaby baby, sleep, baby, sleep,
Dear little baby is going to sleep.

Where are you going, my baby dear?
Mother sings low lest baby shall hear.
Tight little eyelids, so baby can't peep,
Tell me that baby has gone to sleep.
Lullaby baby, sleep, baby, sleep,
Dear little baby has gone to sleep.

Where is my baby gone? baby dear, say:
Gone where the Slumberland fairies play.
Angels of goodness my baby will keep,
Resting in Slumberland, fast asleep.
Lullaby baby, sleep, baby, sleep,
Lullaby, lullaby, sleep, baby, sleep.

JAS. C. UNDERHILL.

Hammond, Ind.

Who Are the Infidels?

Abstract of Lecture by Dr. George A. Fuller, of New York, Delivered Before the Worcester Association of Spiritualists.

"The word Infidel has been applied to every teacher and reformer down through the ages. Anyone who has given new ideas to the world, whose thought was in advance of the time in which he lived, has been termed infidel. The Christian church has hurled the word at the greatest thinkers, the greatest reformers, the world has produced—a synonym seemingly representing all that was evil in human life.

We as Spiritualists have been termed infidels by the Christian church for many years, and I for one am proud of the title. I believe we are in goodly company.

Many of us can remember those wonderful lectures that were given to the world by that galaxy of noble men, William Lloyd Garrison, Wendell Phillips, Charles Sumner, all deemed heretics in their time, a Spencer, a Huxley, a Tyndall, and yet these so-called infidels have been the saviors of the world.

Whe are the Infidels? The word Infidel means to doubt, a lack of faith. Where do we find the most infidelity to-day? I say to you there is more infidelity to the square inch within the ranks of the orthodox church than is found elsewhere; a lack of faith, skepticism and disbelief prevails and to a great extent throughout the other religious denominations of the world.

Humanity is seeking for truth, no longer satisfied with faith and hope, but requires knowledge. The old question still comes ringing down the ages: "If a man die, shall he live again?" and the answer comes to every human soul who has wandered in darkness and doubt, "Turn your faces toward the light of Spiritualism, and knowledge shall be yours." You say to me, "Have you no doubters in your ranks?" and I answer, "Most assuredly we have, but I am not in sympathy with them." I am in sympathy with the investigator at all times, but these people (and we have many of them) who have been investigating for thirty and forty years, and have not come to any conclusion, ought to be born again, with brains enough to come to some conclusion in the face of the accumulated evidence that presents itself.

Who are the Infidels?

When the first cable was laid under the ocean, thereby seeking to hold communion with the land beyond the sea, the wise ones shook their heads and cried "Impossible!" A voice was heard and then the cable broke, and the world said humbug! illusion! But another cable was laid, and what was the result? There is not a child over ten years of age in our public schools today but knows the cable message to be an established fact. If we can hold communion with the inhabitants beyond the sea, why can we not hold communion with the denizens of the spirit world as well? We turn to physical science and the teacher points to the laboratory, to demonstrate its claims; when we turn to Spiritualism we point to the seance room for evidence of the truths we present to the world, the foundations upon which we stand. The evidence is presented day by day, both in private and in public.

But right here allow me to say, that which is of the greatest importance to our movement has been allowed to slip away, and that is the Home Circle. Rarely, if ever, do we hear of them in our midst to-day, and yet many of our greatest mediums have come out of our home circle. Speakers traveling through the country twenty-five years ago, arriving at their destinations Saturday night, would be invited to enter the home circle which would invariably be held each week in the home of every Spiritualist in the land. I remember one earnest soul who lived in the town of Leominster, who did much for the Cause of Spiritualism in the years past and gone, by securing speakers and mediums each Sunday to present the truth to the people. There was one room in her house sacred to the home circle, with an altar dedicated to the truths of our glorious philosophy. Within that room on Saturday night she called her little family together, and whoever was a guest in her house, and herself entranced, there fell from her lips some of the most beautiful thoughts from those wise and loving souls "out there," and messages of love and consolation from the dear ones gone before.

It was my privilege to be present on many occasions of this kind. One occasion I well remember. There was present an agnostic. After the seance was over he arose and with tears streaming down his face, he exclaimed, "I have been to heaven to-night as near as I ever expect to be in this material life. I have to-night secured evidence which proves beyond the possibility of a doubt that my friends still live—evidence of immortality."

My friend, until we establish the home circle again in our midst we cannot hope to bring out the highest unfoldment of mediumship, for in the home circle the best results are obtained.

A few days ago a prominent clergyman of your city attacked Christian Science, calling it a humbug and delusion, and stated its followers were all insane. I am not a Christian Scientist, but when an attack of this kind occurs, I believe every thinking mind should protest against it. In the ranks of Christian Science we find some of the ablest jurists, doctors and thinkers; in the ranks of Christian Science we find culture, education and refinement. We as Spiritualists have felt the lash in the days past and gone, and we can truly sympathize with this new cult which has attracted to its ranks some of the most brilliant thinkers in the world, and which is doing a great work for humanity.

In the city where I now reside, the attendance at the Baptist churches is constantly decreasing. To create renewed interest, one of the clergymen of that denomination has introduced vaudeville, employing a whistling soloist to take part in the Sunday services. What would Jesus of Nazareth think if he were in our midst to-day. Think of a whistling soloist in the place of the simple teachings of the Master.

Upon one occasion in England there was a meeting of the high church dignitaries of the land to discuss the ways and means of checking the growth of skepticism and unbelief within their ranks. The bishop and priest came down from London, the Rev., most Rev., very Rev. men, with all the letters of the alphabet attached to their names, and all the titles the Church of England could bestow upon them, met together to solve this problem. Some of them handled it very gingerly, while others met it equally face to face. One good bishop remarked, "Why is it that the name of no noted scientist appears upon our membership roll? We have some scientists to be sure, but none of the great scientists, those that have made a name for themselves are found in our denominations, and why? Simply because we have nothing to offer them. What have we to offer a Spencer, a Huxley, a Tyndall, and unless some of us are bold enough to investigate this new heresy called Spiritualism we have no knowledge, no facts, to present to the world."

He was one of the brilliant lights of the Church of England. While he was criticised on every hand there were a few present who were in sympathy with the thoughts he expressed.

However, no one has ever heard of them accepting his advice, they neither affirm nor deny the claims of Modern Spiritualism; but have more than any other denomination let it entirely alone.

Down through the ages the attitude of the Church has ever been the same toward all the world's greatest thinkers and so-called infidels. After the law of evolution became an established fact and Darwin had long been an inmate of the spirit world, they removed his lifeless body and reburied it with all the pomp and ceremony of the Church of England.

What a farce! What blasphemy! Today ignored, to-morrow adored; to-day ridiculed, on the morrow honored and eulogized.

Some little time ago I was conversing with a clergyman and he said to me: "Come into our denomintion and preach and be respectable, and we will give you a fine church and a good salary."

I replied, "How can I? I do not believe the creed of your church."

He answered, "Oh! that makes no difference; you are not obliged to tell all you know; say nothing about it, preach the same as you are preaching now, only don't mention the word Spiritualism, and you will get along all right."

I said to him, "So you would have me become a hypocrite, would you? No, never! not for the sake of being respectable, not for the sage of a fine church or large salary. Keep on in your work if you will, you are making doubters day by day. Let them come over to Spiritualism and we will convert them and the light of Truth will shine across their pathway, all doubt will be dispelled in the sweet knowledge which is theirs."

The Salvation Army is doing a great work in our land to-day, in accordance with the teachings of the Master. A work that all our fashionable churches have failed to do. They are a faithful band of workers, honest and sincere in their beliefs, working for the upliftment of the poor and unfortunate in our midst.

Not long ago I was walking along the street in the city of Boston, and I heard the drum and cornet of the Salvation Army approaching. I decided to remain and listen to their services. It was a cold, dark night, a heavy mist was in the air, the pavements were wet and muddy, but there those faithful workers knelt and prayed, and pleaded with the hearers to lead better lives, to become better men and women, and then my spiritual vision was opened. I beheld a woman come floating down from the clouds, as it seemed, with hair disheveled, face pale and thin, tears streaming down her cheeks, with outstretched arms she hovered over that little band and I heard these words fall from her lips again and again: "Oh! save my boy! save my boy!"

For a moment the vision remained and then slowly faded from my sight, never to be forgotten.

I believe there are many mothers in the spirit world who can reach their sons and daughters in this life through the influence of the Salvation Army, and prevail upon them to lead better lives and in this way they are doing a great work for humanity.

Oh! ye Spiritualists of the world, let your light shine out and illumine the darkened places; do not keep it under a bushel, make no apology for the truth you possess, but show to the world by every act of your daily life the knowledge and freedom that is yours, a knowledge of the wondrous possibilities of the human soul in the eternities yet to be. And man, the highest expression of Deific life, possessing God-given powers which lie latent within, shall some day find the opportunity for large unfoldment. I believe that sometime, somewhere, perhaps when we reach the sphere of an arch-angel, man shall become a very God in himself, a maker and creator of other worlds. Out of the star-dust and the power of creative thought he shall call them into being. Such I believe the possibilities of the human soul in the eons yet to be. And in the coming years the light of Spiritualism shall illumine the world and its science, philosophy and religion shall become the savior of humanity

(Reported by M. Lizzie Beals.)

The Discovery of Democracy.

Brand Whitlock, Mayor of Toledo, Ohio, writing on the Discovery of Democracy, in the Times Magazine, has this significant paragraph:

"The realization of this democracy, which is the justification of America to the world, is to be accomplished by the men of America—not the good men, or the rich men, or the business men, or the respectable men, but by the men, and when I say men, I mean women, too; for women are included in democracy; they too, are entitled to their own personalities, and to have them count. Men vote because they are men; that is the only reason. Women should vote, that is, take part in democracy, because they are women; that is all. Man's humanity gives him this right, and woman's humanity gives her this right. The perfect democracy is a sphere, not a hemisphere, and every personality in it must play its part for good or bad."

The Hindu Spiritual Magazine.

Edited by Shishir Kumar Ghose, Calcutta, India.

The Progressive Thinker being the largest Spiritualist Paper in the whole world, it leads in all things pertaining to Spiritualistic and Occult Matters, and and takes pleasure in giving this week almost entire the contents of the Hindu Spiritual Magazine. The Readers of The Progressive Thinker are the best posted people on earth to-day in reference to Spirit Return, and its accompanying phenomena. Send in your subscriptions and get the "Unknown Life of Jesus Christ" as a Gift.

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The Aim and Scope of Hindu Spiritualism.

"We had so long been cutting the weeds and tilling the ground. Time has now come to sow the seed. What is Spiritualism? Usually it means the art of opening communication with the dead. What is Hindu Spiritualism? It is both a science and an art. As a science, it imparts a knowledge of the spiritual world. As an art, it teaches us how to make our life in the spiritual world happy and progressive. Hindu spiritual philosophy has three cardinal principles. One is that there is a personal God, whose love knows no bounds. The second is that, He created man for His eternal companion. The third, the highest object of existence, is to attain to His lotus feet. We say, Hindu Spiritualism is a science, because we shall base all our inferences upon established facts. No one will be asked to surrender his reason. As an art, Hindu spiritual philosophy teaches us the knowledge as how to make us happy hereafter, and this knowledge is based upon actual experiments. It is a thin veil which separates the spiritual from the material world. And it is earnest and sincere devotion which will enable a man to lift it."

Now to begin—

There are at least two worlds, the material world and the spiritual world. We say at least, for, there may be still another world, or other worlds beyond the spiritual world. In the material world live men, in the spiritual world live men who are dead. Man has his two parts, the material and the spiritual; so every substance has its two parts the material and the spiritual. The material part of man lives in the material world and his spiritual part is transferred to the spiritual world; so the material part of every substance remains in this world, and its spiritual part transplanted to the other world.

We say transplanted, that is not it exactly. The material part of man is cognizant of the material, and the spiritual part cognizant of the spiritual world.

The material world is the outward expression of the spiritual world. Everything in the material world has its counterpart in the spiritual. Every material substance has its soul, and these souls individualize material substances. That is to say, it enables us to distinguish one substance from another, because each has its distinct soul.

There are two men, A and B. Their bodies are made up of the same materials. A has his blood and bones, carbon and oxygen; so B has his blood and bones, carbon and oxygen. Yet A and B are quite distinct entities. Why? Because of their souls. The soul of A is quite distinct from the soul of B; so they are distinct entities.

In the same manner diamond and carbon are two different substances, though chemically they are the same. Diamond has its soul; so carbon has its soul. In the material world men deal with the matter of diamond, in the spiritual world the spirit of men deal with the spirit of diamond. (We, here, for the sake of convenience, make no difference between spirit and soul, though they are not identical). In the material world, men see the material of which a mango tree is composed. In the spirit world, the spirits of men see the spirit of the mango tree. In the material world men do not see the spirit of the mango tree; in the spiritual world, the spirits of men do not see the material part of the mango tree. In the material world, men eat mangoes; in the spiritual world, the spirits of men enjoy its taste. We have the scent here; we have the soul of the scent in the other world. We enjoy beauty here; but the soul of beauty, which makes it beautiful, is in the other world. In this world your host will put half a dozen of mangoes on a plate for you. In the spiritual world, they will precisely do the same thing but in another way—they will put the soul of the mangoes, on the soul of a plate before you, for you to enjoy.

The spirit of man, in short, sees the souls of things. Assume that a man can step out of his body, that is to say, he can, by some process, (there is such a process), make his soul leave his body and enter the souler or spirit world. What then follows? He loses sight of the material world; but the souls of things are unfolded, or the souler world is opened, and the material world closed to him. Two men, A and B meet, they gaze at each other, they exchange ideas. But suppose both of them step out of their bodies and then come face to face with each other. They find themselves now precisely in the same position they were when they had met, face to face, in the body. But suppose the soul of A comes out of his body and meets the soul of B, who is in body. He comes to know what he thinks; he gets an opportunity of controlling even the thoughts of B. A does not see the body of B, but sees his soul.

The man A sees B before him sick in bed. B is sick, and A being a medical man tries to find out the cause of his illness. He feels his pulse; he applies the stethescope; he utilizes other methods known to medical men to discover the seat of the disease of B. He comes to a conclusion; he is yet doubtful, he is not quite sure whether his diagnosis is correct or not.

Now suppose A gives up the ordinary method and tries the Hindu one of finding what B is suffering from. In short, he steps out of his body to examine the cause of the illness of B. As soon as A does that, the internal economy of B's body is unfolded to him. He at once, and unerringly sees and locates the seat of the disease.

Thus a clock is going wrong, and you put it into the hands of a clock repairer. He examines the clock from the outside; he suspects what is wrong but he is not quite sure. He removes the cover and then at once sees why the clock is going wrong. It is in this manner, diseases were diagnosed and drugs found by the aid of clairvoyance or the inner eye of the Hindu method.

Let us suppose that Andrew Jackson Davis is or was a seer. Which means he could step out, that is to say, bring his soul out of his body. In that state he examined his patients. Being out of his body, the internal economy of a patient's body was unfolded to Davis. He examined the lungs, liver, heart, etc., of the sufferer. The interior having been opened to him, he found no difficulty in ascertaining what organ of his patient was in an unsound condition. The Doctors, by an examination from outside found that, say, the lungs, had been affected. But the seer, having a clear view of the interior, is in a position to locate the seat of the disease in an unerring manner.

Thus, if an outside examination shows that it is the lungs that are wrong, an internal examination may show that the lungs are all right, but it is the heart that is unsound.

Thus when by internal examination a correct diagnosis of the disease is made, the treatment of the patient, which was an uncertain experiment before with delicate organs, becomes more certain, possibly an absolutely certain process. Indeed, when by an internal examination it is found that the heart of the patient is the seat of the wrong, and drugs are admininered accordingly, the work of healing becomes a more certain proceeding. A medical man, with his stethescope and thermometer, will say that he believes that he is right in the diagnosis of the disease, but a clairvoyant physician will tell you that he knows positively what he is about. Says Spirit, Phinuit, (Vide Hyslop's Science and Future Life, Pages 151-52), "I don't like the treatment. The physician gives him quinine, her system is full of it." The lady to whom this was addressed and the patient, her sister, "denied that she, the latter, had taken quinine," but it was subsequently ascertained that she had taken quinine without knowing it.

A can step out of the body, he becomes en rapport with the soul of B; he can locate his diseases if he has any; can read his thoughts and can try to influence him to commit a bad or a good act. Thus spirits enter into the body of men; read their thoughts and sometimes control them, and sometimes diagnose or treat their diseases.

The seer sees not with his material eye, but his spiritual eye; the seer does not see the external covers of things, but their souls which animates the latter. So the seer examines the patient, that is to say, not with a thermometer or stethescope, but the "Dibya Chakshu" (the internal sight), the internal economy of his patient.

Let us now come to the treatment. He sees, for instance, that the heart of the patient is failing and sufficient energy must be imparted to it to enable it to perform its functions. Now where the energy is to bad?

As he sees the souls of things he has not to grope in the dark, but is in a position to make a search with "open eyes." His opportunities enable him to ascertain at once the virtues of drugs. The "European," "the Western," "the scientific method, (they all mean the same thing), is to experiment, and find out the properties of drugs. Such a method of investigation is open to all, but it is tedious and uncertain, and scarcely sufficient for our needs. To find the properties of drugs by experiment is a herculean task. There are hundreds of millions of substances, from a grain of sand to a piece of charcoal; each has its distinct properties and to find them all would require the services of billions of men engaged to work for billions of years. Hence diseases are often wrongly diagnosed and wrongly treated.

But the Hindu method is to ascertain the properties of drugs with the help of the inner sight, the "Dibya Chakshu." As a vulture, with its keen sight and comprehensive view, can find what it is seeking in a moment, so a man, with his inner sight developed, has the opportunity of taking a comprehensive view of the properties of drugs with lightning rapidity, and with a keener eye-sight, which is infinite times more powerful than what he possesses while in body.

Our nation is not growing, so there is no progress. But our ancient books on medical science enumerates thousands and tens of thousands of drugs collected from the mineral, vegetable and animal world. The properties of each are enumerated in great details, and the stupendous nature of the work done by the spiritually developed Hindus of old days fill us with wonder. Thus the properties of the roots, leaves, bark and flowers of a creeper are elaborately described. They found that iron cured spleen, and gold most obstinate chronic fevers. They found in quicksilver a most useful and powerful drug. How could they find the properties of so many objects? By experiment? It would require, as we said before, an infinite age and infinite number of men to be able to do it. It would be impossible of accomplishment without the help of printing press, which did not exist when the properties of drugs were ascertained. Now the experience of one is availed of by the world, because the press makes the discovery public, but in those days, when the properties of drugs were enumerated, there were no such opportunities.

The men who enumerated the properties of drugs had, by Yoga, been able to separate their souls from their bodies. By this, the souls of all things were opened out to them. We supposed a case above of heart failure. The clairvoyant sees that the heart of the patient is failing and to save his life it is necessary to impart sufficient energy to it. Where to find it? He examines into the souls of things within range of his comprehensive view, now wonderfully developed by occult means, and at once sees their properties directly. With his vision, infinite times developed he finds himself in a position to take a comprehensive view of the souler world. A toad comes across his vision, and he finds that, from the eminences of its skin oozes out a white liquid, which has powerful stimulant properties, and has powerful action upon the heart. This is resorted to, and the man is saved. And thus, it is put down, that the white, milky juice that oozes out of the skin of a toad, is a powerful stimulant! Just fancy how impossible it would have been to find out the property of the exudation in the skins of toads by experiments!

A mad man is brought before another, whose clairvoyant faculties have been highly developed, for treatment and examination. He finds, by an internal examination of the man, the cause of his insanity. He then, examining the souler world, tries to find the drugs which will counteract the evil influences which had unbalanced the mind of the man. He finds it in the fat of a mad jackal!

As a matter of fact, when the heart is failing, the white substance which oozes out from the skin of the toad is a powerful remedy. And it is also a fact, that that fat of a mad jackal is a powerful remedy for insanity. Do you think it would have been possible for a man to find by experiment that toad had something in its skin which could impart energy to the heart or that the fat of the mad jackal would cure a man of his insanity? No, the properties of those substances were discovered by occult means.

We have thus far only tried to explain how the art of healing would never attain to the position of an exact science by dealing with the functions, but the energies which give life to the functions. Thus a complete revolution can be effected in the way of science is cultivated in the West by following the method described above. Scientists deal with the outward expression of the spiritual world,—material world. They deal with matter, and experiment with them. They either separate these matters or bring them together, and see the results. But the better way is to leave material objects alone and deal with their souls. If the souls of things are opened to your soul as their material covers are open to your material cover you will have infinite times better opportunities of obtaining a control over the material world than now. Let us understand the position clearly. When the soul steps out of the body, it comes en rapport with the souls of things. The soul then loses sight of the material world, and in proportion it loses sight of the material world, the souler world is opened out to him. Thus, when within the material cover he sees a rose. When out of it, he ceases to see the rose, but he sees the soul of the rose. The rose was a real thing to him when he was in his material cover, while its soul was unreal to him. But when he steps out of his body the rose becomes unreal, but its soul becomes real.

Let us then put down the general principle, namely, what is real man in a material body, is unreal to him, when he is out of it, and vice versa, and what is unreal to him when in the body, becomes real when he gets out of it.

It follows then, heat is partially unreal to him when he is in the body. So is light, so is electricity, and many other agents, some known, some partially known, some yet to be discovered. We now deal with heat, light, electricity, the X rays, and as they are not real to us in the fullest sense of the term, we have to do it in an uncertain manner. Now suppose electricity becomes as real to us as the steam now is. This means that we become the masters of heat, light and electricity which were hitherto our masters. But more of this hereafter.

Let us now come to another phase of the question. There are other agents only partially discovered and some yet undiscovered. When all these powerful, nay, irresistible energies become our slaves, do we not become the masters of the universe while we are only helpless slaves now? We are utterly helpless now, because the energies are our masters and we are their slaves.

Science has, of late, shown great progress in the West. Clever theories have been started, wonderful discoveries made, and the path paved for further and still more wonderful discoveries. But how are these theories formed, how are these discoveries made? Men, with a huge fund of imagination, apply themselves to explain a strange phenomenon of nature. The theory seems plausible and is generally accepted. But still it is only a theory. When lo! another comes forward with a better theory, and the older one is rejected, and the new one is accepted to be rejected in its turn by another still to come.

But men with a knowledge of the inner working of nature—men who have been permitted an entry into the workshop of nature—has not to depend upon imagination at all for the explanation of a strange phenomenon. For, he sees with his own senses,—inner senses,—senses infinite times developed, how nature brings the particular phenomenon, and he has no need to utilize the services of his imagination. Light has a theory of its own; so has heat. These theories no doubt proclaim the geniuses of the great men who conceived them. But still they are theories.

But to the man who has been able to develop his inner senses, light or heat is no longer an ethereal substance, but as real as any matter is to an ordinary man. For such a man handles light; smells light; he reduces it into powder; he mixes it with another substance; he puts it before him as a material object. He has, therefore, not to form any uncertain theory about heat or light or electricity. For he deals with them as he deals with any material substance. He has not to guess a theory; he has only to announce to his less favored fellow-beings what the real matter is with light, or electricity, or with heat.

Thus it comes that Hindu Spiritualism is not only an art, as in America, of opening communication with the dead, but is also a science. In short, science is founded in the West upon experiments, in India upon spiritual development!

Scientists thus make their discoveries accidentally. Being outside that is unaware of the energy that gives individuality and life to a material object, that is to say, having only knowledge of the material part of the substance, they have to experiment patiently. They put two things together, or they separate the component parts of a material substance, and watch the result. They mix charcoal, salt-petre and sulphur together and make powder. They make such a combination in a hap-hazard manner. When they mix the three ingredients a black powder is prepared. They do not know its value. Accidentall, however, a spark of fire comes in contact with that black powder, and this is followed by a blaze or explosion. And thus gun-powder is discovered. And it is in this manner that every discovery in the West has been made by accident!

It is, however, quite different with those who see the souls of things. They know beforehand what would be the result of a combination or separation. They have not to watch the result of every combination. It is not a case of accident with them.

It is claimed for Madame Blavatsky that she could create duplicates of material objects. This would be easy with those who are an rapport with the souls of things.

It was in this way that the Hindus cultivated science or acquired knowledge. They had no workshop, no scientific instrument, no professors generally to help them. What they did was to cultivate their spirituality. The Westerner acquired knowledge by experiments and the experience of others, and the Hindus by developing their own faculties.

Nowhere was education, spiritual and intellectual, so valued as in India. The people never devoted their energies to the extension of Empire or of trade; the highest object of existence of every man of the higher class was the cultivation of his intellect and his spirituality. The Hindus are an intelligent and ancient race. How is it then that the Western Science got very little help from Hindu labors?

There was a fundamental difference between the modes of researches of the West and the East.

The reason is this: The Westerners study matter; the Hindus studied spirit, because they knew that to know matter was not to know spirit, but to know spirit was to know matter, and something more. In short, they came to the conclusion that men's connection with matter was only for a short period; that the proper study of man was the soul; that the real education meant the development of the soul. They, therefore, left matter alone and studied the soul, which enabled them to know matter better than those who tried to know it by experiments.

In India, therefore, we have scarcely any books on science except those relating to the healing art and mathematics. Hundreds of thousands of authors have left evidence of their labors behind, and all their works refer to the soul, viz, the mental, the souler, the psychical and spiritual sciences. The professors developed their souls and taught their pupils how to do the same. As for a knowledge of the property of matters by experiments, they thought it was not necessary to those who have developed their souls which had opened out to them the workshop of nature.

Of those who succeeded in securing an entry into the workshop of nature, the highest were the saints, called rishis, the lowest, black magicians. There were others who utilized their knowledge not to serve any nefarious purpose, but the harmless one of making money, as for instance, the celebrated magicians of India. They exhibited their mastery over nature and made money. The next article headed "The Indian Magicians" will prove what we mean.

The Indian Magicians.

The exploits of the scientists of the 19th and the 20th centuries fill us with admiration, but those of the Indians of days gone by simply bewilder us. If we are to believe the Hindu books on Yoga, we are obliged to confess that they had absolute control over nature. But though we cannot prove that the Hindu rishis (saints) could perform all that the science of Yoga claimed for them, we can prove that the Hindu magicians performed wonders which are very much like miracles. Now who were these Hindu magicians? They were not rishis—the masters—men who had been able to develop their spiritual powers to an extraordinary degree, but they were men, who, somehow or other, had learned some of the minor secrets from the teachers and succeeded in performing miracles. These men exhibited their powers for money. As for instance, Hari Das, who allowed himself to be buried for months.

We know what the Western method is of divining the secrets of nature, that is to say, by experiments. We have described, to a certain extent, what the Hindu method is of doing it, that is to say, by developing the inner powers of men. We shall show that the Hindu method is infinite times better that the former by some of the exploits of the Hindu magicians, the disciples of the masters. Their exploits will simply bewilder the keenest intellect of the present-day scientists.

India is celebrated for its jugglers, because the people of the West have seen a few feats accomplished by the Indian magicians. Yet when the westerners came to India, the people had already lost the art, for brute force had disturbed Indian society. Conquerors had come and put the peaceful citizens to the sword, enslaved others, and plundered and burned their cities.

Baber, the Mogul, conquered India. His great-grandson, Jehangir, then the greatest sovereign in India, left a description of what he saw of Indian magic. That was four hundred years ago. He was a bigoted Mahomedan, and had thus no interest to speak deliberate lies in favor of the Hindus. He wrote his autobiography. That book was translated from the original under the auspices of the Government of India by Major Price. Let us now see what this monarch says of what he and his court saw:

"But to descend to matters of less serious importance. At the period of which I am about to speak, there were to be found in the province of Bengal performers in sleight-of-hand, or jugglers, of such unrivalled skill in their art, that I have thought a few instances of their extraordinary dexterity not unworthy of a place in this memorial. On one occasion in particular, there came to my court seven of these men, who confidently boasted that they were capable of producing effects so strange as far to surpass the scope of the human understanding; and most certainly when they proceeded to their operations, they exhibited in their performances things of so extraordinary a nature, as without the actual demonstration the world would not have conceived possible; such indeed as cannot but be considered among the most surprising circumstances of the age in which we live.

"First. They stated that of any tree that should be named they would set the seed in the earth, and that I should immediately witness the extraordinary result. Khaun-e-Jahaun, one of the nobles present, observed that if they spoke truly, he should wish them to produce for his conviction a mulberry tree. The men arose without hesitation, and having in ten separate spots set some seed in the ground, they recited among themselves, in cabalistical language unintelligible to the standers-by, when instantly a plant was seen springing from each of ten places, and each proved the tree required by Khaun-e-Jahaun. In the same manner, they produced a mango, and apple tree, a cypress, a pine-apple, a fig, an almond, a walnut, and many more trees, and this without any attempt at concealment in the operation; but open to the observation of all present, the trees were perceived gradually and slowly springing from the earth, to the height of one, perhaps two cubits, when they shot forth leaves and branches; the apple tree in particular producing fruit, which fruit was brought to me, and I can attest to its fragrance.

"The fact was not, however, confined to the apple tree alone, for having made the other trees appear in the manner above described, they said that if I thought fit to order it, I should taste of the fruit of every tree, which did not fail to increase the astonishment already excited. Then making a sort of procession round the trees as they stood, and invoking certain names, in a moment there appeared on the respective trees a sweet mango without the rind, an almond fresh and ripe, a large fig of the most delicious kind, and so with the pine, and every other tree of which they had set the seed, the fruit being pulled in my presence and brought to me, and everyone present was allowed to taste of it. This, however, was not all; before the trees were removed there appeared among the foliage birds of such surprising beauty, in color, and shape, and melody of song, as the world never saw before; and the more to confirm us in the reality, the birds were observed to whisper to each other, and to flutter, and contend with each other in playful indifference among the branches. At the close of the operation, the foliage, as in autumn, was seen to put on its variegated tints, and the trees gradually disappeared into the earth from which they had been made to spring. I can only further observe that if the circumstances which I have now described had not happened in my own presence, I could never have believed that they had any existence in reality.

"Secondly. One night, and in the very middle of the night, when half of this gold was wrapped up in darkness, one of these seven men stripped himself almost naked, and having spun himself swiftly around several times, he took a sheet with which he covered himself, and from beneath the sheet drew out a resplendent mirror, by the radiance of which a light so powerful was produced, as to have illuminated the hemisphere to an incredible distance round; to such a distance, indeed, that we have the attestation of travellers to the fact, who declared that on a particular night, the same night on which the exhibition took place, and at the distance of ten day's journey they saw the atmosphere so powerfully illuminated, as to exceed the brightness of the brightest day that they had ever seen. This also may be considered, I think, among the extraordinary things of the age.

"Thirdly. The seven men stood close together in a group, and without moving either lips or tongue, produced between them such harmony and sweetness of modulation, as if the whole seven had but one voice, and that forming the most delightful unison. It was at the same time distinctly ascertained that the mouth and tongue had not the slightest share in the operation. This also afforded subject of admiration.

"Fourthly. They made for themselves about a hundred air-bolts which they placed on an elevated spot at two bow-shot distance from the spot on which they stood, informing me that they would cause anyone, or as many of them as I chose to order, to explode or take fire, without stirring from their places, in my presence. This they accordingly did, and I do not question that they would have set fire to ten at once if I had thought fit.

Fifth. They placed in my presence a large seething-pot or cauldron, and, filling it partly with water, they threw into it eight of the smaller maunhs of Irak of rice; when without the application of the smallest spark of fire the cauldron forthwith began to boil. In a little time they took off the lid, and drew from it near a hundred platters full, each with a stewed fowl at top. This also may be considered among things extraordinary.

"Sixth. On a dry spot of ground they placed a particular flower, having danced round it three times successively, an ebullition of water shot up from the flower, and instantly a shower of roses fell on all below, while not a drop of moisture touched the ground. When this miraculous fountain had continued to play for more than an hour they removed the rose, or whatever else it might have been, and, and not a vestige of anything humid appeared on the spot where it had been placed. Again: they placed the same flower on the ground, and it threw up at this time, alternately water and flower-shedding fire, and this for nearly two parts of a watch of day.

"Seventh. One of the seven men stood upright before us, a second passed upwards along his body, and head to head, placed his feet upwards in the air. A third managed to climb up in the same manner, and planting his feet to those of the second, stood with his head upwards, and so alternately to the seventh, who crowned this extraordinary human pillar with his head uppermost; and what excited an extraordinary clamor of surprise, was to observe the first man, who thus supported on the crown of his head the whole of the other six, lift one foot as high as the shoulder, standing thus upon one leg, and exhibiting a degree of strength and steadiness not exactly within the scope of my comprehension.

"Eighth. One of the men stood upright as before; another took hold of him by the hips from behind, and so on to the number of forty men, each laying hold the one of the other by the hips in the same manner. The first man put forth his strength, and contrived to force the whole of the others in train along the field for some time—a degree of bodily strength which could not be witnessed without considerable astonishment.

"Ninth. They produced a man whom they divided limb from limb, actually severing his head from his body. They scattered these mutilated members along the ground, and in this state they lay for some time. They then extended a sheet or curtain over the spot and one of the men putting himself under the sheet, in a few minutes, came from below, followed by the individual supposed to have been cut into joints, in perfect health and condition, and one might have safely sworn that he had never received a wound or injury whatever.

"Tenth. They took a small bag, and having first shown that it was entirely empty, one of them put his hand into the bag. On withdrawing his hand again, out came two game-cocks of the largest size and great beauty, which immediately assailing each other, fought with such force and fury that their wings emitted sparks of fire at every stroke. This continued for the full space of an astronomical hour, when they put an end to the combat by throwing a sheet over the animals. Again they withdrew the sheet, and there appeared a brace of partridges with the most beautiful and brilliant plumage, which immediately began to tune their throats as if there were nothing human present; pecking at worms with the same sort of chuckle (kakkah) as they are heard to use on the hillside. The sheet was now thrown, as in the other instances, over the partridges and when again withdrawn, instead of those frightful black snakes, with flat heads and crimson bellies, which, with open mouth and head erect, and coiled together, attacked each other with the greatest fury, and so continuel to do, until, as it appeared, they became quite exhausted, when they fell asunder. The sheet was thrown over as before, and when finally withdrawn, there appeared not a vestage of the snakes or of anything else.

"Eleventh. They made an excavation in the earth in the shape of a tank or reservoir, of considerable dimensions, which they requested us to fill with water. When this was done, they spread a covering over the place, and, after a short interval, having removed the cover, the water appeared to be one complete sheet of ice, and they desired that some of the elephant-keepers might be directed to lead their elephants across. Accordingly one of the men set his elephant upon the ice, and the animal walked over with as much ease and safety as if it were a platform of solid rock, remaining for some time on the surface of the frozen pond without occasioning the slightest fracture in the ice. As usual, the sheet was drawn across the place, and being again removed, every vestige of ice, and even moisture of any sort, had completely disappeared.

"Twelfth. They caused two tents to be set up at the distance of a bow-shot the one from the other, the doors or entrances being placed exactly opposite. They raised the tent walls all around, and desired that it might be particularly observed that they were entirely empty. Then fixing the tent walls to the ground, two of the seven men entered, one into each tent, none other of the seven entering either of the tents. Thus prepared, they said they would undertake to bring out of the tents any animal we chose to mention, whether bird or beast, and set them in conflict with each other. Khaun-e-Jahaun, with a smile of incredulity, required them to show us a battle between two ostriches. In a few minutes two ostriches of the largest size issued, one from either tent, and attacked each other with such fury that blood was seen streaming from their heads; they were, at the same time, so equally matched, that neither could get the better of the other, and they were therefore separated by the men, and conveyed within the tents. My son, Khoorum, then called for the nellahgao, and immediately were seen to issue from the tents two of those untameable animals, equally large, fat and fierce, which likewise commenced a furious combat, seizing each other by the neck, and alternately forcing one another backwards and forwards for the space of nearly two guhrries of time, after which they were also separated, and withdrawn into the tents. In short, they continued to produce from either tent whatever animal we chose to name, and before our eyes set them to fight in the manner I have attempted to describe; and although I have exerted my utmost invention to discover the secret of the contrivance, it has hitherto been entirely without success.

"Thirteenth. They were furnished with a bow and about fifty steel-pointed arrows. One of the seven men took the bow in hand, and shooting an arrow into the air, the shaft stood fixed at a considerable height; he shot a second arrow, which flew straight to the first, to which it became attached and so with every one of the remaining arrows to the last of all, which striking the united sheaf suspended in the air, the whole immediately broke asunder, and came at once to the earth. This also it would be difficult to explain.

"Fourteenth. They filled a large vessel full of water perfectly transparent, and placed it on the floor before me. One of them held in his hand a red rose, which he said, by giving it a dip in the water, he would bring out of any color I chose to mention. Accordingly he gave the rose a plunge, and out it came of a bright yellow; and thus at every dip he brought it out of a different kind and color; at one time a gulaul, at another an orange blossom. In short, a hundred times repeated he would have produced at each a flower of a different kind and color. Then they plunged a skein of white thread into the vessel, and brought it first of red, then of yellow color, and so of a different color a hundred times repeated, if required so to do.

"Fifteenth. They produced a bird-cage, of which the side that appeared next to me exhibited a pair of sweet-singing nightingales. They gave the cage a turn, and though there was no partition to divide it, there now appeared a couple of beautiful green parrots. Another turn of the cage, and they showed us another sort of speaking-bird of a scarlet color; another, and we saw a brace of partridges beautifully mottled and colored, and, what appears extraordinary, of most melodious song. Thus at every change of the four sides of the cage, there appeared a different kind of bird, and the like, if repeated a hundred times. This must, I think, have been attended with the greatest difficulty in the performance.

"Sixteenth. They spread out a carpet of twenty cubits in length, and of very beautiful colors and pattern. They turned it upside downwards, and displayed a pattern and colors entirely different; and, in like manner, at every turn, if a hundred times repeated, the carppet would exhibit patterns and colors entirely different, ad infinitum.

"Seventeenth. They brought a large ewer, which in my presence they filled full of water. They reversed the ewer with its face downwards, spilling the water to the last drop; they turned the vessel with its face upwards, and it appeared as full of water as at first. And this they could have repeated a hundred times over with the same effect; which I could not but consider equally curious and unaccountable.

"Eighteenth. They produced a large sack, open at both ends. At one end of this they introduced a melon, which at the other end was brought out a cucumber. Then the cucumber at one end came out at the other a noble bunch of the finest grapes. Again, they introduced the grapes at one end, and at the other out came a bag of apples, of the true abbas sort; and thus, in a hundred instances, if required, they would in each instance exhibit a similar change; all which could not bet appear extraordinary to the eye.

"Nineteenth. One of the seven men stood up before me, and setting open his mouth, immediately out came the head of a snake. Another of the men seized the snake by the neck and drew it out to the length of four cubits. This being disposed of by casting it to the ground, another followed in the same manner, and so on to the number of eight, none of them less than four or five cubits in length. These being all cast loose upon the ground, were immediately seen writhing in the folds of each other, and tearing one another with the greatest apparent fury—a spectacle not less strange than frightful.

"Twentieth. They took a looking-glass in one hand, and in the other a rose, or other flower of any color at will. They held the flower for an instant behind the mirror, and bringing it forward again, it had assumed a different color. Thus it became alternately changed by this sort of sleight, to green, and red, and orange, and violet, and black and white—very curious to behold.

"Twenty-first. They arranged in my presence ten empty porcelain jars, all in attendance having witnessed that they were actually and entirely empty. In about half an hour they uncovered

(Continued on page eight)



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The Inventor Converted by a Princess—Her Strange Experiences—The Princess d'Anntunni del Drago Says That the Spirit Form of Her Husband's First Wife Appeared to Her in the Night—She Also Saw Her Grandmother in Paris the Same Day and Hour She Died in Naples—Some Time Ago She Met Marconi and Invited Him to Her House to Assist in a Seance.

London, December 10.—The Rome correspondent of the Morning Leader, says that Marconi's conversion to Spiritualism is of quite recent date. It was effected by Princess D'Anntunni del Drago, who, besides being a convinced Spiritualist, is a remarkable medium. She took up Spiritualism after the death of her husband seven months ago. She is studying the matter thoroughly, dedicating almost all of her time to it. In interview the princess said:

"Here in Italy my set as a rule do not believe in Spiritualism, which they consider in the light of a huge joke. If they knew I had taken up the matter seriously and succeeded in obtaining materialistic phenomena in seances they would look on me as exalted. In America and England it is quite different. There science has been brought to bear on spiritualistic phenomena.

"The subject has been raised to a sort of cult and studied on a scientific basis. I have felt since I was a child of four years, that I had some extraordinary power—something mysterious and undefined—that enabled me to experience sensations denied others. I heard voices, which, of course, at that age I could not explain. Shortly after my marriage the first phenomenon of any importance happened. I was in bed, awake, when the blankets were pulled off violently by unseen hands.

"Strange to relate, I was not alarmed. Suddenly I saw a shadow over the bed, a black shadow, which gradually took the shape of a female figure. I saw it clearly and distinctly, all the smallest details of the figure, its features and dress. The figure spoke, saying:

"'I am your husband's first wife. I am dead. I came to tell you that you shall have a son, but he will die. Give this to my husband with my love,' and so saying handed me a lock of hair. I cried aloud for my husband. He rushed into the room and saw the shadow. He picked up the lock of hair I had dropped to the floor. He had a lock of his wife's hair in a locket. When we compared we found the two identical. When my son was born I again saw the figure of my husband's first wife. She pleaded that the child should be baptized, as it would soon die. It had hardly been christened when it died. No doctor could explain the cause of death, as the child was quite healthy.

"I saw my grandmother in Paris the same day and hour she died in Naples. I was warned several days before my husband died, when everybody, including himself, believed he was in the best of health. Lately I began to hold seances here in my palace. I met Signor Marconi a few weeks ago at an entertainment given by the Marchesa Pinolecce. I spoke to him about Spiritualism. He said he did not believe in it, so I invited him to come to my house and assist in a seance. He came last Tuesday. There were only myself, Marconi and the medium. We formed a chain round a small table, and without telling all the phenomena we obtained, it is sufficient to say that when Marconi left he was a convinced Spiritualist and quite determined to study the subject scientifically. He promised to put me in communication with Professor Crookes. I am anxiously waiting to see whether the great inventor will succeed in finding an explanation of spiritualistic phenomena."—New York World.

A NEW VOLUME

By Hudson Tuttle Is Equal to Many Books.

Hudson Tuttle is a marvel of uncontrollable industry. He is open to the vitalizing vibrations of both worlds. The turbulent currents of terrestrial and celestial knowledge inflow and upflow, and there seems to be unresting winds and choppy seas round about the citadel of his personal life. The various agitations and irresistible inspirations of his brain and mind crop out in fruitful thoughts and ideas—into intellectual comfort and into spiritual (religious?) happiness for the lasting benefit of the world.

Beneath my open left hand rests Hudson Tuttle's new book, closed—and not reading its pages, I do not consider myself duly qualified to express by analysis of its contents, a critical estimate of its consistency or logical value to the world of ideas. But I do consider myself competent to affirm that this volume is a compend of universal knowledge on the subjects treated.

Hudson Tuttle conveys his reader to the germs of fundamentals. He eloquently exhibits to deepest foundations of truth.

Hark! and you can hear in this book the earliest and faintest cry of the babyhood of mankind.

Listen! Do you not hear the inherent voices of the infinite central cause of all the universes?

Thursday morning last the mail carrier handed me Hudson Tuttle's new book, "The Evolution of the God and the Christ Ideas"—adapted to educate the most scholarly reader, and not less adapted to enlighten the common mind. Then next morning's mail brought me a newspaper, published in Great Bend, Kansas, which is "devoted to teaching the discovery that God is a myth like Santa Claus!" Thus it was made easy for me to take the step from the sublime to the ridiculous." But this was not my first exploit in stepping through these thrilling and chilling opposites. For I have known talented minds—men, who did not know enough and were not industrious enough to earn a decent living for themselves and families, but who, nevertheless, could (so they thought) in brief logical argument demonstrate the absolute impossibility of "The Great Positive Mind." And yet, absurd and incompatible as it may seem, these same God-annihilators are generally philanthropists and advocates of the best things in materialism.

On the other hand, here comes our beloved inspired brother, Hudson Tuttle, with his philosophic wand of unceasing inspiration, unfolding the progressive gradations in the realm of implanted ideas, and developing at the summit two immortal flowers, fragrant with perfume of the truth about God and with the highest and holiest conception of Christ. He has plowed over the whole field of theology and Christology—subsoiling everywhere as he went along—and we "know that where the share is deepest driven the best fruits grow."

In conclusion I will say, that, if you would know what a rich and rare feast friend Tuttle has, with unexampled industry, prepared for the world, you can obtain his volume and enjoy the details thereof in the depths of your own spirit.

A. J. DAVIS.

Boston, Mass.

A SERIOUS QUESTION.

"What Is the Matter With Spiritualism?"

One hears this question asked quite frequently. That there is something wrong somewhere along the line must be apparent. As an organized movement Spiritualism is not a success. It is next to impossible to keep a local society alive for any great length of time. A society may well be organized with much promise of a permanent existence. In twelve months it is dead—so dead that even a lecturer of national reputation may fail to draw an audience of a dozen people. Even old-time Spiritualists are conspicuous for their absence.

There are a number of reasons for this deplorable condition, and first of all we would mention the divergent views of our lecturers. One class of them builds while another class tears down. One lecturer may preach Spiritualism pure and simple. He does not antagonize anybody's religion. He does not believe that he will be able to build up the cause of Spiritualism by exposing the errors of theology. He assumes that when the people are converted to Spiritualism there WILL BE NO ORTHODOX CHURCHES TO DESTROY. He reasons it out that he will not be able to win people from the churches by charging them with being imbeciles. Furthermore, he is convinced that if he attend strictly to his work of promulgating the grand principles of Spiritualism—teaching the Fatherhood of God and the Brotherhood of Man—teaching the people to live the lives of righteous men and women, then he will have quite enough to do.

We have too much oratory about the past and future, and too little concerning the practical affairs of life in this world. Not a few of our speakers love to dwell on the mistakes of Moses, or some other man; they live in the past. Their thoughts are of a distant age in which the average man can feel little or no interest. And then there is the lecturer who delves into the future. He delights in drawing word pictures of the spirit land, generally indulges in speculations as to what we will be doing a million years hence.

And then we have the radical lecturer. He hates religion—hates the orthodox churches—hates Christianity, but more especially does he hate the churches. He has but one motto, and that is to "rip them up the back." By the time he has completed his engagement he has scattered the flock to the four winds of the earth, for it must be borne in mind that a majority of the members of nearly all our societies came from the churches, and while they no longer believe in church creeds, they still respect the faith that afforded their parents so much consolation, especially in times of trouble. And hence it is that no society can prosper under the teachings of radical lecturers. THIS IS AN ABSOLUTE FACT!

And another thing: Spiritualism will never succeed until its teachers are able to reach an understanding as to what it really is. And besides it must be separated from all the various isms under which it has been weighed down for the past years. We want pure Spiritualism. We want it as a religion. We want it as a philosophy. We want its phenomena, demonstrated by methods to PRECLUDE ALL POSIBILITY OF FRAUD. We want lecturers to teach the people to be pure, to be honest, sober and industrious—to live noble and unselfish lives. If Spiritualism does not make men and women any better than they were before they were converted to its truths, then the world would be just as well off without it.

And then we must find some way to separate the fraud mediums from the genuine.

It is now too late to cry out that Spiritualism is not a religion. It is defined as a religion by the consultation of the N. S. A. and moreover, IT IS THE RELIGION of a majority of the Spiritualists. That ought to be sufficient.

Whether we approve it or not, the time is near at hand when we will have Spiritualist churches instead of societies; pastors instead of lecturers, and Sunday Schools instead of Lyceums—in fact, we have a good many churches as well as pastors even now.

The fact is, SPIRITUALISM IS NOW A FULL-FLEDGED RELIGION, and just as soon as our lecturers learn to preach SPIRITUALISM, and let other religions alone, we shall become a power for good in the religious world.

Our friends, the Christian Scientists, are thoroughly organized, and work together in harmony. They have but one general purpose, and that is to teach Christian Science. They don't argue—they say nothing ill of other religions—they attend strictly to their business, and hence their efforts are crowned with success.

Let us repeat it most emphatically that Spiritualism should have its platform of principles—call it a creed, if you will, but it must have it if it is to succeed. Why is it that we have no colleges? Why is it that the great majority of the local societies must hold their meetings in dingy halls? Simply because men of means do not care to bequeath their money to a cause which lacks the essential elements to make it enduring.

In addition to spirit communion, upon which all Spiritualists agree, we must have a correct ethics and a philosophy to meet the requirements of this intelligent and progressive age. Let our lecturers preach salvation—a salvation which may be secured only by right living.

Let the great purpose of our work be to enlighten our fellow beings to the end that they may be spared the horrors on an accusing conscience when they shall have crossed the dark river—then we shall feel that we have done something for humanity.

J. A. WERTZ.

Anderson, Indiana.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 cents.

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Letter from Andrew Jackson Davis to His Correspondents,

Who Complain That They Do Not Receive His Books from the Publishers.

To Very Dear Friends, Everywhere:—First, and before replying to my valued correspondents, I desire, with a heart full of deep gratitude, to acknowledge the voluntary and most emphatic efforts of our progressive thinker, Mr. J. R. Francis, the efficient editor and successful publisher, to arouse the Spiritualist public to subscribe and to pledge themselves to purchase a full set of the books as soon as new editions can be printed. He has continued from week to week this loud call, and I gladly observe that many hearty responses have been received from earnest and loyal friends of Spiritualism.

Many complaints, both oral and written, have reached me during the past two years, from those who state that they have been unable to obtain my books from the publishers, among them the following, from an established newspaper publisher and bookseller in a large city, which will suffice to illustrate the general tenor of most of the others:

"April 24, 1905.

"Dr. A. J. Davis, 63 Warren Ave., Boston, Mass.

"Dear Sir and Brother:—I wrote to you some time ago in reference to your publications, and the fact that many of them are now out of print. I wrote to the Banner several days ago, requesting a list of the books which they can furnish me, for I advertise them for sale at this office and put the same in my catalogue. For some reason I have received no answer to my letter. My object being to only advertise books which we can supply. It is very annoying to advertise books and then find I cannot supply them."

It appears to me that the general public is entitled to such material information, relating to the matter, as I may have, as it was the spirit and purpose of an arrangement made with the publishers in behalf of the public, to have the books kept "constantly in print and accessible to the public."

Impressed and disturbed by these appeals to me, and not fully understanding the productive circumstances, I concluded to institute an investigation, but strictly in a spirit of friendship, yet in search for justice to all concerned. Accordingly I have secured the services of counsel, Mr. Frederick Atherton of this city, a gentleman who is not prejudiced against any person or principles in our movement.

Dr. Dean Clarke, about three years ago, commenced to agitate a plan to incorporate a Publication Society, which would purchase my plates and keep all the books in print, but nothing came of it. And just here I may remark that the practicability of this plan is now under consideration, and it may in due time be fully realized.

One day my truly loyal friend, Mr. A. E. Giles of Hyde Park, Mass., said: "If you can make arrangements with the Banner of Light Publishing Company so that your works can, for the benefit of the public and in the interest of human progress, be certainly kept in print permanently, I will give sixty per cent of the sum required for that purpose and they can pay the balance." To this most generous plan the Banner of Light Company gladly agreed and its officers had drawn up, and signed, the following document, while I at the same time conveyed to them in a bill of sale my interest in the books, plates, etc.:

Promise to Keep Books Constantly in Print.

Boston, Mass, July 1, 1903.

"We, Albert W. Brown, President; Harrison D. Barrett, Director; and Frederic G. Tuttle, Secretary and Treasurer of the Banner of Light Publishing Company, having purchased of Andrew Jackson Davis his entire stock of stereotyped plates, do hereby agree in behalf of said Banner of Light Publishing Company, to keep his list of books constantly in print and accessible to the public, and we do hereby promise faithfully to continue them in style uniform with past and present editions, and to maintain the existing standard of excellence as to paper, press-work, binding, etc. [Signed]

"ALBERT W. BROWN,
"HARRISON D. BARRETT,
"FREDERIC G. TUTTLE."

Not many months after the foregoing agreement, Mr. Fred G. Tuttle passed suddenly from this world, whereupon the Banner establishment came into a new management, under which the troubles above mentioned rapidly multiplied. Subsequently, as I am informed, a new business arrangement was consummated, entitled "The Dartmouth Publishing Co.," and it was reported that by a blanket mortgage taken by the Dartmouth Company, and by a foreclosure, the paper and the valuable assets of the Banner establishment passed into the possession of the new corporation.

Now, therefore, it is plain that the plates are the property of the Dartmouth Publishing Co., and in order to obtain them, so that new editions can be printed, the management of this new company must be consulted and legally dealt with. But it is no part of my plan to enter the arena of litigation. The forty per cent due me ($2,000) has never been paid. But I am perfectly willing to agree to let the two thousand dollars remain forever unpaid, if, by so doing, the publication and perpetuity of the books can be accomplished.

And right here permit me to say once for all time, that I sacredly regard my 29 volumes as so many agents (or teachers) adapted to the intellectual, industrial, scientific, moral and spiritual education and advancement of mankind. And I equally sacredly esteem the many books written under inspiration by all our Spiritualist authors both in America and England, in France and Germany, in Italy and in Russia—and I should equally regard it as a profound misfortune if, by any means they were thrown out of print.

In conclusion: A simple life is our choice and practice. For the past thirty years, by means of a modest income from my medical practice, we have lived comfortably, and have kept the 29 volumes in print. Our prayer now is, that some just and efficient way may be found whereby the above promise of the Banner may be fulfilled.

Ever in love and peace,

ANDREW JACKSON DAVIS.

Boston, Mass., Dec. 15, 1906.

THE POINT OMITTED.

Practical Suggestions for Improving the System of the N. S. A.

In a recent issue of The Progressive Thinker, under the heading of "The Point Omitted," I endeavored to call attention to some of the causes operating to prevent our National gatherings from being as effective as we desire, or, as the needs of a rapidly expanding movement demand.

While we can but feel gratified with the results growing out of these yearly gatherings taken as a whole, accompanying this is the realization that we are "still in arrears," and have failed to reach our ideal of what a National Association should be. While this may be considered as a healthy symptom, it cannot be pronounced a comfortable companion; and if this condition is accepted as final, then we may prepare ourselves for a more pronounced failure in time to come.

As before stated, it will be unwise to attribute this to lack of loyalty on the part of delegates: It is doubtless true that a portion of those in attendance fail to rise to the occasion; but the great majority are loyal and desire to do good work. Evidently the trouble lies in some other direction, and will be discovered as time passes.

The crucial test of the vitality of any movement, that which gives it the right to exist, is found in its ability to meet the constantly increased demands made upon it; and in this direction good administrative ability comes into action.

Coming events and requirements must be anticipated to a great extent, and provision made accordingly. This proposition is so self-evident that discussion would seem to be unnecessary. It is sustained by the accumulated evidence of all past experience. It follows that failure to provide for the future will result in a scattering of our forces, and a retrograde movement will begin.

A case in point was the inauguration of the "Temple Fund Society," by the recent convention. It's been "long—long on the way," and yet the mechanism is simple, and the wonder is that its development has been so slow. It will receive a hearty response, for its usefulness appeals strongly to the entire Spiritualistic body. Moses Hull is and has been for a number of years, anticipating the "coming demands," but he meets with but scant encouragement. He is, beyond question, moving in the right direction, as time will demonstrate.

I believe the failure on the part of the rank and file of our people to respond heartily to the necessities of the M. P. Institute is traceable to the attitude taken by many of the recognized leaders of our movement, at the birth of this enterprise. It received the cold shoulder then, and it has never fully recovered.

Leaving this feature of our work, let us look at one other.

From the very nature of our movement, having to do and deal with the fundamental issues of the coming civilization, being strictly humanitarian in its purposes; in other words, having to deal with men and institutions as we find them, our Great Movement must be strictly democratic in structure and method. It must of necessity draw its nourishment from the masses, and not from any particular class, or special phase of manifestation. The closer in touch we keep with that body of people known as Spiritualists, the more adherents and greater loyalty, with broader and better results. I may be mistaken, but if not, there are some very marked symptoms of a tendency to make our National Association represent only part of the great movement known as Modern Spiritualism. Just to the extent that it fails to appreciate and apply every phase of its phenomena, just to the extent that its philosophy is diverted and made to do service to any or to one particular class, just to that extent does it fail to be "National."

Spiritualism proper, is all-inclusive, and will permit no restrictions in its manifestations, and organized movements must yield obedience to this fact or cease to be general agencies of reform.

Failing in this they become narrow and sectional. And finally the agencies of dogmatism and bigotry. I am optimistic enough to believe that these tendencies will be corrected, and that we will become National in fact as well as in theory. Certain it is that no amount of transcendentalism—not even a complete and conscientious devotion—can atone for narrowness of views, or the restricted application of a great moral principle.

But this article will permit of but one more suggestion, bearing upon the question of supplying a method which we believe will assist in uniting our forces and in building up a system to cover future demands. And this suggestion will be a very practical one, and perhaps there will be less diversity of opinion as to its usefulness.

One of the most pressing needs of the hour is to locate our National President—not the present occupant alone, but whoever may occupy that position in time to come. Not "locate" him over some particular society, but place him in an office, presumably at "headquarters"—and keep him there most of the time, so that the people can find him when needed; or communicate with him when it becomes necessary.

We intend no disrespect to President Barrett; he has simply carried out the system (or lack of system) provided for him. But a National President who hails from the "land of Canaan," but who is quite as likely to materialize in Texas, or Oklahoma, or the Sandwich Islands, as at headquarters, and with whom, a communication by mail will grow infirm with age before it can be received and answered—a President so situated cannot do justice to himself or the cause he represents.

When I was a "Rancher" in Kansas, I owned quite a number of valuable horses. Before the day of fences we turned our animal out upon the open prairie, and I remember that a great deal of time went to waste hunting them up when needed. All did as the rest of the "Ranchers," but being very much averse to hunting them when I desired their use, I always "picketed the leader," and I usually found the balance of the herd in the immediate vicinity.

It is time we paid our National President a living salary and furnished an office adapted to the work he has to perform. And by the same process of reasoning it would seem that our National Missionaries should be given some specific work to do and concentrate upon a certain portion of the vineyard instead of covering so much territory and spreading their efforts so thinly that the best results cannot obtain, and should not be expected.

This is not faultfinding. All these people, so actively engaged, have done work of inestimable value; but the field is too large, and concentration of effort has become necessary.

If we do not exhaust the patience of the editor of The Progressive Thinker, we will pursue this subject further in one more article.

R. F. LITTLE.

Seattle, Wash.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume.

MY GARDEN OF FLOWERS.

My garden is laden with the breath of a sweet perfume
Of the scent of roses as in the golden days of June,
And the mingling of odors with the varied shades and hues
Are radiantly sparkling in the sunkissed morning dews.

And through its silent magic out of it there seems to arise
The dream of the olden Summers and the blue threaded skies,
When the dawn tripped light-hearted, ushering in the day,
Scattering the cares and shadows when my heart was in its May.

With my half-closed eyes I fancy the old home near,
And a mother's presence beaming in tenderness and cheer,
And the dear old charm of the humble garden bloom
Come back again to break the heartache and gloom.

On the drift of the breezes wafted over many a lonesome day,
On the wings of fancy through the familiar past I stray,
And the songs of the olden Summers with the dear ones I know,
Come back with the bloom of youth, warm-hearted and true.

Ah! yes, there's the brook, rippling by past banks and mossy dells,
Where the blue gentian peeps, the violets and the dainty blue-bells,
And the songs it sings linger through the year like a spell;
No words can paint its charm, no eloquent tongue can tell.

So I look and fancy the old Summers have once more returned,
With the golden-hearted part for which my heart has yearned,
And from my flower-scent garden with its tropical bloom
My thoughts are weaving pictures in Memory's mystic loom.

BISHOP A. BEALS

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(Advertisement.)

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AN UP-TO-DATE SERMON.

Scintillating With Grand Truths in Reference to Religion, and Explaining the Individuality Therein.

"Work out your own salvation."—Phil. ii., 12.

Religion is intensely individualistic. It is a tree that never twice assumes the same form, nor does it even bear precisely the same fruit.

It is as varied as humanity, for it depends on each separate human factor for its peculiar expression.

The search for uniformity in religion is a search for that which does not exist, and the wish sometimes expressed by individuals, to have another person's faith is a wish that can never be gratified.

There never yet were two faces precisely alike, for faces are not made by the many in a single mold; they grow out of life; they are shaped and seared and illumined by sensibilities, by emotions, by aspirations, and experiences. The face is the story of the life, peculiar to itself, having no exact duplicate. Yet, with all the variations, there are types of faces, some that you would trust, some that repel, the face of the upward life and the face of the downward trend.

So it is with religion.

It is not machine made.

It is not a mask laid upon the man; it is not applied from without; it grows from within.

True religion springs up in the heart; it is shaped and determined by the experiences, the aspirations, the sources of life's inspirations. Ideally, it is the summing up of all the good that the life has known; practically, it is the expression in deed and word of that good.

Growing out of the ever-varying inherited qualities, experiences and achievements of each life, it is not only never the same in two individuals, it can never be precisely the same on successive days in the same person. It works out into larger being, grows, and develops. It will not be the same in man as in the boy, nor the same in the boy as in the girl. Some days see mighty changes, but, in the living soul, every day sees some change.

This fact has distressed some introspective souls; they lament lost religious convictions, as a man might lament the boy's outlook, the boy's enthusiasms and star-vaulting ambitions. Or they make fruitless efforts to conform themselves spiritually to the pattern of some other saint. Ideals are inspirations, not patterns; it is folly to grieve if you do not reproduce their precise lines and angles.

To test a man's religion by some rigid mechanical standard is as foolish as to test his vitality by his height. Still greater is the folly of measuring religion by opinions, as though one's health could be determined by his views on the so-called canals on Mars.

Religion is simply the life of the soul, the inner being that determines character; it must be measured by its vitality, its strength and purity, and value to the world.

The mechanic will probably continue with impudent ignorance to invade the realm of the soul; he will set up his rule of thumb creed or single doctrine or virtue or emotion and measure all souls by that. Perhaps he is still in so primitive a condition of soul growth that he imagines his crude standard encompasses all possible good.

Let the man whose heart is growing ignore the attempt to measure the life by the standard of things or to make all lives in one style.

Let every heart reach after the best; let every soul live out the good it finds within let every man WORK OUT HIS OWN SALVATION, as he must work out his own character, his own self in the world, through the toil and struggle, through the joy and blessing.

Through life's multiform experiences we learn to live; through all the strange ways of the soul each one finds salvation, each in his own way, finds the path to the full life.

The eternal spirit is working in all, and where that spirit is there is liberty; the infinite breathes through the individual.

Religion first gave man this great thought of his value and his right as a soul; it has worked through the whole leaven of society until we find the law of liberty everywhere prevailing, men working out their lives from within and finding full salvation not in subjection to some code of perfect action, but in development of the things within, under the IMPULSE OF ETERNAL SPIRITUAL LAWS.

HENRY F. COPE.

The Late Empress of Germany and Occultism.

A thrilling anecdote is related of the late Mr. Krupp. One day, while traveling with the Empress Victoria of Germany, mother of the present Emperor, who had graciously invited him to spend the afternoon in her railway carriage, some of the ladies present spoke of the occult sciences and of the secret life of the soul during sleep. "I am sure, Mr. Krupp, being such a practical man, you must inwardly smile at such opinions, and may, perhaps, desire to contradict the ladies. Please do not hesitate to do so; I should be quite delighted to hear you discuss the subject," said the Empress. "I am afraid I shall have to disappoint your Majesty," answered Mr. Krupp, "as my father was a firm believer in occultism. He often told his family and his friends that he discovered the final formula of our famous cannon during his sleep in a railway carriage. He had sunk into deep slumber after in vain trying to solve the problem. His pencil and notebook lay by his side. As he awoke a few hours later, lo! he found the page of the open notebook full of mathematical problems and the key to the last problem which had so puzzled him was there. His feverish brain had done the whole work during sleep as well as his hand, and with an accuracy that never ceased to astonish him."

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"Satisfied." A reverie. By A. J. Maxham. Price 25 cents.

"The Light of Reason." English and German words; sung to the tune of "Lead, Kindly Light." Price 25 Cents.

"AS IT IS TO BE."

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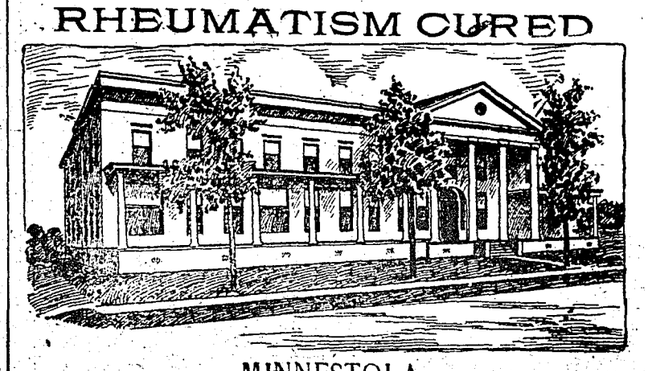
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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, DECEMBER 29, 1906.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

France and the Vatican in Deadly Strife.

Opponents of church rule and usurpations are watching with almost bated breath each day's news from France, for the outcome of the great issues there pending. France, next to Rome, has been the main support of Catholicism. And since the Italian revolution, and the wresting of temporal power from the Pope, limiting his control of civil affairs to the Vatican, his reliance for support has come largely from the French.

During the forming stage of Catholicism French scholars in the monasteries contributed largely to the making of ecclesiastical history. The extent of their labors in that direction will be never known; but it is hopeful when the records of the convents and the monasteries are thrown open to the public glimmerings of their frauds and forgeries will come to the light. Eliminate sacerdotals, and literature forged in France, Spain and Italy, and little would remain of the church.

The story of the present troubles in France, rightfully traced, will carry us back more than a century, indeed, to 1789, and back of that to events leading to the commencement of the French revolution of that date. At that time kingcraft and priestcraft had complete monopoly of the affairs of France. They had been in power for centuries; had tyrannized over the people in the name of religion and God, and compelled them to contribute to the growth and support of the church. The church and nobility owned nearly two-thirds of all the real estate, much of it exempt from taxation. Church structures were the products of money wrongly wrung from the people. Church and state were virtually one, and civil government was administered in the interest of the clerics.

But the crushed people of France caught the spirit of the actors in the American revolution, which had just closed, and they rose in their might, dethroned and executed their king and queen, hurled priest and nobility from power, reclaimed their title to the church structures, and entered on an era of peace and prosperity. Bonaparte, the "little Corsican corporal," gained control of the army; he restored the priests to power, and gave them command of the churches, for which he was rewarded with a throne.

Several dynasties followed; but finally a Republic came to the front, and the people again bear sway. They suffered from the oppressions of the church, and sought in various ways to escape its unjust exactions; but, backed by Jesuits and the priesthood Catholicism still ruled with a high hand. In 1880 the Jesuits were ordered to leave the Republic, and the command was enforced.

Then the Vatican attempted to humiliate France, but the authorities resisted, and determined to reclaim their own, the church property, and compel the priests to become subject to civil law. But the church party resisted. Deriving their authority from God they determined they would submit to no rule other than that of God's vice-gerent, the Pope. His special representative to Paris, who set out to incite an insurrection, was lately arrested, and conducted to the frontier, where, instructed he would be severely treated if again found in the Republic, he was discharged.

But the end is not yet. The entire country is at fever heat. Freethinkers and anti-churchmen uniformly sustain the government. Even in Rome they attempted to placard the colonades with anti-Vatican inscriptions, and at last advices as we write, were planning a public demonstration.

Right here comes a doleful lament in the form of "an appeal to the American people," issued by Cardinal Gibbons, of Baltimore, wherein he presents the priestly view of these troubles. Whilst he arraigns the leaders of the anti-clerical party in France as "haters of religion," he admits: "There are honest and sincere lovers of a republican government among the anti-clericals." The burden of the Cardinal's grievance seems to be, that the effect of the French law will be to "see tens of thousands of men and women, who happen to be priests and nuns, turned out of their homes for no crime but that of loving God and serving their neighbors." He does not stop to tell us all this trouble comes from an attempt to override the law, the refusal of the church to comply with its requirements, and obtain a license to continue church service, just as 80 Catholic diocesian associations have done, and as have 902 Protestant and 78 Jewish associations.

The severe blow, the one that doubtless hurts worst, is the withdrawal of government pensions to the clergy, of from $350 to $450 annually. This money was raised by taxation of all the people, to support a church for which a majority of those bearing the burden had no sympathy.

Cardinal Gibbons put himself on record by saying:

"SHOULD THE CHURCH [OF FRANCE] ACCEPT THE PRESENT LAW, SHE HAS BEFORE HER, VERY LIKELY, A PROSPECT OF GRADUAL EXTINCTION."

This is certainly a very desirable consummation, if the church cannot be sustained without special privileges, and pensions from non-clericals for her priests.

There is another feature in the Cardinal's lament that should attract attention: He says in substance: "The French law enforced, opens the way for schismatical organizations, which have in fact, in a few cases, been already attempted." That is to say: The division of the church into factions without power to rule, will follow the enforcement of the law. Is not that a result devoutly to be wished? It seems so. When Christianity was united and dominated civilization, it tyrannized over governments and people. By division the oppressed have regained many of their rights, and will the residue when this great usurper, in the name of a crucified God, shall be relegated to its proper domain in the body corporate.

THE COMING ORDINANCE.

And the Lesson to Be Derived Therefrom—The State Association Carefully Watching the Interests of Honest Mediums.

For years we have entreated Spiritualists to drive from our ranks all who were practicing legerdemain, fraud or trickery, in connection with spirit return, assuring them that unless they did so the authorities would eventually pass an ordinance that would work great harm to the honest mediums and cause them no end of trouble and annoyance, and maybe compell them to leave the field altogether. So prevalent has the faking element become in this city, that the authorities have taken the matter in hand, and this is the result according to the Evening Journal.

"Swindling clairvoyants and other impostors of their tribe have come to the end of their rope in Chicago. Because of the Journal's crusade against the clairvoyants, Assistant Corporation Counsel Leon Hornstein has prepared an amendment to the municipal code which contains the following paragraph:

" 'All persons who hold themselves out to the public as palmists, clairvoyants, trance mediums or as skilled in occult sciences or occult mysteries, or as possessing supernatural gifts or skill, pretending to tell fortunes by any of the means aforesaid, shall be deemed guilty of disorderly conduct and upon conviction thereof be subject to a fine of not less than $1 nor more than $200 for each offense.'

"This ordinance will be presented to the city council at its next meeting, and is already assured of passage. The Journal investigation having accomplished this signal result in the effort to rid the city of these swindlers and fakirs, closes with the story of how one woman exposed the tricks of her fellows in the craft."

The condition of Spiritualism in this city is almost unbearable. The Nichols Sisters, arrested and fined a hundred dollars each, are, we are told, still manufacturing spirits to order in this city, and others are working on a similar plane, deceiving the gullible. All of this fake element are loyal to the Fake Organ, and support it in every possible way. Those meetings in this city that send their reports to the Organ of the Fakes, are measurably condoning fraud and rascality, and henceforth, if they continue in this course, we would prefer that they KEEP THEIR REPORTS FROM THE PROGRESSIVE THINKER.

We desire to say that the State Association is carefully watching this proposed ordinance, and will do all it can to protect honest mediums from the disastrous effects arising from it.

Where the Objection?

Cardinal Gibbons says:

"Minister Briand, the Minister of Public Worship of France, lately said:

" 'We have hunted Jesus Christ out of the army, navy, schools, hospitals, insane and orphan asylums and the law courts; and now we must hunt him out of the state altogether.' "

We have no knowledge whether this statement is true or not, but if true is it not a hopeful fact? In a secular government where the people rule, no God, nor junior God has any place in any of the institutions designated. The place for a God is in the hearts of a people. In any other place he will fall into disrepute.

He who is afraid of asking is ashamed of learning.—From the Danish.

The Great Work.

That is the title of a Book. It is an epoch-making volume, so much so that we propose in a series of notices to outline something of its general nature, its scope, and the great good it will be instrumental in doing in bringing to the front the Independent Method of Spiritual Self-Development—a method that has a high ethical standard as a foundation, and any departure therefrom when the gift shall have been fully attained, is accompanied with a loss of the same.

THAT REMARKABLE BOOK.

The readers of this paper who followed the symposium discussion of "The Great Psychological Crime" in these columns some two years ago, or who have read that book, will recall the fact that its author plainly indicated his intention to publish another volume as soon as he could prepare the manuscript for it. It will also be remembered that the proposed new volume was to give to the world an exposition of what he was pleased to designate as "THE INDEPENDENT METHOD OF SPIRITUAL SELF-DEVELOPMENT" as he distinguishes this from "THE SUBJECTIVE METHOD OF HYPNOTISM AND MEDIUMSHIP."

By this distinction he clearly indicates that there are two distinct "methods" by which the great and absorbing problem of another life may be solved and the continuity of individual existence may be demonstrated. He states with the utmost assurance that one of these methods invokes a process which is "Destructive" in its effects upon the individual subject to its operation, and that the other involves a process which is "Constructive" in its effects upon the individual who is subject to its action.

THE AUTHOR,

in short, does not hesitate to assert that one of these methods is morally "Right" and the other morally "Wrong." Moreover, with the same calm and unqualified assurance he identifies the process involved in subjective mediumship as "Destructive" and the method by which it is invoked as the "Wrong" one. This it was that caused leading Spiritualists all over the country, and in fact all over the world, to sit up and take notice when "The Great Psychological Crime" was under discussion in this paper. This it was also that caused a good many worthy Spiritualists at that time to go into paroxysms of rage, and some of them to strike out wildly regardless of whom they might hit or hurt.

As a study in psychology and human nature it would afford the readers of this paper subject matter of the most absorbing interest and worthy of the most profound thought, if they could but read some of the many letters received by the editor during that most interesting discussion. We refer now to the personal letters received by the editor taking him to task for opening the columns of his paper to the discussion of such a work.

Notwithstanding the fact that for more than forty years he has believed himself to be a loyal and consistent Spiritualist, during all of which time he has worked unceasingly for what he has believed to be the best interests of our cause, during the excitement of that most valuable symposium discussion he was treated by some of those for whom he has labored, as if he were a traitor, a fraud, a deliberate rascal whose only purpose was to murder the cause of Spiritualism.

So exceedingly bitter and unreasonable were some of the attacks upon him that they would inspire most men with either a deep sense of personal danger or an ungovernable sense of anger. But we simply smiled, filed those letters away for future reference, and went serenely forward with our work entirely confident that the time would come when even the most bitter and unreasonable of our assailants would come to recognize and appreciate the wisdom of our course. And we are glad to have lived to see the fulfillment of that unexpressed prophecy. Along with most of those letters we have since then been able to file either apologies from their writers or acknowledgments of their injustice. And it is a sincere, and we trust a worthy pleasure thus to find our judgment and our wisdom justified.

As is well known, at one time we opened our columns for a discussion of the merits or demerits of The Great Psychological Crime, without personally taking any part therein, leaving Spiritualism to be represented by that grand old veteran worker, LYMAN C. HOWE, and in a profoundly able, noteworthy manner did he defend subjective mediumship, while a prominent STUDENT of the book, in a most brilliant manner, defended the same, resulting in a discussion that was highly interesting, a real intellectual pyrotechnic display of master minds.

In this connection it may not be amiss to make clear the position of this paper as to its management and policy lest there may be those among our readers who shall again be tempted to forget themselves at some time in the future.

Whilst this paper is edited and published with the sole desire and purpose of advancing in every legitimate way the cause of TRUE Spiritualism, and therefore the best interests of every individual Spiritualist, who reads it, nevertheless it is the private and personal property of its editor and publisher, for the conduct of which he alone is responsible. It is a NEWSPAPER in every sense of the word, and its policy is to give to its readers ALL THE LEGITIMATE "NEWS" WITHIN THE HORIZON OF SPIRITUAL OR OCCULT INTEREST.

Its columns are at all times open to its readers as a medium of exchanging thoughts, information and experiences that lie within the field of its chosen labors. In the past it has always welcomed contributions from its readers upon any and all sides of any and all questions and problems which are of interest to Spiritualists, and that will be its policy so long as it remains under its present ownership and management.

But while it thus constitutes a natural forum wherein each reader may find an opportunity to express his knowledge, his opinions and his beliefs concerning the vital problems of life, with perfect freedom within its legitimate field, this must not be construed to mean that the editor relinquishes his own right to make use of its columns for the same purpose. In other words, in the forty years or more of his study and investigation of psychic manifestations and problems, the editor has acquired some definite knowledge, has formed some more or less intelligent opinions, has arrived at some definite conclusions (which may or may not be correct), and has formulated some definite convictions and beliefs which he is perfectly willing to share with his readers.

In the future, as in the past, the editorial columns will constitute the channel through which the editor will endeavor to give expression to his own knowledge, views, convictions, opinions and beliefs in so far as he is convinced they will be of benefit to his readers. He does not insist that his readers SHALL AGREE WITH HIM. Neither must they insist that HE AGREE WITH THEM in the views they express. In truth, there is scarcely an issue of this paper but contains statements, beliefs and opinions from its readers with which the editor does not agree. But he believes in the right of every honest individual to be heard concerning matters which he believes to be of vital interest to humanity, and one of his purposes in publishing this paper is to furnish a channel through which his readers may express themselves within legitimate limitations; quite regardless of whether they agree with the editor or not. In return for this liberty to express themselves through his columns, he reserves to himself the right to express himself with the same liberty he grants to his readers But if at any time he shall fall into the mistake of making statements which are not correct he is perfectly willing to be corrected by any one of his many readers, PROVIDED the correction is made in the SPIRIT OF TOLERANCE, COURTESY AND CONSIDERATION.

The editor of this paper has never assumed for one moment that Spiritualism has reached THE GOAL OF ALL ITS POSSIBILITIES. He has never believed that we are yet in possession of all that there is to be learned concerning the life that is beyond the grave. Neither has it appeared to him consistent to assume that the past or present status of mediumship represents all there is in the way of a "method" by which to establish definite communication between the two worlds. He has endeavored to take SUBJECTIVE MEDIUMSHIP FOR WHAT IT IS WORTH, APPRECIATE THE GOOD IT HAS DONE AND RECOGNIZE ITS DANGERS AND ITS LIMITATIONS. He has looked upon the subject of mediumship in the same manner he looks upon life itself—as an evolution! He believes to-day that whether there is or not, there ought to be a more perfect, less harmful, more reliable and less dangerous method of bridging the gulf between the two worlds than through subjective mediumship—at least in its present state of development, especially among ignorant or uncultured people who do not understand how to handle occult matters, and often the result is the worst cases of obsession, leading to insanity and ruin.

These convictions are not of recent development. We have had them for many years. They are the results of years of personal experience and the most careful personal observations.

For these reasons when "The Great Psychological Crime" was published we read it with the most profound interest. We made a careful study of it. We found that it contained so many things in harmony with our own experiences and observations that we were convinced of the author's sincerity, and believed that many of his statements were well worthy of the most thoughtful consideration of every honest Spiritualist. We felt that an open discussion of the book would develop wherein the author was mistaken or at fault, if so at all. We believed that the general results of such a discussion would be broadly educational and therefore beneficial to the great cause of Truth. We have since then had ABUNDANT EVIDENCE TO JUSTIFY OUR JUDGMENT.

The author of that book, fulfilling the promise he then made the public, has completed the manuscript of another volume on the general subject of "THE INDEPENDENT METHOD OF SPIRITUAL SELF-DEVELOPMENT," or "The Constructive Principle of Nature in Individual Life." It is now in the hands of the publishers and will be ready for delivery by the time this issue of The Progressive Thinker appears. The title of the book is "THE GREAT WORK," having special reference to the great work of Spiritual Unfoldment.

We have read most of the manuscript of this work, or speaking with precision, we have heard it read by the author himself, and we have a fair understanding of its contents and we believe some understanding and appreciation of its purpose and value. It is not our habit, custom nor desire, however, to prejudice our readers upon any question which is before the world for its intelligent consideration; least of all do we desire to prejudice our readers upon any question which is of vital importance to the cause of Spiritualism or to the welfare of humanity.

For this reason we do not desire to express our own convictions concerning the book or its contents until our readers have had time and opportunity to read it for themselves and form their own conclusions as to its SPIRIT, PURPOSE AND VALUE. This much, however, we are going to say now in the interests of progress. It is our purpose to give this book as wide circulation among Spiritualists as possible, under the firm conviction that it contains information which every man and woman ought to now.

We have met the author, and are entirely satisfied that there is not the SLIGHTEST DESIRE ON HIS PART TO INJURE THE CAUSE OF SPIRITUALISM, NOR TO ANTAGONIZE THOSE WHO ARE HEART AND SOUL WITH US. In fact his time is mostly occupied in trying to render communication between the two worlds more complete, more satisfactory, and more in harmony with the constructive principles of Nature; in other words, SPIRIT RETURN in connection with the INDEPENDENT METHOD OF SPIRITUAL SELF-DEVELOPMENT, will give Spiritualism a new adjunct with which to redeem the world. Whatever may be the attitude of our readers as to the merit of the work itself, we feel that they should understand that it is not the work of an enemy, as some of our number believed when "THE GREAT PSYCHOLOGICAL CRIME" was under discussion.

An advertisement of the book will be found elsewhere in these columns. But those who desire to send to us for it may do so, and we will see that they are supplied as promptly as possible. **The price of THE GREAT WORK is Two Dollars, postage prepaid. It is gotten up in fine style, and will command your attention from start to finish.**

Exceptionally Important!

THE UNKNOWN LIFE OF JESUS CHRIST, BY N. NOTOVICH, TRANSLATED FROM THE FRENCH BY MR. GHANDI, A LEARNED HINDU, IS ONE OF THE MOST STARTLING AND VALUABLE BOOKS OF THE PRESENT CENTURY, THROWING A FLOOD OF NEW LIGHT ON THE HISTORY OF JESUS.

IT IS A MINE OF VALUABLE INFORMATION. IT FITS INTO OUR PREMIUM LIST, AS ONE OF ITS MOST VALUABLE PARTS. EXALTED SPIRITS WHO HAVE TRACED THE MATTER FROM BEGINNING TO END, DECLARE THAT THE NARRATIVE GIVEN IS TRUE IN ALL RESPECTS. THE BOOK IS NEATLY BOUND IN CLOTH, IS FINELY ILLUSTRATED, AND IS AN ACTUAL GIFT TO EVERY SUBSCRIBER WHO SENDS TEN CENTS IN STAMPS TO PAY POSTAGE THEREON, AND ONE DOLLAR FOR THE PROGRESSIVE THINKER ONE YEAR. THE PROGRESSIVE THINKER IS DOING NOW WHAT NO OTHER SPIRITUALIST PAPER EVER DID—IT IS SENDING OUT FOURTEEN BOOKS, CONSTITUTING AN ENCYCLOPEDIA OF VALUABLE INFORMATION ON SPIRITUALISTIC AND OCCULT MATTERS.

People may outgrow natural ignorance, but ignorance carefully cultivated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moncure D. Conway.

PLEASE UNDERSTAND.

THE UNKNOWN LIFE OF CHRIST will only be sent out to those who send in ONE DOLLAR for The Progressive Thinker, and 10 cents in stamps to pay the postage on the book. The book is an ABSOLUTE GIFT to our subscribers. All can have it on the same terms, but remember the conditions. There are thousands of subscribers on our list that lately renewed their subscriptions, but this offer is in no sense RETROACTIVE. When our terms are not complied with, the ten cents sent in will be applied to the subscription of the one sending the same.

HEAR! HEAR!! HEAR!!!

In Reference to the Remarkable Works of Andrew Jackson Davis.

I AM AMAZED THAT MORE THAN ONE CALL SHOULD BE NECESSARY TO AROUSE 10,000 SPIRITUALISTS TO RESPOND WITH PLEDGES TO PURCHASE A SET OF THOSE WONDERFUL BOOKS BY THE RARELY GIFTED AUTHOR, A. J. DAVIS. THEY MUST NOT BE LOST TO THE GROWING PUBLIC. EVERY SPIRITUALIST IN THE WORLD OUGHT TO HAVE ACCESS TO THEM, AND READ THEM. DIFFER AS YOU MAY FROM ANY OF HIS REASONINGS, THE EXPERIENCES AND DIRECT REVELATIONS HE CHRONICLES ARE OF THE HIGHEST VALUE TO THE WORLD. WHEN YOU GET ALL BUT ONE TO MAKE OUT THE REQUIRED NUMBER, I WILL ENGAGE TO FIND THAT ONE, AND POSSIBLY TWO.

LYMAN C. HOWE.

Fredonia, N. Y.

Since last week, the following subscribers to a full set of the Doctor's works have come to hand:

Mrs. C. B. Stauffer of Chicago, writes: "I wish to subscribe for the complete works of A. J. Davis, subscription to be paid, I suppose, after publication."

A. A. French writes from Spokane, Washington: "Please put me down as a subscriber to A. J. Davis' complete works. We have a good many Spiritualist books, but none by Brother Davis. I have read some of his works, and think no library is complete without them."

Dr. A. R. Rhea writes: "When published, I will take a full set of Andrew Jackson Davis' works at twenty dollars ($20) per set, as per advertisement in The Progressive Thinker."

A Gift! A Gift!

"The Unknown Life of Jesus Christ," a most valuable illustrated work, translated from the French by Mr. Ghandi, a learned Hindoo, is to be sent as a Gift to every subscriber of The Progressive Thinker. It has always sold for $1.00. We purchased the copyright, and now we have the exclusive privilege of publishing the work, and wholly for the benefit of our subscribers. Before sending in your order, read carefully the following:

"The Unknown Life of Jesus Christ" is a remarkable book. It supplies a veritable missing link in the history of a remarkable personage. It fills a hiatus which has puzzled Christian as well as non-Christian scholars, to account for. The New Testament account of the life of Jesus is vitally deficient, as passing over in blank silence a great many years of his earthly existence.

It is the usual understanding of Christian writers and scholars, that the public works and teachings of Jesus, except what little was done before the end of the thirteenth year of his age, were comprised in the last three years of his life. Luke says (Chap. 1:80) "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." Chap. 3:23, says, "And Jesus himself began to be about thirty years of age."

It is indeed strange that the most remarkable character in the world's history should drop out of sight for a long period of years, comprising the larger part of his life from childhood on, and no record of that period be found. It seems the last three years of his life comprised the years of his public ministry. Where was he, and what was he doing during these years from about his thirteenth to his thirtieth year?

This remarkable book seems to answer the query. He traveled into India, the land of Buddhism and Lamaism, and there became learned in the lore of that country, he became proficient in the study of its antiquities and literature, its religions and its philosophies.

In the Buddhist monasteries of Thibet, M. Notovitch relates how he found access to some manuscripts which told of the visit of Issa (Jesus) and his life while there. This narrative fills the gap in the New Testament account, from his thirteenth year until his return and his public "showing unto Israel," as a divine teacher. The Buddhist records complete what the gospel records omit.

The translation of these Buddhist records forms an exceptionally interesting study to the general reader as well as to the more critical scholar and student of ancient religious literature.

And now we are happy to announce to the readers of The Progressive Thinker, that, having secured the plates of this remarkable book, we have concluded in this holiday season to offer this volume to them as a premium. It will be an actual gift to each one who sends in One Dollar for a year's subscription to The Progressive Thinker, and ten cents in stamps to pay the postage on the book.

Any one who is now on our list of subscribers can also secure this book as an actual gift, by sending in ten cents in stamps to pay postage on the same, and One Dollar to extend the time of their present subscription one year.

Tit for Tat.

The civil and clerical authorities in France are grievously at loggerheads. The municipal authorities in a city in the department of Lozere, purchased a hearse for the use of the people on funeral occasions, but it was not decorated with a cross, so the vicar refused to allow it to enter the church grounds. The mayor met the senseless usurpation of authority by forbidding the church hearse to enter the streets.

As the church and its appendages, including the burial grounds, have been declared the property of the state, it seems probable the vicar himself will be required to retire when the end comes, and the sovereign people will determine what sort of decorations shall appear on their hearses. Priestly tyranny in France overleaped its bounds, and the penalty is being enforced by the Republic.

Country Amusements.

Now the figures that 13,000,000 of young people of both sexes do not attend church, and the public press is trying to cipher the cause. Country youth are said to be better attendants on church service, than those of the cities, and the reason given is, "other amusements are found in the cities which attract attention." The church amusements of the country, must consist mainly in listening to the country parson whooping up hell, for we can't see where else the mirth comes in.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.

Box 580, Seattle, Wash.

A Scholar's Conclusion.

Our Augusta, Me., chronologist writes he has been carefully investigating the period Aretas was king of Damascus, and he finds abundant authority to fix that period when Paul escaped from the Damascenes, "let down through a window in a basket, and so escaped violence," at a period more distant before our era than Dr. Brown gave in his late articles on Paul, the Essenes, the Buddhists, etc. Indeed he fixes the period so distant as to make it probable Paul, if a real person, may have been one of the missionaries sent out by King Asoka to proselyte for Buddhism. The period 244 years before our era is an established date for that event. And the Essenes were the product of that missionary effort is also an established fact. So, too, the proof is conclusive that Paul's Epistles, grossly doctored, and adapted to Christian needs, were written to the Essenian churches

It follows, as our friend suggests, that if there was a Paul who was beheaded 66 years after the beginning of our era, he could not have been the one who wrote the Epistles. So say we.

But there is no dependence to be placed on Usher's chronology, neither is there on anything coming to us as ecclesiastical history through Catholic hands. Monks, lacking scholarship, picked up anything their hands fell on, adapted it to supply their needs, then imposed those virtually forged documents on the world as inspired history. And the facts are just coming to light.

To make history of any value we must know the author, and his character for truth. Was the reputation of ancient monks better than modern ones? And what scholar, familiar with the productions of either class, will give credit to any statement made by them which conflicts with their creed or their interests?

The Star That Cometh Out of the West.

Discourse Delivered Through Mrs. Cora L. V. Richmond, Oct. 7, 1906.

It was said that the "Magians" (wise men), watching, saw the Star in the East that rested over where the infant Jesus lay. But the Magians were Persians, or if they were Chinese, or if they were the "Wise Men of the East," the star to them ascended in the East, the knowledge came out of the East, because at that time the East was the New East. Before that time the East was the Old East. The western continent "Atlantis" had become submerged; or a portion of it. The ancient civilizations that had passed to South America and Central America had yielded up their former civilization, and Egypt had passed into "ancient history."

But the Magians knew the time of the cycles, of the great revolution of the sun around the central sun, when the "New Light" should appear. There were always those who told the dawning of the New Light, whether it came to Zoroaster in Persia, whether it came to Confucius in China, whether it came to those ancient nations, "semi-barbaric," or whether it came through the old Grecian splendor or Roman power down to modern civilization. You have encircled the globe within the space of your history.

The East is now the West; you have clasped hands across the Pacific with the Orient. Japan is the new nation; it is rising as new stars rise. In the firmament shine the great constellation of western "Oriental" nations, it will be China—the China that will follow after Japan—Japan, and India, and the new Orient (then the new Occident) will appear.

From your western shore will come the greatest civilization; from your western shore will come the New Dawn, the new watchword of progress and liberty. Empires may take their course westward; but when the East has been gained, and the new object is in view, there comes the receding of the conquest of the East. The vast granaries of the West have conquered the Atlantic coast and Europe with the broadmindedness incident upon the cultivation of unlimited fields of grain.

Some prominent man of affairs from England visiting Chicago lately, said, "Before many years Chicago will be the metropolis of this country." It must be so, not because it is the center, commercially, of the present circle of commerce in this country. It is also the center of many new kinds of ideas. You have had two or three "Messiahs," in fact almost an epidemic of messiahs, you have had any number of prophets like Dowie. It is not very many years ago since Mrs. Eddy was here. Then we have "cults" and occult societies without number. This building is full of them. One of them is "New Thought," which is a new cult, too. It has been said of some persons and of some organizations that they have the happy faculty of appropriating the best in other cults and calling it new because it is theirs. Of course it is new to the one possessing it for the first time. It makes no difference if you or we have known these things for fifty years, if they are new to them. It is like the little girl who, pressing her face close to the window pane in the early evening while looking for her papa, exclaimed, "Oh, mamma, God has just made a star!"

But the impression we give you to-day is, to look to the West for the "signs of the times." You will find the best order of government in New Zealand, and Australia, and they are wherever you choose to call them, either in the "Orient" or "Occident." Certain it is from the western or the eastern coast of this country you circumnavigate the earth to reach there. It is the center of enlightenment. When you shall have the "Initiative, Referendum" and "recall" you will have advanced as far as New Zealand and Australia.

A representative government, a "government for the people, of the people and by the people" is what you need. It is the foundation of your Constitution, and your Declaration of Independence, and you must have it.

There is coming into your political horizon another man that will do for your present political conditions what Abraham Lincoln did for slavery: WIPE OUT THE DIFFICULTIES THAT STAND IN THE WAY OF THE POPULAR EXPRESSION OF THE POPULAR WILL.

Of course there were many things that your forefathers, in the framing of the new constitution, did not foresee. That which was supposed to be a "representative" government has not succeeded as such under the great influences or pressure that have been brought to bear against it. It was not a representative government, because it could not be with the institution of slavery. We are not talking about the slaves but the slave-holders. The truth is, that people have advanced mentally and spiritually since that time. Then there was but a handful of patriots, there are millions of them now waiting for the time to come for the Man to appear, for the Woman, for the Teachers to tell them the way to go. People are more ready now than they were then for an actual REPUBLICAN government. Then they had just escaped from the idea of kingcraft, they were but one step removed from it; they were ready to give George Washington a throne or crown, but he would not have it. There were only about a half dozen men that kept them free: Washington, the two Adamses, Jefferson and Thomas Paine—Thomas Paine who has been found neither to be a "Godless" man, nor an "infidel," nor a "materialist," and who to-day for the first time has had suitable recognition. When it comes to be known that Thomas Jefferson for the most part wrote the Declaration of Independence, and formed the Constitution, and the other famous names we have mentioned assisted, the world will rise to the perception of knowing that half a dozen men were the founders of this government. And two men the preservers of it: One man, when the great stress and strain of the war of the Rebellion was upon the country because of the existence of chattel slavery, one man with the pen that controlled alike the sword and legislature of that period, and the man of war, the mildest man that has ever been in American politics.

Since the close of that war of the Rebellion two things have occurred. One is that the nation has gone persistently forward in the worship of Mammon, until it is almost the culminating period of that worship of the power of gold, and the power of gold concentrated by gold; the other is, it has gone steadily forward in enlightenment concerning the principles of the Declaration of Independence. These two extremes confront you.

In the midst of this a great impetus of great spiritual progress has seized upon the race. That which was a disgrace and was persecuted fifty years ago is now honored and exalted. Men of science have established a scientific body in England for the express purpose of investigating the realm and manifestation of spiritual forces of humanity. It is called by the vague name of The "Society for Scientific Investigation." But, nevertheless, it means the investigation of the spiritual facts that are in the world, which the "Psychic Research" Society fully investigated thirty-five years ago. The Psychic Research Society being the outgrowth of the Dialectical Society of England, in which Dr. Alfred Russel Wallace, Prof. William Crookes and others made a minority report ascribing the source of particular manifestations to the realm of spirits. Then the American Psychic Research Society took an added step and investigated Spiritualism by that name. Then there sprang into existence, as if by magic, a dozen cults, of which "Mental Science," "Mental Philosophy," "Psychic Research" and "Christian Science" are the various branches thronging upon the way and through the gate opened by Spiritualism. To-day people are less reluctant to call it "Spiritualism" than before they tried these other names and found they did not like them. Still there are a great many people who would wish, however anxious, to avoid investigating anything called "Spiritualism."

The truth is, a large percentage of spiritual enlightenment grappling with the "spiritual problem" has come into the world through Spiritualism and it is the knowledge that the spirit must be right before the mind and body can be right; and the consciousness that the spirit, pervading the body, is going to do all that ever can be done for the individual, society and the nation. Now there are plenty of good laws; there has been a great deal of excellent legislation—and more that is worse, but legislation will not effect the change. The change is to be wrought by the ENLIGHTENMENT of the people. We like that word better than education: Enlightenment, the ILLUMINATION OF THE PEOPLE.

There are many sources of illumination in the world to-day that are very active. There is the great rapidity with which you can convey a message from one person to another in human life: the telephone, the telegraph, the wireless telegraph, the printing press,—the ignorant parentage of all this—constitute the sources of enlightenment. The daily press, vitiated for three decades or more, is rallying to the call of the new impetus. You will find in the more popular and liberal magazines of this country a deliberate advocacy of the advance social, political and spiritual thought of to-day. You find it there because men and women alike who have leisure and ability to investigate the subjects that cannot be investigated by those who conduct the daily press bear forward the initiative knowledge of things that are hidden from daily inspection. It was a woman who laid bare the methods of the Standard Oil Company, Miss Ida Tarbell. And yet they say "women are not equal to men." There are some who have been interested in ferreting out the means and methods of the steel and other corporations. All this indicates that the people want to hear about them. The magazines would not publish that which the people did not wish to know about.

It is knowledge that constitutes power and enlightenment. So it is in the spiritual realm, people WANT TO KNOW; and they want to know about the application of spiritual truths to daily life. They do not care so much about the application of the Sermon on the Mount, or the Golden Rule, to the general daily revenues. So in the Sunday-school class, when the text comes up of "It is easier for a camel to go through the eye of a needle than it is for a rich man to enter the kingdom of heaven," it is a very difficult problem for young Mr. Rockefeller to explain to the pupils of his Bible class. We do not wonder that he is afraid.

The truth is, people want principles; they are sorry for the man, they do not blame the man, it is the foundation of the commercial system that must be altered. Nobody thought of killing the slave holder because he was born and reared to think that slavery was a divine commandment. Nobody thinks of killing the multi-millionaires or billionaires—they are killing themselves as fast as they can—they are going to jail in a few communities. But that which the people want to know is, how this spiritual illumination will affect the counting-rooms, the banking-houses, the boards of trade, and the corruptions of daily life? What kind of energy it will put into the man's nature who earns his daily bread by the labor of his hands, or the daily labor of his brain? That is the question. This is the question that is uppermost.

Now these things that cause changes in the existing conditions do not always come by violent reaction. Violent reaction only comes in a case like Russia, where there is violent oppression, where there is a constant surveillance, where the police detectives and sergeants of royalty are at your very door, where you cannot worship, as you are in this room, without the menials of the government being hidden behind the walls, where everyone of you would be sent to Siberia to-morrow. The truth is, that when enlightenment comes to a people like those of the United States of America the revolution that is wrought in ten years becomes so startling that people wonder that it has not required bloodshed.

Pardon us for referring to it, but we like to; it is an object lesson. It is only a few years ago that the, so-called, Anarchists were hanged in this city, in the state of Illinois for expressing precisely what we are talking about to-day, and which every citizen in the city of Chicago has listened to every day since that time. You could not have listened to it before the great event precipitated the attention of the people upon the subjects we are talking about. It was not bomb-throwing, it was the THROWING OF IDEAS that was the crime. The "Anarchists" had nothing to do with bombs, but the ideas were the results of the liberal perception of what was needed by the people. Men do not take their wives and children with them when they are going to throw bombs, and the people began to realize it afterward. Then the Music Hall, now abolished, the largest auditorium in the city, was often filled on Sunday afternoon by the finest intellects of the city and world, who looked forward for the enlightenment of the people upon these subjects, were invited to tell the things that those men were hanged for. It shows the progress of the public mind when we tell you that the newspapers, the Chicago Tribune, is to-day publishing articles more incendiary against "capital" and "trusts" than the Anarchists ever thought of publishing. But the world has grown since that time.

To-day the enlightenment is sought in this way: What shall be the next step? In what way and by whom shall this knowledge come that will lead the people in the right way? You do not suppose that all this spiritual enlightenment has been going on for nearly sixty years in the world and yet has made no change in people's social and political progress? You do not suppose that the interjection of all this knowledge, that each human life fashions its spiritual state here and hereafter, has had nothing to do with the acts of daily life among people? The reformation has been going on all these years, and the GREAT AVERAGE PUBLIC SENTIMENT in the intellectual, political and religious worlds is more than one hundred years in advance of what it was fifty years ago. Now, you are not surprised when Jenkin Lloyd Jones and several orthodox ministers assemble together on Sunday for the purpose of talking about "civic" methods and "civic" reforms. You are not surprised when there are liberal convocations of the clergy of "liberal" and "orthodox" denominations to determine what steps are best to recommend for the school board. You are not surprised now that any problem is taken up in the pulpits. Fifty years ago a minister would have been ostracised for speaking on Sunday upon municipal or state governments as they exist.

It has often been said: "We do not want you to talk politics." Why not? The state is in your hands, the city is in your hands; whether they are moral or immoral depends upon you. If there is any value in your spiritual knowledge, in your religion, it means the daily value. Not simply that you come here or go to any other place of worship, one day in the week, but it is what you do every day in your lives. Until this spirit pervades your municipal government it will not be safe for your women to walk the streets; it will not be safe for your children to go three steps from the door.

The truth is, that the SPIRIT of your SPIRITUALISM, the spirit of your religion must permeate your politics, and your business, or the city and the state and the nation are lost—lost to the Ideal of that Freedom which was intended by those glorious men whom we have named, and by that honored man who stood in the great chasm between you and the solution of the question of slavery, and those who have endeavored, according to the best of their wisdom to bear it forward to a final result.

Now it is another culminating time, it is another time; when a prophet is coming out of the West to lead the people; it is another time when other prophets come out of the West to teach you spiritually and politically; it is another time when the great question of what is to be done with these financial problems is also to be settled by one coming out of the West. When Mr. Lincoln said in his especial message to Senator Howard, Chairman of the Finance Committee, "I have had more trouble with Wall street than with the entire rebel army," it was not then understood, you know now what it meant. When he warned the people against the "steadily encroaching power of capital against their individual and industrial liberty," you know now what he meant. That was in his especial message to congress at the close of the war.

Now that the fulfillment is here, now that you are in the midst of this greater enlightenment there can be no hesitancy as to the steps that you will take when you are invited to take them by the leadership of one—not that you shall blindly worship, not that you shall blindly follow—but the one who shall best present to you that which you think you ought to do. You do not like the preacher who tells you something you do not believe, but you like the one who can tell what you believe, better than you can tell it. Now we flatter ourselves that we tell you better than you know how to arrange them, the thoughts that are deepest and uppermost in your minds and spirits.

There is coming within the next few decades of years a prominent Star that will guide your nation through this great political cataclysm. That Star is coming from the West. It is to bring the great Next Step. The next step is not so revolutionary as our socialistic friends desire, because you cannot bring about a great Fraternity of people until there is a great Fraternity of ideas.

The next step relates to average growth of the public mind in this country, which means CO-OPERATION WHEREVER THAT IS POSSIBLE. The co-operation of all the people is just as possible as the co-operation of a few in the form of a corporation. Corporations have been the object lesson for Co-operation. The next step is ARBITRATION, the one final appeal of all nations instead of war. It will be international, and that nation will be a PIRATE nation that does not obey.

The next imminent step is that which must necessarily follow your private ownership of public utilities; it is the logical question you will be called upon to face: The PUBLIC OWNERSHIP OF PUBLIC UTILITIES is the next step. It will come as certainly as the public ownership of public roads and parks, and the public ownership of fresh air and sunshine, and it will be a great deal better than the public ownership of fresh air in Chicago with all these high buildings. This means that the things that most interest and are most needed by the people must, therefore, belong to the people, and are to be owned by the people. Now this does not mean "municipal ownership"; that is very different from public ownership. You possibly would have no more rights in municipal ownership than you have in private ownership. The reason of this—let us talk a little more about politics—is that there are political "rings," political "bosses," political "rulers." You are going to do away with these in PUBLIC OWNERSHIP, which means no perquisites of office. You as a people own the postoffice. You will own the telegraph; you will own the railroads, as you do the public highways, and you will insist on keeping them in order for the public.

Now the man that is coming, and the women that are going to help (they are going to help even before they have the privilege of the ballot) are going to show to man and woman their way to the ownership of the things that belong to the people.

I tell you the man is born, is almost here—we are not going to tell you his name to-day (you thought you were going to hear it, but you will not), perhaps you will not know him when he appears. Perhaps he will be so simple that he will make no more ripple of thought than Mr. Lincoln did when he stepped into that meeting that convinced him that as long as he lived he would be obliged to uplift his voice against chattel slavery. From an obscure town in Illinois, born just over the border, no one knew who the man was and nobody cared what he thought; but the man and time were there. This New Star is born that is coming to teach you to take the next step.

The millennium is not coming immediately, as we have told you a great many times, but some of the steps are coming. What with the slaughter of the Jews and other persecutions for opinion's sake, for which the great voice of this nation will be to intercede for all the nations of the earth for political and religious liberty of conscience. At the same time checking any undue possession of political power by any religious denomination.

There is a great hue and cry about the Roman Catholic societies in France that have been expelled. One noble Roman Catholic father, enlightened and as liberal as he can be, said that the principle underlying the expulsion of those Roman Catholic societies from France was the same as that of the massacre of the Jews in Russia. No, it is not the same; the former is not persecution for religion's sake; you have known of Roman Catholic growth and supremacy in France for many centuries and that country has been dominated by secret work against the liberties of the people in so-called religious societies. It has been a "principle" there, it is impossible here. It is because of that, that the statesmen of the comparatively new republic of France feel constrained to work against the secret influence of the agents of the Vatican in their midst. You would too, if you knew it, and if those things existed here as there. If they exist here to a limited extent it is not as there, because you have not had centuries of the Propaganda.

Now let it be understood once for all, that the French government has not been cruel; it is not against the works of charity; it is not against visiting the poor; it is not against all these things that make for humanity, but against that which menaces the interest and preservation of the Republic. France has fought hard and long for liberty; and between the Bourbons and the Bonapartes, their descendents and friends, who have strong partisan power, many of them in the church and some out of the church, France must be vigilant for her liberty. It means that any society that can at any time call upon its followers to rise against the government under which it exists is a danger to that government. If you have any form of worship that would lead you to take up arms against the United States, you are not a good citizen of the United States.

What you want now is to make your government fulfill its ideal; the liberty of conscience, the right to "worship God according to the dictates of conscience." You are endangering your fellowman and jeopardizing the liberty under which he exists if you do not secure these things to all. If the time ever comes that it is possible for this subject to come before the people we shall have more to say about it later. But at the present time there is a great unity of sentiment forming toward the Next Step.

Furthermore, there are three stars appearing, those who will be newly prominent before the people; those who represent this step politically; those who will bear forward the step that Froebel took in Education, the great enlightenment of the system of the kindergarten. It does not mean for little children only, but that this system shall be introduced into every educational institution in the land, that it shall be the principle of real growth from childhood to maturity, and the third is one who will bring great enlightenment on all subjects pertaining to the Spiritual nature of man, conserving the knowledge that has been attained until the spirit of each human being endowed with ordinary intelligence shall be taught and shall have learned that death is as much an incident as birth, that it is the taking of the next step of life, and that the great spiritual purpose of this world, and the world impinging upon yours, is to be borne forward unto added enlightenment of the human race concerning spiritual things.

This means that, not only in religious denominations great strides are pending—as there have been great steps taken in the last few years,—but that Religion itself will take on a new undenominational meaning, that the UNITY OF SPIRIT will be the grandest presentation of the purpose of the age, because when it has been outwrought in all languages and amongst all nations they are the same. It will also be found as it has been found in mathematics, that the basis of all solutions of mathematical problems are the same; the principles are very few and very simple. So will it be found, under this great spiritual enlightenment that it is to spread over the world, that the proposition of the soul's immortality and the spiritual communion of those who have passed beyond the change called death with those who still live in human life, and the permeating spirit of the Infinite form the basis of all Religion; and, that there could have been no Religion but for this power that is in the human spirit seeking the Infinite. There could have been no spirit, but for this intelligence that seeks expression in human life for the advancement of the human being.

There can be no preparation adequate for taking the Next Step in life unless you take it here and now. When this is known and understood, as it will be year after year, more and more perfectly, the great spiritual steps will have been taken by many more millions of people.

Now as these stars of spiritual, mental and political progress—three people—are approaching you, or approaching your recognition, there comes active duty, and the day and hour when you will be called upon to decide. If you have adequate illumination, if your mind is sufficiently free to receive the impression, if you understand the step you are taking, you will take the step intelligently and press forward. You do not ride in the ancient omnibus unless you are obliged to, the stage coach is out of order, even the best pair of horses are going out of use. You go forward at great speed in physical ways; you wish to obtain all within the shortest possible compass of time. So do not cling to any name of party or creed, or whatever, that impedes your progress.

ANOTHER ATHEIST'S VIEW.

That New Religion That A. H. Nicholas Writes About.

It cannot be asserted too often nor too forcibly, that religion when properly defined, as the world has always received and accepted it, is nothing more nor less than a system of faith and worship. It is not, never was, and never will be a code of morals that embodies man's duties to man alone; therefore, his efforts to show that atheists are religious and have a religion, is weak, futile and a failure.

"You must show me," as the man from Missouri says, a single religious system the world now has or ever did have, that does not, and did not have for its fundamental basis some kind of a god to rest on; with the worship of that god for its object, that personal benefit might accrue or expected punishment be avoided.

Religious doctrines are inseparably connected with fear and ignorance; fear of a God that has no existence, and a belief in absurdities that ignorant credulity alone can accept. The word Atheist is applied to a man who does not believe in any kind of a god; and as gods and religion are inseparable, no play upon words can make an Atheist religious or connect him with religion. As an Atheist I object, and positively refuse to have the religious label placed on me. I have no religion; feel the need of none, and see no necessity for any; and it will require something more than the prefix "new" to interest me in any idea of religion that may spring up in some individual mind.

Outside of the life principle in nature which is manifest in everything we see, we look in vain for a god; and this everlasting and indestructible force, which acts at all times under immutable laws or modes that are changeless, cannot be swayed, influenced or affected by prayer, so I never pray; and as there is not a recognized religion on the face of the earth which does not regard prayer as an inseparable adjunct, I present this additional fact to show that no Atheist can possibly be religious.

When it comes down to codes of morals that concern man's conduct to his fellows, rules of action in connection with life's duties, we have something to separate and distinct from religion that it would be just as sensible to say that air and water are the same thing. No Atheist makes warfare on good morals, or anything that has an elevating influence on human conduct; and when a man is seen who is just and equitable in his dealings with others, who has love, charity, and good will in his heart for all mankind, he recognizes a moral man and not a religious one. When he sees a man going to church on Sunday, believing in prayer and a lot of fol-de-rol nonsense about God and his duties to him, then he knows he has found a religious man, a man who believes in religion and thinks it a good thing.

There is just as much difference in religion and morals as there is in vice and virtue, whiskey and water, or black and white colors; and a man can be very religious in conforming to the customs and ceremonials of the church, and yet be a first-class blackleg and scoundrel.

Moral men need no religion, for the principles of right and wrong as defined by reason, are sufficient to insure good, clean lives, honesty, if by nature they can live such or be honest.

As a rule the more genuine religion a man has the greater is his lack of morals. We all know how religious the Russians are, and John L. Stoddard, the noted traveler, refers to them in these words: "Some even prostrate themselves before the painting of St. Nicholas and kiss the pavement. Be on your guard, however, in such places, for pickpockets combine business and religion, and while they cross themselves with one hand, they rob you with the other."

I think this statement acts as auxiliary to mine, and should induce a little further reflection on the standpoint I occupy, that religion and morals are not necessarily connected, and any man with good horse sense, as well as an Atheist, can get along quite nicely without religion.

Instead of trying to build up a new religion, let us turn in and bury the old one, for it has a bad odor and is pretty well decayed.

Morals are all-sufficient to meet human necessities, and if we will only keep some good ones and use them in our daily lives, this world will be far better than religion has made it.

CHANNING SEVERANCE.
Los Angeles, Cal.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price, 30 cents.

CHIMES OF THE NEW YEAR.

Last night the ancient clock of time,
I heard repeat this doleful rhyme,
Stark and cold,
Wrinkled and old,
With white locks and visage sere,
Another year
Lies on his bier,
And like the sound of a solemn rout,
The hours went by with song and shout,
And they seemed to say,
As they passed away,
Toll him out,
Toll him out!
In the halls of the past his grave we've made,
And we summon his ghost to the realms of shade,
Toll him out,
Toll him out!

These were the echoes that rose and fell,
As midnight awakened its mournful knell,
But ere the close of its last refrain,
The ancient time-piece spoke again,
And with the voice of a joyous lay,
In tuneful measure it seemed to say,—
Young and bold,
With wealth untold,
And eyes undimmed by a single tear,
The bright New Year,
In its pride is here.
And the elfin hours in a merry rout,
Went by with the sound of a song and shout,
And they seemed to say,
As they passed away,
Welcome him in,
Welcome him in!
His lips have smiles, and his heart has mirth,
With these he will garland the beautiful earth,
Welcome him in,
Welcome him in!
These were the echoes that rose and fell,
With the closing chime of the midnight bell.

BELLE BUSH.

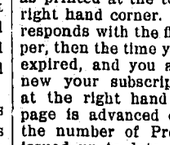
"Spiritism and Mrs. Leonora E Piper, and Dr. Thomson J. Hudson's Theories in Regard to It." By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price, 25 cents.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of special interest and value. Price $1.

Eye Glasses Not Necessary.

Eye Sight can be Strengthened, and all forms of Diseased Eyes Cured without Cutting or Drugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases, has been proven beyond a doubt, by the testimony of of hundreds people who publicly claim that they have been cured by that wonderful little instrument called "Actina." Actina also cures sore and granulated lids, Iritis, etc., also removes Cataracts and Pterygiums without cutting or drugging. Over 75 thousand of the "Actinas" have been sold; therefore it is not an experiment, but an absolute fact. The following letters are but samples of those that are received daily;



Mrs. M. E. Champney, 242 West 135th St. New York City, writes: The "Actina" cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend "Actina" for all afflictions of the eye.

Alameda, Cal., March 27th, 1906.
New York & London Electric Ass'n,
Kansas City, Mo.

Gentlemen:—I am more than pleased with the "Actina." When I received it I had been wearing glasses for more than 3 years for Astigmatism. I immediately discontinued their use and have not had them on since. It is wonderful. I consider it *worth its* weight in gold, I have recommend it to many of my friends.

Nery truly,
(Miss) E. F. Tucker.
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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. **Keep watch of the number on the tag of your wrapper.**

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The Romance of Jade A story of the Life and Times of "The Nazarine" and of his people. Given Through the mediumship of MRS. E. T. LONGLEY, to Ira O. Fuller, and by him dedicated to humanity. It is enough to know this work came through this excellent medium to recommend it. 174 pages of interesting reading. Price, cloth, 50 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

Mrs. Georgia Gladys Cooley responded to an earnest invitation from the Psychical Research Society at Rockford, Illinois, and addressed them on the evening of the 16th, following the address with messages. She is a favorite wherever heard.

Dr. N. F. Ravlin passed through the city last week on his way to Fruitvale, Cal. The Doctor is one of the ablest lecturers in the ranks of Spiritualism, and should be kept constantly employed.

George W. Kates and wife are having good meetings in Conneaut, Ohio, where they are located for the months of December, January and February, at 288 Harbor street. They are capable of doing a most excellent work for Spiritualism.

Eva L. Stewart writes: "The Hyde Park Occult Society on the 9th listened to a fine lecture by Dr. C. S. Tisdale, on the Ancient Order of the Magi. He is well posted on this subject, and gave us some interesting things that but few know and understand, showing that the religions that are in existence to-day have had their origin from the Order of the Magi, even before the Christian era, and is in perfect accord with Spiritualism. He will be with us again on January 6, when he will continue the discourse. Mr. Fraser, Mrs. Wolnich, and Mr. Durkies all gave encouraging messages. A rare treat was in store for us when Robert Gilray consented to speak for us, as he did on the 16th. He certainly has had a 'change of heart' since being in the 'wild and woolly west,' and his talk must have been from the 'boys up-stairs,' as it was spirituality from beginning to the end. He is to be with us again on the 30th of December. Our circles under Mr. Fraser are being well attended, and all are satisfied. He is with us each Sunday evening. On the 26th of December we hold our annual election. Our dance which will be on the 20th, will be unusually entertaining. Next one will be on Thursday, January 10. All welcome. Don't fail to hear Mr. Gilray on the 30th, and Mr. Tisdale on the 6th."

F. L. Seiferth writes from Lawrence, Mass.: "Mrs. Abbott, president of the Pemberton Hall meeting, in her opening service, introduced The Progressive Thinker, and said that she hoped every Spiritualist would subscribe for it, as IT WAS THE BEST."

This office sent a contribution to the Volunteers of America (the Salvation Army under a different name), and here is the reply, illustrating what this religious body is doing: "Kindly accept our gratitude for your contribution towards the expenses of our annual free Christmas dinner to the poor of Chicago, which is conducted regularly by us in the following manner: By the distribution of baskets to poor families who are in need of food and whose case has been investigated and found deserving of help. These lists of names we get from the officers in charge of our institutions and also from letters received through the mails, and by the large public dinner given in the Coliseum on Sunday, December 30. When you are enjoying your own Christmas at home with your loved ones, 'midst the pleasure and happiness of that occasion, you can be conscious of having contributed something to take Christmas cheer to those who otherwise would have no Christmas. It would be impossible for me to put in words the thankfulness we feel for the assistance which you have given us in this great work. We assure you that your money is placed in good hands; that the deserving poor shall be the direct recipients of the benefit of your contribution and that the work will be conducted economically and conscientiously."

Dr. L. Stansbury writes from Wellston, Okla., that Spiritualism is getting a good foothold in that section of the country. He says Rev. Alice Baker gave some excellent tests and lectures, and thinks Spiritualists will organize in the rural districts.

A. Merkel writes: "The Spiritualistic Church of the Students of Nature, 461 W. North avenue, corner Milwaukee, had a rare treat last Sunday evening at their hall. Dr. R. Greer, a prominent Spiritualist, a seer and healer, delivered a lecture, his subject being 'The Angel's Message.' The audience was well pleased with the lecture. Spirit messages followed by pastor and others, that gave each an assurance of life after death. The society will have a Christmas tree, Sunday, Dec. 30. Many gifts will be given to the little children. Let them come to swell the song of peace and good will to men on earth."

The Ladies' Aid of the New Thought Society gave a delightful New England supper last evening. There were about 250 present to enjoy the repast, which consisted of brown bread, beans as you liked them, doughnuts, mince pies baked as 'mother used to bake them,' coffee and a great many other good things. The entertainment consisted of music, cards and a few recitations. At the close of the entertainment a large sofa pillow was raffled, the lucky winner being George D. Barnen. There were visitors from Saugatuck, Rockford, Vicksburg and Allegan.—Grand Rapids Herald.

John B. Chrisney writes from Chrisney, Ind.: "The Spiritualist Quartette, (the Wattles family of Winchester, Ind.), have just held five splendid meetings here. The house has been crowded every evening and the interest was deep and wide-spread. Such evangelistic work as Prof. Wattles is doing is exactly what the cause needs everywhere. He shows that Spiritualism is not merely a series of phenomena, or a philosophical system of belief, but is a life to be lived; and his appeal to people to lead the spiritual life has moved this community profoundly. We shall have the quartette back for a longer series of meetings as soon as their other engagements will permit. These meetings were a grand success, considering that there was a revival meeting going on at the M. E. church at the same time. The people want the truth as it is understood by the great scientific thinkers of the 20th century."

Loa Adella Reck writes; "Mrs. Minnie Sharlow of Detroit, Mich., closed her engagement for the month of November with the Independent Association of Spiritualists of Toledo, Ohio. Although coming among us a comparative stranger, this being her first visit to our city, her meetings were very well attended, the lectures enjoyed, and the tests satisfactory. Mrs. Sharlow is one who always has the Golden Rule before her, and proves it by her work. Her guides as well as herself have won the hearts of many, and we are looking forward with pleasure to the time when she will be again on our platform. Annual election of officers: Mr. Henry E. Dowd, elected president for the seventh consecutive term; Mr. H. Hoffman, treasurer; Mrs. Loa Adella Reck, secretary."

Correspondent writes: "Mrs. Helen P. Russegue was the speaker for the First Spiritualist Ladies' Aid Society of Springfield, Mass., Nov. 4; on Nov. 11, Mrs. Sadie L. Hand, and Nov. 18 and 25, Mrs. E. D. Butler. All gave satisfaction, and the meetings were well attended. Nov. 13, the annual election of officers was held, resulting as follows: Mrs. Sara G. Hawkins, president; Mr. Wellman C. Whitney, first vice-president; Mrs. Eliza Woods, second vice-president; Mrs. Clara G. Kellogg, clerk; Mr. Charles Thayer, treasurer; Mrs. Lillian E. Whitney, corresponding secretary."

M. Hollinshead writes from South Bend, Ind.: "Your Premium Book received with many thanks. I have read Mrs. M. T. Longley's production, and I find much in it the same as I have received through my own mediumship. You are certainly doing a GREAT WORK for the benefit of mankind. May you live many years yet to continue the same is my prayer."

C. H. Wilson writes from Smithboro, Ill.: "Mrs. India Hill of Decatur, Ill., just closed a one week's engagement with the Spiritualists and truth-seekers of Smithboro, Ill., and we are proud to report that she was able to awake a profound interest in our beautiful philosophy. We cannot recommend Sister Hill too highly as an efficient lecturer and message bearer for our loved ones who have passed on to higher spheres. It has opened up a good field in this beautiful thought, and we feel the seeds have been sown in splendid soil for the propagating of a useful society in southern Illinois. We wish to again thank Sister Hill through our grand paper for her kind endeavors while with us, and hope she will be able to spare us some more of her splendid service in the future. The writer had the pleasure of entertaining her during her sojourn with us, and I wish to say to those desiring talen to serve them, they will do well by arranging for her services, as she is well qualified as well as a perfect lady in every respect."

Correspondent writes: "Mrs. Nina D. Challen of Toledo, Ohio, a prominent medium, both of the philosophy and phenomena, will next week visit Canton, Massillon and Akron, Ohio, for a week or ten days' stay. She has done work there before and given good satisfaction. All who know her will be glad to meet her again in a social and business way."

J. L. Foster writes from Elwood, Ind.: "Sister Sarah A. Crossfield of Muncie, Ind., will lecture and give messages for the Progressive Spiritualists in their hall over the Record office, opposite the Interurban depot, Dec. 30, promptly at 2 and 7:30 p. m. All reading this announcement consider yourselves earnestly invited. We expect Spiritualists from Chesterfield, Anderson, Kokomo, Tipton and Alexander. Arrangements have been made to have a lunch in the hall, and hope to spend the day in a grand, good soul feast. Sister Crossfield is a gifted and talented speaker, and all hearing her will enjoy a grand treat."

The Massachusetts State Association will hold its annual meeting in Berkeley Hall Annex, Tuesday, Jan. 1, 1907, at 10:30 a. m. Members are requested to be at the meeting promptly. Business session only. Carrie L. Hatch, secretary, George A. Fuller, president.

C. L. H. writes: "Appleton Hall, 9 Appleton street, Boston, Mass. The First Spiritualist Ladies' Aid Society met as usual, with the president, Mrs. M. E. A. Allbe in the chair. One of the features of the meeting was the presentation of a gift to our faithful worker, Mrs. Alice S. Waterhouse, the day being the anniversary of her birth. The society felt that she had faithfully earned this recognition. After a social hour, the evening meeting was held and the following talent took part: M. A. Hill, Mrs. Kate R. Stiles, Mr. Backstrom, Mrs. Shirley, Mrs. Dick. Several of the speakers paid a loving tribute to Mrs. Waterhouse, and told of her readiness to always assist at any and all times. Mrs. Waterhouse responded in a very happy vein and thanked all for their kind words; she only hoped she merited them. Mrs. Hadie Hall sang several selections, Mrs. M. F. Lovering presiding at the piano. Ladies' Aid meets every Friday evening."

Correspondent writes: "At the Golden Rule Spiritualist Society, on Sunday, December 16, 1906, the Lyceum did finely. Our little teacher is progressing rapidly and if continued, will bring success yet. The meeting in the afternoon was fairly well attended, with usual good work. The evening brought out a large crowd to listen to our worthy sister Mrs. Eva Fravell, from Austin. She gave us food for thought, and we hope to have her with us soon again. The messages were of the best. Mrs. N. E. Hill, Mrs. Charles Thompson and Mrs. Traver, being the message bearers. Our speaker for December 30, will be the Honorable Charles Hughes. I wish to call the public attention to our Watch Meeting, at our Hall, 43 South Paulina street, O'Donnel College Hall. A fine program has been arranged and we expect a grand, good time. Dr. Geo. B. Warne will be with us on that night, and we wish all to come and help make it a Happy New Year."

An Appeal for Names of Spiritualists in the State of Washington.

J. R. Burton, engaged in the defense of mediums in Washington, would like the names and address of all the Spiritualists in the state, with whom to communicate. Address him at No. 1613 Fourth avenue, Seattle, Wash.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

The ladies of the Sunflower Club will give a tea party on the 1st day of the year, December 31, at their Hall, No. 70 East Adams street, from 2 until 5 o'clock. Mediums will read the cups. Come and bring your friends, and have a splendid time.

Herbert Childs writes from Wichita, Kansas: "Let me congratulate you upon your determined fight against frauds. The Spiritualistic sky is brightening. Even with us a change is taking place. Previous falls, so-called, mediums drop down on us thick as black-birds, but they have evidently found other pastures green. Thanks to The Progressive Thinker, we are not as verdant as we once were."

Married, in the presence of a few friends at the home of Dr. W. O. Knowles, 247 Coade avenue, on the evening of December 10, 1906, Edward Furrout, to Mrs. Marie Antonette Holemer, both of Grand Rapids, Mich. Their address is 43 Dudley place, after January 1st, 1907. Dr. Knowles officiated.

Mrs. J. W. Hull writes: "The Spiritualists of North Yakama had brother G. C. Love of Portland, lecture for them the first two Sundays of December. He explains the bible from the standpoint of Spiritualism. His lectures were well received. Yakima has a good many Spiritualists, some wealthy ones, too, and it surprises me that the missionaries have so far overlooked this promising field. The harvest is ready and waiting for some good worker to thrust in his sickle and gather the grain. Who will it be?"

Samuel Huntington, Malden, Mass., writes: "Malden Progressive Spiritual Society, Louise Hall, 138 Pleasant st., Mrs. F. S. Sheriff, president. Sunday services, December 16. The president presided at both services with Miss Mabel Carter, at the piano. The afternoon circle opened with a beautiful praise service. Mr. Gleenlaw, our townsman (whose son has lately perfected a 'flexible joint,' aided by his spirit guides, now used on several railroads), made interesting remarks The Rev. Mr. Dean also made a short address. Mrs. Carter and guides gave several fine messages. Our ex-president, Mrs. Alice M. Whall, occupied the platform at the evening session, prefacing her work by reading a beautiful poem, "What Constitutes Happiness, and then devoting over an hour to giving many beautiful messages. Mrs. Nettie Holt Harding occupied our platform Sunday evening, December 23. Our society intends holding a "Spiritual Revival" during the month of January, 1907, with the Rev. F. A. Wiggin, of Unity Church, Boston, on the platform Thursday evening."

Mrs. Laura J. Martin writes: "Mrs. Isabella Powderly's Wednesday afternoon class will hold a Watch Social, New Years' eve, December 31, at her residence, 321 W. 63rd street, just west of Wentworth avenue. All are invited to join in welcoming the New Year. Refreshments will be served."

C. J. Barnes, the trumpet medium, is going to work in Michigan, Ohio and Pennsylvania, at various points. He will take orders on his route for The Progressive Thinker.

R. K. Robertson writes: "Lately I often find myself in the spirit world, making discoveries and conversing with persons who have resided there a long time. I find with them a great desire to get in closer touch with those left on earth. I also find some who do not know they have passed the border line."

Mrs. T. J. Boyd writes: "I have been in Washington only a short time, and though I know there are many Spiritualists near me, being a stranger, have failed to find any, or where there are any meetings held. I would be glad if any Spiritualist of Sumner, Auburn, Puyalup, or Tacoma would write to me. Address Sumner, Wash., and let me have a chance of joining in your meetings."

Spiritualists of America, Attention!

The proposed Endowment Fund for N. S. A. has been started, and the first money paid in to the secretary, by two aged friends in the state of Ohio—one seventy-eight, the other seventy-six years old. Will not all Spiritualists follow their example? One dollar each from one hundred thousand Spiritualists makes the Endowment Fund an assured success. There are those who can give five dollars, ten dollars, fifty dollars, one hundred dollars, one thousand dollars, each to this same fund. Let us hear from them!

It is the desire of the promoters of this fund to make it the bulwark of safety for Spiritualism and protection for our true and worthy mediums. It is to be invested with great care and only the income used each year. Let us follow the noble example of our generous friends in Ohio. If the Methodists can raise twenty millions for their religion, why cannot the Spiritualists raise one hundred thousand dollars to support their great truth? We can do it, if we will but try. Send in your money, one dollar or one thousand dollars, more or less, to Mrs. Mary T. Longley, Secretary National Spiritualists' Association, 600 Pennsylvania avenue S. E., Washington, D. C. Be sure to mark your letter plainly "For the Endowment Fund," otherwise your offering may be applied to the general or the pension funds of the N. S. A.

Speak up, friends, and hasten your offerings on to Washington. NOW is the time to give to render practical services to Spiritualism.

MARY T. LONGLEY,
Secretary N. S. A.

AN IMPORTANT WORK.

The N. S. A. Ritual for Spiritual Services.

The N. S. A. Ritual for Spiritual Services, well printed and neatly bound in Leatherette, is now in print and for sale at the N. S. A. office, 600 Pennsylvania avenue S. E., Washington, D. C. Twenty cents per copy, postpaid; two dollars per dozen. Address

MARY T. LONGLEY,
Secretary.

"Materialization." By Mme. Emma d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

Prayer; Its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.

Another Good Man Passed On.

A sadness and gloom fell upon all hearts at the Southern Cassadaga Camp, when early on the morning of Thursday, Dec. 13, the sad news went from one to the other that our beloved brother and co-worker, Horace S. Kellogg, had left the mortal form, and passed silently in the early morning hour "Into the land of the hereafter."

With blanched faces, quivering lips, tearful eyes, in voices soft and low the whispered word came, "It is true; he has gone."

Everyone went with consolation in thought, in word, in look and act, to the bereaved companion, to express that sympathy that all felt, and to bring the balm of the proof of the glorious philosophy of spiritual truth to her heart, in the hour when its depths were stirred.

Mr. Horace S. Kellogg, as a member of the board of the Southern Cassadaga Camp, has been one of its most efficient members; helpful in every way; cheerful, genial, kind, sympathetic and resourceful in suggestions for the good of everything pertaining to the camp, and the same can be said of him in regard to the Lake Brady camp, for this was his nature; and so all here feel keenly for his loss, not only as companion and brother, but as co-worker, counselor and helper. But our spiritual hearts must not look through material eyes; we must look with spiritual thought at the high, exalted, and everyway better condition of his spirit to-day.

Still near enough to guide and cheer;
His soul ascends life's golden stair,
So put aside our care and fear
And let our thought reach to him there,

And he will still be worker, friend,
Counsellor, guide, companion too,
Until this life for us shall end,
And we shall see with grander view.

On Friday morning, Dec. 14, at 10:30, after a tender and touching invocation by Mrs. Wheeler of Onset, Mass., and a song, "Come, Gentle Spirits," Dr. Hilligoss, president of the camp, spoke briefly, pathetically, a few word in home service; after which the journey to the old homestead in Cleveland, Ohio, was begun, where the last words of appreciation will be said with relatives and friends.

Long in thought, by word and deed
will his memory live,—
Peace he left with everyone, and consolation still, will give.

LEE MORSE.

Lake Helen, Fla.

IMPORTANT NOTICE

To the Friends of the Lyceum.

May I once again call your attention to the need of united effort and support of the most important work of Spiritualism. We hope to issue a Lesson Quarterly for our children, but must have some interest shown to warrant it. The Quarterly would contain lessons for each Sunday, responsive readings, gems of thought, and order of exercises. It could be issued for ten cents a quarter. How many do you want?

We have also pretty lyceum pins, costing but five cents each; $4 per hundred, or $2 for fifty. Each member should wear one.

The N. S. A. authorizes me to offer three banners to be given to the three schools showing the best record during the coming year. No matter how small your lyceum may be now, you have a fair chance to earn the lovely banner if you show progress during the year.

All lyceums desiring to compete for the prize, send not later than January 15, the number of pupils enrolled, average attendance, general conditions, and names of officers; these will be duly filed, and we will advise your secretary thoroughly regarding the duties of competitors. Let me have your hearty sympathy and support that we may make this work beneficial to old and young children.

Yours Fraternally,
ANNA L. GILLESPIE.
321 S. Highland Ave., Pittsburg, Pa.

Colorado Talks Back.

The chairmen of the Republican and Democratic State Central Committees of Colorado have denied the statements set forth in a widely copied dispatch from Denver, to the effect that woman suffrage is a failure in that state. Republican Chairman Vivian says the "interview with recognized leaders of the dominant parties" took place in the too imaginative brain of some reporter.

Attention—Massachusetts State Association.

The annual meeting will be held in Berkley Hall Annex, 3 Berkeley street, Boston, on Tuesday, Jan. 1, 1907, at 10:30 a. m. Only members are admitted to the meeting, as only the annual business of the year, with election of officers, will be attended to. All members are urgently requested to be present at this meeting. The business meetings should be of more importance than the social meetings, so please all congregate at that hour at the above place.

CARRIE L. HATCH,
Secretary M. S. A.

A SPLENDID HOLIDAY GIFT.

Send one dollar to Mrs. Louis Wilson Jellies, No. 301 Union street, Valparaiso, Indiana, and she will send you by return mail her father's book, entitled "The Truths of Spiritualism," by E. V. Wilson. This book is intensely interesting as well as instructive. Its author was one of the greatest mediums in Modern Spiritualism. It has a nice cloth binding, and contains between three and four hundred pages. The last edition is almost exhausted. Your dollar will help a worthy and struggling woman. Send at once.

E. W. SPRAGUE.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the sapient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcenus R. K. Wright. Price 25cts.

FLOWERS AND THOUGHTS.

Sweet, beautiful flowers and beautiful thoughts,
So closely are linked together,
That nothing in this world can keep them apart
Through brightest days or stormy weather.

Lovely bright blossome appeal to the heart,
Engender pure thoughts in our mind,
They make us more cheerful and loving and true;
Teach us to be loving and kind.

The soul that is passive at sight of sweet buds,
Or fragrance of flowers in full bloom,
Is sadly in need to awake and review
The cause of its darkness and gloom.

If beauty and fragrance of flowers are lost,
To groveling souls who just grope,
I fear that in such naught can stir a good thought;
They live, and they die, without hope.

J. H. YENNI.

Chicago, Illinois.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, on Thanksgiving morning, from her home in Great Falls, Mont., Augusta A., wife of James J. Mettler. The funeral was conducted by the Women's Relief Corps, of which she was a member. The coffin was banked with flowers contributed by friends of the deceased. Her family were all present, which consisted of a husband, two sons and a daughter. Death had no terror for her.

J. I. METTLER.

Our greatly beloved brother, S. L. McDermit, of Canton, Ohio, has gone the way of all the earth, to try the realities of another and brighter sphere. He passed out of the material body on Dec. 10. While he was poor in worldly things, he was rich in the spiritual. We feel that very soon we will be able to converse with him as heretofore. He was well versed in the philosophy of our cause, and an earnest worker therefor, having the advantage of many who knew not the why and the wherefore thereof.

J. C. MOHLER.

Passed to spirit life, Dec. 6, at Battle Creek, Mich., Mrs. Kittie Arms. Services conducted by Rev. Frank T. Ripley. She was a long-time reader of The Progressive Thinker.

At Flint, Mich., on Nov. 14, the spirit of William Golden was born into the angel world at the ripe old age of 82. He asked his friends to call him early in the morning, but the white-winged messenger whose footsteps he was not permitted to hear, had borne his waiting spirit home, to join his beloved wife who had taken the journey twelve years before. The writer conducted the services.

MRS. MARIAN CARPENTER.

At her home in Battle Creek, Mich., on Nov. 25, Mrs. Lilian Piper, the beloved wife of Edward Piper, at the age of 46 years; passed to spirit life. Seldom has the hand of death reaped a lovelier soul than that of our dear sister, or laid to sleep a life of nobler memories. She knew what it was to stand as a mediator between the two worlds. She was a medium, and her sweet-voiced messages and words of comfort will live in the hearts of those who knew her. She was firm in devotion to principle and right. Her acquaintances recognized in her nobility of character and broad sympathy. She leaves a faithful husband to mourn her absence, but he enjoys that restful security, knowing full well that some sweet day they will clasp glad hands to part nevermore. Her body was laid to rest just as the sun was mingling with enchanted mists of the shore of the far west. By her request some few years ago, Mrs. Marian Carpenter spoke the words of consolation and comfort.

E. E. CARPENTER.

Passed to spirit life from his home in Chillum, Md., on Friday, Dec. 7, Joseph B. Ager, aged 73. Mr. Ager was a man of strong influence in his community, a successful farmer and dairyman; a prominent officer in the Grange and a staunch Spiritualist. His decease was sudden and due to heart failure. He had only recently returned from the annual convention of the Grangers which occurred in Denver and was making his plans for the coming year. As Mr. Ager commanded the respect and esteem of all who knew him and his funeral in the chapel of Rock Creek Park Cemetery on Sunday, Dec. 9, drew together a large throng to pay tribute to his worth and memory. The exercises were conducted by Mrs. M. T. Longley of Washington, in the delivery of a truly Spiritualistic discourse. Mr. Longley feelingly rendered selections of his musical compositions, and the Grangers closed the service with their own beautiful tribute to the ascended brother and friend. Mr. Ager leaves on earth a dear wife and three children, one son and two daughters; one son had preceded him to the spirit world. May the peace and joys of spirit communion be to the companion of fifty-three years and to the children a light to banish everytrace of gloom and pain.

M. T. L.

On Dec. 14, occurred the transition of Mrs. Elizabeth Alter, after more than two years of suffering by paralysis. Her age nearly 72 years. She had been a medium almost from childhood, and nearly contemporary with the Fox Sisters. She had wonderful demonstrations of spirit power. She was a devoted wife; was the mother of twelve children, three of whom had preceded her to the better life. She met the change with joyful anticipation.

COR.

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The Wisconsin State Spiritualist Association.

Greetings from the Secretary of the Wisconsin State Spiritualist Association:—Rev. Geo. H. Brooks, president of the W. S. S. A., having completed his report of work done in the state for the interest of Spiritualism since coming into office last April, I wish to say no officer ever worked as hard and as earnestly under circumstances such as Mr. Brooks had to meet everywhere.

Financially he had success, in fact more than we ever dared to anticipate when starting out into the field of work, not knowing where to stop, but making a most earnest effort for all the good possibly to be gained both for the Spiritualists and the state association.

As a representative of the people we have been able to pay all running expenses; paid all interest due on notes held against the W. S. S. A., and have some money in the treasury which we expect to make part payment on some note in order to make our interest less, and we most sincerely thank the good friends in all localities for the kind courtesy shown our president and the help to the W. S. S. A.

While Mr. Brooks was out in the state working hard from place to place, your secretary has tried also to do something in the way of raising money to help defray expense at the next annual convention, which will be held in Milwaukee, April 16 to 18, 1907. I have succeeded in interesting the Ladies of Milwaukee and each one will turn open her home for an afternoon coffee, or entertain in some way, and raise money.

Mrs. Anna Mehrtens of 189 Lloyd street, has announced a flower reading social on January 8, 1907, 2 p. m., to which she invites all friends interested to attend.

May the happy Christmas greetings reach each and every one interested in the truth of Spiritualism.

LOUISE G. LOEBEL,
Secretary W. S. S. A.
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NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

August Clemens, Washington, D. C.: Q. Please give address of Geo. W. Warder.

A. George Woodward Warder may be taken as pre-eminently a type of the true American. A lawyer, a man of business affairs, with large holdings in real estate, and yet a distinguished popular lecturer and an author of many scientific works into which he has thrown the imagination of the poet, and bewildered the scientists with the corruscations of his theories. Withal he has found time to write several volumes of poems and at least one novel. The intent of his scientific works is well expressed by their titles, as: The Stairway to the Stars; The Universe a Vast Electric organization; Life in Celestial Sun Worlds. His address is Kansas City, Mo., 902 Main street.

L. L.: Q. I have been a medium, but now I fear I am obsessed. The trouble came from opposition at home. My husband don't want me to have anything to do with Spiritualism, as he fears I will become insane. Now my most earnest prayer is to become a medium, and go out into the world heralding the truth of this great cause. What do you advise?

A. To "advise" in such domestic subjects is a matter of great delicacy, and as the advice is usually not what is wanted the adviser gets small honor. But this case, a sample of a great many, seems so transparent, that one may hazard reply. It is no wonder the husband of a wife who fears "obsession," whatever that may be, and instead of caring for the immediate demands of home life, has her mind filled with fancies of going out as a herald of the cause, objects to the whole affair. He ought to object, and put in his objection in the very budding of the anticipation. Now to be a medium, and in the quiet of the home circle converse with departed friends is delightful, and brings heaven to one's own hearth. To this no husband would or could object. It would make home a thousand times more sacred. But if into this Eden the horrible possibilities of obsessing spirits, and the insane drivel of their promoters are to enter, better the loss of all communion. If to this is added a wife who will desert all home belongings in Don Quixotic chase after the illusory will-o'-the wisp of reforming the world, some one ought to object against the incipient display of insanity. If in the sacred quiet of the home spiritual influences spiritualize the domestic life, conquers the rudeness of the children, the antagonism of the husband, and like a delicate perfume exhales from every day life, the seed is planted that will bear fruitage for the "heralding of the great cause." There will be no thought of "obsession," or disturbing influences; no antagonism, and should opportunity come for lighting the torches of neighbors, or giving this bread and wine of life to famished souls, there will be no sacrifice, but giving from a superabundance, with blessings on the giver.

S. O. Stofford: Q. Has anyone satisfactorily accounted for the "homing instinct" of animals, birds, etc?

A. The question refers to the wonderful and almost unbelievable capabilities of these lower order of beings when taken far from their homes, to return in the most direct course. Of all the so-called instincts of animals this is the most mysterious, and all the theories hitherto advanced, none are more than opinion. Volumes might be filled with authentic instances, where domestic animals have been carried hundreds of miles, and found their way home. Dogs have been known to return over five hundred miles of country that must have been unknown to them, as they were transported by railway. Insects have this remarkable faculty. The honey-bee will fly to clover fields miles away, and after visiting the blossoms, zigzagging here, there, up and down in a manner that would utterly confuse the sense of direction in man, arise in the air, and circling round, start on a line as straight as a bullet's path for its hive.

All birds have this faculty, some in greater perfection. It has been cultivated in the homing pigeon, until its achievements are almost incredible. Five, eight, and a thousand miles have these loving creatures been carried, across continents and away over the trackless ocean, and when liberated returned. Of all these stories that of the one liberated by Nansen, the Arctic explorer, after thirty months' confinement in the frozen North, is most affecting. It flew over a thousand miles of floe and iceberg, and another thousand of ocean and plain, and alighting on the window of Mrs. Nansen's home in Christiana, called her attention by pecking on the window pane. She found the note it brought from her husband, confined in the horrible prison of the ice king. Aside from the remarkable fact that it came undeviatingly home, is, perhaps the equally remarkable endurance manifested by this long-sustained flight. We may estimate the flight as consuming two days and nights of incessant vibration of the wings, and the expenditure of energy in maintaining the heat of the body in an atmosphere for the first 1,000 miles 40 degrees below zero. To accomplish this, perhaps not more than half an ounce of food was consumed. Of course there was a reserved energy If human ingenuity could fashion an engine that would make the same perfect transformation of the heat in coal into force, there would be a saving of so much, that the present devices would appear to waste all. There is nothing to compare with the energy displayed except the force of high explosives.

But to return from this digression to the explanation of the means whereby the transported animal is enabled to direct its way homeward. Nearly forty years ago when writing "The Philosophy of Spirit," which was published as the second volume of "The Arcana of Nature," I became impressed that the theory of thought-waves from transmitting to receiving brains offered an explanation to this mystery. Since that time this impression has strengthened, and with the coming of the wireless telegraph, may be made transparently plain to the understanding. With the discoveries of psychometry and thought transference the subject is yet more clearly within comprehension. We need not stop to prove that animals have nearly all the sensuous faculties of man, some of these even in greater intensity. The savage has this faculty of direction, almost equal to animals. He is rarely lost, and it is not all animals, birds or insects that can reach their homes. The trained carrier pigeon is sometimes bewildered and lost.

The theory is this: If we suppose the receiving instrument of the wireless telegraph, when it receives the vibrations from the transmitter, endowed with intelligence, and desire, could propel itself, it would go straight as an arrow's flight to that instrument, as a homing pigeon to its home. That all localities throw off vibrations, and that these are distinct for each and all, is proven by the experience of all sensitives. And again it has been over and over demonstrated that in this class of psychic phenomena, distance is an element that does not enter into the problem. In thought transference a mile or a thousand miles are the same.

Hence the homing faculty is sensitiveness to these vibrations and the ability to distinguish those from the home from the mingling vibrations of all other places.

To illustrate again, I fear at best this explanation will appear no more than a fancy, a man might go out into the darkest night, and be perfectly assured that he could return in a direct line as long as he could see the lamp in the window. A half-mile, a mile, or if the light was in a tower, perhaps five miles, and though other lights might shine, he would in pitch-darkness direct his way to that and that alone. The homing pigeon a thousand miles from home is in darkness so far as vision is concerned, but it has the faculty of receiving the vibrations from that home, as the eye would receive the vibration of light from the lamp in the home window, and is as unfailingly guided thereby.

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So many years have passed since I began writing this book by inspiration and automatically; so severe and prolonged attention has been given to its revision, that it was with almost a feeling of regret that I received the message that it was finished.

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However valuable, in and of itself, Spiritualism may be, its value to the world will be determined by its power to appeal to people who think. It may be the richest nugget from the mine of universal truth, but only so far as it arrests attention and arouses interest can it prove of any service.

True Spiritualism, whenever and wherever it has been intelligently presented to thinking, unbiased, reasoning people, has not only merited, but has usually received a respectful hearing.

Pseudo-Spiritualism, ever claiming great things in the discovery of mines, oil wells, springs, etc., has never, to any extent worthy of notice, been sought after by thinking people, and whenever it has succeeded in gaining attention, it has ended in a disgust of it, rather than in an acceptance of truth which real Spiritualism seeks to bring to the world.

A spiritualistic ministry is a ministry intelligently understanding the religion, science and philosophy of Spiritualism, with a knowledge of how to intelligently present its claims, together with a disposition to faithfully perform all functions pertaining to a genuine servant of the cause of truth. To these qualifications, doubtless, much might be added, but absolutely nothing should be substracted.

"Rev." is too cheap to necessarily constitute one a true minister, especially when, as in some Spiritualistic quarters, it is purchased at so much per head. Even, however, when bought at the exceedingly low price of one dollar, the "Rev." is far cheaper than the price paid. In all such cases, the one selling the title is only disposing of purely fictitious property, and from the outset whoever assumes the burden of this highly attenuated honor(?) dubs himself or herself as an unmitigated fake, and in many instances goes into the highly spiritual (?) business of pretending to have the power to discover mines, find hidden treasures and give tips on the stock markets, and to this is usually added the claim to be able to affinitize men and women, reconcile quarrelsome people, reveal the perfidy and unfaithfulness of husbands, wives and lovers.

According to "The Century Dictionary and Cyclopedia," an up-to-date authority upon definitions, a "reverend" is one "worthy to be revered—entitled to esteem, or respected, by reasons of one's character." What is there in these qualifications to be ashamed of? What is to be found in the "one-dollar-per-head" reverends which is in harmony with the standard definition of the term?

It is readily acknowledged that one may be a true and faithful minister without assuming the title of reverend, but if one incorporates in his life and in the performance of service to humanity all that is implied by the standard meaning of the word reverend, it will be found that he constitutes himself, very logically and legitimately, a very fair sort of a minister. To sanely sympathetic visits upon the sick in hospital and home, cheering them with a floral or some more tangible contribution, speaking words of consolation (not in a private "sitting" at so much per word) to those in distress, elucidating the truth of a continuity of life beyond the portals of the grave, and emphasizing, even with a FREE demonstration, if possible, the fact of spirit return, to those bereft of some dear one, by so-called death, the true minister of the Spiritualist faith will as naturally be led as one who is thirsty is led to pure and refreshing water.

The real reverend will also publicly minister to the people in no phraseology or cant, but with words that are alive with that character of thought which will stimulate to correct living and to the performance of those sacred requirements which simple justice, to say nothing of higher motives, legitimately demands of every man and woman. We would not only emphasize the necessity of a ministry in Spiritualism, but as well the importance of a ministry located in some given place for a term of years. There are many reasons why this condition should obtain. In the first place, a permanent ministry, worthy of the name, could not fail to give character and local standing to the church or society over which a minister presides, and in the next place, this idea is of equal importance to the ministry itself. A settled ministry must, of a necessity, compel the minister to study, and consequently become an up-to-date thinker.

It is a very different proposition to speak for seven or more years before one people and be able to hold their interest, than going from place to place with perhaps a half-dozen lectures in the head (especially for the trance) or in the pocket for intellectual or oratorical display, as is sometimes the case. There is a vast difference between assuming the responsibility of the success of a society than in having absolutely no concern in this matter. What we need and what we want is A MINISTRY WITH RESPONSIBILITY RESTING UPON IT.

It is pertinent to inquire why some speakers as well as laymen in our ranks are making such a protest against "reverend" and a ministry in Spiritualism. Organization has never obtained without leaders, and no leader has ever succeeded in effecting permanent organization who attempted to cover too much territory, except as he has accomplished it through deputation to a local ministry.

Is it because they consider the objective expression of churchianity but a fetish or hypocritically solemn custom, and therefore object to any seeming imitation of it? Certainly the bad habits of society can be more directly reached, and the power of their destruction or reformation can be more forcefully applied from the inside than from the outside. If the world is to be converted to, or convinced of, Spiritualism's truth, it must be taken in hand just where it is, for our voice is too weak to be heard by such as sorely need the benefits of Spiritualism, if we shout to them from the hill-top of these newly-discovered heights. Let us attempt to reform the church from the inside, for we can never accomplish it from the outside, while the non-churched will ever pay heed to the appeal of reason when presented with as thin a garment as possible of dogmatism and radical offensiveness.

There can be no danger of a one-dollar-a-head reverend" locating for any length of time, for he began his career in deception and continues to capture dupes by the exercise of his wits. The gauze which covers what little of truth he possesses, if there is any, is so thin that his real character would be soon observed and repudiation would very soon follow.

"There are also some, who object to 'religion,' or to having Spiritualism designated as a religion. If by religion is meant much of that character of thought and life which passes with some as being religion, then, I, too, am one of the objectors.

"'I will here define just what I mean by religion. 'The healthful development and right life of the spiritual nature, as contrasted with that of the mere intellectual and social powers.' This definition is mine, but mine by adoption, for it will be found in the New Century Dictionary and Cyclopedia. What objection is raised to religion, when thus defined? Wherein would such a religion militate against the highest service of Spiritualism to the world?"

There are thousands of people, whose only objection to Spiritualism is in the fact that they have translated its meaning by this doggerel, charm-selling, uniting-of-estranged lovers, finding lost property things, which parades itself under the name of Spiritualism. Perhaps some Spiritualists' objection to religion is to be found as they translate it to mean "The rites or services of religion; the practice of sacred rites and ceremonies." "Reverence toward the gods, fear of God, piety, religious awe or a collection of religious formulas."

There are at least two duties which the Spiritualists owe to the world, and which I feel it would be well to thoroughly discharge. First, to declare clearly, broadly and sanely, its belief in such a religion as answers the demand of such a definition of religion as we have given, and then so live it that pseudo-religionists will be glad to embrace it, thus leaving this false thing out to die of inattention, and second, to establish a ministry and through its ministry such a strong organization as will be able to sweep forever these flagrantly objectionable features from off its otherwise fair pages; such features as at present are the disgust of the thinking and which are keeping thousands of men and women from morally and financially rendering support to the cause.

One whose idea of what constitutes a true ministry is so limited as to assume that any one is so ignorant as to think that it consists of simply the title of "Rev" is too ignorant of its requirements to be qualified to enter upon the discharge of its sacred (not solemn) duties.

Let the N. S. A. proclaim to the world just what it means by "reverend," if it approves of such a title, as it evidently does. If it approves of a ministry, define the required qualifications, and what is expected of it. If any religion is expected of men and women, who claim to be Spiritualists, let us know, and with no uncertainty, what that religion is to be like. Then all thinking people will know where you stand with reference to these matters, and will be at liberty to accept or reject.

I have defined what "reverend," "ministry" and "religion" mean to me. This definition may not be at all interesting to any of your thousands of readers, but it is of vital interest to me.

FREDERICK A WIGGIN.

Unity Church, Boston, Mass

Hindu Spiritual Magazine.

(Continued from page 8.)

other place to expound the problem whether all are the manifestations of the "Supreme Soul," or separate individual distinct luminous spirit-forms.

When such a communion is established, the performer is able to have the aid of those agencies whom he invokes and all his desires are accomplished through them.

The invoking of the forms in the lower strata are almost similar to the above, but they do not tax the performer with such high powers of concentration. These lower forms are always addicted to a tendency of evil and the so-called pelting of stones, throwing in obsolete articles, etc., attributed to the superhuman agencies, are the action of these forms.

CHAPTER II.

The class of men professing to have practiced Yoga, if we exclude from the account the sages and rishis, was certainly not very large, even at the time when India held sway over the world in civilization—Scientific and Psychic.

But before the close of the last fifty or sixty decades it was nearly impossible to meet with an individual who looked to Yoga practice as his only, or indeed principal aim of life, as the time-honored sages and rishis have taken to the recluse. This is in no way remarkable considering the degeneracy of the sons of India amidst all the difficulties resulting from popular imbecility and ignorance. The Indians at one time did reach the noontide of glory and are now declining—as every nation ought to—and are dwelling on the soothing recollections of the past—reposing themselves into indolence and luxury—if their attitude can be called such.

Oh! sons of the glorious Ind, your repose has become too long and it is now or never; "AWAKE! ARISE! OR BE FOREVER FALLEN!" Remember that thou art the decendants of those estimable ancestors, who in their meek and humble spirit of their own faith, were en rapport with the Creator.

This hereditary predilection for psychic studies will ripen in course of time and will set in a still stronger light when you advance in intellectual, ethical and spiritual pursuit, and mysteries of the world after death, will melt away before you and it will be a case of inviting the supreme rest—death—instead of shunning it as an adder and fearing the consequences.

Dear Reader! Do not be under the impression and delusion that this branch is the monopolized and privileged course set apart for the special benefit of the son of India. It is neither connection nor birth, but sense, perseverance and mastery that make the man—psychic man. The elements of this psychic clairvoyance can be acquired by anyone who applies himself with the greatest assiduity. The fondness of the study, through life, and the familiarity which they will open with the grand and beautiful mysteries of that unexplored region—Spiritual Realm—will undoubtedly contribute to your entering "the Silence" and becoming en rapport with the Creator or rather, thy "Self."

That rapture with which you hold communion amidst the gloom of surrounding earthly objects, will burst forth the barrier between yourself and the Unapproachable and you will feel yourself surrounded by a delightful society.

Opportunities are not now wanting which invite an exposition of the principles of Nature, on which the eternal rest and salvation of the soul is established.

Reader! you are not certainly the first man who finds himself incapable of resigning the romantic world or the uncontrolled revels of the imagination for the dull realities of the world above, few, indeed, have been able to constrain their imaginations and delusions. Now you are on the path or rather the threshold of that vast and mysterious region and do not turn away when you are prepared to enter.

The time is near at hand when man, arising from the pit of sorrow, and shaking off the deathly grapings of slavery to selfish cravings, shall realize his true relation to the Changeless and Illimitable, and shall know the perfect bliss.

Four Sadhanas or Means of Attainment of Yoga.

For a person who is to undertake the Yoga practice, it is absolutely necessary to know some essentials of knowledge, before entering the realm of practice. Such a knowledge may be called the Sadhanas or preparatory knowledge for the path of Yoga.

There are four such rudiments of knowledge and they ought to be mastered as thoroughly as possible. The knowledge, or rather, the four rules may seem to be as simple as useless to the reader, but the Yogi ought to take a particular care in grasping them. It is only from small that great things evolve. A firm belief in all with perfect candor will lead to higher developments. It should be well remembered that Faith is the highest Religion.

The Four Rules Are:

I. The existence of God, with neither beginning nor end, with the combined functions of Creator, Preserver, and Destroyer. The world in which we live, was created by Him, and is canopied by mists of Maya or illusion. No real value must be given for anything in his world. The only things for which he should set any value must be to the Universal Soul and the Spirit world.

II. He should be free from any and all attachments to the worldly things or pleasure.

III. (a) He should be able to control his mind, temperament and intellect, and he should not have egotism (i. e., the feeling of "This is I or This is Mine, etc.")

(b) He should be indifferent towards the objects of the five senses.

(c) He should have equanimity in desired or undesired events. That is, he should be unaffected by the pairs of opposites, such as:

Pain or Pleasure, Heat or Cold, Honor or Dishonor, Friend or Foe, Death or Birth, Hatred or Desire, etc., and he should incessantly work for the good of all.

(d) He should have unbounded faith and confidence in his master or Guru, in the Occult Sciences, and in God and His glory. For faith is the powerful agent in the enlightenment of the heart.

(e) He should be thorough in every knowledge he learns from his master as well as in all things he has studied from his books.

IV. And lastly he should be ever anticipating the favor, the good-will and the full inspiration of his master, for the uplifting of his Soul.

These are the four Sadhanas devised by the great sages for the attainment of any of the three Yogas named above.

K. T. RAMASWAMI,
Member of the "Latent Light Culture,"
Tinnevelly Bridge.

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The Hindu Spiritual Magazine

(Continued from page 2.)

the jars, when, to our surprise, one was found to be full of wheat, another of preserves, another of sugar-candy, another of different sorts of pickles, another of ladies'-legs, (?) another of citron, and another of tamarind. In short, everyone of the jars contained a different eatable of some kind or other, which was presented to me, and tasted by most of those who were in attendance. After a little space, they uncovered the jars for the last time, and they were seen to be completely empty, and as clean as if they had been a hundred times washed in the purest spring water. This also was considered something strange and surprising.

"Twenty-second. They brought the Koulliaut-e-Saady, or works of Saady, and in my presence deposited it in a small bag, of course previously examined. They drew out the book, and it had been transformed into the Diwaun of Hafez; and the latter being replaced in the bag, it was drawn out again as the Diwaun of Sulhna. This was repeated many times, and every time a work was drawn out different from that which was last returned into the bag.

"Twenty-third. They produced a chain of fifty cubits in length, and in my presence threw one end of it towards the sky, where it remained as if fastened to something in the air. A dog was then brought forward, and being placed at the lower end of the chain, immediately ran up, and reaching the other end, immediately disappeared in the air. In the same manner a hog, a panther, a lion, and a tiger, were alternately sent up the chain, and all equally disappeared at the upper end of the chain. At last they took down the chain, put it into a bag, no one even discovering in what way the different animals were made to vanish into the air in the mysterious manner above described. This, I may venture to affirm, was beyond measure strange and surprising.

"Twenty-fourth. They placed before me a large covered basket, having first shown to my satisfaction that it was quite empty. Having claimed my attention, they now took up the cover, and the basket appeared brimful of the choicest viands, most delicious to the taste. They put on the cover, and again in a few minutes lifting it up, the basket now appeared full of fellony (?), raisins, almonds, and other dried fruits and aromatic herbs. [The third remove is indicated in a hand-writing so totally unintelligible in the Persian copy, that I have not attempted to render it.] In short, at every alternate removal of the basket-lid, though an hundred times repeated, a fresh display of delicacies would be presented to the spectator, to our great admiration and surprise.

"Twenty-fifth. They caused to be set before me a large covered basin, which they filled with water. They took off the cover to show that it contained nothing but water; it was now replaced, but being again removed, there appeared in the water ten or a dozen green leaves. The basket was again closed, and, on being re-opened, there appeared three or four large snakes coiled together in the water. Another covering and removal, and there appeared in the water five or six koully khaur. (Possibly cranes, or some large bird of the kind.) At the last uncovering of the vessel, it was found to contain neither water nor anything else, but was entirely empty.

"Twenty-sixth. One of the men in my presence displayed on his little finger a ruby ring; he removed the ring to another finger, and the gem had taken the color of an emerald; removed to another finger, and the emerald became a diamond; again removed, and the diamond became a turquoise; and this repeated for any number of times, terminated in the same result, every change producing a gem of a different color and kind.

"Twenty-seventh. A two-edged sword was set up, with the hilt strongly fastened in the earth, and one of the men brought his naked side to bear upon it in such a manner, as to excite the utmost surprise that he should have received no bodily injury from having brought himself into such contact with so keen a weapon. [This passage is so extremely ill-written in the Persian copy that it has been hardly possible to obtain the precise meaning.]

"Twenty-eighth. They produced a blank volume of the purest white paper, which was placed in my hands, to show that it contained neither figures nor colored pages whatever, of which I satisfied myself all around. One of the men took the volume in hand, and the first opening exhibited a page of bright red, sprinkled with gold, forming a blank tablet splendidly elaborate. The next turn presented a leaf of beautiful azure, sprinkled in the same manner, and exhibiting on the margins numbers of men and women in various attitudes. The juggler then turned to another leaf, which appeared of a Chinese color and fabric, and sprinkled in the same manner with gold; but on it were delineated herds of cattle and lions, the latter seizing upon the kine in a manner that I never observed in any other paintings. The next leaf exhibited was of a beautiful green, similarly powdered with gold, on which was represented in lively colors a garden with numerous cypresses, roses and other flowering shrubs in full bloom, and in the midst of the garden an elegant pavilion. The next change exhibited a leaf of orange, in the same manner powdered with gold, on which the painter had delineated the representation of a great battle, in which two adverse kings were seen engaged in the struggles of a mortal conflict. In short, at every turn of the leaf, a different color, scene and action, was exhibited, such as was indeed most pleasing to behold. But of all the performances, this latter of the volume of paper, was that which afforded me the greatest delight, so many beautiful pictures and extraordinary changes having been brought under my view, that I must confess my utter inability to do justice in the description. I can only add, that although I had frequently in my father's court witnessed such performances, never did I see or hear of anything in execution so wonderfully strange, as was exhibited, with apparent facility by these seven jugglers. I dismissed them finally, with a donation of fifty thousand rupees, with the intimation that all the Ameirs of my court, from the order of one thousand upwards should each contribute something in proportion.

"In very truth, however, we may have bestowed upon these performances the character of trick or juggle, they very evidently partake of the nature of something beyond the exertion of human energy; at all events, such performances were executed with inimitable skill, and if there were in the execution anything of facility, what should prevent their accomplishment by any man of ordinary capacity? I have heard it stated that the art has been called the Semnanian (perhaps asmauman, "celestial"), and I am informed that it is also known and practiced to a considerable extent among the nations of Europe. It may be said, indeed, that there exists in some men a peculiar and essential faculty which enables them to accomplish things far beyond the ordinary scope of human exertion, such as frequently to baffle the utmost subtility of the understanding to penetrate."

The easiest way of disposing of the incredible phenomena described above, by the Emperor, is to disbelieve them. But there is no great difficulty in believing them to be true. First, some of those "tricks" have been witnessed by Europeans. Thus the "rope trick" is a well-attested fact. As also is the "mango trick." This is also a proved fact that there is no trickery in this "mango trick."

Men have the power of creating a mango tree in a moment and making it bear delicious fruits. We have already given an account of the exploits of Haridas who could die and remain in that state for many months and come to life again. We have no reason to doubt the wonders performed by spirits in spiritual circles, described in spiritual papers. The Theosophists have established the existence of Mahatmas, and the truth of the wonderful powers they possess. Only the other day Hossain Khan, the magician, bewildered Calcutta by his tricks, which were witnessed by thousands, many of whom are yet alive.

Let it be borne in mind, that there is a fundamental difference between a "trick," a "sleight-of-hand," "ordinary magic with the help of assistants and apparatuses" and "a spiritual phenomenon."

We have furnished some hints to show how these wonderful phenomena are produced. They are brought about not only by dead men (spirits) through mediums, but also by men in body who can step out of their material covers for a temporary period.

A GHOST STORY from Perak, Indicating Some Strange Features in Connection With Spirit Return.

It was in the month of July, in the year 1904. I was acting as Tamil and Hundusthani Interpreter of Courts at Gapeng, Perak, F. M. States. My quarters were on a hill bounded on the east by abandoned tin mines extending over a mile; on the south by the old Chinese cemetery; on the north by the hospital and on the west by a large deep ravine. On the side of my quarters, facing the road, stood a haunted house, where it was rumored that four persons died in one week. Now and then at 7 p. m., we used to see a burning taper to ascend and descend a lime tree that stood between the haunted house and my house. Once a week the Magistrate's court is held in Kampar, a village 12 miles from Gapeng. I had to accompany the Magistrate thither and stay there one or two nights. At this time I secured a servant boy in Kampar and took him to Gapeng. He was 11 years old. It was a Tuesday afternoon when we reached home. The very same night we all went to bed as usual. My wife was sleeping near me. Sleep usually visits me in this place very late for fear of Chinese thieves. It was exactly at 12:15, a. m., that my wife, who was enjoying sound sleep, yelled out, "Light! Light! Thieves have come!" I was not then sleeping. I was lying with my eyes shut. Simultaneously with her shrieks something like a flash of lightning struck my eyes. I opened my eyes. The inmates of the adjoining room were also aroused by this flash of lightning. Before the twinkling of the eye, a crash as that of a tremendous stone falling from a great height was heard near our bed. Then came a sudden blast of wind. I was horrified and my blood curdled in my veins. With the blowing of the gust we heard something rolling outside like a brazen platter. I took the lamp in my hand and, accompanied by my friend, went out and shouted to Mr. Fernando (District Surveyor) my next door friend. His wife responded to my call and asked me, "Sir, what is the matter? What is the meaning of this strange sound?" I said I was unable to unravel the mystery. Trembling through fear we closed the door and kept waking till the break of day. Next morning a friend of mine who lives in the same hill at a call's distance, called upon me and inquired from me the cause of that unearthly sound. He added, much to our surprise, that he heard cries of "Alas! Alas!" Immediately after, the Hospital Kerani (clerk), cook and others came to my house and spoke of the same sound. While these things were going on in my front veranda my servant came running to me and said, "Tuan, the platter with which we covered the water jug is not to be seen." A diligent search was made and it was found at a distance of three chains upon a steep mount. The gust of wind that blew could not have carried it up, as the platter was about three or four pounds in weight. We all concluded that it was the work of a ghost.

At 10 a. m. I went to court and narrated the strange occurrence to my friend Mr. Chatterjee (Chief Clerk) an elderly person, 80 years old. The latter asked me whether any new person had come to my house. I replied him in the negative, having forgotten all about my Kampar lad. That evening at about 8 p. m. I was talking in the parlor about the same incident and similar ghost stories with a friend of mine whom I had asked to sleep in my house. My wife was close by me in an arm chair listening with much anxiety to those ghost stories. My child was running about and playing and my Kampar lad was in a corner with his eyes fixed upon us. My friend interrupted my stories at intervals and said, "Don't be afraid. I can annihilate all these ghosts, and pulverize them into atoms. I know sorcery, etc."

The Kampar lad, when he heard these words, exclaimed, "Don't utter so. Stop talking about ghosts. I can sustain no longer." Then he began to weep. Shortly after he fell into a swoon and we poured cold water upon his face. After a few minutes he opened his mouth and said, "Don't molest me. I am possessing this lad for the last 6 years. I will not do any harm. Why I made such lightning and thunder last night is because he has changed my place. Send me back." Immediately we came to the conclusion that it was nothing but a ghost that has used this boy as a medium. Next day I packed him up and sent him away to Kampar. A week after I went to Kampar and told all that had happened to his parents. They all admitted it as a fact.

R. A. RAMA PILLAI M. R. A. S.
M. R. B. S. F. T. S.

ABOUT THE INVISIBLE—A Conversation of Spirit Return as Viewed by the Hindus.

West.—Are you a Spiritist? If not, Why do Hindus believe in spirits or Devas?

East.—Yes, I think I live surrounded by invisible beings, by Devas, by Pitris, the spirits of the dead. Of course the beings are not invisible absolutely, but to me they are so. It is not possible to see with gross eyes like ours, the fine bodies of the invisibles.

West.—You believe then in the visitations of the Devas and Pitris?

East.—A Hindu believes that there exists a line of communication, like Marconi's wireless telegraphy, between this Nara-loka and Pitri-loka and messages are received from the invisible spheres by the visible. Telepathy teaches the same thing in the west.

West.—Do you not worship the invisible The doctrine of Spirits, I suppose, belongs to Hindu religion.

East.—Pitri-yajna prescribed by the sages of the vedic age, or the Shradhva ceremony prescribed by Brahmans, and performed by Hindus subsequent to the death of a kinsman, may be tantamount to spirit-worship. To every householder it is imperative to perform Pitriyajna, or Shradhva ceremony and Deva yajna and to kindle a sacrificial fire to propitiate the Deva. Don't you think that the Hindus are quite reasonable to observe a Deva-yajna or a Pitriyajna and thereby worship the Devas and the Pitris,—the spirits of the departed forefathers?

West.—My friend! I never dreamed that you, a student of western Philosophies and sciences, would think it reasonable and sensible to worship spirits and seek help from the invisible.

East.—Please understand that the basis of my belief about the invisible is not Spiritism. It is based on religion and reason. In all times the scriptural literatures of the world have preached the doctrine of a belief in Devas or angels, in the messengers from the invisible world, from the kingdom of God. You Christians have much to do with the invocation of angels. A good Protestant sung the hymn, "I walk amongst angels." In the Scriptures of the ancient Babylon, we find the representation of angels in the palace of Asurnazirpal. So you see the doctrine of spirits and their worship belongs to the religions of the East as well as to the religions of the West.

West.—I admit now that as the doctrine of angels belongs to the religions of the West, so the doctrine of a belief in Devas and Pitris belongs to the religions of the East. But you state that your idea about the invisible is founded on reason. How can that be?

East.—A Hindu knows very well from his scriptures like your men of science, that several forms of existence there are on this globe; mineral, vegetable, animal and man. But he does not think man perfect or nearly perfect. Do you not think like this in the West?

West.—Yes, we do. Man is far from perfection, for, we find the mind in man is not yet in its highest state of development; it having four states of consciousness, namely, unconscious, subconscious, conscious, and super-conscious.

East.—Would it then be reasonable to imply that there are higher forms of existence than man? We may call them Devas or by any name. Man attains to conscious mind, and the mineral that was decomposed by heat and moisture produced the first form of life containing the unconscious mind of plants. But the exhibition of super-conscious intelligence in this life is only possible or belongs to the life beyond this.

West.—This is quite reasonable, I think. Our evolutionists have proved that the crystal forms of the minerals are plant forms. That plant nature germinates in the mineral and the animal nature begins in the plant and it follows therefore that in animals human nature begins. But my reason cannot admit the notion of an invisible bodily existence like that of spirits.

East.—Invisible and bodiless, do you think they are the same thing? They are not the same. Many forms of matter make no impression upon our senses at all. Can you see nitrogen or oxygen? But you can see water which is the union of oxygen and hydrogen. So when matter can be invisible, then there may be invisible cells and organs and invisible bodies. The super-conscious mind of Devas or angels dawns in the conscious mind of man. The subtle body of the super-conscious mind begins in the gross body of the conscious mind. So the germ of the invisible bodies exist in the visible bodies. Man is to become a Deva or an angel or a spirit.

West.—I admit it is reasonable that out of human lives angels are produced. One form of existence can be developed into another. The conscious mind of man can be developed in the super-conscious mind of a Deva. But it is not a fact that these super-sensual forms of existence are here and that they walk among us. I mean to say that this earth cannot be a home for Devas.

East.—This earth may not afford a home for Devas; but it is a workshop where there is much to do. Of course the presentation of a super-conscious intelligence in human life is very rare as it belongs to the life beyond this. But an Indian Yogee attains to it and to him therefore the invisible beings are visible.

West.—Now, I do understand that the invisibles and visibles are inter-dependent as mind and matter, or subtle matter and gross matter. Yes, you Hindus are quite reasonable, I see.

East.—In the West, you are pleased to entertain your kinsmen and friends with feasts. But the Hindus not only like to please and entertain their people as you do, but at the same time always offer some food to the Pitris or the spirits of the departed forefathers and the Devas. The invocations of Pitris by Pitri-yajna and of Devas by Deva-yajna are based not on Spiritism as western people think. The dogma of a belief in spirits is founded on the direct perception of the sages and therefore belongs to the Karma-Kanda of the Hindu religion.

PSYCHIC CLAIRVOYANCE.—"It is an Established fact That the Practitioner or Adherent of Occult Sciences Should Be One, Worthy of Esteem for the Uprightness of His Mind, the Purity of His Sentiments and the Honesty of His Character."

Not only Gayatri but there are various other Upasanas to invoke the aid of certain alleged spirit-forms who respond to the calls of the devotee, performer or worshiper. The chief of these Upasanas based on the Shastric principles excluding the minor spirit-forms in the lower strata, are of Satki, Hanuman, Kali and Ganpati.

The mantras to invoke the aid and appearance of these agencies are more or less nothing more than, and correspond to, the present-day scientific theory of "Suggestions." It is an established fact that the practitioner or adherent of Occult sciences should be one, worthy of esteem for the unrightness of his mind, the purity of his sentiments and honesty of his character. It is absolutely necessary to get those mantras by heart and repeat them several times each day at a prescribed time by retiring into a quiet place, removed as far as possible from the scenes and sounds of the external world. The idea is, to shut out the distracting impressions, and enable one to be alone with himself. After entering the room he has to acquire the proper conditions of bodily and mental relaxations from other things and fix his thoughts firmly, calmly and steadily upon the mantras and the spirit which is to be invoked. In course of the time when he obtains a high concentrative power and establishes communion with his real "Self" or the "Soul," the visionary appearances occur before him.

We here reserve the right in some
(Continued on page 7.)

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SPIRITS PHOTOGRAPHED.

The Feat Accomplished by the Celebrated Prof. Richet of France—American Society of Psychical Research Asks $1,000,000 Endowment to Develop New Mediums.

Have you never seen the actual photograph of a "real" ghost?

Probably not.

But actual ghosts have been seen and have been photographed by Professor Charles Richet, the celebrated French scientist.

Announcement was made in New York to-day by Professor James H. Hyslop, formerly of Columbia University, now vice-president of the new American Society for Psychical Research, that the society has found seven cases of persons who promise to develop into mediums as famous as the celebrated Mrs. Leonora Piper, who is now in England.

$1,000,000 Fund Is Asked.

An endowment that will yield at least $10,000 annually is required to investigate these cases if results of scientific value are to be obtained.

Dr. Hyslop stated that $75,000 was spent during the twenty years of experiment with Mrs. Piper. "It will cost much more," he said, "to deal in a similar manner with a number of like cases, and this must be done before the rigid demands of scientific method are satisfied even for the simplest phase of the conclusion involved. It is not expected immediately to launch upon this scientific examination of psychic phenomena until the funds are secured.

"I have hopes of the necessary amount being secured by membership fees. The amount thus far pledged is about $25,000, but the permanent endowment required is $1,000,000."

Plans for the work of the new society are outlined in the first number of its journal, just issued. The publication includes a department of "Incidents" of more or less supposed value to investigators of physical phenomena.—Chicago American.

Paul McArthur's Reply to William John Ward.

To the Editor:—I beg space to reply to our humorous brother, Wm. John Ward, of Clinton, Ia., and to assure him that there was no intent on my part to cast any reflection on the local society at Clinton, or that able worker, Sister Alice C. Barry; in fact, I did not have them in mind when I wrote that reply to his mis-statements regarding the societies here at St. Louis. In order to show him how unfair he had been in quoting rumor as fact, I wrote: "If I were inclined to get back at our good brother and take hearsay rumors regarding affairs at Clinton, Ia., I might retort that a sample dose of your own medicine at home would prove its efficacy."

I made no statement on hearsay evidence (as the brother evidently did in his criticism on St. Louis), but did notify him that I could, if I wished to follow his example. I did not have, however, the local society in mind when when I wrote those words. But were I to repeat gossip it would be (I have no doubt) as unreliable as that quoted by Brother Ward. A large dose of Confucius: "Do not to others what you would not others should do to you, would be a good tonic for both of us.

Brother Ward states in his reply: "Our brother doubts the utility of central temples." I beg his pardon. I never said so. I stated very plainly that I wished there were not only two but twenty, but asked: If these central temples do not co-operate with organization (as has been the case here) how could the brother's plan of perfected organization be realized? The brother's plan of forcing all Spiritualists into the central societies, won't do. You CANNOT DRIVE SPIRITUALISTS, as some have discovered. I may be in favor of a central society; another may not be. He has a right to his opinion, and here at least there are more Spiritualists opposed to the idea than are in favor of it.; so, for the minority to force the majority into their way of thinking, would be a case of the tail wagging the dog.

In regard to my statement that our leaders were elected by a majority of the Spiritualists and were not self-appointed, I did not intend any reflection on the society at Clinton, as the brother seemed to think. He was so lavish with his advice as to who the Missouri Spiritualists should have at the head of affairs, that I gently (to quote the brother) insinuated that we leave that matter to the people interested. When we get so churchly that we have a Pope, I for one, will make a break for for the tall timber. Government for and by the Spiritualists is good enough for yours, very truly,

PAUL McARTHUR.

St. Louis, Mo.

J. C. F. Grumbine's New Years' Offering.

For the New Year, when the nights are long and you love to sit where the fire blazes and think, or perchance dream of how it might have been had you planned your life differently, something prompts you to think soberly of the soul. It asks, "Why complain now? Did I not inspire you to unfold your every power and attain a higher position in the world and realize all that God implanted in your being."

Then you wonder if it is too late to begin NOW? The Voice says NO!

So I encourage you NOW to apply my system of unfoldment. It is worth thousands of dollars to every penny you put into it.

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WANTED I want an assistant, either as housekeeper or matrimonially; the lady must be a Spiritualist, between 35 and 45 years of age; one who is somewhat acquainted with store business preferable. I am a widower, 65 years, spry and healthy; can provide for a good home. Address, care of H. Van Gelder, Box 17, Lynden, Wash.

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VOL. 35 CHICAGO, ILL., JANUARY 5, 1907. NO. 893

THE GOSPEL OF GOOD CHEER.

Which Exercises a Spiritualizing Influence in All the Walks of Life.

From primitive and little known Arabia comes a story of genuine heart power and good cheer that in the busy city we may well stop and consider.

Early one morning a sheik, master of a great tribe, started out, unattended, to visit a neighboring sheik to consult relative to some matter of business. Expecting to get to his neighbor before noonday, he failed to take provision with him sufficient for a day's journeying. While driving his dromedary onward as fast as possible, and immersed in his own thoughts, he failed to notice the approach of a sand storm. But soon it broke in its awful fury around him and he lost his way. Night drew on, and out in the desert he was compelled to spend the long hours in which the earth is shrouded in darkness. When morning dawned he endeavored to find his way forward, but was unable to do so. Then for three days and three nights he was lost in this desert. On the fifth day he was found by his servants, who had become alarmed concerning his safety at a point midway between his own oasis and the one to which he was going.

Tenderly they bore the sheik to his own tents, and for days his reason hung in the balance. But when at last he was recovered of his illness he demanded that he be carried to the place where he had been found, and there he vowed a vow that every morning as long as he lived there should be carried to that place a bottle of water, a bunch of grapes and a flagon of wine. It was the action of a Great-heart, who had been saved from a terrible death, desirous of helping other travelers in the desert.

As the years rolled by, according to the tradition, many lives were saved by his thoughtful and kindly action.

Whether the tradition be true or not, there carries in it a delicate and suggestive lesson—the man who has been saved from death should in turn become a savior of others.

Dear to the memory is the kindly face and form of the old village preacher in the old New England town which has sent forth many men who have become notable in the affairs that have to do with our native land. He was of venerable appearance and recalled those beautiful words of Goldsmith in the Deserted Village, relative to the village preacher:

"As some tall cliff that lifts its awful form,
Swells from the vale below, and midway leaves the storm,
Though round its breast the raging clouds were spread,
Eternal sunshine settles on its head."

Everybody who knew him loved "good old Dr. March," as he was called. Though stern was his theology, yet his heart was as tender as a child's and for the boy or the girl who had gone wrong there were only words of pity and love, and many an erring boy or girl was saved by his sympathy and kindness. In his youth he had been hot-headed. He had known the blighting power of wrong in his life. He had been wild and careless. But brought to think on the error of his ways he had given himself unreservedly to the reclamation of his brother man. Like the Arabian sheik, every day he sent out the bottle of water, the bunch of grapes and the wine for disheartened and weary travelers in the desert life. He it was who wrote:

"Let none hear you idly saying 'There is nothing I can do';
While the souls of men are dying there is work for me and you."

A veritable Great-heart, with his gospel of good cheer he turned many to righteousness, and his crown "will shine with many stars."

The world needs the help of those who, through suffering, have learned sympathy. It needs caresses more than curses, needs sympathy more than sarcasm, needs love more than lashings, needs sweet wine and spikenard more than sharp whips and scorpions.

There has been a time in your life when you needed a friend, a counselor, a guide. You were brought to the port of a noble life not by the punishments you received, but through the gospel of good cheer, exemplified in the life of one who lifted you up and cast not the contumelious stone. To-day you know a boy, a girl, in your neighborhood who is doing what you were at their age. In the light of your experiences, knowing the value of a good word of cheer, give it to them. Let not your pride, your prejudice or your passion stands between you and one whom you may help.

Give to others as you have received of the gospel of good cheer, and you shall be in the world "a shelter in the time of storm," "a covert from the wind," and "the shadow of a rock in a dry and thirsty land."

Spread with joyous hand the gospel of good cheer and your reward will not be long delayed.

JOHN ANDERSON JAYNE.

ORGAN FOR FIRST SPIRITUAL UNION.

In Memory of Her Son Mrs. Annie M. Cobb Makes Gift.

In memory of her son, Lloyd M. Cobb, Jr., Mrs. Annie M. Cobb, of this city, has presented to the Spiritualist Union, of Norwich, Ct., a beautiful Mason & Hamlin pipe organ, which represents a gift of some $1500. Dedicatory exercises will be held at the Spiritual Academy Sunday next, at 11 o'clock in the forenoon, repeating the program, which is of a musical character, in the evening at 7:30 o'clock.

Announcement of the gift by Mrs. Cobb was made last Sunday after services by Rev. Albert P. Blinn, and the news served to overwhelm the congregation assembled and many eyes were filled with tears, so overjoyed were the members. It has long been the desire of the Union to install a handsome new pipe organ and to have their wish ratified found them unprepared.

At the dedicatory services Sunday a finely arranged program will be given, Organist Charles A. Dowsett, presiding at the organ. The pastor, Rev. Albert P. Blinn, will have charge of the program.

The featureof the program is the solo, "Surely the Curtain Is Lifting," which was written by Charles A. Dowsett and will be sung by Mrs. Geo W. Beebe. The song is well written and is especially pleasing.

The gift of the organ was inspired by sincere devotion to the Union by deceased. He had written several times to the Banner of Light and other publications which were very anxious to get his contributions. The organ is a handsome addition to the church and adds materially to the interior. It is two manual, pedal bass and has a bench and chair with rail and music rack, all in quartered cathedral oak, gilt pipe top and has five octaves and stops running throughout and containing 462 pipes. It is entirely Gothic in style and on the front has a quartered oak table on which is a sterling inscription plate bearing the following: "Given by Mrs. Annie M. Cobb in Memory of Her son, Lloyd M. Cobb, Jr.

The organ is located in the east of the edifice in the center of the organ platform, the choir being located on the north and the blower gallery on the south, the blower being hidden by a screen which compares favorably with the other furnishings of the edifice. On the platform is an Oriental rug and the furnishings in general compare admirably with the organ and paintings throughout. On the rail is a red silk velour curtain.

The regular Academy choir, which is a voluntary one, will be assisted during the dedicatory exercises Sunday by a female quartette composed of Miss Haidee Blackstone, Miss Annie Leopold, Mrs. Chas. S. Twist and Mrs. George W. Beebe. Arrangements have been made to have a musical program the first Sunday of each month, from 7 to 7:30 o'clock in the evening.—Evening Record.

In the court of his own conscience no guilty man is acquitted.—Juvenal.

SPIRITUALISTS BEWARE.

Toxic Effect of Anger—Creates Chemical Poison—by Marian Ainsworth White.

Death frequently follows [Says the Chicago Tribune] a sudden fit of anger. Persons who are otherwise sensible and even philosophical indulge at times in this suicidal and profitless pastime. The Emperor Nerva died at the age of 66 from fever resulting from a fit of anger. Paul III., who occupied the papal throne from 1534 to 1549, and who was considered one of the most intelligent and liberal, as well as just of popes, died from a sudden fit of anger while upbraiding Cardinal Alessandro Farnese, who had proven false to his friends and benefactor.

Famous Men Died of Anger.

The emperor of Valentinian, while addressing a deputation of backsliding Germans, allowed his angry emotions to get the upper hand of his common sense and fell dead ere he had finished speaking. The celebrated English surgeon, John Hunter, indulging in an angry dispute with one of his colleagues at St. George's hospital and dropped dead at the feet of him who had been the cause of the resentful and bitter remarks. The Russian surgeon, Baddawoski, being angered at the awkwardness of an assistant during a surgical operation, gave free vent to a fit of anger and expired without a moment's warning.

The milk as well as the flesh of animals that have died while in a rage has been found, upon analysis, to contain elements of poison, and many an innocent babe has been made dangerously ill by nursing at the mother's breast immediately after that mother had indulged in a fit of frienzy or anger. Neither the chemist nor the bacteriologist has yet been able to demonstrate the particular poison or germ that renders the milk toxic under the conditions, but that a poison, and a very active and energetic one, exists is unquestionable.

Anger Poison Generated by Nerves.

Death during a fit of anger may be produced by a toxic product developed by the undue excitement as much as to the play of the emotions upon the nerve centers of the heart. Little children should be taught in earliest infancy to control their angry passions. A parent smiling approvingly at what he is pleased to term the "spunkiness" of his offspring, without making any effort to reprove or to correct the outburst of ill temper, is guilty of wanton neglect in storing up much unpleasantness for both himself and the child in future.

"Anger is a stone cast into a wasp's nest," reads the Malabar proverb, and how often the angry word stirs up strife and discord and contentions that keep up a continual unpleasant buzzing until, like wasps disturbed in their nests, they alight upon the disturber, bringing a sting that wounds his own personality.

"Be slow to wrath," might be a cherished guide at any and every period of life. But as years run their course, particularly if accompanied by a feeble condition of body, a conscious tendency of fits of anger should induce habits of strenuous self-control. This control, however, is not acquired in a day. The imprisoned fire of anger but waits for the kindling breath of provocation, and each time it is confronted by the latter a calm exterior, even though the spirit be at white heat, will win a victory without either party to the strife being a loser.

How Child May Be Cured.

A bright 3 year old child, who was given to passionate outbursts of resentful anger, each time her wishes were thwarted, was one morning suddenly lifted to the mirror, with the mother's admonition: "Look at yourself!" Immediately the child's resentful face changed, and nestling to her mother, who wisely refrained from saying another word, regarded the ebullition of temper, she, with an apologetic hug, softly soothed away the resentment.

Some weeks afterward, during which time there was a marked change for the better in the temperament of the child, the mother had occasion to reprove the little one for an act of disobedience, using, perhaps, unnecessary warmth of temper at the time. Without hesitation the little one seized her by the hand and urged her toward the mirror.

"'Ook at 'orself!" she exclaimed, her childish voice as severe as her strength permitted, at the same time struggling desperately to keep the angry lines from her own face by puckering her lips into a form from which issued a succession of soft, nonchalant oos.

The lesson had been taught, learned, and retaught, and who shall say how far reaching its influence? If one can only be brought to understand the toxic effect of anger upon the whole sensorial system of the individual, resulting, as it frequently does, in sickness and even death, each would be more at peace with his neighbor, with the community, and with the world at large.—Marian Ainsworth White.

SPIRITUALISTS ATTENTION

The First Society of the Fraternal Order of Spiritualists.

To our friends:— It is our aim and purpose to unite as many of the Spiritualists of Chicago as possible, into a body so strong that they may demand the same rights and privileges accorded all organizations, irrespective of their beliefs.

The first steps for the betterment of mankind is always organization. Every successful movement, all effective work that has ever been accomplished to that end, has been through organized effort. Individual opinions are denounced and ridiculed; individuals, to become a power, MUST UNITE.

From the beginning of history, human beings have struggled for their rights, and what seemed to them justice. Every century has its history of failures and successes, but humanity still strives, and the heart is ever buoyant with the hope of finding the truth at last. The river of progress has no stagnant waters, ever changing, ever changing, ever leaping and rushing to the ocean of its destiny.

The history of Spiritualism shows, in common with all other progressive movements, its record of failures as well as the record of good accomplished. The most successful form of organization the world has ever known is the FRATERNAL. FRATERNITY in its broadest sense, includes Friendship, Loyalty, Fidelity, Truth, Charity, Justice, Brotherly Love and all the Virtues which have a tendency to unite, and are therefore more potent than those things which divide us. The time has come when organization, founded upon Fraternity, Spiritualism with its philosophy and its phenomena, and religion, ought to be successful; not the commonly accepted theological religion, but religion as a recognition of a force, power or spirit that is superior to all forms of existence, animate, inanimate, physical or spiritual; this recognition leading to deeds of kindness, charity and unselfishness, and words of love and sympathy, which in turn constitutes worship; public worship being simply a public service devoted to the teachings of these principles.

Spiritualism is a form of religion, that when rightly understood and applied, means the reducing of evil and crime to a minimum, because there can be nothing done in secret, for our loved ones and friends on the spirit side of life are cognizant of all our acts. The old saying, "Dead men tell no tales," is not true. There is a spirit force which is the source of all life on all planes; which sustains and perpetuates all things by a law so diversified as to meet all conditions of the physical, mental and spiritual worlds. The name of this spirit force is immaterial, as names are only a mental interpretation of a fact, and may vary according to the education and environment of the interpreter, while the fact is always the same.

All human beings are brothers and sisters, because all have one common origin of physical and spiritual life. Spiritual things may be spiritually discerned; but human intelligences, being a part of the physical organism, and not able to attain to a perfect knowledge of life in the spiritual planes, hence, there should be a broad charity for all beliefs, allowing each individual his own conception of what cannot be positive knowledge, but all working in harmony for the general uplifting on the material plane and spiritual unfoldment.

All matters pertaining to the spiritual are of the highest order of conception, hence should be held in reverence and sanctity; and all approach to the spirit plans, whether by worship, study or phenomena, should be with feelings of sobriety and sacredness, inspired by spirit desire for development and upliftment.

Because we believe in religion as defined; because we believe in Spiritualism, and that its truth has been repeatedly demonstrated to the world; that its teachings and philosophy, if applied to our daily lives, would make us better men and women, better fathers and mothers, better citizens in every walk of life; because we believe that our spirit friends on the other side of life, can and do, under favorable circumstances and conditions, demonstrate to us their continued existence and their watchful care over us; because we believe that the highest form of organization is the FRATERNAL, we are banding ourselves together in this a common Brotherhood, associating ourselves in this manner for the purpose of mutual helpfulness, improvement and unfoldment.

A cordial invitation is extended the general public to meet with us the second Sunday in January, to dedicate our Hall (Hygea), corner Ogden avenue and Robey street. Our initiation service will be exemplified during the afternoon session. The best talent to be obtained in Chicago, speakers, mediums and musical stars will take part. Come prepared to join with us in making Chicago the CENTER of the Spiritual world.

See next weex's Progressive Thinker for a full program. Fraternally,

ALEX CAIRD, President.

Transition of a Kentucky Veteran.

The passing of Jonathan Barnes of Newport, Ky., into the higher life, requires more than a brief notice. This fine old gentleman was one of the pioneer Spiritualists of Kentucky, and devoted many years of active and intelligent service to the establishing of the cause in that state. The first Spiritualist meeting held in Kentucky was held at his home, 51 York street, in Newport, nearly half a century ago, and he organized the first Spiritualist society in that state.

Being mediumistic himself, he developed in the home circle his niece and nephew, those two excellent mediums, Mrs. Hamilton Gill, now of Chicago, and Mr. Charles Barnes, of Warsaw, Ind., who have been before the public for many years and have been noted for the honesty as well as the satisfactory quality of their mediumship

Mr. Barnes was born in Yorkshire, England, and came to this country when quite a young man. He settled in Newport, Ky., where he engaged successfully in business. During all the time he lived here he was actively interested in the cause of Spiritualism, giving both his services and money. He took especial delight in the beautiful new Spiritualist Temple in Newport and was a firm friend of the president of our society there—Mrs. Sarah Charles.

After retiring from business life he made his home with his niece, Mrs. Smith, of Walnut Hills, Cincinnati, Ohio, where he died. Before death came he was weary with his 84 years of mortal life, and was eager and anxious to enter into the life immortal. When the Newport society, in company with Mrs. Charles, visited him shortly before his transition, he told them how he wished his funeral conducted and the assurance was given him that his wishes should be carried out. His funeral services were held at the Spiritualist Temple in Newport, and the discarded body was laid away in Evergreen Cemetery.

Brother Barnes was a good man, a faithful Spiritualist, and a true friend of mediums. He will be long and affectionately remembered by Newport Spiritualists. K. W. GROVE

LABOR SONG.

Work while you may,
For the night cometh fast;
Work all the day,
For it may be your last.

Gather your sheaves
From the harvest of Time;
For the falling leaves
Follow fast in their prime.

The dew-blooms of Earth
They will last, but a day,
But the soul-light of Truth
Knoweth not of decay.

So gather ye gems
Where the dark waters roll,
What you win you may wear,
'Tis the law of the Soul.

MRS. S. E MACKLEY.

Ferndale, Cal.

Genius always gives its best first; prudence at last.—Lavater.

EXTREME OPTIMISM.

There Is Evil as Well as Good in the World.

Some of our optimistic friends delight to paint in glowing colors the beauties and splendor of life here and hereafter. With them there is no shadow, no sorrow, no gloom, but what is vailed gracefully in love, sunshine and goodness, since death has lost its sting, the grave its victory, and Spiritualism has abolished hell forever. Yet they interpose the wise warning as of old, "what a man soweth, that shall he also reap," in other words, if he do evil he must reap evil. But for the optimist there is no evil; all is good. What, then, is the warning for that implies some kind of judgment—good for good, and evil for evil—and if justice is done, there must be some punishment for evil doers, and such a punishment would be and is hell.

So, after all, Spiritualism has not abolished hell, it has only revealed our foolish notions concerning it. We know now that hell is within, burning, without fire or brimstone, for an indefinite time, and not for eternity, until we make atonement and every wrong is righted.

There is, after all, a dark side of life and it demands our serious consideration. Though I am not a confirmed pessimist, yet I would not dive my head into the sand and then imagine it does not exist, because I can't see it; but rather turn on the search light of reason and reveal its facts, and apply the proper remedy.

I often wonder at the tenacity with which some people cling to sophism and boldly deny the existence of evil, evil spirits and obsession, in spite of the amount of overwhelming evidence against them.

Others, again, do not deny evil, but say they, evil is only a mask concealing the good. Now, if this be so, then good is only a mask to conceal evil, and all that is accomplished in this nonessential absurdity is to change the name, but not the quality.

If there were no evil there would be no need for a law of justice with its punishment, hell, nor would there be any need for the law of progress, as there would be nothing to progress from.

If evil exists and men are capable of doing evil, and the change at death does not change his propensities, he may still continue to sow tares; he is a spirit now and sowing tares is evil, so he is an evil spirit, and may remain such for generations, and avoid the law of justice, punishment or hell, until some one can approach and help to reform him, or himself gets sin-sick from the very excess of evil so long indulged in. Now where do the multitudes go who are constantly swept out of earth life?

They mostly stay right here, haunt their former resorts and associates, often unaware of the change, and still in possession of all their unhallowed desires and passions, ever seek to satisfy their now intensified cravings through sensitive mortals, utterly ignorant of other's influence.

And this is the cause of crimes, suicides and obsessions, often termed insanity, which baffles the efforts of experts to assign causes.

This influence as exerted over mortals may be either temporary or permanent, of a mild or vicious nature, by impression, obsession or possession; and as the laws of control are for all, they can apply them and do so, either for good or evil, according to desires and ability.

Many good and noble characters roam among the countless hordes of aimless, homeless and helpless spirits; all are chained to this ignoble doom by ignorance. They have been fed on foolish doctrines, theories and opinions in earth life, and now failing to realize their fondest hopes, are sick at heart with disappointed expectations; they will and do influence and impress their individual idiosyncrasy on anyone whose magnetism will blend with their own or can be overcome. But I rejoice in the fact that at last light is turned on this most important, but unpopular subject by the spirit of Prof. M. Faraday, and his associates of high intelligence.

I would advise any fair-minded seeker after truth to read his pamphlets, No. 3 and 6; they cost but 11 cents apiece (through the office of this paper) and contain a wealth of information on these subjects, but little dreamed of, much less understood, even by advanced thinkers.

These books fully correspond with our weekly experiences in missionary work among spirits in darkness, which furnish absolute proof of Mr. Faraday's books and our own assertions. They explain many perplexities of life, the cause and perpetuation of evil, and indicate the mortal's duty and power to deliver the spirits from prison. The truth alone can set them free, not the dabbling in fanciful error.

G. A. WOLTER.

A LESSON ON MAN'S POWERS.

Their Gradual Unfoldment and Use, and His Commensurate Happiness as Reward for Services.

We have taught you that a soul as a germ or seed, can exist without form, but becomes individualized only by being incorporated in accord with nature's laws. Soul builds the outer and inner forms and thus becomes an individual centre, an immortal as well as a mortal being rendered ethereally stable by virtue of the substances drawn from nature through the outer form.

The soul is the envelope of the ego, or life and spirit germ. At the conjunction of male and female forces, said envelope opens, motion is started and increases in the ratio of the imminent law, but it is ever and in all begetings, that the mortal and immortal form development are started simultaneously by the universal spirit in the degree in which soul germs and form building are rated in accordance with the stratic qualities of chemical and electrical substances which constitute the compound of said life or soul germ.

The intellectual and moral attainments during a man's or woman's sojourn on earth, depend to a great extent upon the condition prevailing at the time of conception. Soul and spirit forces of high degree can be drawn at the supreme moment, but carelessness is all too prevalent at such times and the immense responsibility of parenthood is but slightly felt and regarded, from which results all imbecility and really all immorality and its attendant vices with which humanity is cursed. Here reform must begin in order to make this world a place of delight.

This earth is a grand manufacturing plant. It has not only finite, but infinite resources to draw wealth from for its operations in the realms of mind and matter. Each age is booked on the great world canvas to accomplish certain improvements. These are accomplished without man's realization that he is spurred on as well as invisibly sustained in his efforts, but when he seeks to go beyond the stakes, a restraining power is felt that says in substance "so far and no farther." Order and regularity of achievement by each generation are supremely maintained.

In all of nature's unfoldments and operations, the wisdom of Supreme government is beheld, each part having its relations to something beyond it, and the whole is operated for man, the royal heir's benefit.

All of nature's operations are intended to serve as object lessons for man to learn from and profit by. What a grand lesson can be learned by contemplating the beauty of land and water and the currents and atmospheres upon which the inhabitants of both land and sea are dependent. It may be held that the dry land serves as boundaries for the oceans, but it is certainly clear to all students that a number of agencies combine their efforts to produce their currents.

Behold, how the mountain chains co-operate with the constantly drawn forces from the elements to mingle with the currents of streams, rivers and oceans. Thus these currents become atmospheres of the deep and work in reciprocal regularity with the life streams contained in all waters for the sustaining of the life of its creatures; also the established interchange of currents between the waters of the tropics and those of the polar regions. It is a power for good in its interchanging effects, for while the polar currents unable to break through the concentrated mass by which it is opposed, dives under the bed of the mighty stream and hastens on toward the tropic, yet by sounding it can be recognized in the West Indies by the cold label of its origin that still attaches to it.

Here is a beautiful lesson for man. He can, if necessity demands, dive beneath the world's popular currents and roam in the depths of arduous duty or extreme sorrows, but the label of his true worth is upon him, he comes forth strong and greatly benefited himself and the world, too, is benefited because of his experiences and services.

Behold, how the Supreme Architect divided earth's globe. Even as dry land and water were needed for specific ends. These ends are to generate the necessary varieties of electric force to correspond to every particle of matter and prepare the soil and elements for the bringing forth of trees, fruits and vegetation and animal life, which are as much a necessity as they are for the food and comfort they furnish for mankind. See, all nature's manifestations work together grandly for the purposed results of Divine contemplation.

Each world age produces its prominent men and women. They are the marks on the highway of the world's progress. From remotest beginnings to distant becomings, the stakes are driven at specified places where projective lines for unfoldments are stretched. Thus what has been takes place again when such stakes are reached, the actors to render the necessary numbers are born, aided and succeed in their parts.

MRS. M. KLEIN.

Van Wert, Ohio.

GOOD BYE, OLD YEAR.

Not long the good Old Year will stay,
A few more hours will end its day;
We are not glad to part with him,
Our hearts are sad, our eyes are dim.

Before he goes we still would ask
One favor more, if not a task;
He'll grant it with good will and cheer
Before we welcome the New Year.

Our burdens kindly will he take,
And keep them fast, for pity's sake;
Our griefs are many and untold,
Take them Old Year, and strongly hold.

We ask the pleasures we have had,
If good, to last; but not the bad;
Long let us keep, with his good will,
Enough to find enjoyment still.

We take him fondly by the hand,
He has the best at our command;
We say "Good Bye," and drop a tear,
For our dear friend, the good Old Year.

JULIA BISHOP.

Chicago, Ill.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

Sample Copy! Sample Copy!

Addressed to Those Who Are Not Taking The Progressive Thinker.

Are you a Spiritualist? a Christian? an Agnostic, or an Inquirer for the Truth? If you are one of these named, you should have in your library the Unknown Life of Jesus Christ, a book of 112 pages, bound substantially in cloth, beautifully illustrated, and finely printed. We are sending it out as an Absolute Gift to every one who sends One Dollar for the paper one year, and Ten Cents in Stamps to pay postage on the book, and expense of mailing. YOU miss the chance of your life, if you don't send for this remarkable book at once. An edition of 1500 is rapidly being exhausted.

THE PROGRESSIVE THINKER is placing itself IN TOUCH with thousands of Spiritualists through the instrumentality of its magnificent PREMIUM LIST. But now it proposes for a season to distribute ONE MILLION or more copies of that remarkable book, THE UNKNOWN LIFE OF CHRIST. We send YOU this week a SAMPLE COPY of the paper. Examine it closely; read the eight large pages, and see how full they are of valuable matter with which you should be familiar. In fact, YOU CAN NOT keep posted as to passing SPIRITUALISTIC AND OCCULT events without reading it weekly. This SAMPLE COPY alone is almost worth ONE DOLLAR, to say nothing of the valuable book we offer as a gift—a gift of good cheer, extremely valuable for reference, for studying the UNKNOWN LIFE of one of the most remarkable MEDIUMS that ever lived. See further notice of the book on other pages of the paper, and then send for it at once. By so doing you can keep up with the advancing procession.

The World Has Never Seen the Like!

At Great Expense we have secured the copyright of Mr. Ghandi's translation of the "Unknown Life of Jesus Christ." It is to be sent forth as a gift to our subscribers, as set forth in the following:

It is an absolute fact. We are enabling our subscribers to form a valuable library at a nominal cost. One of them writes:

"I have your THIRTEEN premium books, which if I had bought in the open market at the usual price would have cost me at least $15. Sending each year for one copy at the cost of 25 cents, the whole thirteen volumes have cost me exactly $3.25. As you paid the postage thereon, which amounts to not less than $1.40, all you receive for the Thirteen copies I have, is exactly $1.85, causing you to lose in the aggregate each year a large amount of money in order to benefit your subscribers."

The above is an accurate estimate. All we have received for the thirteen premium books when they have been ordered one at a time for thirteen consecutive years, is approximately $1.85, a little more than the price of a single book.

We now offer as a GIFT OUTRIGHT, one of the most valuable books of the present age—THE UNKNOWN LIFE OF JESUS CHRIST. In order to obtain this book, you must send TEN CENTS in stamps to pay the postage thereon, and ONE DOLLAR for The Progressive Thinker one year. Your library is not complete without this remarkable book. Every Spiritualist should have it for study and reference. Every orthodox Christian should read it, and thus learn the whole truth in regard to Jesus. Remember it is a GIFT to you on the TERMS MENTIONED above. We expect to distribute at least Twenty Thousand copies as GIFTS.

THAT MYSTERIOUS WHITE WALL.

An Incident in a Welsh Preacher's Experience.

About a quarter of a century ago, late one Saturday afternoon, I started on foot from my place of residence at Rhydfendigaid, Cardiganshire, Wales, to go seven miles to a place called Cwmyrtwith, where I was to preach the following day. Having walked four miles, I left the main road and took a carriage driveway through a gentleman's park. Half a mile further I left this driveway again and took a footpath through the woods.

It was then getting dark, and it became so dark that I could not see three yards ahead. There was no moon, no star, no speck of a clear sky. I lost the path and had no idea which way north, south, east or west was. Feeling with my walking stick, I perceived that I was in a nursery, where in the holes of recently uprooted young trees, I often fell, and to make matters worse, I knew I was in close proximity to the perpendicular rocky bank of a deep brook that emptied into the river Yrtwith, or the banks of the Yrtwith itself. All the time I kept revolving in my mind a Welsh hymn, of which the following is a rough translation:

"God's guardian angel always surrounds
Those who their God do fear;
He keeps them; safer are their bounds,
Than castles most secure."

At last, after groping in the dark about an hour, I saw something white on my right hand side. Feeling it with my stick and hand. I found it to be a solid stone wall about 35 inches high and 18 inches thick. I climbed on it, and rested a little while. On the other side of it was the driveway close to the bridge which crossed that brook. Then I knew where I was. I walked over the bridge, followed, the driveway to the main road and arrived late at Cwmyrtwith.

Monday morning I returned the same way to survey by daylight the ground on which I had been lost. Where was the white stone wall near the bridge? It was not there; neither anything else resembling it. The nursery and the pitfalls were all there, but not a trace of the white wall which guided me to the right road.

On relating my experience to the Rev. Thos. Edwards of Cwmyrtwith, he said in answer, "You must have dreamt at that time. There is no white wall nor anything like a white wall near the place."

"But," I answered, "I am sure I saw it and felt it, and climbed over it to the road at the end of the bridge."

"Well," he said, "the only explanation I can think of is that that wall was built by them to get you out of your trouble."

"What do you mean by them?" I asked.

"The angels of God," was his answer. "What! Do you think the angels would build up a solid stone wall like that for my benefit, and take it away before Monday morning?"

"Why did you have that hymn revolving in your mind?" was the reply. "Do you take your hymns and others of God's promises as of no avail? Your hymns are much better than yourself. Learn, young man, from this incident in your life, it will be best for you in all emergencies, to be led by the guiding angels." KYMRO.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

When we have but the will to do it, that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust!—Peter Kropotkin.

BOOMING, BOOMING!

The Progressive Thinker is now on a TIDAL WAVE of success. It is BOOMING from every standpoint, and last week the receipts exceeded any previous week in December. The continued prosperity of the paper demonstrates most conclusively that it is proceeding along successful lines.

Never before in the whole history of Spiritualism has a paper achieved the success gained by The Progressive Thinker, and that, too, with the whole rotten fake element and their sympathizers arrayed against it with ALL THE POISON their lips or pens could command.

We expect great results to flow from this TIDAL WAVE, and we believe that Spiritualists are aroused as never before, and determined that bogus tests, artificial toggery, legerdemain, fraud and deception SHALL NOT be considered a part of Spiritualism. In view of this important fact every one of the leading speakers and mediums from Maine to California, have, judging from results, selected The Progressive Thinker for their SPECIAL ORGAN in the West, and therein will be found their notices from time to time, and their views on various leading subjects. They realize fully that their names would be soiled by appearing in the Organ of the Fakes, of this city, which has exploited Elsie Reynolds, who has been exposed time after time, arrayed in material toggery, and personating a spirit. In view of all these facts is it any wonder that The Progressive Thinker is on a TIDAL WAVE OF SUCCESS?

Good News, Spiritualists.

The Universe Is Not Running Down---So Says the Greatest Scientist, Prof. Edgar Larkin.

True, energy does seem to vanish from the reach of man and become non-available for eons of time; but it will all re-appear. The word entropy was invented to denote the disappearance of energy. It covered whole multitudes of scientific sins; served its day, and may last twenty years longer. Recovery is certain, for nature has a pulse, a circulation and is very much alive. No trace of consciousness has so far been detected in all that vast portion of the sidereal universe within range of the most powerful telescopes outside of living organisms here on earth. No signs of mental activity are found within the immense sphere whose one hundred million suns appear on sensitive plates long exposed to the entire celestial vault in the largest telecameras.

Mind, at present known to science, can only be detected in animals whose bodies and brains are made of oxygen, hydrogen, nitrogen, carbon, iron, sulphur, phosphorus, and a few other phases of matter held together by feeble affinity. The seat of volition, if it exists in the stellar universe, is unknown, but all known matter acts as though its constituent corpuscles are endowed with directivity; that is, they seem to know when and where to go, what to do, and how to place and arrange themselves into atoms, molecules and phases of matter for long called elements. Corpuscles are those excessively minute bodies whose properties are so accurately described by Prof. J. J. Thomson. The mass of one of these is one seven-hundredth that of an atom of hydrogen. I am unable to decide whether inherent directivity is the equivalent of inherent knowledge, but cannot detect any difference. Corpuscular attraction and repulsion do the work of the universe, so far as can be seen.

Science is 300 years of age, very young indeed. A number of laws of nature have been discovered. They are rigid, constant and invariable in the extreme, absolute and so far as can now be discovered from our limitited view, eternal. Now these laws have been subjected to the most accurate scrutiny and study possible. They have been compared with each other in every conceivable relation and bearing over and over again by the ablest men in the world and this research has been approached from different directions and standpoints. The only conclusion reached is that matter directs itself. Oxygen and hydrogen direct themselves to form water. There is no dissipation of energy; no final degradation as implied in entropy. A billion suns pour what we call heat into frigid space; it vanishes from human scrutiny; and men once said, "This energy is lost"; "suns will lose all their heat and light"; and that "the universe is a dying organism."

In speaking of the time after our sun loses all its heat, I used to write: "The earth would still revolve and forever around a frigid sun in melancholy circuits and count off lifeless, useless years." And so on. But now, there is better reason for writing, "the earth will make smiling journeys around a living sun and count off happy years forever." This is because Crookes passed high potential electricity through high vacuum tubes; and Thomson greatly extended these same researches into the very depths of Nature. And Arrhenius, with his marvelous studies in radiation. For the pressure of energy, say that of light, keeps up a universal cosmical circulation of corpuscles from sun to sun and from suns to planets. For skilled mentalists are unable to even start a train of thoughts that can hope to realize the meaning of the word end, or word beginning.

Corpuscles are carriers, and workers, builders of matter and disintegrators. They are alive, and when nascent, that is, on the way from one atom to another, they rage like incredible furies and move with the known velocity potential of the universe, 186,000 miles per second. So far as the present limits of brain power are concerned, this speed is infinite. Perhaps one faint glimpse of the mighty magnitude of the universe may be had from trying to think—say during one minute—about this motion, within the modern maze. And it is millions of times more intricate than that of crete. Its winding ways, long dim corridors, and obscure avenues, passages and rows of doors leading to other paths and lanes are elaborate beyond all computation and conception.

A devouring minataurus is hidden in one of its deep recesses. This withering monster is made up of our own thoughts personified. The problems awaiting solution on all sides are so arduous that they seem about to devour the very brain, or the seat of thought. I have many books saying that the mind of man is really illimitable and capable of infinite expansion. If so, and the tremendous discoveries in recent mathematical science, astronomy, physics, spectroscopy and chemistry, seem to justify the assertion, then the time is now here for immediate, enormous and unheard of mental expansion. For the labyrinth is so extremely complex.

A new principia is now due; a general restatement of science. For space-pressure, circulation, interchange between suns, and cosmical tension, are worthy of a principia as great as the first—and greater. For if the mighty brain of Newton could think again, and were he to come into a modern astrophysical observatory, stupendous thoughts would rise like a tide and surge into a new principia. Could he look into a telespectroscope and see the actual shifting from side to side of the Fraunhofer lines in the solar spectrum, due to approach and recession of flying suns in the line of sight, toward and from our sun and earth; he would seize a pen and the fires of his intellect would burn and blaze into words along the paper.

Or could he have been in the World's Congress of Arts and Sciences in St. Louis, and heard Arrhenius tell how the wave energy of light presses against minute spheres of molecular dimensions in space, just balancing solar gravity in some cases, exceeding it in others and falling short in still others, he would have been amazed. Some particles in a state of equilibrium float in set distances from the sun. These form the corona. Others fall. These help maintain the heat. Still others are shot to within the attraction of other suns, fall thereon and set up heat. And thus the heat of the universe of suns is perpetual.

There is no entropy—no degradation of energy; no running down like weights in a clock. Circulation is as perpetual as the flow of water over Niagara. The eyes of fossil fish discovered in perfect condition in ancient rock, in strata deposited hundreds of millions, if not a billion years ago, have pupils of diameter such as to admit a quantity and intensity of solar light, now received on earth. Two inferences may be drawn from this fact: The intensity of sunlight one billion years ago was the same as it now is. And the air was as transparent as at present. Fossil insects with perfect wings have been discovered in excessively ancient rock. These wings are in area and thinness just able to support the weight of the flying creatures in air of the now existing density. The same is true of fossil birds. Therefore, the sun has been radiating energy at a constant rate for, let us say, one thousand million years at least. Hence it received energy from outside, for the heat derived from the total potential of the known quantity of matter in the sun is so insignificant that it may be omitted from this vast quantity of radiant energy. For a time so short as one hundred million years may be ignored. From the kinetic theory, the duration of radiation at the present rate, from subsidence of the sun from a gaseous sphere of infinite diameter to its present diameter, is about twenty million years.

Corpuscles, atoms, molecules, and spheres still larger than molecules are forever in flux and flow between all suns. This appears to be the trend of physical science to-day. It will require a discovery of vast magnitude and of mighty import to upset it. But then the pressure is electrical or electro-magnetic; and the corpuscles are either electricity pure and simple, or its carriers. At present, no conception is had of origins; and some mentalists assert that our minds in existing conditions cannot think of the origin of anything or entity. Of course not, for the two words origin and beginning are of almost identical meaning. That is, they make the same impression on the mind. At present, both are unknowable.

An important question rises, how great a strain can brain and body withstand in the process of infinite expansion? At no time within the period of human evolution have both been subjected to such severe tension of servitude. Will the minotaurus of intense thought consume brain cells? The science of electricity is a wilderness beset with intricate mathematics. So is chemistry, while astronomy is a deep labyrinth of numbers. Space is interminable and would be equal in dimensions to thought if that ever becomes infinite. It is far from infinity now, for the most powerful brain is too weak to think of the velocity of radiating energy. Or, of space, for a body moving with a speed of one mile per minute would require the enormous period of 48,553,000 years to go the nearest neighbor our sun has. This distance is the astronomer's yard stick in daily use to measure incredible distances far and away beyond.

Every star is a sun, every sun a star. Our sun is a little star, although it contains 333,426 times more matter than the earth. The fact that a corpuscle is only one seven-hundredth of the mass of an atom of hydrogen, would surprise Newton and Dalton, for no brain can think of the mass or dimensions of the hydrogen unit.

The new name of the earth is cosmical corpuscle; it is so unspeakably minute in comparison with the quantity of matter now visible to that eye—that wonderful eye—mathematics; but invisible in any telescope that human hands can make. The possibilities of modern mathematics are so enormous that one stands in sheer astonishment when looking at the great mathematicians. I stood in mute amazement when merely looking at them in the World's Congress of Mathematicians at St. Louis in 1904. The most powerful telecamera in existence reveals one hundred million suns in the entire sky on 25,878 negatives. The combined mass of the entire 100,000,000 is so insignificant in comparison with the quantity of invisible matter, that it may be ignored. It has been shown, by mathematics that there is in existence matter enough to make thirty-two billion suns like ours! And what is one hundred million in comparison! If our earth should be called nothing, the new name would be as nearly correct as the name atom. So it is now called a corpuscle, as it does not seem nice to call it nothing. One hundred million worlds like the earth, each inhabited, could come to end at once and nature would not hear of the minute event. Place a book on a table; lift it one inch and replace. In so doing you disturb at least 2,000,000 particles of dust. Each is larger in proportion to the quantity of dust in the room you may be in, than the earth is to the quantity of matter seen by mathematics but invisible to the most powerful camera or the eye-end of the largest telescope.

The standing marvel and wonder is, how can beings like men on a world so unspeakably small as the earth find out all these things. The mind of a great mathematician is an insoluble mystery. A few speculations may be made. How would it do to say: "Nothing exists but electrons? In six years I have not seen anything in print to contradict the assertion. At all events, each discovery made minute by minute seems to warrant this unheard of statement. This is an easy way of saying that the base of the entire universe is electrical. This kind of talk is not considered "wild" at present. Suns, according to this modern concept of matter are sinks into which corpuscles flow only to be shot out. Suns are eddies or pools in the vast cosmical space-ocean of electrons. Corpuscles flow in and out of these forever. From this, the earth will always exist and revolve around the sun which will pour forth energy at its present rate also "forever." All must join in the work of making the earth—our home, a beautiful garden.

But the most strenuous, brain-curdling and overwhelming conception that ever entered the mind of man is that each electron is possessed of directivity—knows where to go—what to do.

EDGAR L. LARKIN.

Lowe Observatory, Echo Mountain, California.

The State Missionary in Oklahoma.

We commenced our work at Walter. We held meetings five successive evenings. Brother Henry Nash made it possible for these meetings to be held. We commenced with small audiences, but closed with the opera house full.

Our next place was Lawton. Bro. Parmeter was the hub in the wheel creating conditions for the meetings there. The good Angel of Love, Peace and Success, was with us, and all obstacles were overcome, and the Spiritual Church of Light was organized, with an outlook of success.

From Lawton to Headrick; our first two meetings were a marked success; then came the heavy rains. Good Brother and Sister Miller made these meetings possible. It was our purpose to organize a society at Headrick, but the elements declared otherwise.

Our next point was Perry. Here we found a good many Spiritualists and many honest investigators. Bro. E. T. Oden made it possible for the state missionary to visit this place. Our audiences were outgrowing the capacity of the court house, so our last three meetings were held in the large and commodious opera house, which was well filled. We closed our work with these good people by helping them organize a society, the Spiritualist Church of Perry, with a good outlook for much good to be accomplished in the near future, and with E. T. Oden as president, and Miss Lula Carpenter as secretary.

From Perry we went to Wellston. Here we were met by Doctor Stansbury, and taken eight miles in the country. Dr. Stansbury was the creative force, causing these meetings to be held. He is a physician of marked ability, and a Spiritualist of the highest type. He lives in a community strictly orthodox, but he is not afraid to let his light shine for fear he will lose a patient. We held four successive meetings in the school house, with large crowds in attendance. Our meeting on Sunday was immediately after the Sunday-school in the morning. Every man, woman and child remained to hear my lecture. Standing-room was at a premium. I was challenged by a good Campbellite brother for a debate, and accepted the same, and told him to name his time.

The good Doctor Stansbury hopes to be able to perfect an organization soon. I shall visit these good people again on a return trip, and will probably hold meetings in Wellston and other near-by towns.

In three of the above named places, C. S. Simmons, the state president, met us for a short time, giving much help to the meetings and cause in many ways.

The state board is in perfect harmony, working unselfishly, and most of them making many personal sacrifices for the upbuilding of the cause of true Spiritualism in Oklahoma.

I wish to say to all the Spiritualists of Oklahoma, that those wanting my services, should write to me at once as I am now making dates for an early spring tour of the state.

Direct all communications to me, State Missionary of Oklahoma, to home address, 449 Live Oak street, Dallas, Texas.

REV. ALICE BAKER.

A JESUIT FATHER ON SPIRITUALISM.

He Admits the Existence of the Phenomena, but to Communicate with Spirits is Contrary to the Tenets of Christianity as Interpreted by the Catholic Church, and as Published in the Literary Digest.

The Roman Catholic church believes in the facts of Spiritualism, but condemns its claims and practices as contrary to the commands of the Bible, and likely to involve those who practice it in delusion and error. So writes Father G. G. Franco, S. J., in the Roman Civilta Cattolica, a papal organ. The spirits who pretend to be the souls of historic or other persons come back from the dead may be mere impostors. At any rate, their actions and language are often scarcely in harmony with the character and genius of the great and good. Doubtless, however, Spiritualistic phenomena are real and not imaginary; they can easily be distinguished from mere material phenomena, maintains Father Franco. He supports his contention by stating that no one but a fool can withstand the testimony of such men as William Crookes and Lombroso, which testimony fully establishes the reality of what is called materialization. Spiritualism is in fact one of the recorded facts of history. It is found in the Old and New Testament and among the early Christians and Neoplatonists of Alexandria. Any attempt to confute the genuineness and authenticity of all this testimony in favor of Spiritualism is simply absurd. Half a century ago, indeed, incredulity might have been excusable; at the present moment it is unpardonable. To quote:

"In our present time (1906) no one denies the real existence of Spiritualistic occurrences, excepting certain men whose feet are on earth, but whose wits go wool-gathering in the moon. Among these latter I am surprised to find several university professors in Italy, men in other respects admirable specialists. It is well to remind these gentlemen, and others who have not studied Spiritualism, that Spiritualistic phenomena are not the productions of pure and lofty metaphysics, or astronomy, but are objective acts, that fall under the cognizance of the senses, and can easily be observed by all men. When such phenomena have been witnessed to by very many men of learning and good faith, it is useless, even foolish and ridiculous, to reject such well-proved facts. These facts are accepted as certain by all reasonable men. The phenomena of Spiritualism, it may be added, from the moment when they were first observed up to our own time, have become more and more palpable and objective, and therefore have furnished opportunity for better and more unmistakable authentication by the senses."

He proceeds to trace the different stages of Spiritualistic development as follows:

"These phenomena, first of all, consisted merely of movement, or displacement of material objects, and of mysterious sounds. Subsequently their agent, or cause manifested intelligence, and later began to speak and write. Eventually appeared parts of phantoms, heads, faces, and especially a great number of hands of all kinds, sometimes almost audacious in their actions. At last the occult agents brought their operations to perfection in the so-called materializations, in which they put on the exact appearance of living persons and behaved toward those present just as a living and acting person would naturally behave."

It may be asked, he proceeds, whether it would not be wiser to regard all such appearances as mere hallucination. To do so, he replies, would not be wise, but foolish, and adds:

"It might be wise if we could attribute these appearances to the hallucination of a single person only, as when many people fix their eyes on the face of a picture and one thinks that he saw the eyes move. In the latter case the rest might well suspect the hallucination of the one. But the uniform hallucination of a multitude is impossible, and if all the people were to exclaim at once, 'See, the figure moves its eyes!' the impression could not be considered the hallucination of one man, the fact would be certain, and no prudent man would question it. Now apply this principle to the manifestations that occur at Spiritualistic seances. How can we doubt their reality, when we witness them in all such seances, and our impressions are confirmed by what an infinite number of other persons have seen and heard there? How can we doubt their Spiritualistic character—that is, a character transcending human activities—when we recognize that such phenomena are plainly contrary to the laws of nature as we know them? We know that the whole human race, including savants and philosophers, have always regarded such things as superhuman and supernatural, and have styled them magical. Under the name of magic are comprised the doings and appearances which the forces of nature were not sufficient to produce, and always and everywhere it has been admitted that such works were wrought by the assistance and the influence of an agent superior to nature. Magic was universal in the world, and still prevails in pagan countries."

The writer then relates the cases of materialization described by William Crookes. He also refers to the signed testimony of Cesare Lombroso, and adds that "Lombroso, like other materialists, tried to interpret in a non-Spiritualistic sense the Spiritualistic phenomena which he dared not deny to be real."

While this writer is a firm believer in Spiritualism, including materialization, when he comes to answer the question whether Spiritualism can be brought within the range of reason and Christianity, he shakes his head. It is inscrutable, he declares. Lombroso tried to interpret it by an imaginary and artificial materialistic theory. The animists, on the contrary, find that "the active causes of the phenomena are in the souls or minds of the mediums and the bystanders, and their latent powers," etc. He accepts neither of these theories. With regard to Spiritualism and Christianity he naturally enough points to the attitude taken by the Church of Rome in this matter, and records the answer which a certain director of souls made to the member of his flock who asked whether she might attend seances wherein her little son came back from the dead and sat upon her knee. The director said:

"In showing you the true answer to this question I can not do better than refer you to one of the last decisions made by the Congregation of the Inquisition, and approved by Leo XIII. In 1898 a devout Christian questioned the Holy See as to whether it was allowable for him, provided he refused all communication with an evil spirit, and put himself under the protection of St. [illegible], head of the celestial army, to communicate with the spirit of a certain person, a spirit whose answers had always been in conformity with Catholic doctrine. The Sacred Roman Congregation replied, 'As matters stand, it is not allowable.' And the voice of the Vicar of Jesus Christ confirmed the sentence of the Inquisition."

Father Franco gives the following reasons why the Roman Church has thus decreed. Spirits are indeed called up, but who can say whether they are not evil and deluding spirits? In his own words:

"Were we certain that the spirits who profess to be this or that person were good, serious, and beneficent spirits, such as saintly souls must necessarily be, were they permitted to perform the great miracle of return from the other world, and manifest themselves to us, and work wonders at the seances, contrary to nature and therefore inexplicable, the case might be different. But the opposite is the case. Worse than this, the spirit which presents itself at seances often shows plainly that he can be no other than the being branded a hundred times by Jesus Christ in the Gospel as 'the unclean spirit.'"—Translation made for The Literary Digest.

"Materialization." By Mme. d'Esperance and Rev. B. F. Austin. [illegible]. Price 10 cents.

THE FRATERNAL ORDER.

How It Is Viewed from the Standpoint of Miss Elizabeth Harlow, Who Presents Some Trenchant Truths.

To the Editor:—Of late there has been much written pro and con, as to what should be done to bring Spiritualism up to the standard as a movement. This same question was asked in the late Convention, but no one answered it, with the exception of the reference made in the President's report to Dr. Alex Caird's proposition of organizing on the fraternal basis.

Since the Doctor's proposal along this line, there have been many views expressed, and mostly against it, but I note that those who oppose it do not have anything better to put in its place. I have known the Doctor for a long time, and I know he has a fertile mind in the suggestive line, and can keep an army at work, and as a rule his suggestions succeed when worked out.

We all realize that there is need of something being done in a solid, practical way, that Spiritualism may grow and become the power it is destined to be; but everyone seems so afraid of trying any plan of action—only the one of drifting with the tide.

Now every sane man and woman knows that anything, to be built up stably and effectually, must have some line of systematic procedure, and I am inclined to think the Doctor has struck a key-note that will lead to something very beneficial when developed in a proper manner. I do not mean as an insurance affair, or a social affair, with with all the red-tape of the average fraternal society, but as an order of basic union and line of procedure.

Spiritualism is the PHILOSOPHY OF LIFE, based upon demonstrable facts which at once take it out of the beaten paths of the past. It is more than a religion; it is more than a science; it is more than a reformation; it encompasses all of these and holds each in its place. And only he who takes hold of Spiritualism from this plane gets anything of an idea of its power and use.

Now, Spiritualists come from all degrees of intellectual unfoldment and church ideas, as well as from the fields of agnosticism and doubt, and to bring anything like harmony out of all this, we must strike some ground where all of these can meet. To try to bring them to the purely religious standpoint we have a troup of would-be leaders coming up with their definitions of God, Infinite Intelligence, etc., and it becomes at once worse than a confusion of tongues—it is an UPROAR, and just outside of this troup stand some of the strongest and best minds of the day, such as Clara Watson, a woman after my own heart; Prof. Lockwood, J. Clegg Wright, and many that have done more to light the way of human progress than all the gods of the past and present.

Then when we would make it a science, the majority of us have such weak brain power that we get lost and discouraged in the close work of its study, and drop off here and there until only a few remain; and when we would make it a great power of reformation, all the imps of partisanism are let loose, and you are at once branded as an Anarchist, and are to be feared. So where are we?

I do believe we could come together on a common basis of fraternal understanding where we would all agree that life is continuous; that communication and communion is a fact, and that man as a whole needs sometimes to pray, sometimes to study, and sometimes to readjust. Then let each work in his own line, and remember, first and foremost, that it is the man that has a few ideas who is the best to teach. The man of words simply makes 'a noise, but leaves us where we were.

The Spiritualists are asking why don't we have more young speakers? and why don't the general public attend our meetings more? I believe, for simply this: You have grown to depreciate capacity. The men and women of capacity are not supported in any manner on our platform. First, you say we cannot understand them; second, they charge too much. We need not think that men and women of brains are going to waste their time with us unless we give them at least half as much as they can get elsewhere.

Again, if you cannot understand them, for God's sake, get up and try STRETCHING YOUR CAPACITY A LITTLE.

The only way you grow is to grapple with something you do not already know, and I believe the sooner we begin to realize what we need most is more in quality and less in quantity, we will begin to do something.

We have been trying to rake in everything and everybody, and we have secured some mighty BIG BLANKS. Let us have the few that have some stability, and these will in time bring the whole. All the men and women that have really placed Spiritualism where it is, have been men and women who knew something naturally, and the spirit world had something to work with.

Why do you love and recall Mrs. Colby Luther?

Because she had capacity, and said things you did not believe, or understand at the time.

Why do you love A. J. Davis?

Because he wrote and spoke things the world did not understand or like at the time.

Now, let us get down and try at least to do something in concert, and to the best of our ability, from the basis that we know life is continuous; that man's nature is many-sided, and to develop it calls for deeds, as well as words; and remember that "unless we hang together we will hang singly."

In union there is strength. Spiritualism is the Capstone of the NOW. Let us prove ourselves worthy of it.

ELIZABETH HARLOW.

SOMETHING EXTRAORDINARY.

Finding of Body Awed Negroes—Garment of Man's Mother Floated on Water and Went Down Where Dead Body Lay—Did the Man's Spirit Cause the Phenomenon?

In the finding of the body of Andrew Ward, the negro who fell overboard and was drowned at Churchill's wharf, the circumstances were of such nature as to arouse all the superstitious characteristics natural to the more ignorant colored people.

The search for the body of the drowned man had been carried on steadily ever since the drowning. Every known practical means of making a dead body float was tried, without avail, and it was not until a suggestion made by Henry Brasher, an old negro, which seemed ridiculous, had been followed that the body was recovered.

Brasher advised that one of the undergarments of the dead man's mother be wrapped in a newspaper at the home and not opened till the water's edge was reached, then opened and allowed to float on the water until it sunk, and that immediately under the place where the garment sunk the dead body would be found.

At first this suggestion was scoffed at as the product of a superstitious mind. Brasher insisted that the plan had always proven its efficacy when tried, and finally, yielding to the insistencies of the large number of persons, including A. L. Pitts, who were interested in the search for the body, the plan was tried, and its success caused those looking on to speak in whispers and place themselves in awed attitudes.

A garment from the home of dead man's mother was got and was wrapped in a piece of newspaper, under the direction of Brasher, who added the necessary mysterious passes and muttered appeals to the spirit, whoever or whatever that might have been. Brasher then set up a weird chant and carefully deposited the bundle in the water.

For fully thirty minutes the bundle floated around on the water, and finally becoming saturated, sank to the bottom of the slip. Immediately a pair of hooks was called for and were lowered directly under the spot where the bundle sank out of sight. The hooks had been dragged but a few feet when the resistance indicated that something had been caught. The rope was hauled in, and dangling to the hooks was the body of Ward.

Exclamations of wonder were on the lips of the large crowd of negroes lined up along the dock as the body was hauled into a boat and quickly carried to a landing place. Even the incredulous white persons who looked on through curiosity were thoroughly surprised at the efficacy of the plan adopted.

At the time the plan was put into successful operation there were a number of responsible white persons present, all of whom testified to the accuracy of the story. The body of the negro was taken to his home, the coroner being notified.

Since Tuesday afternoon Pitts, a white employe of the Ocean Steamship Company, has been engaged in an effort to recover the body, and he was in the boat when the grappling hooks caught on the body of Ward.—Savannah (Ga.) Daily News.

ANIMALS HAVE SOULS.

So Says a Natural Clairvoyant, Who Has Often Witnessed Them.

To the Editor:—I have been subject to dream and visions from the cradle, and have seen the spirit form of nearly all kinds of animals. I have fed cattle and hogs on these prairies for the wealthy, and I always love to have some pets, and would make pets of the hogs or steers, or whatever I was caring for, and a few days after these animals were sent to the slaughter-house, I was sure to see their spirits back in their old feed-lots, and those that I had petted would come to me manifesting pleasure, just as they were in the habit of doing.

One cold day, a little Bantam rooster got chilled. I took it in to the stove to see if I could revive it, but could not, and in a few minutes I saw its spirit as lively as ever.

I have been asked if their spirits live forever. I don't know, neither do I know that the spirit of man lives forever. Nature takes this physical body away from us, and we are more ethereal, more refined, as it were, after being through the "Mills of the Gods."

What of the spirit man?

He only retains his second body for a period, and it is absorbed by the forces of nature. Now, then, how many more times is nature going to take these bodies from us? does anyone know?

Last spring I lost one of my best brood mares. She lingered a couple of days, and a few hours before she died I saw clairvoyantly her spirit walking around, and apparently well as ever.

Do animals think? Can they send their thoughts by telepathy?

Some years ago I was working a team of draft horses; one of them was very intelligent. One night while I was sound asleep, I wakened up suddenly, and saw his nose right in my face. I got up and went to the barn, and found him lying with his hind foot over the halter and could not get up till loosened.

I was working for an old farmer. He told me to put some unslacked lime in the watering trough, and it would not get green. I put in too much, and the horses would not drink it after working hard all day in the hot sun. I put them in the barn without water. Three times during the night one of the horses sent his thoughts so strongly that he wakened me. It may be said some spirit wanted me to get up and water the horses. Well, may be it was.

I have been experimenting in telepathy. When a person sends his thoughts to me with a strong desire, I meet that person in dreamland, and they tell me what their desire is. I meet these animals the same way.

I would like to say here that the so-called dumb brutes have a higher degree of intelligence than they have ever been credited with.

W. P. CUSTER.

Monmouth, Ill.

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A Sketch From The Book of Life.

As Vividly Portrayed by Lyman C. Howe, Illustrating the Trend of a Busy Life.

It has been several months since my last attempt to interest progressive readers in my thought, and we are all of us situated several hundred millions of miles from the island of space from which we then surveyed our environments. During all of active days I have not been idle or indifferent. When not using the axe or scythe, the spade or hoe, or skimming the social cream from the distillations of genius at Lily Dale, or ministering to the sad souls that bowed at the altar of death, I have found use for all the time that my strength could appropriate in various other ways.

The intellectual tonics dispensed in rich abundance from the platform, by such brilliant minds as Prof. Wm. M. Lockwood, Dr. Warne, J. Clegg Wright, Cora L. V. Richmond, Tillie U. Reynolds, R. S. Lillie, Laura G. Fixen and others at Lily Dale, are lasting values that do much for the make-up of life and the permanent improvement of the race. One of the most interesting and important of all the attractions at this famous camp is the children's progressive lyceum, so ably and efficiently conducted by Mrs. Amelia Peterson of Grand Rapids, Mich. She loves the work and the children, and the children love her.

I was surprised by a phone call from my good friend, A. M. Weiss of St. Louis, Mo., whose beautiful and talented companion has reported her wonderful experiences in her visits to Mars. I knew her well, and saw parts of the manuscript several years before they appeared in print. They read like a fairy tale. Whatever may be thought of them as scientific revelations, I am confident of the entire sincerity, and truthfulness of the medium, whose name was Sara Weiss. She was a woman of spotless character and high morality. Mr. Weiss invited me to Lily Dale for a visit, and I stayed with him at the Leolyn two days and nights, and enjoyed rare social interchanges, and reminiscences long to be remembered. It had been ten years since we last met, and death had taken his treasure as well as ours. But, with us, he realizes the beneficence of the great change, and awaits in the lonesome valley the rising of the infinite morning that will bring in its fragrant breath the bright visions of love in the flashing forms of our translated darlings. Those sweet days at Lily Dale will be a bright spot in memory while time shall last; AND THE THOUGHT OF THE SHAMEFUL MOCKERY OF SOME PRETENDED MEDIUMS, TRADING IN SACRED SENTIMENTS, AND CASTING A SHADOW OF SUSPICION OVER LONG-TRUSTED EVIDENCE, AND SHAKING FAITH IN HUMAN NATURE, IS PAINFUL TO SINCERE INVESTIGATORS

Next came a wire call from Port Huron, Mich., and there I met the family and friends of Hon. James H. White, who went out suddenly on the morning of May 3, just five months after the transition of his life companion. He was well as usual and full of cheer when he retired, but answered not the call in the morning. He looked peaceful and happy as if asleep and enjoying pleasant dreams.

AMES H. WHITE Was No Ordinary Man—Successful in Business. He Was Chosen to Represent the People in the State Legislature, But He Never Showed Any Political Vanity, and Was Just and Generous in His Dealings With All.

A Spiritualist for forty years, he was frank and free in avowing his faith to all who cared to hear it. He was prominent as treasurer of the camp at Haslett Park and used his money freely for the cause. Later he took hold of the camp at Island Lake, without which it could never have been organized. I think he was out about $3,000 there, and perhaps as much more at Haslett Park.

A few such men as he in every camp association would make a success of all.

From Port Huron, home where a variety of labors engaged my time until June 2, when I joined the State Association in a meeting at the Temple Church in Buffalo, where H. W. Richardson, Dr. Austin, Tillie U. Reynolds, Carrie Twing, and Anna L. Gillespie made the hours lively and sweet with thought, new and old, and feelings which are deeper than thoughts, and the soil from which they are fertilized. There, too, were "tests" by Tillie Reynolds, Mrs. Ripley and others, and some of them appeared strikingly real.

Scarcely home for work when I was called back to conduct funeral services in memory of Bro. Wm. Webster of Orchard Park, or Webster Grove, whose life-habits, and therefore his character, had been moulded in accord with the superior teachings of Spiritualism and the Harmonial Philosophy as interpreted by A. J. Davis. Such a life comes to the open gate of death with serene confidence and attractive ideals, with only cheerful anticipations and quiet resignation. Around the hallowed hour that closed forever the mortal senses, all sweet memories wreathe themselves in a halo of progressive prophecies, a light to the spirit within. A loving wife was comforted by the spiritual gospel, and other relatives shared the hope and promise of a reunion in the bye-and bye.

Alternate work of head and hands, writing, speaking, and garden work, with some long journeys by rail and some shorter ones, interspersed with efforts to rally the exhausted functions of nature in sleep, and coaxing vitality from the secret stores of psychic dreams, kept time busy until another call to say the last words in loving memory of my old-time friend, Jerry E. Johnson of Nashville, N. Y., took me over Chautauqua hills, where forty-six years ago his farm house on the summit was a center of attraction for spiritual seekers, and where speakers scorned by the Christian society, found a warm welcome. Here Geo. W. Taylor, Mrs. E. L. Watson (then Elizabeth Lowe) and myself were at home. Faithfully the good man lived his religion, and Spiritualism lighted his way to the end. His only son lives at South Bend, Ind. The last rites were conducted in the old home, June 28, around which so many associations of the early days and early workers have left their shadows and benedictions in the psychic echoes of the long ago.

THE NEXT CALL, JULY 8, Came from Buffalo, Where, July 9, I Conducted the Services in Memory of Mrs. Cook,

at 2 p. m., and the body was conducted to the crematory and all of its atomic sympathies and chemical bonds were severed forever.

Various experiences spanned the days from July 8 to August 8, when the news of Mrs. Curran's death at Lily Dale, shocked and stunned us all.

As a quiet and sorrowful listener, I sat under the impressive utterances of Dr. Warne, I. W. Pope and Mrs. Cadwallader, who conducted the services in an impressive manner. I had known her and worked with her at various camps for twenty years, and only the most cordial and pleasant agreement attended all our associations. Her going leaves a void that cannot be wholly filled. Her faithful devotion to the cause, and her generous interpretation of Spiritualism as related to all the needs of the age, and all the issues of life, will remain a living monument to her worth and work, and hallow her memory wherever she was best known. To think of her, and wreathe her life with the pleasant memories, breathing incense like immortal flowers along the aisles and vistas of the faded years, is to exalt our spiritual natures, and unite the sympathies of two worlds, and improve our relations with both.

AS THE DAYS Hastened Away, and the Approaching Celebration of Mrs. Fidelia Barnsdall's Eightieth Birthday Gave a Zest to Anticipation,

a wire call hurried me away, and so I missed the notable jubilation. A ride of 282 miles took me to Boonville, 36 miles north of Utica, N. Y., where I met the family and friends of Thomas Tanner (I am not sure that I have got the Christian name correct), and the gospel of Spiritualism shed a halo upon all the shadows and made bright the vision of hope, and soft the pains of sorrow that hallow the memory of the dead. Mr. Tanner had made a noble record, and left a deep impression upon the intellectual, moral and social atmosphere of society. He was conspicuous as a progressive reformer, and a delegate to the convention that nominated John C. Fremont for president in 1856. Spiritualism was his religion and the light to his life, and a solace in the last ordeal. It comforts his widow and family, and his choice for funeral service was faithfully carried out. After the long ride in the stifling heat, and choking dust, it was pleasant to repose in a restful home; even though the shadow of death was in the air.

BUT I MUST NOT Rest Long Anywhere, for the Varied Demands of Life Require a Constant Readiness to Respond

to such calls as come, often when and where least expected. A pleasant night in Utica, the whilom home of Roscoe Conkling, and David Jones, founder and editor of the Olive Branch, I rested, visited, and took in the fragrant twilight at the home of Frank Merrills, and Friday morn I started homeward. Arriving about 8 p. m. [illegible] dispatch from Alvin Richardson of Lansing, of love for me to Jewettville, where a host of our group awaited the hour to honor the memory of Mrs. Kester, whose rather sudden going left a deep heavy sob in the air of her quiet home. Tenderly we culled the sweet blossoms of her faith, and presented the gospel evidence that souls never die, and love lives through every change. A ride of twelve miles in the choking dust and stifling heat, to the burial place, was a severe tax; but I found a trolley from the cemetery to Buffalo, where rest and social cheer in the home of Mrs. Dr. Matteson, resuscitated my energies and sent me home rejoicing.

A complimentary benefit surprised me at Lily Dale, and made easy some hard places in the rugged road of life, while it impressed my consciousness with the sweet sense of royal friendship and generous impulses which testify to the divinity of love and the loyalty of human nature. For such tokens I am deeply grateful. My work at camp was limited to Pioneer Day, in which Cora L. V. Richmond and Carrie Twing participated.

A pleasant visit at our home, with Miss Dessie Wertz, Mrs. E. H. Messersmith and Amelia Peterson and Maggie Turner gave Mrs. Howe a social treat and fittingly unitized all the variations of the camp season, in rare intellectual, spiritual and social interchanges, long to be remembered.

Among the activities of September were some readings from Professor Mattison's Spirit Rappings Unveiled, published in 1855. I would like to quote some of the learned professor's wisdom(?) but must reserve that for another writing. It is useful to look over the spiritual hieroglyphics of those early times in the history of Spiritualism, and compare with present realizations.

A CALL FROM Sherman Started Me Out Early Sunday Morning, September 30, While the Rising Day Shook the Frozen Vapors From

her wings, and the brisk breezes brought shivers from the North pole that shook my nerves to the center, and an hour's wait at Westfield, with no shelter or fire, and a seven-mile carriage ride at the trolley terminus, landed me shivering and shaking, an hour late, at the home where a large audience was assembled in honor of Wm. Pettis, deceased, and wondering ignorance listened for the first time to the gospel of Spiritualism. Another ride of seven miles by private carriage, and a trolley trip to Jamestown, brought me shivering to the door of Frank Barnes, whose amiable wife is a devoted and active Theosophist. She was a Spiritualist thirty years ago, but thought she had found something better in the undemonstrable assumptions of reincarnation, and repetitious cycles, ever returning to the physical basis for a new start in spiritual ascension. But she, with many others, has a gentle spirit, and large fraternal fellowship for all good works.

OCTOBER FOUND ME in Hamilton, Canada, Where a Vigorous Young Society, With S. S. King for President, Is Growing.

After the first Sunday's work I wheeled down to Rochester, N. Y., to join Dr. Austin's army of intellectual giants, in dedicating the splendid church recently purchased by the Spiritualists of that city, and I wish I could inspire 20,000 Spiritualists who have some spare change, to send to Dr. Austin from 50 cents to $5 each, and clear the church of debt and give Brother Austin an earnest of their appreciation.

DR. PEEBLES Left Us Friday Afternoon to Proceed on His Fifth Journey Around the World! To Speak of the Splendid Work Done There by Mrs. Russegue, Tillie U. Reynolds, Mr. Fenner, Dr. Peebles and Others,

would extend this letter beyond its already overdone limits. But back to Hamilton for a month, I was entertained in the pleasant home of Burton Ford, walked four miles each Sunday to and from the hall—twice each way—spoke at funeral of Brother Hill between the morning and evening lectures, and our audiences steadily increased until the last Sunday evening the hall was full—I think every seat occupied. As this was my last Sunday with the Hamilton people, and a splendid audience showed their appreciation and good will, it seemed fitting that I serve them to an extra entertainment. Accordingly I started down the long winding stairs, just at the appointed minute for meeting to begin. I was in some haste, the light dim and flickering, and my eyes dependent upon artificial lenses, do not measure space as of old.

I thought I was on the last step, and stepped off expecting to stand firmly on the floor. But lo! I was five or six steps from the floor, and of course plunged headlong down the stairs, striking my left arm and wrist on the edge of a step, and my body crashing on to it, my head plowing against the railing and wall, and for a few seconds I thought my time had come, my work done for this world, and my head split in the middle! But inside of ten minutes I was facing the large audience and delivering gospel freely. During the lecture I forgot the pain, but it did not forget me, and put in some sharp twists which lasted all night, and for several days following. Nevertheless I started home Monday, carrying satchels in both hands to trains—sixty rods between depots in Buffalo. I arrived at Dunkirk in the darkness and rain, started for trolley with a stranger friend carrying one satchel, and my foot caught an unseen obstacle, and again I came down with a crash on the hard pavement, my bruised arm and wrist taking the shock; but in twenty seconds I was on my feet, satchel in hand, making for the car.

Was all this, and more like it, bad luck? Were these tumbles accidents? I count these experiences rare good luck. How many of our boys of three score and ten, can duplicate them without breaking half a dozen bones? But with all of these circuses I came through with every bone sound. My wrist swelled and pained for several days, and is still lame.

AFTER ALL THIS I Was in Trim for My Engagement in Pittsburgh, for November. There the "Lower Lights Are Burning." There the Spiritualists Own a Fine Church

in a splendid locality in Oakland district on Bouquet street. A prospective park of splendid proportions greets the gaze of church goers as they stand at the eastern entrance. The great Carnegie Library looms in the near approaches, and growing beauty rustles in the leafy bowers and the shining shadows of the morning, and the white whispers of the evening stars. There a sweet spirit of devotion to all truth inspires the air and exalts the bearing of all. There BRO. C. L. STEVENS presides, and with a lively interest touches the souls of the people and encourages a broad-gauge religion and spiritual science. His voice is a tonic to speakers and audience. He has a good word for all except frauds; and is not hasty in judging suspected characters. He loves humanity and holds Spiritualism its great interpreter, and mediumship a SACRED AGENCY IN BRINGING "LIFE AND IMMORTALITY TO LIGHT." He is the right man in the right place. I believe all the members love and honor him, as he does them.

Brother Evans, the blind singer, inspires the hours with music fresh from his soul, and the people appreciate him and his music. Bro. Dixon and family are faithful supporters of the church, and exemplify the New Gospel by their lives. The Ladies Aid devotes some two hours each Thursday afternoon to psychic readings, followed by a lecture in the evening.

THE CHILDREN'S LYCEUM Is Healthfully Active Each Sunday Morning. The Bright Faces of the Little Ones Furnish a Better Chapter for Profitable Study than Any Chapter in the Bible.

They are Bibles of nature, sparkling with revelations that illumine infinitude. Adults can profitably spend two hours a week, at least, in studying these New Testaments, and opening a correspondence with the "inner sense of the word" as it shines from these centers of immortality.

The munificence of two women made possible the possession of this church, free of all incumbrance, while many others assisted generously, according to their means. It looks as if it had come to stay, and to grow in influence and usefulness. So far as appeared to me, a good spirit prevails, and unselfish work animates the officers and members. Mrs. Stevens frequently donates a month of lectures, inspired by her superior guides, and counsellors. She inspires the spiritual intellect and harmonizes the souls of the people. Bro. John Grayburn enjoys all and reaches for the best that heaven can give. I stayed over Wednesday to meet and hear Mrs. Ham who gave the church her services Tuesday evening, which I think netted from $30 to $40.

She is popular in Pittsburgh, and I did not hear of any suspicious reflections against her integrity as a medium, or as woman. I missed my good cheery friends, A. D. Field and wife, who have moved, I believe, to New York City. Brother Matthews faithfully ministers to the needs of thinkers, by supplying them with The Progressive Thinker, the Sunflower and Reason, besides some wholesome books from the active brain of Prof. Lockwood, Dr. Peebles, Dr. Austin, Hudson Tuttle and others.

Every such suggestion presented to the sight encourages people to read; and the more they read the more they realize the value of reading as a means of spiritual improvement and a source of pleasure.

G. H. Brooks follows me in Pittsburgh, and after him C. Fannie Allyn, I think.

And now Mr. Editor, and patient (or impatient) reader, forgive this infliction, and I promise not to repeat it—until I get a chance. Meanwhile remember that I am young and full of spiritual juice, and ready to answer calls for funerals, weddings, lectures or camps for 1907. Address 170 Liberty street, Fredonia, N. Y.

LYMAN C. HOWE.

"How oft the sight of means to do ill deeds make ill deeds done.—King

History of the English Bible.

An Exceptionally Important Document for the Student to File Away for Future Reference.

Mary [as set forth in the Quarterly Review] ascended the throne in 1553, and reigned five years." During that period neither Bible nor Testament was printed in England. Rogers, Cranmer, Latimer, Ridley, and others, who had so largely assisted in giving the Scriptures to the English people in their own tongue, were burnt at the stake; and some of the noblest of England's worthies were driven from their native country, and forced to seek an asylum in Geneva.

In that city, where the profound Biblical scholarship, impassioned eloquence, and extraordinary sagacity of John Calvin had effected a reformation in both church and state, the minds of the English exiles were turned to the necessity of an improved translation of the sacred scriptures. None of those hitherto published satisfied critical scholars.

The "Great Bible" was even less satisfactory than that of Tyndale, and the interpolations introduced into it from the Vulgate [the old Romanist Latin version of the Scriptures] tended in many cases seriously to mislead the inquirer after truth. It was therefore resolved to prepare and issue a new translation.

Geneva was at that period a place singularly adapted for the successful accomplishment of such a work. It was the center of Biblical learning. Calvin and Beza, with others, were engaged in a critical revision of Olivetan's French version; a revised Italian version was also in preparation under the editorial care of Gallars and Beza.

Robert Stephen, who had already distinguished himself in Paris both as a profound scholar and careful editor, was then an exile in Geneva, where, in 1551, he published his famous Greek Testament side by side with the Vulgate and Latin of Erasmus.

Before leaving Paris he had printed two editions of the Hebrew Bible, to one of which was attached the Commentary of Kimchi on the Minor Prophets.

Other important aids were accessible to the Genevan exiles. Leo Juda's Latin version of the Old Testament was completed by Bibliander and Pellican, and printed at Zurich in 1543; a revised edition of Erasmus' translation of the New Testament was added to it in 1544. Beza's Latin version of the New Testament was printed in 1556, and excelled all its predecessors. Castallo's Latin version was published in Basle in 1551, and his French version four years later. It was, therefore, under the most favorable circumstances the revision of the English Bible was undertaken at Geneva.

The New Testament was first revised, apparently under the sole charge of William Whittingham, Calvin's brother-in-law. Whittingham was a scion of a noble English family, and was born at Holmeside Hall, near Durham, in 1524. He was educated at Oxford, and traveled extensively on the Continent, visiting many of the great seats of learning. On the accession of Queen Mary he fled to Frankfort, and soon afterwards took up his residence in Geneva. He was an accurate scholar; he had a sound judgment and a keen perception of the style and phraseology best adapted to set forth the meaning of the sacred text. In his preface he tells us that the English text "was diligently revised by the most approved Greek exemplars and conference of translations in other tongues."

This sentence accurately describes the character of his work. It was not a new translation. Tyndale's version was his basis. Stephen's recently published Greek Testament was the original text used, and none equal to it had yet appeared. The Latin translation of Beza was the chief source, or at least suggester, of his emendations. He exercised an independent judgment on each word and passage, though in the first instance his attention appears to have been called to defects by the readings of Beza or Castallo.

Indeed, in a few cases, Beza's rendering was followed in preference to that of Tyndale, though the latter was right; thus, in Luke ii:22, Tyndale reads "their," the Genevan "her;" in Gal. iv:17, Tyndale reads "you," the Genevan "us." Still Whittingham's revision was thorough, and on the whole judicious. He kept very closely to the Greek, and yet expressed the sense, for the most part, in terse and idiomatic English.

The New Testament was published on the 10th of June, 1557, in duodecimo, with a prologue by John Calvin; and the expense was defrayed mainly by John Bodley, the father of the Bodleian Library. It was the first Testament in which the text was divided into separated verses. The verses, which had originated with Robert Stephen a few years previously, had only been marked on the margin of his Greek Testament of 1551.

Another important innovation may be noted; words which had no equivalents in the original, but which were added to complete the sense, were printed in italics. Brief explanatory notes were placed upon the margin, and contributed much to make the work popular among the masses of the English people. Regarding the notes, the writer says he "omitted nothing unexpounded, whereby he that is anything exercised in the Scriptures of God might justly complain of hardness." The notes have in many cases a strong doctrinal bias.

The revision of the Old Testament was commenced immediately on the publication of the New, and went on without intermission for two years. The names of the revisers are not all known; but it is certain that in addition to Whittingham, Anthony Gilby and Thomas Sampson wrought at it, and were probably aided among others by Miles Coverdale and John Knox. The "Great Bible" was adopted as the basis; but its text was revised with very great care, and brought into closer correspondence with the Hebrew.

The revisers were manifestly men of competent scholarship and profound Biblical knowledge. They took full advantage of all external assistance. The Latin versions of Leo Juda, Sebastian Munster, and Sanctes Pagninus, and the French translation of Olivetan as revised by Calvin, were constantly consulted, and many important emendations made from them. In those books originally translated by Tyndale (Genesis—II. Chron.) the text is not much changed; but in the poetical and prophetical books the changes are so numerous that it may almost be considered a new translation. It is much more literal, and at the same time more forcible, than its predecessors.

The New Testament was again revised, evidently by a new hand, and the changes introduced, chiefly from Beza, are not improvements. The whole was completed and published in one volume, quarto, in 1560, with the following title, which fairly describes it: "The Bible: that is, the Holy Scriptures, conteyned in the Olde and Newe Testament. Translated according to the Ebrue and Greke, and conferred with the best translations in divers languages, with moste profitable annotations on all the harde places, and other thinges of great importance, as may appeare in the Epistle to the Reader. At Geneva. Printed by Rouland Hall. M.D.L.X." Queen Mary died in 1558, and Elizabeth succeeded to the throne of England. To her this Bible was dedicated.

The Genevan Bible was far superior to any that preceded it. It is confessedly the best in the English language, with the exception of the present Authorized Version. Its authors say, in their preface: "We may with good conscience protest that we have in every point and word, according to the measure of that knowledge which it pleased Almighty God to give us, faithfully rendered the text, and in all hard places most sincerely expounded the same. For God is our witness that we have by all means endeavored to set forth the purity of the Word and right sense of the Holy Ghost for the edifying of the brethren in faith and charity."

The Genevan Bible, though never formally sanctioned for public use in the churches, soon took the place in public estimation hitherto held by Tyndale's, and long continued to be emphatically the Bible of the English people. In this respect it well-nigh supplanted all others, and retained its place for eighty years, during which time it passed through about one hundred and fifty editions. The place of its origin, the manner in which it rendered ecclesiastical terms, and the tenor of its annotations, endeared it to the hearts of the puritans of England and the Presbyterians of Scotland. It may be added that it was the first English Bible printed in Roman type, all previous to it having been in "black-letter." It was also the first which had its text divided into verses.

Soon after the accession of Elizabeth the heads of the English Church, under the leadership of Archbishop Parker, began to consider the propriety of preparing a version of the Bible which might be authorized by the rulers of Church and State, and acceptable to all sects and classes in the nation. None of those yet published had attained that desired end; and it began to be felt that even the best of them did not fully represent the advances already made in Biblical literature. Parker resolved at length to divide the Bible into a number of sections, and to portion them out for translation or revision among a select few, whose position in the Church, and established character for scholarship, might tend to give their production weight with the public. Each man, on completing his section, was to send it back to the Archbishop for final revision and approval. So far as can now be ascertained, fifteen men were engaged in the work, of whom eight were prelates, namely, Alley, Davies, Sandy's Horn, Grindel, Parkhurst, Cox, and Guest. From the fact that the majority of the revisers were Bishops the version was called "The Bishops' Bible." The revision was begun in 1564, and the Bible was published in 1568, in a magnificent folio volume, printed by Richard Jugge, with the simple title, The Holie Bible. It was, no doubt, an improvement on "The Great Bible," for it omitted most of the interpolations from the Vulgate, and to some extent amended the text, adopting the best renderings of the Genevan, and giving a number of new and happy translations from the Greek, in the New Testament. But on the whole it was not satisfactory, and it disappointed the expectations of the learned.

The scholarship of the editors appears to have been defective, especially in Hebrew, and the plan followed by Bishop Guest in regard to the Psalter was calculated to corrupt, rather than amend, the version. He thus explains in a letter to Parker: "I have not altered the translation but where it gave occasion to an error. Where in the New Testament one piece of a Psalm is reported I translate it in the Psalms according to the translation thereof in the New Testament!"

The pernicious effect of such an uncritical mode of procedure may be easily imagined. A new edition of The Bishops Bible appeared in 1572, the New Testament portion being further revised. Still it did not command the confidence of the learned; it did not satisfy the wants of the Church; and it did not gain the affections of the people, who continued to prefer the Genevan. "The Bishops' Bible," however, deserves the attentive consideration of every student, for it formed the basis of our Authorized Version, although the latter was prepared on different and far sounder principles.

The Roman Catholic translation of the Scriptures, although it had little influence upon the formation of our English Bible, demands a brief notice in a historical and critical point of view. It was only under strong pressure from without the version was undertaken and issued. Some leading Roman Catholic divines had charged the various Protestant versions with grievous errors and gross misrepresentations of the Divine Word; they felt themselves, therefore, bound to establish their charges by producing a translation of their own under the infallible sanction and guidance of the Church.

The New Testament was first undertaken. The translation was made, not from the Greek original, but from "the Authentic text of the Vulgate." Its authors were certain English refugees at Rheims, where it was published in 1582. Its title is as follows: "The New Testament of Jesus Christ, translated faithfully into English out of the Authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke, and other editions in divers languages: with * * Annotations, and other necessarie helpes, for the better understanding of the text, and specially for the discoverie of the corruptions of divers late translations, and for the clearing of controversies in religion, in these dales."

The promoters of the version were Gregory Martin, a graduate of Cambridge, and Cardinal Allen, or Alleyn. The latter was educated at Oxford, and was a distinguished scholar. He held a living in England, but, on the accession of Elizabeth, he retired to Louvain, and afterwards to Douay. He was instrumental in founding seminaries at Douay, Rheims, and Rome, for the purpose of supplying the Roman Catholics of England with trained priests.

(To be continued.)

A WORTHY ENTERPRISE.

A Texas Spiritualist Issues a Call for Help.

Dear Spiritualist friends everywhere, I hope you will pardon me if I should ask anything of you which would offend or cause you to think that I am asking too much of you.

What I want to say is this: Our president of the Texas National Association of Spiritualists, Mrs. Carrie M. Hinsdale, Fort Worth and Mrs. L. S. Gardner, Beaumont, Texas, came and assisted in holding a ten days' meeting at our park (the Mills Park), in August, and I am sure that the seed sown will do much good.

Mrs. Hinsdale is certainly a fine inspirational speaker, and all that I have heard say aught concerning her lectures (and that is several, and not Spiritualists), say that she is the finest speaker they ever heard. Indeed Mrs. Hinsdale is a fine speaker, and a self-sacrificing woman, and full of goodly zeal.

Mrs. Gardner brought joy and comfort to those to whom she gave messages, through her independent slate-writing. Indeed I must say her messages are truly wonderful, and although those who could not account for the wonderful power in Mrs. Gardner, acknowledge that it was something mysterious.

We certainly had a good meeting, in spite of much orthodox opposition, and I have heard many say they will surely come if we have a meeting next year.

Now, good Spiritualists, let me tell you what myself, two sisters and brother have done: We sacrificed a good deal to get this meeting this year, both money and time, and I fully realize that I am not going to stay on this earth plane but just a little while, and I want to do all I can for the cause of one of the grandest truths that have ever been brought to this earth, and that is by the angel world. Now, we want you to help us so we can have a grand Spiritual Camp here at our park. We cannot afford to sit with folded hands and closed pocketbooks and think that just a few can do all the work that is needed to be done for our great cause.

We purchased from the M. E. Church a large and commodious tabernacle which we desire to move on our park grounds, also about seventy seats. This tabernacle will accommodate a very large audience.

It will cost at least $150, or $200, to move and erect the tabernacle on our grounds. We have bought and paid our money for the property, and it is quite a little job to move it. Now, friends, if you want to help us and want to have one of the finest camp grounds in the state, we beg you to help us in this cause.

Of course there is a great deal of other work that will have to be done to get the grounds in first class condition. I have just thought of a little plan that I think everyone can help in, it is this: I have gotten up a very nice stereo postal card, and it folds up like a book for mailing; when it is unfolded it is a nice stereo view. If you have a friend you wish to send one of these nice stereo views to, you can fold it up (and it has the appearance of a common postal card), and mail it to a friend. The views are views of Park and Camp ground, twelve different views. I have gotten this up myself, and it is a very nice piece of art; the views are genuine, finest grade photographs and not cheap photo-to-engravings. This work is as fine as those sold by agents for 20 cents, and 25 cents apiece.

Now, I am going to send one dozen of these different views to everyone who will send me $1.25, postage prepaid.

Now, dear friends, everyone can help by sending me $1.25 for these views. You can see these grounds just the same as if you were here, by looking them over through the stereoscope.

All the profit I make on these views will go for the camp ground and to help pay expenses for the cause of Spiritualism in our grand old state. So I hope all will see the great good they can do by helping in this grand work.

And now I hope that those who see will help with a heart that's open and free, and when we all meet in the haven of rest, we will sing glad songs with our loved and blest.

VIRGIL H. MILLS

Box 202, Hubbard, Texas.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

IN THE DYING YEAR.

Dear Old Year, within the silence,
As I sit and watch you go;
Softly to the realm of by-gone,
With your load of joy and woe;
Think I of the countless blessings,
Unto many lives you've given;
While from others, tender, human,
Fondest ties were sadly riven.

Some have welcomed tiny strangers,
Some have entertained as guest
Death, who called their dear ones homeward,
Oft we question which is best;
Some have met success and triumph,
Fame has smiled upon their way;
But the multitude go toiling,
Bravely on from day to day.

In my life have been few changes—
One, it made my heart most sore,
A new grave upon the hillside,
With the tall trees bending o'er.
Thus, Old Year, I watch your passing
Slowly through Time's open gate;
You have left me Hope's fair blossom
For the rest I, trusting, wait.

ALICE M. WARREN.

Proctorsville, Vt.

WHAT HAS THE FUTURE IN STORE FOR YOU?

Planetary Professor Foretells Events and Quickly Reads the Lives of People, Though Thousands of Miles Away.

Sends Letters to the Rich and Poor Alike, in Which He Advises Them on Important Affairs.

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The accuracy of recent predictions made by this eminent Astrologer has caused many of his friends to believe that he possesses a supernatural power, but he modestly asserts that his predictions are due alone to a scientific understanding of natural laws. The many thankful letters Prof. Postel has received from the people who have benefited by his advice furnish ample proof that he is sincere in his work and has a kindly feeling towards humanity. The following from a minister of the gospel is a sample:

Washington, D. C., Dec. 30.

My dear Prof. Postel:—Your chart came to hand this morning, thanks, also your note by separate mail. Your straight-forward methods and business-like spirit, in contrast to ——, please me and inspire confidence. Honorable men will always be honored. Good men may not always be a grand success but will merit respect. Your treatment of me has been that of a true gentleman and I will be pleased to commend you to any needing knowledge in the science of Astrology.

Respectfully,

(REV.) T. C. EASTON, D. D.

Readers of this paper can obtain a test horoscope free of charge by addressing a letter to Prof. Postel, Dept. 161, No. 126 West 34th St., New York. Simply say you wish a test reading of your life, stating your birth date, sex and whether married or single.

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Arranged for Solos, Duets, Quartets, Also Six Poems.

This is a song book adapted to the popular spiritualistic taste, and is eminently fitted to do good service in the lecture hall or family circle. Price, 15 cents.

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A collection of 50 charming songs with chorus and music, sheet music size. Price $1.00; postage 15 cts.

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By Mattie E. Hull. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price, 10 cents, or $7 per hundred

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A collection of original and selected Hymns for Liberal and Ethical Societies, for Schools and the Home. Compiled by L. K. Washburn. This volume meets a public want. It comprises 268 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents.

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"AS IT IS TO BE."

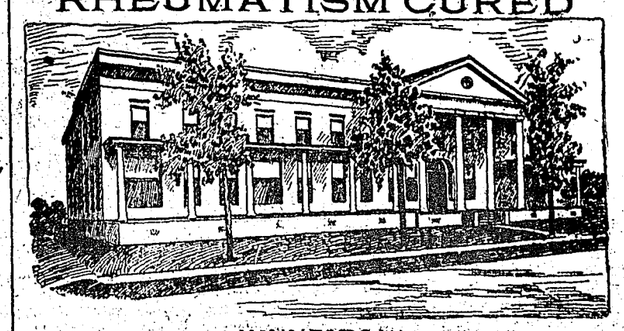
A Very Suggestive Work Which Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

The process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What is unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price $1.00.

He who is afraid of asking is ashamed of learning.—From the Danish.

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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

REMITTANCES:

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SATURDAY, JANUARY 5, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

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All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

A Frightful Teaching.

Those writers so very prolific in predicting great calamities about to fall on the earth, sending all its inhabitants to the "demnition bow-wows," should be prevailed upon to take cognizance of remarkable prophecies in the past.

As all have been instructed, there was one Jesus, who is said to have lived 1900 years ago, who tried his hand at forecasting terrible events which were to transpire during the then generation. He said, abridged:

"The sun shall be darkened, the moon shall not give light, the stars shall fall from heaven, the powers shall be shaken, and all the tribes of the earth shall mourn, then shall the son of man come in the clouds, and with a great sound of a trumpet he shall gather his elect from one end of heaven to the other."

The time of this awful calamity was fixed by his saying, Matt. 24:34:

"Verily I say unto you, This generation shall not pass, till all of these things be fulfilled."

It was doubtless because of the nearness of the accomplishment of this prediction, this same teacher taught his disciples, to take no thought of the morrow," to "give all they have to the poor," to "neither toil nor spin" but be on the constant watch for the signs which would usher in the event.

The early Christians are represented to have been earnest believers in the certainty that "the end is near, even at the door."

The agitation continued, and as the 10th century approached Mosheim says:

"The whole Christian world was covered at this time with a thick and gloomy veil.* * * A notion now prevailed of the immediate approach of the day of judgment. * * The deepest consternation and anguish prevailed. * * Prodigious numbers of people abandoned all their civil connections, and their parental relations, and, giving over to the churches or monasteries all their lands, treasures, and worldly effects, repaired with the utmost precipitation to Palestine, where they imagined Christ would descend from heaven to judge the world."

This good Christian author says:

"The opulent attempted to bribe the Deity, and the saintly tribe, by rich donations, conferred upon the sacerdotal and monastic orders, who were regarded as the immediate vice-gerents of heaven. Palaces, temples and noble edifices, both public and private were suffered to decay, and were deliberately pulled down, from a notion they were no longer of any use."

Observe: Thirty generations had passed, and yet the end did not come. False prophets continued to rise, and frighten the world by the interpretation of prophecies, fixing the grand consummation as "at the door."

Fifty-five generations had passed, to 1832, when Wm. Miller made his wonderful revelations, and the Christian world was again shaken with the belief that the end was at hand. The Mormon faith was really an offshoot of that teaching, as were the Adventists, a Christian sect still in being.

Spiritualist mediums, imbued with this false Christian faith, have told of the approaching end, and have almost frightened some people out of their wits; but time jogs on, and will in spite of all these foolish predictions. The sun will continue its light, and the earth, the planets, all the heavenly hosts, will continue their course, and the trumpet will never sound, for the universe was not constructed to be destroyed, but is as enduring as is eternity.

Not Complimentary.

The Pope, while commenting on the troubles with France, is reported to have said: "The largest center of Catholicism is in the United States." It is not believed America will receive this as a compliment.

How to Make Hypocrites.

The art of making religionists who act a false part untruthful professions of belief, opinions or feelings, is an easy one to learn. A person with moderate education, reared from infancy in the belief of the dominant religion, listens to a ranting hypnotist, known as a revivalist. He accepts as truth all he says, and is soon brought under psychologic influence. In clerical parlance he is converted to the faith of the hypnotist, and soon after, still under magnetic control, is baptized and inducted into the church. Perhaps with more than average native talent, he is selected by friends, and is prepared for the ministry. His education is directed to biblical and theological literature, without any attention to the sciences, or to Oriental history outside that of an ecclesiastical character.

In due time our convert is ordained a cleric and enters on his ministry, with an implied obligation that he will advocate the inculcations of his church creed, and defend it from attacks from every source. This position brings the preacher in contact with older men, those of advanced thought. New questions arise and he investigates. He becomes satisfied he has been falsely taught. He looks about; but to vacate his pulpit is to plunge into financial ruin. He determines to hold his place, and educate his parishioners to a full knowledge of what he has learned. A few able sermons, showing the fallacy of their creed, when his noble intentions are interrupted by some ignoramus who never had a thought above that instilled into his mind in childhood. The cry of heresy is set up, a church trial follows, and the advanced scholar is pushed aside, and ignorance triumphs.

Instead of urging the teacher to advance in knowledge, and impart what he learns to his fellows, to retain his position he must practice the arts of the hypocrite, preach what he does not believe, and what he knows is false.

The man of common intelligence knows a virgin never did and never can give birth to a son, but the cleric must teach it, and insist his communicants shall believe it. He knows man never fell and in consequence of that fall, became subject to death because Eve ate of forbidden fruit; but he must teach it. He knows the Bible is a collection of ancient myths and fictions; but he must teach it is the inspired Word of God, or surrender his living.

And thus, like the whipped horse which keeps within his traces fearful of punishment, he apes the hypocrite, and is likely to go through life preaching what he knows is false.

A Mixed Religion.

As often suggested in these columns, Christianity is a mixed religion. Immediately preceding it, and its real parent, was Roman Paganism, evidenced by its inheritance of every distinguishable feature of that cult, even to the retention of its Pontifex Maximus—Supreme Bishop, the Pope, and the canonization of their lesser gods, whose names now adorn the saint's calendar. The student who learns the leading features of the ancient Roman hierarchy has a vivid likeness of Roman Catholicism at the time of the Protestant revolt in the 16th century.

Then search for the origin of Roman Paganism, and the inquirer finds it is a conglomerate, a sort of pudding stone, which is composed of pebbles, gravel and sand, water worn fragments of rock torn from their parent beds, and rounded by attrition as they rolled together along the bed of some ancient river, then bound together by silicious and argillaceous cement. Each fragment of such conglomerate had a history of its own before severed from its parent habitat. So Roman Paganism was a merger of Zoroastrianism, Brahmanism, Buddhism, embracing portions of Akkadian, Babylonian, Egyptian and Grecian mythology, all carried along by waves of Western emigration, converging and solidifying at Rome, from which point, under a new name, it has radiated world-wide.

Good scholars, take these suggestions to thought; then turn your rays of mental vision in the direction indicated, and follow them with critical research for long years in ancient tomes, and you will come to the same conclusion with this writer. It is they whose learning is limited, to sacerdotal literature who will controvert our position.

And Still They Come.

This time it is Rev. Dr. Wm. Austin Smith, of St. Paul's Church, Milwaukee, who repudiates the virgin birth of the Junior God of the church, Jesus. Rev. Dr. Crapsey and Rev. Cox of Cincinnati, cannot have all the honor of repudiating a heathen cult during 1906.

At the time Jesus is alleged to have been born, and for many preceding centuries, persons of distinction were supposed to have been begotten by the Gods. Alexander the Great claimed this distinction, as did Julius Caesar, and Augustus Caesar. Both the latter were worshiped as gods, and this worship of Augustus continued for 600 years after his death.

When the name of Jesus was substituted in Roman paganism, in place of Bacchus, the latter was canonized as a saint, and it appears as such in the Roman Catholic calendar, and Jesus was awarded divine honors. As a God, he had to be generated by a god, and be born of a virgin, and this ridiculous claim, propagated by cowled monks, sustained by a corrupt priesthood, is the base of the dominant religion.

COL. OLCOTT AND MISS ELIZABETH HARLOW.

Col. Olcott is a leader among Theosophists. His experiences in India, and his investigation of Occult subjects in all parts of the world, will give special importance and significance to the sentiments he utters. His lecture on "THE DANGERS OF PSYCHISM," reads like a fairy tale in some respects, and will lead Spiritualists into a new realm of thought, and will interest them greatly.

There are many things in Theosophy in perfect harmony and accord with the truths of Spiritualism, and the sentiments of Col. Olcott as expressed in his lecture, will be read with great interest in consequence of the stubborn fact that among Spiritualists themselves there is a GREAT CONFLICT of opinion—many points still unsettled, and this state or condition in our ranks will tend to give special value to the lecture by Col. Olcott which will appear in The Progressive Thinker January 19.

And of no less value and interest will be the lecture by Miss Elizabeth Harlow on the same subject, "THE DANGERS OF PSYCHISM," which will appear in the paper of January 26. The two lectures, from different standpoints, are masterly productions, reported expressly for The Progressive Thinker, and every Spiritualist in the United States should read them. Those who do not read this paper can not, of course, keep posted in current Occult or Spiritualistic events. Every SAMPLE copy we send out this week should bring in at least two new subscribers.

PLEASE UNDERSTAND.

THE UNKNOWN LIFE OF CHRIST will only be sent out to those who send in ONE DOLLAR for The Progressive Thinker, and 10 cents in stamps to pay the postage on the book. The book is an ABSOLUTE GIFT to our subscribers. All can have it on the same terms, but remember the conditions. There are thousands of subscribers on our list that lately renewed their subscriptions, but this offer is in no sense RETROACTIVE. When our terms are not complied with, the ten cents sent in will be applied to the subscription of the one sending the same. All the subscribers on our list can have the book by renewing their respective subscriptions for one year, and sending the ten cents in stamps to prepay postage and expense of mailing. All are treated alike in this respect. The book is an absolute GIFT to all who comply with the conditions.

A Valuable Book.

We find on our table a nicely printed book of near 300 pages bound in cloth, lettered with gold, bearing the title of "Evolution of the God and Christ Ideas," by Hudson Tuttle, and printed by "The Tuttle Publishing Company, Berlin Heights, Ohio."

Opening the bright pages of the book, we find it printed with clear, new type, on calendared white paper, with fine black ink, which will commend its reading to the aged, because of its distinctness. It is divided into two parts, thirteen chapters of which are devoted to the evolution of the God idea; followed by sixteen chapters with the evolution of the Christ idea. Then there is an appendix with several very instructive articles for illustrating at greater length important facts treated of in the body of the work.

We have already taken time, stolen from other pressing duties, to read many instructive chapters. It is admirably and graphically written, and in language all can comprehend. Like a sensible author catering to English readers, Mr. Tuttle had no occasion to blur his pages with untranslated Greek, Latin or French, a habit among many always to be condemned. As the title indicates, Mr. Tuttle has gone back to the beginning, so far as the historic period goes, to trace the origin of the God idea, and the idea of a Messiah. The reader is instructed in every sentence. It does not matter if the ideas are not new to him, they are so beautifully, logically and eloquently presented the reader is enchanted, and is reluctant to lay the book down when other duties press.

We would love to make many quotations for these columns, but "Copyright 1906" greets us on one of its first pages, so we are compelled to ask our patrons who wish to share the pleasure of reading the book with the multitude of others who will do so, to order a copy from the author at Berlin Heights, Ohio, else from The Progressive Thinker office; $1.25 will pay the bill, whether mailed to the purchaser, or to some good friend by whom he wishes to be lastingly remembered by sending him or her a copy as a New Year's gift. Our word for it, the book cannot be read by a person of brains without pleasure and instruction.

Special Privileges for None.

The French Parliament, on Dec. 21, by an affirmative vote of 413 to 166, passed the pending bill divorcing church and state, thus sustaining the executive's recent order in the same direction. The pope, it is stated, has expressed his willingness to accept the situation, provided Catholics are placed in the same condition in France as they are in the United States, Brazil, Great Britain and Holland.

All religious orders, everywhere, should be placed on a common footing by the state, and should sustain themselves without government help. If they cannot do so they should go to the wall. Special privileges should not be extended to any religious sect in any country.

The Great Work.

A Student of Independent Spiritual Unfoldment Expresses His Views.

You have asked me, as a student of Natural Science, to write an article on the subject of the above named book, for publication in The Progressive Thinker. It is not an easy task to accomplish with satisfaction to myself. It is much less likely to be a satisfaction to your readers, more especially those who have not yet read the book referred to.

But you have my promise, and I shall therefore do the best I can under the circumstances. I shall not, however, attempt to review the book. For the only review that would do justice to it IS THE BOOK ITSELF. And I want to say at the outset that I sincerely hope your readers will not rely upon the "reviews," the comments, the criticisms and the discussions of the book which may appear in this paper or elsewhere. For if they do, they will never get the true spirit, purpose and meaning of its message. This is because the work must be taken chapter by chapter, in its natural sequence, and with its own careful and exact definitions in mind, in order to understand its full meaning and purpose.

I have a very strong feeling that there are no people in the world for whom its message will accomplish more good than the honest and earnest Spiritualists all over the world; provided they accept the invitation which it offers to them to read it free from prejudice, and do not try to read into its lines any but the meanings which the author has expressed.

This feeling is doubtless founded upon the fact that for many years I was proud to call myself a Spiritualist. I spent years in the personal investigation of Spiritualistic phenomena. I have been a personal witness to every important phase of mediumship. I have hundreds of close personal friends who are loyal Spiritualists and whom I love and respect with all my heart. I have the MOST PROFOUND CONSIDERATION FOR THEM AND FOR THEIR HONEST CONVICTIONS AS TO THE VALUE OF SUBJECTIVE MEDIUMSHIP.

I do not think that anything could have changed my own convictions on that subject but my personal contact with, and study in, the School of Natural Science. And although to-day I would no more become a party to any seance (which involved the subjective control of a medium in any form or phase whatsoever), than I would become a party to the enslavement of my fellow man in any other form; nevertheless, I can hardly say that I regret having spent so many years investigating the phenomena of mediumship, because I am convinced that it was the knowledge I gained through those years of personal investigation that enabled me to understand and appreciate the position and the work of the Great School of Natural Science.

Through my fellowship with, and admiration for, Spiritualists during the greater part of my life, I have come to appreciate how difficult it is for them to understand that it is possible for communication between the two worlds to be established through any other process than that of mediumship.

I have observed how natural it is for them to claim everything as "mediumship" which involves such communication, and I am just wondering if there will be any among them who will make such a claim concerning the "INDEPENDENT METHOD OF SPIRITUAL UNFOLDMENT," which is outlined in this book. It is just possible that the thoughtless may do so, without taking the time or the trouble to read the book, but I cannot conceive how any honest Spiritualist can do so after once having read the book through from beginning to end and made a study of the two distinct "Methods" unfolded.

Personally I can say that I KNOW that such a claim, if made, is absolutely without foundation. I have made a thorough PERSONAL TEST of both methods, and I know that they are absolutely irreconcilable. They are exact antitheses in every respect. They are as directly opposite as East is opposite from West, or as Truth is opposite from Falsehood.

It was this extreme difference in method of procedure, that first attracted my attention to the work of Natural Science. Like most good Spiritualists, I was inclined to believe that there could be but one way, and that the way of mediumship. I was naturally skeptical as to this "Independent Method." But the more I read the books of the School, and the deeper I got into their spirit and understanding, the more I was convinced that it was a subject entirely worthy of my own personal consideration and investigation.

The results of that investigation are indicated by what I have already said. I am now able to speak from ABSOLUTE PERSONAL KNOWLEDGE sufficiently far to assure your readers that INDEPENDENT SPIRITUAL UNFOLDMENT DOES NOT DEVELOP "MEDIUMSHIP."

Anticipating the possible claims of those who do not yet know the difference between "Subjection" and "Independence," as these terms are employed in the book, I desire to make just one point with your readers, most of whom I regard as my personal friends, and that is this:

This book contains a GREAT TRUTH which is at the foundation of all true Spiritual Unfoldment. It is a truth which will affect you as it has done me, if you will but make the study as I have done, and will not rely upon others to do your reading of the book.

If I had it in my power to do so, I do not believe there is a greater personal favor I could bestow upon any reader of The Progressive Thinker than to say that which would induce him or her to read THE GREAT WORK for himself or herself, before venturing to draw any conclusions concerning it, and especially before assuming to pass any opinions upon its contents.

With sincere good wishes for a Merry Christmas and a Happy New Year to The Progressive Thinker and to each and all of its readers, not forgetting its Editors and Publishers.

Fraternally, A STUDENT.

Mr Francis has my name and address.

A Distinguished Convert.

Now comes the announcement that Marconi, the inventor and developer of wireless telegraphy, has become a convert to Spiritualism. And why not? Spiritualism is the religion of science. It is not founded on faith, but on knowledge, and the ablest minds of the last fifty years, who have had the bravery to investigate have become convinced there is no death, and that they who have laid aside the habiliments of earth life, can still, under favorable conditions, communicate with loved ones yet in the flesh.

We have seen it stated that Edison, the great American inventor, is in fact a Spiritualist.

Exceptionally Important!

THE UNKNOWN LIFE OF JESUS CHRIST, BY N. NOTOVICH, TRANSLATED FROM THE FRENCH BY MR. GHANDI, A LEARNED HINDU, IS ONE OF THE MOST STARTLING AND VALUABLE BOOKS OF THE PRESENT CENTURY, THROWING A FLOOD OF NEW LIGHT ON THE HISTORY OF JESUS.

IT IS A MINE OF VALUABLE INFORMATION. IT FITS INTO OUR PREMIUM LIST, AS ONE OF ITS MOST VALUABLE PARTS. EXALTED SPIRITS WHO HAVE TRACED THE MATTER FROM BEGINNING TO END, DECLARE THAT THE NARRATIVE GIVEN IS TRUE IN ALL RESPECTS. THE BOOK IS NEATLY BOUND IN CLOTH, IS FINELY ILLUSTRATED, AND IS AN ACTUAL GIFT TO EVERY SUBSCRIBER WHO SENDS TEN CENTS IN STAMPS TO PAY POSTAGE THEREON, AND ONE DOLLAR FOR THE PROGRESSIVE THINKER ONE YEAR. THE PROGRESSIVE THINKER IS DOING NOW WHAT NO OTHER SPIRITUALIST PAPER EVER DID—IT IS SENDING OUT FOURTEEN BOOKS, CONSTITUTING AN ENCYCLOPEDIA OF VALUABLE INFORMATION ON SPIRITUALISTIC AND OCCULT MATTERS.

EF YOU ONLY GOT DE DOUGH

You may talk ob yo' religion, but down hear it's sartin sho'
Dat de basis ob dat article's a pocket full ob dough.
Chorus—
Ef you only got de dough,
You is free to come an' go,
An' de people ob America will bow down low;
You can make conditions fit
An' can be a real "IT,"
Ef you only got yo' pockets full ob dough.

You kin buy yo' way to hebben from de gutter here below,
An' de preachers dey will bless you, ef you only got de dough.
Chorus.—Ef you only got de dough.

Ef yo' leg broke, doctah men' it, an' dey'll wipe away yo' woe;
An' you gits a pull on Jesus, ef you only got de dough.
Chorus.—Ef you only got de dough.

You can corneh all de churches, make de preachers preach jes so;
You can regerlate religion, ef you only got de dough.
Chorus.—Ef you only got de dough.

It's no mattah 'bout de cullah; dat ar cuts no ice no mo';
You can pass by ol' St. Petah, ef you only got de dough.
Chorus.—Ef you only got de dough.

But dey'll pile de sulphur 'fore you till you see it all aglow,
An' you feel yo' flesh a burnin', ef you haint got any dough.
Ef you haint got any dough
Dey will roas' you sartin sho',
An' de Christians ob dis kentry will bow down low,
But you'll make a splendid hit,
An' will be a real "IT,"
Ef you only got yo' pockets full ob dough.

DR. T. WILKINS

Not Harmony.

All is not harmony among Catholics as to the pending troubles with France. Cardinal Lecot, Archbishop of Bordeaux, is reported to be dissatisfied with the policy of the Vatican which he strongly criticised, and even expressed anger at the Pope's bad advisers. In Naples the anti-clerics organized a procession, to proceed to the French consulate and present an address congratulating France on the stand taken in church matters. They were interrupted by the police.

Another Announcement.

In Reference to the Remarkable Works of Andrew Jackson Davis.

A letter from Dr. Davis indicates that a change has been made in the price of a full set of his remarkable works. They will be furnished per set when republished at $20 instead of $30, as heretofore announced. There are thousands who ought to have a set of these books. Their publication at an early day depends on the number of subscribers that can be secured. His books are a fundamental part of Spiritualism; the history of Spiritualism can not be written without them

THE WORKS OF A. J. DAVIS.

Their Great Value and Significance Pointed Out by a Veteran Spiritualist.

If Spiritualists realized the value and importance of the works of Andrew Jackson Davis to the cause of Spiritualism they would not allow them to remain out of print for one moment. Without the philosophy views which were unfolded for the first time in his great work, "The Principles of Nature and Her Divine Revelations," physical manifestations from the spirit world would have proved of but little value to the world, and a true history of the beginnings of the movement would demonstrate this fact.

At that time the more intelligent portion of the people had broken away from the creeds of all the various churches and sects, and had learned to rely upon their own reason and intuition, but had no well-grounded views of the meaning and purpose of life as manifested in their conscious experience. While the rest of the world were sunk into the mazes of supernaturalism and the voice of Nature was not heard in their intuitions, his new light from heaven was unfolded to the world for the first time in Davis' great work. It was a revelation in the world's thought infinitely greater than that effected by the Copernican system of Astronomy, and wide as the universe in its scope.

The works of A. J. Davis in disabusing the public mind of its false and unnatural views of religion, and revealing the use and meaning of life, have conferred incalculable benefit upon the world, and furnished the only reasonable view of anything connected with religion. That the "Harmonial Philosophy" is to be the foundation of "The Religion of the Future" is as certain as any of the great processes of the world of Nature, and the best way to hasten such an era, and the supreme duty of Spiritualists, is to keep the expositions of these sublime principle before the public.

The work antedated by two or more years the manifestations at Rochester, and in the meantime had prepared the minds of a large number of its readers, who had imbibed its philosophy, to intelligently appreciate the naturalness of the manifestations from the spirit world, that had hitherto been regarded as miraculous and supernatural, entirely out of touch with, and having nothing in common, with our human every-day life. Without minds imbued with the principles unfolded in Davis' works, spiritual manifestations would have made but little intelligent headway in the world, and what advance it would have made would have been of questionable value to mankind. New religious sects would have arisen, and we should have had a repetition of the mental bondage and superstition that have cursed the world during all the past years.

FRANKLIN SMITH

Since last week, the following subscribers to a full set of the Doctor's works have come to hand:

Wm. Reidel, Chicago, and Gotlieb Friedman, Colville, Wash.

Something Startling!

Two Leading Minds to Start a New Vibration Among Spiritualists and Thinkers Generally Commencing Jan. 19th.

Col. Olcott, the great Theosophist and Miss Elizabeth Harlow, one of our leading inspirational speakers, will both entertain our readers on the "Dangers of Psychism," from diametrically different standpoints. The lecture by the distinguished Colonel will be answered by Miss Harlow in her own inimitable way, both constituting something of great value to Spiritualists. Now is the time to send in your subscriptions, with an additional subscriber, and thus keep up with the advancing procession instead of following in the rear.

The Progressive Thinker is a THOUGHT-PROMOTER. It leads its readers constantly into new fields and ENRICHES THEIR MINDS with something they never thought about before. In fact, those who do not peruse THE PROGRESSIVE THINKER week after week are not posted in regard to the general trend of our Cause in SPIRITUAL AND OCCULT MATTERS, hence so far as accurate information is concerned, they must take a rear seat.

In order to illustrate more fully Occult Matters, we had a lecture by COL. OLCOTT, on "THE DANGERS OF PSYCHISM," reported in full expressly for The Progressive Thinker, and also a reply thereto by the versatile and eloquent ELIZABETH HARLOW.

Col. Olcott is the one great man among Theosophists. India and Its Occultism are an open book to him, he having lived there for many years and become familiar with the Mahatmas, and his address on the "DANGERS OF PSYCHISM" will excite very great interest among Spiritualists everywhere, and particularly will the comprehensive and exhaustive reply thereto by ELIZABETH HARLOW AWAKEN A PLEASANT VIBRATION ALL ALONG THE LINE!

The interest in The Progressive Thinker is becoming more intense all the time, and all the prominent speakers and mediums in the land have apparently selected it for their official organ, ignoring almost without exception the Organ of the Fakes in Chicago—an organ that exploits all the dishonest mediums, whose notices are carefully excluded from our columns. Honest mediums and speakers know full well that their names would be soiled if used in connection with Elsie Reynolds, the materializing medium, and the creator of bogus spirits, with artificial toggery; if used in connection with Fallis, the exposed spirit artist; with Winans, whose bushel of trick-spirit-paraphernalia was captured at Hot Springs, Ark.; with the Nichols Sisters, with their bogus spirits, and many others of like ilk, who are exploited in their special organ, the Light of Truth. Are not honest mediums and speakers defiled by having their names mentioned in a paper that exploits such a class? Are not the meetings in this city and elsewhere condoning fraud to a certain extent when they seek the columns of that paper, for their reports, thus aiding in its support? There is not, we repeat, one promient, widely-known lecturer in the land, but what would shrink from having his name mentioned in that paper, feeling it would be defiled thereby. A word to the wise is sufficient.

Prosecution Abandoned.

The prosecution for heresy against Rev. Cox of Cincinnati, has been abandoned, so he will continue his ministerial services in an orthodox church, denying Jesus was born of a virgin; that he was sired by a God, or that his body was reanimated and ascended to heaven.

The fact is: If all clerics who repudiate the impossible story of Jesus' birth and resurrection were silenced, only numskulls would remain.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max Bewer.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
Box 580, Seattle, Wash.

Fame is not got by seeking it. All such pursuit is vain. It may very well come about that a man will succeed through tact and various artifices in making for himself some sort of name. But if there is no inner worth, all will prove empty and ephemeral.—Goethe.

The Wonderful Medium.

Mr. T. W. Stanford's Seances With that Remarkable Personage, Charles Bailey—Tablets Brought from Ancient Nineveh—The Spirit Gough Delivers a Characteristic Temperance Lecture—Other Items of Importance, as Reported in The Harbinger of Light, Melbourne. Australia.

Several noticeable things have occurred at the sittings during the last month. Chief among these was the bringing of an appert for the first time from Thibet, that almost unknown land, but full of occult teachers and students. Dr. Whitcomb said: "This is the first apport brought from a practically unknown land, as it is almost terra incognita, although the British forces have lately been through the country after severe fighting. Very little is known, however, of the inner life of the Llamas. But we spirits can penetrate where no Englishman has yet gone."

Taking up the apport from the table, and which is named "Tal," he described the dark-colored leather straps and appendage as being worn either round the neck or carried on the arm of the devotee as a talisman. It is about a foot in length, and has two straps, which finish in a hidden receptacle, the whole being made from the skin of the tail of a Yak. Inside the little receptacle at the bottom of the piece of skin a wooden tablet of fir is secreted bound round with paper covered with Sanscrit writing, and kept in position by a moveable band of leather. There are also higher up the straps four or five bone rings. The piece of paper is sacred, and forms a talisman.

"You have seen pictures," Dr. Whitcomb said, "of prayer wheels, which contain prayers wound on a spool. Sometimes these pieces of paper wear out like everything else, but they are sacred and this is what they do with them. The Grand Llama priest takes the pieces of paper off the spool, and they are bound round a piece of wood and placed in the skin here. * * I think the choicest of the prayers are selected for this purpose."

On the same evening two tablets came. Abdul explained what can be well understood by those who know the potencies and imponderability of matter that a tablet "comes first like a cloud, which becomes light and full of sparks." This cloud gets smaller and denser, then thickens, and becomes a tablet like the one brought, and as it was before its disintegration through scientific, spiritual and natural forces from a tablet. In addition to the address given below by Mr. Gough, the great temperance lecturer, when in the flesh, one of the most instructive came through Rev. W. H. Witherow, entitled "A Glimpse of Heaven," and will find place in the December issue.

The following is a brief record of Kit circles held since September 14:

8th Seance, Sept. 21st.—A night of extraordinary power. Address by Sig. Valetti. Phenomena. Tablet brought from ancient Nineveh, the first of a series. This was a beautiful apport covered with hieroglyphic writing, which will be translated by Dr. Robinson later on. Another apport was thrown on the table with the sound of tinkling bells. This proved to be a chain of ornamental metal, in size like that of a Lord Mayor's chain, and worn round the neck of the married women of Equatorial Africa as a talisman. In a hidden receptacle was a charm made of wood with hieroglyphic characters, with four marks that indicated the number of children the woman had borne. The tinkling sound came from a number of brass coins hung round the chain.

9th Seance, Sept. 28th.—Address by Mr. Gough on "Temperance." Phenomena, second tablet. Plant grown by Yogi from mango seed marked and taken home by a clergyman present. It grew about two inches in a few minutes; the seed examined after was found to be marked with the initials of the gentleman mentioned. Spear heads embedded in soft clay.

10th Seance, Oct. 5th.—Address by Rev. W. H. Witherow, "Is Spiritualism Satanic?" Phenomena. Three tablets and a remarkable nest, large and covered outside and in with feathers which the bird, a large one, was said to take from turkeys or other birds handy.

11th Seance, Oct. 12th.—Great power apparent, and said to be on "both sides" by Dr. Whitcomb. Address by Rev. W. H. Witherow on "A Glimpse from Heaven." Two tablets came immediately, light being down but a second or two, and a tablet caught in hands by Abdul. The other "apport" from Thibet is described in full above.

It is with much pleasure that the following address by Mr. Gough, the temperance lecturer, is given for the benefit of Harbinger readers:

Mr. John B. Gough:—My name is Gough. I thank you very much for your welcome. I am so pleased to be able to speak to my fellows once more. I am so thankful to-night that progress is eternal, and that when I laid down my worldly burden I was permitted to enter into the progressive life where I cannot cease from well doing.

I suppose most of you—or all of you—have read the works of that novelist, Charles Dickens. Dickens makes one of his characters say: "Death does not change us more than life"; this statement is true. Let me make a confession to-night. When I became an advocate of temperance and a Christian, I believed that death worked certain changes in the spiritual state of man. To-night I know that I was in error, and that if a man die in his evil state he will pass into the unseen and remain in that condition until of his own free will he chooses to rise out of it. Therefore, it should be a great warning to every one of you to be careful how you live.

The subject to-night I call "A Spiritual Crusade." You know that after being for many years a drunkard, I was rescued as a brand from the burning. I am thankful to-night when I look back from my spiritual home to my earth state, and I shudder when I think what might have been my spiritual condition. I am thankful for the ambassadors of God and of righteousness and of temperance, and to old Joel Stratton, who put his hand upon my shoulder, and said, "Won't thou come with us, friend?" Oh, yes. How they labored during those weeks of terrible temptation to which I was exposed, and when the demon of alcohol beset me and would have dragged me back to my former condition, they supported me with words of comfort in those dark hours of my trial, and I am thankful to-night to know that they were successful.

Death has not changed my thoughts upon this great subject, but I wish to-night to make an explanation. First let me say I do not speak as a fanatic, but as one who has tasted in earthly life of a hell and felt the hell pangs which a man suffers who has lost his will, and man, the noblest work of God, has become a thing, has become a creature in the hands of an appetite and is being dragged down into the abyss. There is something worse than the torments of hell—the material hell of some people; it is the unsatisfied cravings of the poor drunkard, the debauchee, who roams unsatisfied, tormented and accursed. This is hell enough for any human soul, and knowing the awful misery that is created amongst you, and having seen the other side of the picture, the awful torments, the punishment of an avenging conscience, that is on the spiritual side, I say my desire, my earnestness is intensified to help and succor others, and pluck them as I was plucked—a brand from the burning.

So this is my excuse, if excuse is needed, for returning, and through one of my fellows sounding out the warning one hundred times more earnestly than I did from the platforms of England and America. Let me say I am not fanatical; alcohol may be a good creature of God, and in the right mind a man may partake of it and not be injured excepting in the fact that his example may lead a weaker one to destruction.

I am so thankful that after life's fitful fever I can again speak to you upon this subject. In the days of my flesh I was very anxious that my poor utterances should be written down that they might be printed so that the world, after I had passed perhaps from their remembrance, might read the warning words of one who had suffered, one whose life was quickly becoming a blank. Oh, the horror of a wasted existence, of opportunities gone and of a life misspent!

This spiritual crusade, then, to-night, is one that can be taken up and carried forward with great prospect of success, because it is permitted for the spiritual identity to manifest himself or herself, and with added knowledge and experience speak of that which they do know and testify that which they have seen. Understand me, I am not come to speak to you who lead clean, sober lives, except to warn you, but to say this—As you go along, and if I understand rightly your ambition is to help mankind, and as strong drink—over-indulgence in alcohol is one of the greatest factors in the degradation of mankind—I say there is a grand prolific field for work before you. I say, that as Spiritualists, true to your colors, preaching the religion of humanity as you go along your wayside journey, if you see one fallen by the wayside or in danger, no matter how low down in the abyss of degradation, be not dismayed, remember that a Gough once was low down and was saved from that awful condition!

May the persistent efforts of one who, knowing the evil and the punishment entailed, sought out of love for his brethren to snatch such a one from the evil to come. Be helpful! Oh, there is a grand field for you! While you are telling people that man is immortal, add the words "Be careful how you live upon the earth plane in the flesh life, because of the very fact that you are immortal." You are building up character, you are molding and shaping that future, and how shall you enter into that life as a drunkard and a debauchee, sunk in lust and drunkenness?

Oh, my friends, you know something of the horrors and the degradation of human life through over-indulgence in alcohol, but if you could but peep within the veil and see there the spirits imprisoned, oh, it would shake your soul, and you would register a vow that as you taught that man was immortal, as you taught the brotherhood of the great human family, you would set before them the terrors and the dangers of a life misspent.

Do not mistake me. There are other evils besides the evils of drunkenness, but it appears to me this one evil generates others and absorbs and covers them all. It appears to me that if this one evil could be wiped away the laboring classes especially would benefit by it. Oh, the brilliant minds that have sunk underneath this fell destroyer! and the men who cannot withstand the onslaughts of this demon are the brainy people. Alcohol strikes at the brain of man, it destroys the will power and man becomes a thing. In place of being able to say "I am master and you are my slave, and I will use you as a creature of God," it becomes your master, and at last says, "Stay thou there and do as I bid." Tamerlane once built a pyramid of skulls, but to-night if it were possible to do it, you could build a pyramid that would reach almost to the clouds with skulls of those who have gone down in the onslaught of the demon alcohol.

Remember this, that alcohol kills twice. It kills the body and destroys the soul; it destroys the spiritual life, and there in the prison house are millions of those who were slaves to appetite, shut up this night with unsatisfied desires crying aloud in their torments, and the only comfort that I have, and that is a great and a grand and a noble one, is that eventually they will be liberated and taught the error of their ways. The appetite shall be mastered and the drunkards at last, though perhaps they will sit in lowly places, shall be saved from their appetite and from the evil.

Oh, my friends, it is for you who are humanitarians to tell the people the truth, not as some fanatics would teach—remember this, I am not in sympathy with fanatical temperance people, but I speak as one who knows, who has felt the loss of self-respect. Ah, do you know how men and women fall? Because it lowers them in their own estimation; and when a man or woman loses self-respect, they go down and down! The demon says, "Here cover it up, drown your thoughts; drink again, drink and be merry, for to-morrow you die."

Yes, my friends, I am thankful to-night to be able to tell you that I am not dead. John B. Gough is still alive, and if I have permission to go up and down through your earth plane selecting men and women to speak through, or being permitted to speak through those agents which you call "sensitives"—all new terms to me because in my day I would not tolerate such a thing as spirit return—I will be pleased to use such instruments and will not be tired in speaking of this theme because I know now and have seen the other side of the picture.

I do not come to speak scientifically, I do not know anything about physiology, I do not tell you that so many ounces of alcohol will destroy your physical body, I do not know anything about therapeutics, but I do know that the over-indulgence in alcohol will destroy you, spirit, soul and body! And as one who has the best interests of my brothers and sisters at heart, as one who has been plucked out of the fire, I come back with all the earnestness and intensity I am capable of and say, rescue the drunkard!! Do not pass by and say, "He brought himself to it." Perhaps in a like environment you, too, might have sunk into that awful degradation, but, with a cheery word, say to the lost one, so sunk in drunkenness, "Come, my brother," as Joel Stratton said to me.

Do not be afraid to place your hand upon his shoulder. How well do I remember the magnetism of that hand laid upon me as I stood upon that bridge contemplating the destruction of my sin-sick soul and body, when he said with kindly voice, "Wilt thou not come with me, friend?" God bless the Quakers! They are not ashamed of what they believe and to put it into practice, too. If I could rouse sympathy for the fallen I shall then have done something for humanity's sake. Go down into the slums of your city—no need to go to the East End of London nor to the slums of New York and Chicago—go down to the slums of your own city and you will see what drink is doing for the people!

Be not carried away by the arguments of some about building hotels and erecting breweries. It may be a good thing for some people's pockets, but set over against all that what is good for the suffering and what the spiritual loss, and I say that you will agree with me that something should be done—and because of humanity. I have been told upon your earth plane there has been a discussion why people do not go to church. I know why thousands will not listen concerning the future life. It is because all that is good and noble within them is under a cloud. But after my conversion I believed, as I believe now, that deep down in the human heart, covered up perhaps, very deep, you may lay your finger on that which is human, you may appeal to some soft spot in the heart.

Once in a city of the United States of America, passing one night down the thoroughfare, I saw a man standing with his back to the wall, intoxicated. I approached him and looked, and I said, "Friend, why don't you go home? My brother, you should not stand here making use of that language." With an oath he said, "Home! home! What is the use of going home? I have no home, it is hell!" Ah, yes, he had made it hell. Subsequently I found that he had driven a good wife into the street, and then he had sold little by little everything to supply himself with drink, trying to appease the cursed craving; and I looked at him and said, "Oh, my friend, I am sorry to see you like this to-night. Don't you know you are a man?" In his muddled state, he said, "A man? Why (mentioning the name of a publican) he just now called me a pig!" "No," I said, "men sometimes lower themselves or debase themselves with the swine, but you are a man, God-begotten, you belong to God. You are His; you have an immortal spirit. Where are you going to spend the future? Was not your mother a good woman?" Looking at me, he said, "Yes, my mother was a good woman." Then he turned round and said, "I will go home," and I besought him to let me go with him.

I visited him several times, with the result that I weaned him from drink. I helped him as others had helped me. It was hard work. Sometimes he would slip and fall, but I believed there was good in the man, and he passed to spirit life a sober man. Oh, my friends, to save one life, to rescue one, is worth all the effort and labor that you can put forth.

This is the spiritual crusade that I am engaged in. I am so pleased, again I say, that I have a knowledge of spirit return and of the good that may be done through it. Do not, my friends, do not be led astray with the empty talk of some who would question the good that can be done by the spirits of men and women who can return. Do not listen to those who say it is Satanic! Satan stands forth personified as Alcohol, and if I am fighting alcohol I fight Satan. Though the personal evil influence does not exist, yet there are any number of evil influences and you may call them Satans if you will; but they are to be withstood and their influence made null and void, and men and women may be rescued to be lights in the firmament of love."

MRS. LOIE F. PRIOR in Melbourne, Australia—This Well Known Lady's Lectures and Tests Have Been Well Received in That Far-off Land, Creating Unusual Interest.

After a most successful season in New Zealand, Mrs. Prior accepted the invitation of the V. A. S. to occupy their platform during the month of October on her way to England. At the first lecture, given at the Austral Hall on October 7, her subject was "The Resurrection Morn," and she was welcomed by a large and enthusiastic audience. On the following Sunday evening she spoke on the scientific basis of Spiritualism and its future in relation to religious thought, the lecture being one of the best that Mrs. Prior has given in Melbourne. Other excellent lectures followed, and the concluding and fifth lecture of the series will be given on November 4, the subject of which will be advertised in next Saturday's daily papers. A most important aspect of Mrs. Prior's work is represented by her "Demonstrations of Immortality," which have taken place each Tuesday night during the month at the Upper Athenaeum Hall. At these meetings every one of her clairvoyant descriptions have been recognized, and the Christian names, which Mrs. Prior sometimes hears clairaudiently, and at others sees written in illuminated letters, are remarkably correct. At the two last meetings flowers were brought by many in the audience, which proved a link to the spiritual presences wishing to give messages.

A most successful "Welcome" meeting was given to Mrs. Prior, on October 12, at the Austral Hall, which was decorated under the supervision of a Ladies' Reception Committee. A farewell meeting is also announced for Monday evening, Nov. 5, at Austral Hall, and Mrs. Prior will start on her journey to England with the hearty good wishes of the crowd of friends she has made in Melbourne.

W. J. COLVILLE in Tasmania, Australia—Since Mr. Colville's Memorable Week of Debate in Melbourne on His Return from W. Australia and Adelaide, He Has Been Lecturing in Launceston and Hobart.

Mr. W. F. Ford, the veteran Spiritualist of Launceston, writes enthusiastically of the four lectures delivered by Mr. Colville in that city. "From the first lecture, 'The Conquest of Heredity and Environment,' Mr. Colville," he says, "established himself with those who were privileged to hear him, as one of the most gifted exponents of the Higher Thought. His final lecture will long be remembered as the most masterly exposition of its kind. He is far and away the best lecturer," Mr. Lord adds, "that has ever visited this city during my long residence here. He cleared away so much of the straw from the true grain, that Spiritualist and Theosophist alike must feel ever indebted to him, and I, as a Spiritualist, am truly thankful that I have heard him, as his visit has confirmed me more than ever in the truth of my convictions." A long and favorable notice of Mr. Colville's two first lectures appeared in the Launceston Examiner.

At Hobart Mr. Colville's work was still more publicly recognized. In the Mercury of October 20, more than a column report appears of his first lecture on "Ideals and How We May Realize Them." The chair was taken by Dr. Gerard Smith. At the end of a detailed report of the lecture, the Hobart Mercury says, "Mr. Colville is pre-eminently a teacher. His orderly presentation of a tremendous array of facts crowded into a two hour's lecture, is in itself a most interesting phase of his work." His ability in this respect "shows him to be possessed of the best type of eloquence a public speaker can command." Mr. Colville is now in New Zealand till November 30, when he sails to U. S. A.

THE PHILOSOPHY OF PAIN—This is the Title of the Eighth Lecture Delivered Before the Spiritualists of Milan, at Their Lecture Hall in that City, and is from the Pen of Signor Alessandro Turbiglio. It Is a Scholarly Production Like Its Predecessors.

The writer reviews the opinions held on the subject by many ancient and modern thinkers, but does not appear to have met with that wise little book, "The Mystery of Pain," by the late James Hinton. Looking at the origin of pain, whether physical or moral, it seems to be occasioned by a conscious or unconscious disregard of or disobedience to natural laws enacted by Supreme Wisdom for the welfare and happiness of mankind; that disregard or disobedience is generally the result of ignorance; and the pain we experience is necessary in order to admonish us of the existence of those laws, and of our imperative duty to make ourselves acquainted with them, in order to bring ourselves into conformity with the Divine Will which expresses itself in those laws. Pain, then, is part of our education and discipline, and its value is not inconsiderable, when we come to consider it as a means of educing in all who suffer, a feeling of sympathy for others who are similarly afflicted. Without its quickening and stimulating power, our natures would probably become hard and callous. But the sympathy called forth by the pain undergone by others, rendered comprehensible to us by personal experience, is really a deeply religious feeling and powerfully auxiliary to our spiritual growth. And when that sympathy is universal and binds the whole human race together as by a chain of gold; then, as Signor Turbiglio observes in the concluding sentence of his lecture, "all mankind will be united in an ideal of immense pieta (the word signifies both piety and pity in the Italian language, and in the sublime conception of a future in which all men, with a smile of peace, tranquility and love, will complete the sad journey from the cradle to the tomb—from one form of existence to another more full and more perfect."

IMPORTANT QUESTIONS.

In Relation to Spiritualism and the Soul's Advancement.

Are our lamps trimmed and burning, sister, brother?
Are we holding forth to all our light?
Does our every thought and act toward each other,
Prove allegiance to the Cause of Right?

It behooves us to ask ourselves the above questions, especially at this time when the world itself is turning its face heavenward, and the hungry cry of human souls borne from every wind of doctrine, from every walk of life, is ringing out clear and distinct, with no uncertain sound, asking Spiritualists for the BREAD OF LIFE with which to satisfy their longing for positive knowledge of the continuity of life in the, to them, "unknown beyond."

What are we going to do about it? What have we found in the Great Storehouse of knowledge? Is there not more than enough for us and them? Is it right for us who have entered into "the Promised Land" to refuse to show others who are so tired of the soul-stunting food of theology, the bridge on which we ourselves crossed? Do we not know that all mankind are brethren, and that we are all God's children, regardless of race, kindred or color?

Then if we know it, why do we not practice what we preach? Why do some want to "set up shop," as it were, and "peddle" Spiritualism as though it were a common thing? Is it not more reasonable to believe that what is good for one is good for all? How much confidence can we have in those who, although they claim to have the Key of Knowledge to that which is to lift humanity out of the slums of despair and bondage, are wont to "hide their light under a bushel," and sell for so MUCH A PEEP that which every right-minded Spiritualist holds to be sacred.

How is God's kingdom to be set up on earth unless the "money changers" of the present day, who are continually defiling "God's Temple" (the temple of their own souls), as well as "The Temple of Truth, Spiritualism, are cast out? Even though it may be necessary to scourge them.

I like the ring of the reports of the N. S. A. convention, held in Chicago. Those reports show the strength of the great Tidal Waves of Truth that are refusing to be held in check, and every true Spiritualist should consider it not only a duty, but a privilege to be allowed to strengthen the hands of those brave, unfaltering, heroic officers who control our National vessel which is laden with sweet fragrance of spiritual truths, in their noble efforts to bring the glorious gospel of Spiritualism to every soul in purity, chastity and love.

If Spiritualists everywhere will rally to the call for help, and respond with as many dollars as they can possibly spare, toward making our N. S. A. self-supporting, we will have home missionaries visiting our home cities, and pouring floods of light into our very midst, opening the very Flood Gates of Heaven, and causing the "manna" of spiritual fruit to fall thick and fast among us.

I wish Brother Francis would open a column in The Progressive Thinker in which to receive voluntary pledges for the N. S. A., from individual members, or Spiritualists who are situated so as to be isolated from any society. I am willing to pledge $5 instead of the one requested by the committee, to be paid before January 1, 1907. While the N. S. A. is so valiantly standing for truth in every department of our cause, we are wondering what disposition is to be made of the so-called developing mediums who are willing to throw their own hypnotic influence over any and all sensitives whom they come in contact with, for the almighty dollar, many times, no doubt, interfering with development that otherwise would have a rich harvest for humanity, and often engrafting twigs of their own sensual nature, causing thorns and briars to spring up instead of flowers and fruit.

It certainly is time for humanity to know by being told directly by those who have learned, perhaps by bitter experience, to select their instructors in regard to spiritual unfoldment from among competent teachers in the spirit spheres, for there are many worthy ones climbing life's ladder in "The beyond," who are not only willing but anxiously waiting an opportunity to lend a hand to earth's children. Of course if there is any information that one mortal can give another in regard to mediumistic unfoldment, that is all right; but everyone should keep their reason uppermost, weigh and accept or reject, as reason dictates.

Again I ask, what are we going to do about these things? Which side are we going to line up on?

Is it not about time for Spiritualists to be considering something in regard to the continuity of life in the beyond, aside from the fact that we live? For my part the message concerning how we live and what is our condition in spirit life, is of far more importance than the knowledge, 'No Death," priceless as is the knowledge that death is only re-birth of the spirit out of our "house of clay." The knowledge that our lives here are building our "home over there," to me is of far more value. We can and must conquer environments and circumstances, and eradicate from our lives all that is unseemly, unchaste and wrong. Hence we can say with our angel teachers,

A solid foundation, ye children of earth,
Is found in the knowledge that death is re-birth.
The soul is immortal—a truth of great worth—
Each spirit is proving that comes back to earth.

MAGGIE NORTON.

Springfield, Mo.

Man Is a Spirit.

"As the Mountains, the cloud-bearing Alps and Andes, are in geological perspective attenuated into undulating vapor and fire-mist, so the scientific and philosophic thought of this century idealizes matter into a vibratory force or power."

That man is a spirit, acting through bodily organs in this material world is not a doctrine of yesterday. It is a very ancient doctrine. At an early period in the history of reflective thought, philosophers pronounced the sensible world merely an appearance, solid-seeming as it looks and feels. They saw that to persons differently endowed in the matter of senses, or with additional senses, it would be no longer the world which it seems to be to us, constituted as we are at present, but quite different. Power is an all-inclusive word in the universe, covering both mind and matter; and all force or power is in the last analysis spiritual. Light is strictly a spiritual fact of consciousness, for the vibrating ether is not luminous. Light, sound, odor, taste, exist nowhere except in ourselves; for, in the sublime phrase of Lewes, "Nature, in her insentient solitude, is eternal darkness and eternal silence."

Matter is the pliant garment of spirit, which is constantly woven "in the roaring loom of Time." Not that we are all-in-all, because there is a power, not ourselves, constantly interacting with our inner self, and thus producing the phenomenal world which environs us, Mill says our feelings and thoughts are the only things which we directly know to be real. Matter is a mere assumption to account for our sensations. Instead of the world containing us, it is being constantly created by us in connection with the eternal animating power, for which or whom there is no name. Thus modern thought, so far from being materialistic, as the theological reactionists affirm, is idealizing matter.

As the mountains, the cloud-bearing Alps and Andes, are in geological perspective attenuated into undulating vapor and fire-mist, so the scientific and philosophic thought of this century idealizes matter into a vibratory force or power.

Death, which Mill defines to be a mere cessation of the stimulus of the sensible world, makes us spirits, pure and simple, or clothes us doubtless with a more subtile, pervasive, and beautiful corporeality. The migration to "the land of souls" as Byron calls it, is evidently not much of a journey. It is simply a change of corporeal costume. In the light, then, of current physiology and psychology, the human body is literally a breathing-house, not made with hands, as Coleridge calls it, exactly adapted to the temporal and temporary use of the spirit or "inner man," who peers through its eyes as windows, makes the hands the executive organs of his will, the tongue the exponent of his thoughts, and ears and nostrils the avenue of distinct classes of sensations, pleasurable or otherwise.

The brain is as supreme among the organs of spirit in position as it is in function, it being the capital or crown of the corporeal shaft, and the chosen seat, with its intricate nerve-labyrinths, of the mind, which is enthroned in it as a citadel. The lungs give buoyancy, animation and locomotiveness. The great Swedenborgian psycho-physiologist, Wilkinson, likens them to a balloon tethered in the chest. He says: "The breathing lungs are the barometer that indicate the peace or the power of the storm of the soul; the heart is the animal man himself; hearing is a new-born palace of the air, whose shakes are music and whose winds are speech. And the eye, round like the world and rolling on its axis, communes afresh with the whole possessions of light, and sees all, from the sun to the landscape, in the gloss of that glory which is the image of the truth." Man the real man, whether in the flesh or out of it, is a spiritual being and as such belongs to the realm of which material phenomena are but manifestations.

Mental power depends upon the size of the brain only in a general way. The proposition is open to so many qualifications that it is of but little account in discussing the mental power in connection with the brain of races or individuals. The size of the hat which a man wears is no criterion of the bulk varies according to peculiarities of race. The ancient Peruvians, an intellectual people, were remarkable for their very small skulls and for brains averaging in weight less than those of many idiots.

All physiologists agree now that the gray matter of the brain surface, called the cortex, is the seat of all the processes connected with sensation and thought. The greater part of the brain, the white matter, consisting of bundles of fibers underneath and within the gray layer, is not the seat of the mental powers. The fibers serve as conductors to and from the gray matter. The gray matter is the definite seat of the conscious mind. The gray matter of the brain surface is so arranged as to subserve specific functions, but only in certain localities in its substance, and each physical function probably has its seat in a certain area of the organ. The destruction of one particular area of the gray only 564 millimeters, and that of Darwin only 563 millimeters. Many men of only average and less than average intelligence have larger heads. Brain whatever of his intellect. The circumference of Napoleon's head was layer involves no loss of sight; the injury of another area entails no loss of hearing.

Is the true theory then that of the Aeolian harp theory that sensation and thought are the products of vibrations through a specially arranged mechanism? Well, the amount of mentality is not determined by the amount of gray matter. The size of the brain is no index of consciousness in its various forms of sensation, perception and thought. The mean brain weight of Englishmen is smaller than that of Swedes, Bavarians, Hessians or Bohemians. Of these five races, the brain weight of the Bohemian is the greatest—1.20 grams more than that of the Englishman. The brain of Helmholtz, one of the greatest men of modern times, weighed hardly 45 ounces, and that of Dr. Dollinger, the historian, weighed only 37.7 ounces, below the average weight of the normal European brains, which is 49 ounces. On the other hand even among paupers Prof. Marshall found thirteen brains weighing above 60 ounces each, more than five ounces more than the weight of Daniel Webster's brain. These facts, and many similar ones can be given, are sufficient to indicate that mental capacity is not correlated with brain weight. And it is not true that the more gray matter in the brain one has, the more thought capacity he possesses.

Man has two brains, just as he has two eyes; one-half of the gray matter is in the right brain, the other half in the left brain. Yet one of these brains can do all the thinking, as one of the eyes can do all the seeing that is necessary. Persons have lived for years with only one hemisphere in working order, without any impairment of the mind. Neither the eye nor the gray matter of the brain is the source of light. The amount of gray matter in the cranial cavity does not determine man's power, nor does his personality depend upon the amount of this substance.

These are scientific facts, and they should be sufficient to set to thinking those who believe that the brain is the source of thought and that the mind is but an aggregate of functions of the brain. Evidently the mind uses the brains as an instrument and the conformation and quality of the brain have much to do with the quality of the thought which finds expression through this organ. But the latest and most thorough investigations of physiology as well as of psychology negative the materialistic conception that brain produces thought and that mind is a product of brain activity.

In the gray matter of the brain is the seat of the thinking capacity; but the brain produces thought no more than the violin produces music. An intelligent force back of the violin produces the music, and an intelligent force back of the brain produces the thought manifested through the brain, the instrument of the mind.

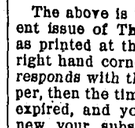
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Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

Henry McDonald says that his daughter, aged 11, sat for development several months, and now writes poetry inspirationally. He writes: "She has written two pieces a week on all manner of subjects. She is never over twenty minutes writing so many verses."

Mr. J. S. Drake and his wife, Mrs. Maude Lord Drake, well and favorably known in Chicago, passed through the city last week on their way East to visit relatives residing at No. 104 Kennilworth Place, Brooklyn, N. Y.

The Golden Center Spiritualist Society meets at Star Lodge Hall, No. 378 S. Western avenue, between Harrison and Polk streets. Conducted by Prof. McLane and J. E. Coe.

Frank L. Seiferth writes from "Lawrence," but gives no name of State, hence no one will know to what "Lawrence" his notice applies, as there are many such towns in the United States. Will writers be careful to give the state as well as the town?

Eva L. Stewart writes: "The Hyde Park Occult Society listened to a fine discourse last Sunday evening by Dr. J. A. Marvin, comparing the religion of the orthodox church with Spiritualism. All present enjoyed it very much. Mr. Fraser gave a short talk, followed by Mrs. Harper and Mrs. Moore with messages, which were well received. R. Gilray is to speak on the 30th, and Dr. C. S. Tisdale on January 6. Dr. Tisdale will give the audience more knowledge of the ancient order of the Magi, which is very interesting. We will not hold circles on New Year's night, but on Tuesday, the 8th of January. Mr. Fraser will be present and conduct it."

Mrs. Geo. Williams writes: "The Ladies' Spiritualist Temple Fund Society of Fullerton street, Cleveland, Ohio, held its annual meeting on Thursday evening, Dec. 21, 1906, to elect officers to serve for the ensuing year of 1907: President, Mrs. E. Gray; first vice-president, Mrs. W. J. Barker; second vice-president, Mrs. Mary Lottig; treasurer, Mrs. H. Prindle; secretary, Mr. C. A. Sollinger; assistant secretary, Mrs. George Williams; trustee, Mr. Barker; musical director, Mr. Eckert; pianist, Mrs. F. Henwood. Brother Edgerly will be with us until the close of this year, and his sermons are fine and uplifting, giving to strangers plenty of food for thought. For the months of January and February, 1907, Brother W. F. Peck of Missouri, will be with us."

C. Kirchner writes: "Mrs. C. Parkhurst, speaker and test medium of Baltimore, who held very successful meetings in Chicago and Rockford, has left for her home, but will return for an engagement in February with the Spiritual Science Church of Rockford. Any society desiring her services the latter part of February and March, would do well by addressing her at 917 W. Mulberry street, Baltimore, Md."

Mrs. Savage writes from Tacoma, Wash.: "It is some time since Tacoma, Wash., has sent in a report, but we are still alive and the prospects for our society are fine. Since October we have had those indefatigable workers, Dr. and Mrs. W. D. Noyes, and hope we can keep them the rest of the season. Their work has given us twenty-five new members, and we see strangers at each Sunday service. They are the first spiritual ministers ever in Tacoma, who have used the beautiful ritual of the N. S. A. in the burial of our dead and in the christening of our children, and it has been highly spoken of by those in and out of our ranks. May the angel world always send us such straightforward, honest and conscientious workers."

On Sunday, Dec. 30, Oscar A. Edgerly will conclude a very successful two months' engagement with the Ladies' Temple Fund Society of Cleveland, Ohio. That Mr. Edgerly's work has given satisfaction is indicated by the fact that the Temple Society has re-engaged him for the month of January, 1908. With the exception of September, 1907, Mr. Edgerly's time is all engaged until February, 1908.

G. H. Brooks arrived home from Pittsburg, Pa., on New Year's day, having closed a very successful and pleasant month's engagement with the First Spiritual Church of that city, of which C. L. Stevens is president. Mr. Brooks will remain nearly two weeks at his home, No. 114 President street, Wheaton, Ill., and will respond to calls for funerals. About the 12th of the month he expects to return to Wisconsin to resume his labors there in the interest of the State Society.

P. A. Norman writes: "I like The Progressive Thinker more every year, and among my choice current literature, your valuable Progressive Thinker is my favorite. I hope it will stick to the everlasting truth, and fearlessly expose all frauds and mock mediumship which has done such uncountable damage to the cause of true Spiritualism."

J. C. F. Grumbine is planning to visit many eastern and western camps during the next season. He begins with the opening of the State Spiritualist Convention at Hartford, Conn., May 4 and 5, where he speaks for the fourth season. Camp meetings wishing to secure his services for three or more lectures, can address him at 24 Strathmore Road, Brookline, Mass.

H. E. Martin writes from No. 49 Dudley Place, Grand Rapids, Mich.: "My wife, Mrs. Jennie Martin, writes to me from Sandusky, Ohio, where she is lecturing for the Psychic Research Society: 'I feel more at home now. I had good meetings Sunday afternoon and evening. The lectures were appreciated, and the readings highly praised and all recognized. People were very pleasant. Mr. Jackson is a fine, intelligent man, and makes a good chairman. He leads in singing and plays the piano. To precede my lecture, he read a poem. Miss Zonver, who entertains me, is a fine woman.' As my wife is very modest, I will help her. She is a real spiritual, high-minded woman. If any society wants a speaker, we would be pleased to have them write to us. Her terms are: Her expenses and entertainment, and what the society feels able to pay."

Samuel A. Huntington, Malden, Mass., writes of the Progressive Spiritualist Society, Louise Hall, 138 Pleasant St., Mrs. F. S. Sheriff, president: "At the afternoon circle, Mrs. Caster, Mrs. Morton, Mr. Patch, Mr. Greenlaw and Mrs. E. R. True made short, but very interesting addresses on "Truth Wherever It May Be Found," and "Attendance at Spiritual Meetings," and Mrs. Carter gave several messages. The evening meeting opened with a beautiful praise service. Mrs. Nettie Holt Harding, of Somerville, Mass., occupied the platform as speaker and message bearer. She prefaced her work by reading a beautiful poem entitled, "Dying," and chose the same title for her subject. Mrs. Harding gave a very beautiful address; she is a fine medium. Mrs. Nellie E. Abbott, of So. Lawrence, Mass., will be our next speaker on Sunday evening, December 30, and Rev. F. A. Wiggin, of Unity Church, Boston, Mass., every Thursday evening during January, 1907."

Mamie Young writes: "Rev. Lucy A. Hodge Koontz, pastor Divine Spiritual Church, had an unusually interesting meeting Sunday afternoon and evening. Her lectures are always interesting and instructive on spiritual development lines, and the tests given by her guides are always looked forward to for the consoling and cheering words from spirit life."

Harry J. Moore has found it necessary to resign as speaker for the First Spiritualists (Temple) Society of San Diego, Cal., after serving November and December of a winter's engagement. He will remain in San Diego from one to three months longer with the hope of fully recovering his health which has been impaired as a result of overwork. Address him there, General Delivery, until further notice.

Wallace H. Moore, Shepard, Ohio, writes: "In my notice in your late issue of Mrs. Marian Carpenter's work here in Columbus your printer has made me say of her that she rarely condemns the sin. To leave that error uncorrected would be doing the lady great injustice and make it quite embarrassing to the writer. It should read, 'She has great charity for the sinner, but severely condemns the sin.'"

E. R. Fielding writes from Washington, D. C.: "Dr. Geo. Fuller of Boston, Mass., who has been lecturing for the First Association, will be succeeded by E. W. Sprague and wife, for January and February. Dr. Fuller is a well-known speaker, and is open for engagements. His address is Onset, Mass. Mrs. Longley, secretary of the N. S. A., and Alfred Terry were the message bearers after each lecture. Mr. Alfred Terry holds meetings in Smith's Hall every Sunday evening, assisted by Miss Susie C. Clarke, of Dorchester, Mass. Mrs. M. J. Stephens and Mrs. Price, assisted by Mrs. Willid, Mrs. H. D. Morgan, secretary for the First Association, gave an entertainment for the children's lyceum. These socials are well attended. The Temple League holds meetings as usual at Pythian Temple, Mrs. Farrow, president."

Correspondent writes: "It affords us great pleasure to announce through the columns of this progressive paper that on Sunday, Dec. 16, the stork visited the home of Mr. and Mrs. Morton Hartwell, 1104 High street, Racine, Wis., and left a bright little star in the material form of an eight-pound girl, little Mabel Estelle. We hope that her life may prove one of sunshine and happiness to all around her, and that the Star of Hope may shine forth in the future life as it has already started to do."

Mrs. W. C. Selbrede writes from Billings, Mont.: "I have the pleasure of announcing that the Rev. G. C. Love, one of the prominent lecturers and faithful workers for the cause of Spiritualism on the Pacific coast, stopped over in Billings on his way home from the National Spiritualists' Association, and conducted a series of lectures here. He is a good speaker, and gave the people a much better understanding of the Bible. His tests were above the average, and all recognized. We expect him to make us a visit again on his return East in the spring."

Favorable reports from the Psychical Research Society of Rockford, Ill., still continue to reach us. On the evening of December 23, the rostrum was occupied by home talent, and Christmas day was the principal subject discussed. The president, Daniel McDougal, followed Mr. Booth, both indicating the Pagan origin of the day, and both addresses were generously applauded. A Mrs. King was called from the audience by the president, who made a brief but very beautiful address, inspired by the loved ones on the other shore, that delighted every listener. Dr. Hammond followed with messages which were recognized by all to whom they were given. The Society is still on the upgrade, with prospects as bright as any other in the state.

W. F. Peck will serve the Cleveland, Ohio, Spiritualist Society during the months of January and February. Societies or individuals within easy reach can secure his services for week nights on reasonable terms. He will also officiate at weddings and funerals when called upon. He may be addressed in care of C. W. Henwood, 10821 Hampden avenue, Cleveland, Ohio.

C. A. Andre writes from Grand Rapids, Mich.: "The New Thought Society is having excellent meetings this season. They opened in October with Mrs. Carpenter of Detroit as speaker. Her talent was recognized and well appreciated; her work was fine. Mrs. D. A. Morrill followed her. We hope to secure her for our meeting on Sunday of Holiday week. She goes to Lake Helen, Fla., in the near future for two months. We feel justified in praising her work. She is a highly respected citizen of our beautiful city, and although comparatively young in the work, her lectures are the equal of any speaker on any platform in the country. The Ladies' Aid is doing a great work and everything is going on nicely. On next Sunday evening, Mrs. Belle Fellar, another of our home workers will occupy our rostrum. We would be pleased to hear from speakers for January, February and March, who are in easy reach of our city. Our secretary is T. J. Haynes, Grand Rapids, Mich., Soldiers' Home Station."

C. L. Hatch writes from 9 Appleton street, Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual, and a very interesting meeting was held, Mrs. Alice S. Waterhouse presiding in the absence of the president. This was the closing session of the year, and a very enjoyable time was spent. Mrs. Kate R. Stiles was the speaker of the evening. Others were present and took part. Next Friday evening we will hold New Year's seance in the afternoon. Business meeting will be held and members are requested to be present at 4 p. m., sharp, so as to finish the business of the year. Election of officers at close of other regular business. Mattie E. A. Albe, president; A. J. Haynes, secretary."

An Appeal for Names of Spiritualists in the State of Washington.

J. R. Burton, engaged in the defense of mediums in Washington, would like the names and address of all the Spiritualists in the state, with whom to communicate. Address him at No. 1613 Fourth avenue, Seattle, Wash.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

COMSTOCK LOSES U. S. SALARY.

Reformer Ousted as Postal Inspector, on Art Student's Complaint.

Washington, Dec. 29.—Announcement is made to-day that Anthony Comstock of New York, has been dismissed as a postoffice inspector, a $1,500 position he had held for thirty-four years. The action was taken on complaint of the Art Student's League, which held it was not right that Mr. Comstock should be able to walk into any postoffice and exxamine the mail addressed to any individual or corporation, breaking the seals of letters as he saw fit. As president of the Society for the Suppression of Vice Comstock draws an annual salary of $5,000, and has perquisites.—Special Correspondent of the Chicago Journal.

BOOK REVIEW.

A Dialogue on Religion. Between Rev. John Jutz, S. J., and Dr. T. A. Bland.

This is a booklet of forty pages, printed in clear type on fine paper, and bound in elegant flexible leatheret covers. Price 25 cents.

Father Jutz is a Roman Catholic priest of the order of Jesuits who has for many years been in charge of the Holy Rosary Mission at Pine Ridge, S. Dak. Dr. Bland, as our readers know, is one of the most scholarly and progressive scientists and literary men of the age, author of "In the World Celestial," "Pioneers of Progress," and other popular books.

In 1891 the Doctor visited Pine Ridge Indian Agency as the representative of the Indian Defence Association, and Father Jutz being in full accord with his views of Indian policies, invited him to be his guest. During his visit this dialogue occurred. It is not a debate, as the priest simply asked questions, which Dr. Bland answered. Those questions and answers cover the whole ground of the difference between the dogmas of the Roman Catholic and orthodox Protestant churches and liberalism, as represented by Unitarians, Spiritualists, etc., and also the history of the conspiracy by which the pagan Emperor of Rome subverted the primitive apostolic church and established in its stead the despotic hierarchy known as the Roman Catholic church, a religio-political institution that dominated the world for 1500 years; brought on the dark ages, and still exercises vast power for evil, but which is destined to be swept away by the rising tide of free thought and the sublime revelations of Spiritualism. This dialogue will be an eye-opener to Protestants as well as Catholics, and a most valuable hand-book for Spiritualists and other liberals. It is written in a spirit so admirable, that it cannot offend even the most orthodox.

At the close of this dialogue, Father Jutz said, "We have had a long talk and to me a very interesting one. You are a great historian, Dr. Bland; you have given me much to think about and many things to look into. I still think you are wrong on religion, but you are a good man; I love you as a brother and hope to meet you in heaven."

To this Dr. Bland responded, "You are a good man, Father Jutz; you are a great deal better than your creed or you could not hope to meet a heretic in heaven. I sincerely hope and firmly believe that we will meet in heaven."

This beautiful brochure of liberal thought is for sale at this office.

AN IMPORTANT WORK.

The N. S. A. Ritual for Spiritual Services.

The N. S. A. Ritual for Spiritual Services, well printed and neatly bound in Leatherette, is now in print and for sale at the N. S. A. office, 600 Pennsylvania avenue S. E., Washington, D. C. Twenty cents per copy, postpaid; two dollars per dozen. Address MARY T. LONGLEY, Secretary.

Attention—Massachusetts State Association.

The annual meeting will be held in Berkley Hall Annex, 3 Berkeley street, Boston, on Tuesday, Jan. 1, 1907, at 10:30 a. m. Only members are admitted to the meeting, as only the annual business of the year, with election of officers, will be attended to. All members are urgently requested to be present at this meeting. The business meetings should be of more importance than the social meetings, so please all congregate at that hour at the above place.

CARRIE L. HATCH, Secretary M. S. A.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the sapient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcenus R. K. Wright. Price 25cts.

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To Spiritualists and Spiritualist Mediums Everywhere.

I have prepared test conditions by which I hope to prove that spirit manifestations emanate from a source outside of any mortal person.

I will say that I approach this subject in the spirit of honest and hopeful investigation. For a number of years I was an unquestioning believer in the truth of Modern Spiritualism. In later years mind-reading, telepathy, hypnotism and other phases of psychic science have made such inroads into the field once pre-empted by Spiritualism as have set me again to investigating to discover whether or not there is sufficient evidence, not explainable in other ways, in which to intrench a belief in Spiritualism as a scientifically demonstrated fact.

Finally I have arrived at this conclusion: If some scrap of information can be given me which, by the nature of things does not and can not rest in the mind of any mortal person, but which may later be proved to be a true fact, I am obliged to accept the demonstration as one of spirit power, and when the same is repeated in a multiplied and reliable number of instances the world will have to accept Spiritualism as a demonstrated fact of science.

With the end in view of providing a manifestation of the above character, I have, in collaboration with my venerable mother, an ardent Spiritualist, placed in a small basket several small bundles of parlor matches, the most accurate pains being taken to prevent either of us or any other person from knowing either the number of bunches or the number of matches in any bunch and yet the number of either is not so great but that the number of each may be determined by mere inspection. This basket was then closed and wrapped and cross wrapped with thread, the knots of which and all intersections were sealed with wax. This basket rests upon the sideboard in the dining-room of my home at 811 So. Sixth street, this city.

We now invite all persons with mediumistic power to tell us the number of bunches of matches and the number of matches in each bunch. When we have twenty or more of these answers this basket will be opened in the presence of a number of honest investigators among whom shall be at least two of the most reputable Spiritualists of this city. If any two answers coincide and are correct we will accept the proof. If but one answer is correct, the medium giving it will be asked to give a second and a third demonstration under like conditions. If two out of three of his answers are correct it will regarded as satisfactory. To each person giving us a correct answer, corroborated by at least one other correct answer, either by himself or by another medium, will be sent a check for $50 for his trouble or, if he declines compensation, we will pay this sum to any charity he may designate.

We request that all persons interested, aid us in publishing this proposed test among the mediums of his acquaintance or knowledge and to each one requesting it will be sent the result signed by all the parties participating and present, at the opening of the basket.

M. J. CUMMINGS.

Beatrice, Neb.

How Is Lightning Produced?

Undoubtedly every person has wondered how lightning is produced. I have often watched the streaks issuing from a dark cloud, and in the night flashes of lightning would make everything about me as light as day, when my mind would try to grasp the why, or how, or what produced that beautiful electrical display.

Last winter I read the opinion of some writer, but cannot now recall the name, or in what paper I read it, but think it was in The Progressive Thinker, who stated that "lightning is produced by two currents of electricity coming together from opposite directions."

This writer may have the correct solution of the phenomenon, but I will briefly relate an experience of mine that occurred in the month of September, 1905.

While sitting alone in my office, everything being quiet around me, I became oblivious to my surroundings, when I seemed to be standing up in a dark cloud far from the earth, when my attention was drawn to a small dark globule about the size of a very small shot. This globule seemed to be a magnet, drawing to itself smaller globules, or gases from every direction that flew to the first globule, or magnet, with such force that they seemed like a dark streak. While standing there a ball about the size of a man's fist was formed, and I then received the impression that the moisture in the cloud produced the condition for gases to form as above stated; and that when a certain proportion of the different gases had collected, the impact of the gases attracted caused an explosion, just as a light tap or jar to the combination of nitric acid and glycerine, called nitroglycerine will explode.

I have related my experience to several gentlemen of my acquaintance, and all agree that this solution of the phenomenon seems reasonable.

B. G. SWEET.

Empire City, Kans.

A SPLENDID HOLIDAY GIFT.

Send one dollar to Mrs. Louis Wilson, Jellies, No. 301 Union street, Valparaiso, Indiana, and she will send you by return mail her father's book, entitled "The Truths of Spiritualism," by E. V. Wilson. This book is intensely interesting as well as instructive. Its author was one of the greatest mediums in Modern Spiritualism. It has a nice cloth binding, and contains between three and four hundred pages. The last edition is almost exhausted. Your dollar will help a worthy and struggling woman. Send at once.

E. W. SPRAGUE.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price, 25 cents.

SUNSHINE AND SHADOW. STRICKEN SAN FRANCISCO.

Challenge the world, and it hates you,
Rebuke the world and it smiles;
Scorn the world and it rates you
One of its own exiles.

Follow the world and it frets you
With its ever varying trend;
Lead the world, and it lifts you
With the outstretched hand of a friend.

Drawn by the mystic current,
That trolls with a subtle breath;
We yield our wine and our vintage,
To slacken the pace of death.

Abroad in the stricken city,
Shocked, and shorn of her pride;
Stung by the hissing fury,
That gorged on her vital tide.

Transcendent star of the border,
Supreme in her own conceit,
Flashing afar her ardor,
She drew the world to her feet.

Born of a drastic struggle,
Braving the trundling sand;
Pilot and prime promoter,
Of thrift on the western strand.

She sheltered the monarchs of labor,
Between the land and the sea;
Espoused to her peerless harbor,
Facing her destiny.

Discerning that only endeavor
Commands results in a race;
She smiles in the face of disaster,
And turns with a logical grace,

Confronting her dark desolation,
With a sense of returning nerve,
With a pull that baffles description,
She drew on the world's reserve.

Banquet her now, and befriend her;
Endow in fraternity's name;
Great Soul, attuned to endeavor,
Struck dumb and bedizened with pain,

From out of the smoke and the carnage,
From out of the charred frames,
Of ravishments, devastation
Of wrecked and ruined remains.

Leaped an inspiration,
Born of the lurid flames;
Sped to its installation,
By the clang of a million chains.

Clad in a broader garment,
Clothed in a firmer weave;
Spun from the senses regnant,
Housed with the soul aggrieved.

Pioneer, Pilot, Promoter,
Entrenched in the forts of the Gods;
Pledging anew for the conflict,
Combatting invincible odds.

MRS. JOSEPHINE VOSS.

Los Angeles, Cal.

THE SOUL'S HARP.

Not shaken like a reed, ah, no!
But like a harp so finely strung;
Touched by quick hands or fingers slow,
That play the tender chords among.

Joy makes a glad, enraptured strain;
Hope breathes a sweet, triumphant tone;
More low the quivering notes of pain;
Love has a song that's all its own.

Grief sings, but in a minor key,
While memory her fond hand lays
Upon the strings. Old melody
Brings back the scenes of other days.

The summer birds at early morn,
Cannot outvie the songs of youth;
Whose music in the heart is born
Of courage, innocence and truth.

Tired, we listen as they play,
Those unseen fingers, soft and fair,
Of homes beyond time's shadowed way,
And loving ones who wait us there.

But, dear, the sweetest chords to me,
That on the harp were ever played,
Within your soul so tenderly,
Were those by deepest sorrow made.

ALICE M. WARREN.

West Bridgewater, Vt.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Martha K., widow of Winslow B. Glover, passed to spirit life, Dec. 1, at the home of her son, H. H. Flint, Worcester, Mass., aged 82 years. Loyal and true to life's best interests, and with a heart of tenderest sympathy, she made many warm friends by whom she will be greatly missed.

MRS. A. J. KINGSBURY.

Garver Willet, aged 90, passed to the higher life, Dec. 4. He leaves two sons and one daughter. He was ever kind and very studious, being a close student of the harmonial philosophy ever since the first days of the Fox Sisters' fame. Funeral conducted by Mrs. B. G. Haig, Morenci, Mich.

On Dec. 15, at her home a few miles from Fenville, Mich., Mrs. Jones, after a short illness, passed to the higher life. She was a life-long Spiritualist, and did not fear to clasp the mystic hand of death and journey to the land of souls. Those who knew her best loved her most. Mrs. D. A. Morrill officiated.

At her home in Grand Rapids, Mich., on Dec. 21, Virginia Nichols, niece of the well-known medium, Mrs. Belle Fuller, at the age of 15 months passed to the higher life. She came like a ray of sunshine and made glad the hearts of all that knew her during her brief stay. Those who loved her best have the consolation of knowing that death is but transition. Services conducted by Mrs. D. A. Morrill.

ETERNITY OF THE EARTH.

Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents.

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IMPORTANT NOTICE

To the Friends of the Lyceum.

May I once again call your attention to the need of united effort and support of the most important work of Spiritualism. We hope to issue a Lesson Quarterly for our children, but must have some interest shown to warrant it. The Quarterly would contain lessons for each Sunday, responsive readings, gems of thought, and order of exercises. It could be issued for ten cents a quarter. How many do you want?

We have also pretty lyceum pins, costing but five cents each; $4 per hundred, or $2 for fifty. Each member should wear one.

The N. S. A. authorizes me to offer three banners to be given to the three schools showing the best record during the coming year. No matter how small your lyceum may be now, you have a fair chance to earn the lovely banner if you show progress during the year.

All lyceums desiring to compete for the prize, send not later than January 15, the number of pupils enrolled, average attendance, general conditions, and names of officers; these will be duly filed, and we will advise your secretary thoroughly regarding the duties of competitors. Let me have your hearty sympathy and support that we may make this work beneficial to old and young children.

Yours Fraternally,
ANNA L. GILLESPIE.
321 S. Highland Ave., Pittsburg, Pa.

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7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.
8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.
9—The Religion of Man and Ethics of Science, by Hudson Tuttle.
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"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50. For sale at this office.

Colorado Talks Back.

The chairmen of the Republican and Democratic State Central Committees of Colorado have denied the statements set forth in a widely copied dispatch from Denver, to the effect that woman suffrage is a failure in that state. Republican Chairman Vivian says the "interview with recognized leaders of the dominant parties" took place in the too imaginative brain of some reporter.



THE PSYCHOGRAPH OR Dial Planchette.

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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

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THUMBSCREW AND RACK. Torture implements employed in the 15th and 16th centuries for the promulgation of Christianity, with pictorial illustrations. By George E. Macdonald. Price, 10 cents.

The Wonderful Medium.

Mr. T. W. Stanford's Seances With that Remarkable Personage, Charles Bailey—Tablets Brought from Ancient Nineveh—The Spirit Gough Delivers a Characteristic Temperance Lecture—Other Items of Importance, as Reported in The Harbinger of Light, Melbourne. Australia.

Several noticeable things have occurred at the sittings during the last month. Chief among these was the bringing of an apport for the first time from Thibet, that almost unknown land, but full of occult teachers and students. Dr. Whitcomb said: "This is the first apport brought from a practically unknown land, as it is almost terra incognita, although the British forces have lately been through the country after severe fighting. Very little is known, however, of the inner life of the Llamas. But we spirits can penetrate where no Englishman has yet gone."

Taking up the apport from the table, and which is named "Tal," he described the dark-colored leather straps and appendage as being worn either round the neck or carried on the arm of the devotee as a talisman. It is about a foot in length, and has two straps, which finish in a hidden receptacle, the whole being made from the skin of the tail of a Yak. Inside the little receptacle at the bottom of the piece of skin a wooden tablet of fir is secreted bound round with paper covered with Sanscrit writing, and kept in position by a moveable band of leather. There are also higher up the straps four or five bone rings. The piece of paper is sacred, and forms a talisman.

"You have seen pictures," Dr. Whitcomb said, "of prayer wheels, which contain prayers wound on a spool. Sometimes these pieces of paper wear out like everything else, but they are sacred and this is what they do with them. The Grand Llama priest takes the pieces of paper off the spool, and they are bound round a piece of wood and placed in the skin here. * * I think the choicest of the prayers are selected for this purpose."

On the same evening two tablets came. Abdul explained what can be well understood by those who know the potencies and imponderability of matter that a tablet "comes first like a cloud, which becomes light and full of sparks." This cloud gets smaller and denser, then thickens, and becomes a tablet like the one brought, and as it was before its disintegration through scientific, spiritual and natural forces from a tablet. In addition to the address given below by Mr. Gough, the great temperance lecturer, when in the flesh, one of the most instructive came through Rev. W. H. Witherow, entitled "A Glimpse of Heaven," and will find place in the December issue.

The following is a brief record of the circles held since September 14:

6th Seance, Sept. 21st.—A night of extraordinary power. Address by Sig. Valetti. Phenomena. Tablet brought from ancient Nineveh, the first of a series. This was a beautiful apport covered with hieroglyphic writing, which will be translated by Dr. Robinson later on. Another apport was thrown on the table with the sound of tinkling bells. This proved to be a chain of ornamental metal, in size like that of a Lord Mayor's chain, and worn round the neck of the married women of Equatorial Africa as a talisman. In a hidden receptacle was a charm made of wood with hieroglyphic characters, with four marks that indicated the number of children the woman had borne. The tinkling sound came from a number of brass coins hung round the chain.

9th Seance, Sept. 28th.—Address by Mr. Gough on "Temperance." Phenomena, second tablet. Plant grown by Yogi from mango seed marked and taken home by a clergyman present. It grew about two inches in a few minutes; the seed examined after was found to be marked with the initials of the gentleman mentioned. Spear heads embedded in soft clay.

10th Seance, Oct. 5th.—Address by Rev. W. H. Witherow, "Is Spiritualism Satanic?" Phenomena. Three tablets and a remarkable nest, large and covered outside and in with feathers which the bird, a large one, was said to take from turkeys or other birds handy.

11th Seance, Oct. 12th.—Great power apparent, and said to be on "both sides" by Dr. Whitcomb. Address by Rev. W. H. Witherow on "A Glimpse from Heaven." Two tablets came immediately, light being down but a second or two, and a tablet caught in hands by Abdul. The other "apport" from Thibet is described in full above.

It is with much pleasure that the following address by Mr. Gough, the temperance lecturer, is given for the benefit of Harbinger readers:

Mr. John B. Gough:—My name is Gough. I thank you very much for your welcome. I am so pleased to be able to speak to my fellows once more. I am so thankful to-night that progress is eternal, and that when I laid down my worldly burden I was permitted to enter into the progressive life where I cannot cease from well doing.

I suppose most of you—or all of you—have read the works of that novelist, Charles Dickens. Dickens makes one of his characters say: "Death does not change us more than life"; this statement is true. Let me make a confession to-night. When I became an advocate of temperance and a Christian, I believed that death worked certain changes in the spiritual state of man. To-night I know that I was in error, and that if a man die in his evil state he will pass into the unseen and remain in that condition until of his own free will he chooses to rise out of it. Therefore, it should be a great warning to every one of you to be careful how you live.

The subject to-night I call "A Spiritual Crusade." You know that after being for many years a drunkard, I was rescued as a brand from the burning. I am thankful to-night when I look back from my spiritual home to my earth state, and I shudder when I think what might have been my spiritual condition. I am thankful for the ambassadors of God and of righteousness and of temperance, and to old Joel Stratton, who put his hand upon my shoulder, and said, "Won't thou come with us, friend?" Oh, yes. How they labored during those weeks of terrible temptation to which I was exposed, and when the demon of alcohol beset me and would have dragged me back to my former condition, they supported me with words of comfort in those dark hours of my trial, and I am thankful to-night to know that they were successful.

Death has not changed my thoughts upon this great subject, but I wish to-night to make an explanation. First let me say I do not speak as a fanatic, but as one who has tasted in earthly life of a hell and felt the hell pangs which a man suffers who has lost his will, and man, the noblest work of God, has become a thing, has become a creature in the hands of an appetite and is being dragged down into the abyss. There is something worse than the torments of hell—the material hell of some people; it is the unsatisfied cravings of the poor drunkard, the debauchee, who roams unsatisfied, tormented and accursed. This is hell enough for any human soul, and knowing the awful misery that is created amongst you, and having seen the other side of the picture, the awful torments, the punishment of an avenging conscience, that is on the spiritual side, I say my desire, my earnestness is intensified to help and succor others, and pluck them as I was plucked—a brand from the burning.

So this is my excuse, if excuse is needed, for returning, and through one of my fellows sounding out the warning one hundred times more earnestly than I did from the platforms of England and America. Let me say I am not fanatical; alcohol may be a good creature of God, and in the right mind a man may partake of it and not be injured excepting in the fact that his example may lead a weaker one to destruction.

I am so thankful that after life's fitful fever I can again speak to you upon this subject. In the days of my flesh I was very anxious that my poor utterances should be written down that they might be printed so that the world, after I had passed perhaps from their remembrance, might read the warning words of one who had suffered, one whose life was quickly becoming a blank. Oh, the horror of a wasted existence, of opportunities gone and of a life misspent!

This spiritual crusade, then, to-night, is one that can be taken up and carried forward with great prospect of success, because it is permitted for the spiritual identity to manifest himself or herself, and with added knowledge and experience speak of that which they do know and testify that which they have seen. Understand me, I am not come to speak to you who lead clean, sober lives, except to warn you, but to say this—As you go along, and if I understand rightly your ambition is to help mankind, and as strong drink—over-indulgence in alcohol is one of the greatest factors in the degradation of mankind—I say there is a grand prolific field for work before you. I say, that as Spiritualists, true to your colors, preaching the religion of humanity as you go along your wayside journey, if you see one fallen by the wayside or in danger, no matter how low down in the abyss of degradation, be not dismayed, remember that a Gough once was low down and was saved from that awful condition!

May the persistent efforts of one who, knowing the evil and the punishment entailed, sought out of love for his brethren to snatch such a one from the evil to come. Be helpful! Oh, there is a grand field for you! While you are telling people that man is immortal, add the words "Be careful how you live upon the earth plane in the flesh life, because of the very fact that you are immortal." You are building up character, you are molding and shaping that future, and how shall you enter into that life as a drunkard and a debauchee, sunk in lust and drunkenness?

Oh, my friends, you know something of the horrors and the degradation of human life through over-indulgence in alcohol, but if you could but peep within the veil and see there the spirits imprisoned, oh, it would shake your soul, and you would register a vow that as you taught that man was immortal, as you taught the brotherhood of the great human family, you would set before them the terrors and the dangers of a life misspent.

Do not mistake me. There are other evils besides the evils of drunkenness, but it appears to me this one evil generates others and absorbs and covers them all. It appears to me that if this one evil could be wiped away the laboring classes especially would benefit by it. Oh, the brilliant minds that have sunk underneath this fell destroyer! and the men who cannot withstand the onslaughts of this demon are the brainy people. Alcohol strikes at the brain of man, it destroys the will power and man becomes a thing. In place of being able to say "I am master and you are my slave, and I will use you as a creature of God," it becomes your master, and at last says, "Stay thou there and do as I bid." Tamerlane once built a pyramid of skulls, but to-night if it were possible to do it, you could build a pyramid that would reach almost to the clouds with skulls of those who have gone down in the onslaught of the demon alcohol.

Remember this, that alcohol kills twice. It kills the body and destroys the soul; it destroys the spiritual life, and there in the prison house are millions of those who were slaves to appetite, shut up this night with unsatisfied desires crying aloud in their torments, and the only comfort that I have, and that is a great and a grand and a noble one, is that eventually they will be liberated and taught the error of their ways. The appetite shall be mastered and the drunkards at last, though perhaps they will sit in lowly places, shall be saved from their appetite and from the evil.

Oh, my friends, it is for you who are humanitarians to tell the people the truth, not as some fanatics would teach—remember this, I am not in sympathy with fanatical temperance people, but I speak as one who knows, who has felt the loss of self-respect. Ah, do you know how men and women fall? Because it lowers them in their own estimation; and when a man or woman loses self-respect, they go down and down! The demon says, "Here cover it up, drown your thoughts; drink again, drink and be merry, for to-morrow you die."

Yes, my friends, I am thankful to-night to be able to tell you that I am not dead. John B. Gough is still alive, and if I have permission to go up and down through your earth plane selecting men and women to speak through, or being permitted to speak through those agents which you call "sensitives"—all new terms to me because in my day I would not tolerate such a thing as spirit return—I will be pleased to use such instruments and will not be tired in speaking of this theme because I know now and have seen the other side of the picture.

I do not come to speak scientifically, I do not know anything about physiology, I do not tell you that so many ounces of alcohol will destroy your physical body, I do not know anything about therapeutics, but I do know that the over-indulgence in alcohol will destroy you, spirit, soul and body! And as one who has the best interests of my brothers and sisters at heart, as one who has been plucked out of the fire, I come back with all the earnestness and intensity I am capable of and say, rescue the drunkard!! Do not pass by and say, "He brought himself to it." Perhaps in a like environment you, too, might have sunk into that awful degradation, but, with a cheery word, say to the lost one, so sunk in drunkenness, "Come, my brother," as Joel Stratton said to me.

Do not be afraid to place your hand upon his shoulder. How well do I remember the magnetism of that hand laid upon me as I stood upon that bridge contemplating the destruction of my sin-sick soul and body, when he said with kindly voice, "Wilt thou not come with me, friend?" God bless the Quakers! They are not ashamed of what they believe and to put it into practice, too. If I could rouse sympathy for the fallen I shall then have done something for humanity's sake. Go down into the slums of your city—no need to go to the East End of London nor to the slums of New York and Chicago—go down to the slums of your own city and you will see what drink is doing for the people!

Be not carried away by the arguments of some about building hotels and erecting breweries. It may be a good thing for some people's pockets, but set over against all that what is good for the suffering and what the spiritual loss, and I say that you will agree with me that something should be done—and because of humanity. I have been told upon your earth plane there has been a discussion why people do not go to church. I know why thousands will not listen concerning the future life. It is because all that is good and noble within them is under a cloud. But after my conversion I believed, as I believe now, that deep down in the human heart, covered up perhaps, very deep, you may lay your finger on that which is human, you may appeal to some soft spot in the heart.

Once in a city of the United States of America, passing one night down the thoroughfare, I saw a man standing with his back to the wall, intoxicated. I approached him and looked, and I said, "Friend, why don't you go home? My brother, you should not stand here making use of that language." With an oath he said, "Home! home! What is the use of going home? I have no home, it is hell!" Ah, yes, he had made it hell. Subsequently I found that he had driven a good wife into the street, and then he had sold little by little everything to supply himself with drink, trying to appease the cursed craving; and I looked at him and said, "Oh, my friend, I am sorry to see you like this to-night. Don't you know you are a man?" In his muddled state, he said, "A man? Why (mentioning the name of a publican) he just now called me a pig!" "No," I said, "men sometimes lower themselves or debase themselves with the swine, but you are a man, God-begotten, you belong to God. You are His; you have an immortal spirit. Where are you going to spend the future? Was not your mother a good woman?" looking at me, he said, "Yes, my mother was a good woman." Then he turned round and said, "I will go home," and I besought him to let me go with him.

I visited him several times, with the result that I weaned him from drink. I helped him as others had helped me. It was hard work. Sometimes he would slip and fall, but I believed there was good in the man, and he passed to spirit life a sober man. Oh, my friends, to save one life, to rescue one, is worth all the effort and labor that you can put forth.

This is the spiritual crusade that I am engaged in. I am so pleased, again I say, that I have a knowledge of spirit return and of the good that may be done through it. Do not, my friends, do not be led astray with the empty talk of some who would question the good that can be done by the spirits of men and women who can return. Do not listen to those who say it is Satanic! Satan stands forth personified as Alcohol, and if I am fighting alcohol I fight Satan. Though the personal evil influence does not exist, yet there are any number of evil influences and you may call them Satans if you will; but they are to be withstood and their influence made null and void, and men and women may be rescued to be lights in the firmament of love."

MRS. LOIE F. PRIOR in Melbourne, Australia—This Well Known Lady's Lectures and Tests Have Been Well Received in That Far-off Land, Creating Unusual Interest.

After a most successful season in New Zealand, Mrs. Prior accepted the invitation of the V. A. S. to occupy their platform during the month of October on her way to England. At the first lecture, given at the Austral Hall on October 7, her subject was "The Resurrection Morn," and she was welcomed by a large and enthusiastic audience. On the following Sunday evening she spoke on the scientific basis of Spiritualism and its future in relation to religious thought, the lecture being one of the best that Mrs. Prior has given in Melbourne. Other excellent lectures followed, and the concluding and fifth lecture of the series will be given on November 4, the subject of which will be advertised in next Saturday's daily papers. A most important aspect of Mrs. Prior's work is represented by her "Demonstrations of Immortality," which have taken place each Tuesday night during the month at the Upper Athenaeum Hall. At these meetings every one of her clairvoyant descriptions have been recognized, and the Christian names, which Mrs. Prior sometimes hears clairaudiently, and at others sees written in illuminated letters, are remarkably correct. At the two last meetings flowers were brought by many in the audience, which proved a link to the spiritual presences wishing to give messages.

A most successful "Welcome" meeting was given to Mrs. Prior, on October 12, at the Austral Hall, which was decorated under the supervision of a Ladies' Reception Committee. A farewell meeting is also announced for Monday evening, Nov. 5, at Austral Hall, and Mrs. Prior will start on her journey to England with the hearty good wishes of the crowd of friends she has made in Melbourne.

W. J. COLVILLE in Tasmania, Australia—Since Mr. Colville's Memorable Week of Debate in Melbourne on His Return from W. Australia and Adelaide, He Has Been Lecturing in Launceston and Hobart.

Mr. W. F. Ford, the veteran Spiritualist of Launceston, writes enthusiastically of the four lectures delivered by Mr. Colville in that city. "From the first lecture, 'The Conquest of Heredity and Environment,' Mr. Colville," he says, "established himself with those who were privileged to hear him, as one of the most gifted exponents of the Higher Thought. His final lecture will long be remembered as the most masterly exposition of its kind. He is far and away the best lecturer," Mr. Lord adds, "that has ever visited this city during my long residence here. He cleared away so much of the straw from the true grain, that Spiritualist and Theosophist alike must feel ever indebted to him, and I, as a Spiritualist, am truly thankful that I have heard him, as his visit has confirmed me more than ever in the truth of my convictions." A long and favorable notice of Mr. Colville's two first lectures appeared in the Launceston Examiner.

At Hobart Mr. Colville's work was still more publicly recognized. In the Mercury of October 20, more than a column report appears of his first lecture on "Ideals and How We May Realize Them." The chair was taken by Dr. Gerard Smith. At the end of a detailed report of the lecture, the Hobart Mercury says, "Mr. Colville is pre-eminently a teacher. His orderly presentation of a tremendous array of facts crowded into a two hour's lecture, is in itself a most interesting phase of his work." His ability in this respect "shows him to be possessed of the best type of eloquence a public speaker can command." Mr. Colville is now in New Zealand till November 30, when he sails to U. S. A.

THE PHILOSOPHY OF PAIN—This is the Title of the Eighth Lecture Delivered Before the Spiritualists of Milan, at Their Lecture Hall in that City, and is from the Pen of Signor Alessandro Turbiglio. It Is a Scholarly Production Like Its Predecessors.

The writer reviews the opinions held on the subject by many ancient and modern thinkers, but does not appear to have met with that wise little book, "The Mystery of Pain," by the late James Hinton. Looking at the origin of pain, whether physical or moral, it seems to be occasioned by a conscious or unconscious disregard of or disobedience to natural laws enacted by Supreme Wisdom for the welfare and happiness of mankind; that disregard or disobedience is generally the result of ignorance; and the pain we experience is necessary in order to admonish us of the existence of those laws, and of our imperative duty to make ourselves acquainted with them, in order to bring ourselves into conformity with the Divine Will which expresses itself in those laws. Pain, then, is part of our education and discipline, and its value is not inconsiderable, when we come to consider it as a means of educing in all who suffer, a feeling of sympathy for others who are similarly afflicted. Without its quickening and stimulating power, our natures would probably become hard and callous. But the sympathy called forth by the pain undergone by others, rendered comprehensible to us by personal experience, is really a deeply religious feeling and powerfully auxiliary to our spiritual growth. And when that sympathy is universal and binds the whole human race together as by a chain of gold; then, as Signor Turbiglio observes in the concluding sentence of his lecture, "all mankind will be united in an ideal of immense pieta (the word signifies both piety and pity in the Italian language, and in the sublime conception of a future in which all men, with a smile of peace, tranquility and love, will complete the sad journey from the cradle to the tomb—from one form of existence to another more full and more perfect."

IMPORTANT QUESTIONS.

In Relation to Spiritualism and the Soul's Advancement.

Are our lamps trimmed and burning, sister, brother?
Are we holding forth to all our light?
Does our every thought and act toward each other,
Prove allegiance to the Cause of Right?

It behooves us to ask ourselves the above questions, especially at this time when the world itself is turning its face heavenward, and the hungry cry of human souls borne from every wind of doctrine, from every walk of life, is ringing out clear and distinct, with no uncertain sound, asking Spiritualists for the BREAD OF LIFE with which to satisfy their longing for positive knowledge of the continuity of life in the, to them, "unknown beyond."

What are we going to do about it? What have we found in the Great Storehouse of knowledge? Is there not more than enough for us and them? Is it right for us who have entered into "the Promised Land" to refuse to show others who are so tired of the soul-stunting food of theology, the bridge on which we ourselves crossed? Do we not know that all mankind are brethren, and that we are all God's children, regardless of race, kindred or color?

Then if we know it, why do we not practice what we preach? Why do some want to "set up shop," as it were, and "peddle" Spiritualism as though it were a common thing? Is it not more reasonable to believe that what is good for one is good for all? How much confidence can we have in those who, although they claim to have the Key of Knowledge to that which is to lift humanity out of the slums of despair and bondage, are wont to "hide their light under a bushel," and sell for so MUCH A PEEP that which every right-minded Spiritualist holds to be sacred.

How is God's kingdom to be set up on earth unless the "money changers" of the present day, who are continually defiling "God's Temple" (the temple of their own souls), as well as "The Temple of Truth, Spiritualism, are cast out? Even though it may be necessary to scourge them.

I like the ring of the reports of the N. S. A. convention, held in Chicago. Those reports show the strength of the great Tidal Waves of Truth that are refusing to be held in check, and every true Spiritualist should consider it not only a duty, but a privilege to be allowed to strengthen the hands of those brave, unfaltering, heroic officers who control our National vessel which is laden with sweet fragrance of spiritual truths, in their noble efforts to bring the glorious gospel of Spiritualism to every soul in purity, chastity and love.

If Spiritualists everywhere will rally to the call for help, and respond with as many dollars as they can possibly spare, toward making our N. S. A. self-supporting, we will have home missionaries visiting our home cities, and pouring floods of light into our very midst, opening the very Flood Gates of Heaven, and causing the "manna" of spiritual fruit to fall thick and fast among us.

I wish Brother Francis would open a column in The Progressive Thinker in which to receive voluntary pledges for the N. S. A., from individual members, or Spiritualists who are situated so as to be isolated from any society. I am willing to pledge $5 instead of the one requested by the committee, to be paid before January 1, 1907. While the N. S. A. is so valiantly standing for truth in every department of our cause, we are wondering what disposition is to be made of the so-called developing mediums who are willing to throw their own hypnotic influence over any and all sensitives whom they come in contact with, for the almighty dollar, many times, no doubt, interfering with development that otherwise would have a rich harvest for humanity, and often engrafting twigs of their own sensual nature, causing thorns and briars to spring up instead of flowers and fruit.

It certainly is time for humanity to know by being told directly by those who have learned, perhaps by bitter experience, to select their instructors in regard to spiritual unfoldment from among competent teachers in the spirit spheres, for there are many worthy ones climbing life's ladder in "The beyond," who are not only willing but anxiously waiting an opportunity to lend a hand to earth's children. Of course if there is any information that one mortal can give another in regard to mediumistic unfoldment, that is all right; but everyone should keep their reason uppermost, weigh and accept or reject, as reason dictates.

Again I ask, what are we going to do about these things? Which side are we going to line up on?

Is it not about time for Spiritualists to be considering something in regard to the continuity of life in the beyond, aside from the fact that we live? For my part the message concerning how we live and what is our condition in spirit life, is of far more importance than the knowledge, 'No Death," priceless as is the knowledge that death is only re-birth of the spirit out of our house of clay." The knowledge that our lives here are building our "home over there," to me is of far more value. We can and must conquer environments and circumstances, and eradicate from our lives all that is unseemly, unchaste and wrong. Hence we can say with our angel teachers,

A solid foundation, ye children of earth,
Is found in the knowledge that death is re-birth.
The soul is immortal—a truth of great worth—
Each spirit is proving that comes back to earth.

MAGGIE NORTON.
Springfield, Mo.

Man Is a Spirit.

"As the Mountains, the cloud-bearing Alps and Andes, are in geological perspective attenuated into undulating vapor and fire-mist, so the scientific and philosophic thought of this century idealizes matter into a vibratory force or power."

That man is a spirit, acting through bodily organs in this material world is not a doctrine of yesterday. It is a very ancient doctrine. At an early period in the history of reflective thought, philosophers pronounced the sensible world merely an appearance, solid-seeming as it looks and feels. They saw that to persons differently endowed in the matter of senses, or with additional senses, it would be no longer the world which it seems to be to us, constituted as we are at present, but quite different. Power is an all-inclusive word in the universe, covering both mind and matter; and all force or power is in the last analysis spiritual. Light is strictly a spiritual fact of consciousness, for the vibrating ether is not luminous. Light, sound, odor, taste, exist nowhere except in ourselves; for, in the sublime phrase of Lewes, "Nature, in her insentient solitude, is eternal darkness and eternal silence."

Matter is the pliant garment of spirit, which is constantly woven "in the roaring loom of Time." Not that we are all-in-all, because there is a power, not ourselves, constantly interacting with our inner self, and thus producing the phenomenal world which environs us, Mill says our feelings and thoughts are the only things which we directly know to be real. Matter is a mere assumption to account for our sensations. Instead of the world containing us, it is being constantly created by us in connection with the eternal animating power, for which or whom there is no name. Thus modern thought, so far from being materialistic, as the theological reactionists affirm, is idealizing matter.

As the mountains, the cloud-bearing Alps and Andes, are in geological perspective attenuated into undulating vapor and fire-mist, so the scientific and philosophic thought of this century idealizes matter into a vibratory force or power.

Death, which Mill defines to be a mere cessation of the stimulus of the sensible world, makes us spirits, pure and simple, or clothes us doubtless with a more subtile, pervasive, and beautiful corporeality. The migration to "the land of souls" as Byron calls it, is evidently not much of a journey. It is simply a change of corporeal costume. In the light, then, of current physiology and psychology, the human body is literally a breathing-house, not made with hands, as Coleridge calls it, exactly adapted to the temporal and temporary use of the spirit or "inner man," who peers through its eyes as windows, makes the hands the executive organs of his will, the tongue the exponent of his thoughts, and ears and nostrils the avenue of distinct classes of sensations, pleasurable or otherwise.

The brain is as supreme among the organs of spirit in position as it is in function, it being the capital or crown of the corporeal shaft, and the chosen seat, with its intricate nerve-labyrinths, of the mind, which is enthroned in it as a citadel. The lungs give buoyancy, animation and locomotiveness. The great Swedenborgian psycho-physiologist, Wilkinson, likens them to a balloon tethered in the chest. He says: "The breathing lungs are the barometer that indicate the peace or the power of the storm of the soul; the heart is the animal man himself; hearing is a new-born palace of the air, whose shakes are music and whose winds are speech. And the eye, round like the world and rolling on its axis, communes afresh with the whole possessions of light, and sees all, from the sun to the landscape, in the gloss of that glory which is the image of the truth." Man the real man, whether in the flesh or out of it, is a spiritual being and as such belongs to the realm of which material phenomena are but manifestations.

Mental power depends upon the size of the brain only in a general way. The proposition is open to so many qualifications that it is of but little account in discussing the mental power in connection with the brain of races or individuals. The size of the hat which a man wears is no criterion bulk varies according to peculiarities of race. The ancient Peruvians, an intellectual people, were remarkable for their very small skulls and for brains averaging in weight less than those of many idiots.

All physiologists agree now that the gray matter of the brain surface, called the cortex, is the seat of all the processes connected with sensation and thought. The greater part of the brain, the white matter, consisting of bundles of fibers underneath and within the gray layer, is not the seat of the mental powers. The fibers serve as conductors to and from the gray matter. The gray matter is the definite seat of the conscious mind. The gray matter of the brain surface is so arranged as to subserve specific functions, but only in certain localities in its substance, and each physical function probably has its seat in a certain area of the organ. The destruction of one particular area of the gray only 564 millimeters, and that of Darwin only 563 millimeters. Many men of only average and less than average intelligence have larger heads. Brain whatever of his intellect. The circumference of Napoleon's head was layer involves no loss of sight; the injury of another area entails no loss of hearing.

Is the true theory then that of the Aeolian harp theory that sensation and thought are the products of vibrations through a specially arranged mechanism? Well, the amount of mentality is not determined by the amount of gray matter. The size of the brain is no index of consciousness in its various forms of sensation, perception and thought. The mean brain weight of Englishmen is smaller than that of Swedes, Bavarians, Hessians or Bohemians. Of these five races, the brain weight of the Bohemian is the greatest—1.20 grams more than that of the Englishman. The brain of Helmholtz, one of the greatest men of modern times, weighed hardly 45 ounces, and that of Dr. Dollinger, the historian, weighed only 37.7 ounces, below the average weight of the normal European brains, which is 49 ounces. On the other hand even among paupers Prof. Marshall found thirteen brains weighing above 60 ounces each, more than five ounces more than the weight of Daniel Webster's brain. These facts, and many similar ones can be given, are sufficient to indicate that mental capacity is not correlated with brain weight. And it is not true that the more gray matter in the brain one has, the more thought capacity he possesses.

Man has two brains, just as he has two eyes; one-half of the gray matter is in the right brain, the other half in the left brain. Yet one of these brains can do all the thinking, as one of the eyes can do all the seeing that is necessary. Persons have lived for years with only one hemisphere in working order, without any impairment of the mind. Neither the eye nor the gray matter of the brain is the source of light. The amount of gray matter in the cranial cavity does not determine man's power, nor does his personality depend upon the amount of this substance.

These are scientific facts, and they should be sufficient to set to thinking those who believe that the brain is the source of thought and that the mind is but an aggregate of functions of the brain. Evidently the mind uses the brains as an instrument and the conformation and quality of the brain have much to do with the quality of the thought which finds expression through this organ. But the latest and most thorough investigations of physiology as well as of psychology negative the materialistic conception that brain produces thought and that mind is a product of brain activity.

In the gray matter of the brain is the seat of the thinking capacity; but the brain produces thought no more than the violin produces music. An intelligent force back of the violin produces the music, and an intelligent force back of the brain produces the thought manifested through the brain, the instrument of the mind.

B. F. UNDERWOOD.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

Henry McDonald says that his daughter, aged 11, sat for development several months, and now writes poetry inspirationally. He writes: "She has written two pieces a week on all manner of subjects. She is never over twenty minutes writing so many verses."

Mr. J. S. Drake and his wife, Mrs. Maude Lord Drake, well and favorably known in Chicago, passed through the city last week on their way East to visit relatives residing at No. 104 Kennilworth Place, Brooklyn, N. Y.

The Golden Center Spiritualist Society meets at Star Lodge Hall, No. 378 S. Western avenue, between Harrison and Polk streets. Conducted by Prof. McLane and J. E. Coe.

Frank L. Seiferth writes from "Lawrence," but gives no name of State, hence no one will know to what "Lawrence" his notice applies, as there are many such towns in the United States. Will writers be careful to give the state as well as the town?

Eva L. Stewart writes: "The Hyde Park Occult Society listened to a fine discourse last Sunday evening by Dr. J. A. Marvin, comparing the religion of the orthodox church with Spiritualism. All present enjoyed it very much. Mr. Fraser gave a short talk, followed by Mrs. Harper and Mrs. Moore with messages, which were well received. R. Gilray is to speak on the 30th, and Dr. C. S. Tisdale on January 6. Dr. Tisdale will give the audience more knowledge of the ancient order of the Magi, which is very interesting. We will not hold circles on New Year's night, but on Tuesday, the 8th of January. Mr. Fraser will be present and conduct it."

Mrs. Geo. Williams writes: "The Ladies' Spiritualist Temple Fund Society of Fullerton street, Cleveland, Ohio, held its annual meeting on Thursday evening, Dec. 21, 1906, to elect officers to serve for the ensuing year of 1907: President, Mrs. E. Gray; first vice-president, Mrs. W. J. Barker; second vice-president, Mrs. Mary Lottig; treasurer, Mrs. H. Prindle; secretary, Mr. C. A. Sollinger; assistant secretary, Mrs. George Williams; trustee, Mr. Barker; musical director, Mr. Eckert; pianist, Mrs. F. Henwood. Brother Edgerly will be with us until the close of this year, and his sermons are fine and uplifting, giving to strangers plenty of food for thought. For the months of January and February, 1907, Brother W. F. Peck of Missouri, will be with us."

C. Kirchner writes: "Mrs. C. Parkhurst, speaker and test medium of Baltimore, who held very successful meetings in Chicago and Rockford, has left for her home, but will return for an engagement in February with the Spiritual Science Church of Rockford. Any society desiring her services the latter part of February and March, would do well by addressing her at 917 W. Mulberry street, Baltimore, Md."

Mrs. Savage writes from Tacoma, Wash.: "It is some time since Tacoma, Wash., has sent in a report, but we are still alive and the prospects for our society are fine. Since October we have had those indefatigable workers, Dr. and Mrs. W. D. Noyes, and hope we can keep them the rest of the season. Their work has given us twenty-five new members, and we see strangers at each Sunday service. They are the first spiritual ministers ever in Tacoma, who have used the beautiful ritual of the N. S. A. in the burial of our dead and in the christening of our children, and it has been highly spoken of by those in and out of our ranks. May the angel world always send us such straightforward, honest and conscientious workers."

On Sunday, Dec. 30, Oscar A. Edgerly will conclude a very successful two months' engagement with the Ladies' Temple Fund Society of Cleveland, Ohio. That Mr. Edgerly's work has given satisfaction is indicated by the fact that the Temple Society has re-engaged him for the month of January, 1908. With the exception of September, 1907, Mr. Edgerly's time is all engaged until February, 1908.

G. H. Brooks arrived home from Pittsburg, Pa., on New Year's day, having closed a very successful and pleasant month's engagement with the First Spiritual Church of that city, of which C. L. Stevens is president. Mr. Brooks will remain nearly two weeks at his home, No. 114 President street, Wheaton, Ill., and will respond to calls for funerals. About the 12th of the month he expects to return to Wisconsin to resume his labors there in the interest of the State Society.

P. A. Norman writes: "I like The Progressive Thinker more every year, and among my choice current literature, your valuable Progressive Thinker is my favorite. I hope it will stick to the everlasting truth, and fearlessly expose all frauds and mock mediumship which has done such uncountable damage to the cause of true Spiritualism."

J. C. F. Grumbine is planning to visit many eastern and western camps during the next season. He begins with the opening of the State Spiritualist Convention at Hartford, Conn., May 4 and 5, where he speaks for the fourth season. Camp meetings wishing to secure his services for three or more lectures, can address him at 24 Strathmore Road, Brookline, Mass.

H. E. Martin writes from No. 49 Dudley Place, Grand Rapids, Mich.: "My wife, Mrs. Jennie Martin, writes to me from Sandusky, Ohio, where she is lecturing for the Psychic Research Society: 'I feel more at home now. I had good meetings Sunday afternoon and evening. The lectures were appreciated, and the readings highly praised and all recognized. People were very pleasant. Mr. Jackson is a fine, intelligent man, and makes a good chairman. He leads in singing and plays the piano. To precede my lecture, he read a poem. Miss Zonver, who entertains me, is a fine woman.' As my wife is very modest, I will help her. She is a real spiritual, high-minded woman. If any society wants a speaker, we would be pleased to have them write to us. Her terms are: Her expenses and entertainment, and what the society feels able to pay."

Samuel A. Huntington, Malden, Mass., writes of the Progressive Spiritualist Society, Louise Hall, 138 Pleasant St., Mrs. F. S. Sheriff, president: "At the afternoon circle, Mrs. Caster, Mrs. Morton, Mr. Patch, Mr. Greenlaw and Mrs. E. R. True made short, but very interesting addresses on "Truth Wherever It May Be Found," and "Attendance at Spiritual Meetings," and Mrs. Carter gave several messages. The evening meeting opened with a beautiful praise service. Mrs. Nettie Holt Harding, of Somerville, Mass., occupied the platform as speaker and message bearer. She prefaced her work by reading a beautiful poem entitled, "Dying," and chose the same title for her subject. Mrs. Harding gave a very beautiful address; she is a fine medium. Mrs. Nellie E. Abbott, of So. Lawrence, Mass., will be our next speaker on Sunday evening, December 30, and Rev. F. A. Wiggin, of Unity Church, Boston, Mass., every Thursday evening during January, 1907."

Mamie Young writes: "Rev. Lucy A. Hodge Koontz, pastor Divine Spiritual Church, had an unusually interesting meeting Sunday afternoon and evening. Her lectures are always interesting and instructive on spiritual development lines, and the tests given by her guides are always looked forward to for the consoling and cheering words from spirit life."

Harry J. Moore has found it necessary to resign as speaker for the First Spiritualists (Temple) Society of San Diego, Cal., after serving November and December of a winter's engagement. He will remain in San Diego from one to three months longer with the hope of fully recovering his health which has been impaired as a result of overwork. Address him there, General Delivery, until further notice.

Wallace H. Moore, Shepard, Ohio, writes: "In my notice in your late issue of Mrs. Marian Carpenter's work here in Columbus your printer has made me say of her that she rarely condemns the sin. To leave that error uncorrected would be doing the lady great injustice and make it quite embarrassing to the writer. It should read, 'She has great charity for the sinner, but severely condemns the sin.'"

E. R. Fielding writes from Washington, D. C.: "Dr. Geo. Fuller of Boston, Mass., who has been lecturing for the First Association, will be succeeded by E. W. Sprague and wife, for January and February. Dr. Fuller is a well-known speaker, and is open for engagements. His address is Onset, Mass. Mrs. Longley, secretary of the N. S. A., and Alfred Terry were the message bearers after each lecture. Mr. Alfred Terry holds meetings in Smith's Hall every Sunday evening, assisted by Miss Susie C. Clarke, of Dorchester, Mass. Mrs. M. J. Stephens and Mrs. Price, assisted by Mrs. Willid, Mrs. H. D. Morgan, secretary for the First Association, gave an entertainment for the children's lyceum. These socials are well attended. The Temple League holds meetings as usual at Pythian Temple, Mrs. Farrow, president."

Correspondent writes: "It affords us great pleasure to announce through the columns of this progressive paper that on Sunday, Dec. 16, the stork visited the home of Mr. and Mrs. Morton Hartwell, 1104 High street, Racine, Wis., and left a bright little star in the material form of an eight-pound girl, little Mabel Estelle. We hope that her life may prove one of sunshine and happiness to all around her, and that the Star of Hope may shine forth in the future life as it has already started to do."

Mrs. W. C. Selbrede writes from Billings, Mont.: "I have the pleasure of announcing that the Rev. G. C. Love, one of the prominent lecturers and faithful workers for the cause of Spiritualism on the Pacific coast, stopped over in Billings on his way home from the National Spiritualists' Association, and conducted a series of lectures here. He is a good speaker, and gave the people a much better understanding of the Bible. His tests were above the average, and all recognized. We expect him to make us a visit again on his return East in the spring."

Favorable reports from the Psychical Research Society of Rockford, Ill., still continue to reach us. On the evening of December 23, the rostrum was occupied by home talent, and Christmas day was the principal subject discussed. The president, Daniel McDougal, followed Mr. Booth, both indicating the Pagan origin of the day, and both addresses were generously applauded. A Mrs. King was called from the audience by the president, who made a brief but very beautiful address, inspired by the loved ones on the other shore, that delighted every listener. Dr. Hammond followed with messages which were recognized by all to whom they were given. The Society is still on the upgrade, with prospects as bright as any other in the state.

W. F. Peck will serve the Cleveland, Ohio, Spiritualist Society during the months of January and February. Societies or individuals within easy reach can secure his services for week nights on reasonable terms. He will also officiate at weddings and funerals when called upon. He may be addressed in care of C. W. Henwood, 10821 Hampden avenue, Cleveland, Ohio.

C. A. Andre writes from Grand Rapids, Mich.: "The New Thought Society is having excellent meetings this season. They opened in October with Mrs. Carpenter of Detroit as speaker. Her talent was recognized and well appreciated; her work was fine. Mrs. D. A. Morrill followed her. We hope to secure her for our meeting on Sunday of Holiday week. She goes to Lake Helen, Fla., in the near future for two months. We feel justified in praising her work. She is a highly respected citizen of our beautiful city, and although comparatively young in the work, her lectures are the equal of any speaker on any platform in the country. The Ladies' Aid is doing a great work and everything is going on nicely. On next Sunday evening, Mrs. Belle Fuller, another of our home workers will occupy our rostrum. We would be pleased to hear from speakers for January, February and March, who are in easy reach of our city. Our secretary is T. J. Haynes, Grand Rapids, Mich., Soldiers' Home Station."

C. L. Hatch writes from 9 Appleton street, Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual, and a very interesting meeting was held, Mrs. Alice S. Waterhouse presiding in the absence of the president. This was the closing session of the year, and a very enjoyable time was spent. Mrs. Kate R. Stiles was the speaker of the evening. Others were present and took part. Next Friday evening we will hold New Year's seance in the afternoon. Business meeting will be held and members are requested to be present at 4 p. m., sharp, so as to finish the business of the year. Election of officers at close of other regular business. Mattie E. A. Allbe, president; A. J. Haynes, secretary."

An Appeal for Names of Spiritualists in the State of Washington.

J. R. Burton, engaged in the defense of mediums in Washington, would like the names and address of all the Spiritualists in the state, with whom to communicate. Address him at No. 1613 Fourth avenue, Seattle, Wash.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

COMSTOCK LOSES U. S. SALARY.

Reformer Ousted as Postal Inspector, on Art Student's Complaint.

Washington, Dec. 29.—Announcement is made to-day that Anthony Comstock of New York, has been dismissed as a postoffice inspector, a $1,500 position he had held for thirty-four years. The action was taken on complaint of the Art Student's League, which held it was not right that Mr. Comstock should be able to walk into any postoffice and exxamine the mail addressed to any individual or corporation, breaking the seals of letters as he saw fit. As president of the Society for the Suppression of Vice Comstock draws an annual salary of $5,000, and has perquisites.—Special Correspondent of the Chicago Journal.

BOOK REVIEW.

A Dialogue on Religion. Between Rev. John Jutz, S. J., and Dr. T. A. Bland.

This is a booklet of forty pages, printed in clear type on fine paper, and bound in elegant flexible leatheret covers. Price 25 cents.

Father Jutz is a Roman Catholic priest of the order of Jesuits who has for many years been in charge of the Holy Rosary Mission at Pine Ridge, S. Dak. Dr. Bland, as our readers know, is one of the most scholarly and progressive scientists and literary men of the age, author of "In the World Celestial," "Pioneers of Progress," and other popular books.

In 1891 the Doctor visited Pine Ridge Indian Agency as the representative of the Indian Defence Association, and Father Jutz being in full accord with his views of Indian policies, invited him to be his guest. During his visit this dialogue occurred. It is not a debate, as the priest simply asked questions, which Dr. Bland answered. Those questions and answers cover the whole ground of the difference between the dogmas of the Roman Catholic and orthodox Protestant churches and liberalism, as represented by Unitarians, Spiritualists, etc., and also the history of the conspiracy by which the pagan Emperor of Rome subverted the primitive apostolic church and established in its stead the despotic hierarchy known as the Roman Catholic church, a religio-political institution that dominated the world for 1500 years; brought on the dark ages, and still exercises vast power for evil, but which is destined to be swept away by the rising tide of free thought and the sublime revelations of Spiritualism. This dialogue will be an eye-opener to Protestants as well as Catholics, and a most valuable hand-book for Spiritualists and other liberals. It is written in a spirit so admirable, that it cannot offend even the most orthodox.

At the close of this dialogue, Father Jutz said, "We have had a long talk and to me a very interesting one. You are a great historian, Dr. Bland; you have given me much to think about and many things to look into. I still think you are wrong on religion, but you are a good man; I love you as a brother and hope to meet you in heaven."

To this Dr. Bland responded, "You are a good man, Father Jutz; you are a great deal better than your creed or you could not hope to meet a heretic in heaven. I sincerely hope and firmly believe that we will meet in heaven."

This beautiful brochure of liberal thought is for sale at this office.

AN IMPORTANT WORK.

The N. S. A. Ritual for Spiritual Services.

The N. S. A. Ritual for Spiritual Services, well printed and neatly bound in Leatherette, is now in print and for sale at the N. S. A. office, 600 Pennsylvania avenue S. E., Washington, D. C. Twenty cents per copy, postpaid; two dollars per dozen. Address MARY T. LONGLEY, Secretary.

Attention—Massachusetts State Association.

The annual meeting will be held in Berkley Hall Annex, 3 Berkeley street, Boston, on Tuesday, Jan. 1, 1907, at 10:30 a. m. Only members are admitted to the meeting, as only the annual business of the year, with election of officers, will be attended to. All members are urgently requested to be present at this meeting. The business meetings should be of more importance than the social meetings, so please all congregate at that hour at the above place.

CARRIE L. HATCH, Secretary M. S. A.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the sapient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcenus R. K. Wright. Price 25cts.

TEST CONDITIONS.

To Spiritualists and Spiritualist Mediums Everywhere.

I have prepared test conditions by which I hope to prove that spirit manifestations emanate from a source outside of any mortal person.

I will say that I approach this subject in the spirit of honest and hopeful investigation. For a number of years I was an unquestioning believer in the truth of Modern Spiritualism. In later years mind-reading, telepathy, hypnotism and other phases of psychic science have made such inroads into the field once pre-empted by Spiritualism as have set me again to investigating to discover whether or not there is sufficient evidence, not explainable in other ways, in which to intrench a belief in Spiritualism as a scientifically demonstrated fact.

Finally I have arrived at this conclusion: If some scrap of information can be given me which, by the nature of things does not and can not rest in the mind of any mortal person, but which may later be proved to be a true fact, I am obliged to accept the demonstration as one of spirit power, and when the same is repeated in a multiplied and reliable number of instances the world will have to accept Spiritualism as a demonstrated fact of science.

With the end in view of providing a manifestation of the above character, I have, in collaboration with my venerable mother, an ardent Spiritualist, placed in a small basket several small bundles of parlor matches, the most accurate pains being taken to prevent either of us or any other person from knowing either the number of bunches or the number of matches in any bunch and yet the number of either is not so great but that the number of each may be determined by mere inspection. This basket was then closed and wrapped and cross wrapped with thread, the knots of which and all interseotions were sealed with wax. This basket rests upon the sideboard in the dining-room of my home at 811 So. Sixth street, this city.

We now invite all persons with mediumistic power to tell us the number of bunches of matches and the number of matches in each bunch. When we have twenty or more of these answers this basket will be opened in the presence of a number of honest investigators among whom shall be at least two of the most reputable Spiritualists of this city. If any two answers coincide and are correct we will accept the proof. If but one answer is correct, the medium giving it will be asked to give a second and a third demonstration under like conditions. If two out of three of his answers are correct it will regarded as satisfactory. To each person giving us a correct answer, corroborated by at least one other correct answer, either by himself or by another medium, will be sent a check for $50 for his trouble or, if he declines compensation, we will pay this sum to any charity he may designate.

We request that all persons interested, aid us in publishing this proposed test among the mediums of his acquaintance or knowledge and to each one requesting it will be sent the result signed by all the parties participating and present, at the opening of the basket.

M. T. CUMMINGS.

Beatrice, Neb.

How Is Lightning Produced?

Undoubtedly every person has wondered how lightning is produced. I have often watched the streaks issuing from a dark cloud, and in the night flashes of lightning would make everything about me as light as day, when my mind would try to grasp the why, or how, or what produced that beautiful electrical display.

Last winter I read the opinion of some writer, but cannot now recall the name, or in what paper I read it, but think it was in The Progressive Thinker, who stated that "lightning is produced by two currents of electricity coming together from opposite directions."

This writer may have the correct solution of the phenomenon, but I will briefly relate an experience of mine that occurred in the month of September, 1905.

While sitting alone in my office, everything being quiet around me, I became oblivious to my surroundings, when I seemed to be standing up in a dark cloud far from the earth, when my attention was drawn to a small dark globule about the size of a very small shot. This globule seemed to be a magnet, drawing to itself smaller globules, or gases from every direction that flew to the first globule, or magnet, with such force that they seemed like a dark streak. While standing there a ball about the size of a man's fist was formed, and I then received the impression that the moisture in the cloud produced the condition for gases to form as above stated; and that when a certain proportion of the different gases had collected, the impact of the gases attracted caused an explosion, just as a light tap or jar to the combination of nitric acid and glycerine, called nitroglycerine will explode.

I have related my experience to several gentlemen of my acquaintance, and all agree that this solution of the phenomenon seems reasonable.

B. G. SWEET.

Empire City, Kans.

A SPLENDID HOLIDAY GIFT.

Send one dollar to Mrs. Louis Wilson Jellies, No. 301 Union street, Valparaiso, Indiana, and she will send you by return mail her father's book, entitled "The Truths of Spiritualism," by E. V. Wilson. This book is intensely interesting as well as instructive. Its author was one of the greatest mediums in Modern Spiritualism. It has a nice cloth binding, and contains between three and four hundred pages. The last edition is almost exhausted. Your dollar will help a worthy and struggling woman. Send at once.

E. W. SPRAGUE.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price, 25 cents.

SUNSHINE AND SHADOW.

STRICKEN SAN FRANCISCO.

Challenge the world, and it hates you,
Rebuke the world and it smiles;
Scorn the world and it rates you
One of its own exiles.

Follow the world and it frets you
With its ever varying trend;
Lead the world, and it lifts you
With the outstretched hand of a friend.

Drawn by the mystic current,
That trolls with a subtle breath;
We yield our wine and our vintage,
To slacken the pace of death.

Abroad in the stricken city,
Shocked, and shorn of her pride;
Stung by the hissing fury,
That gorged on her vital tide.

Transcendent star of the border,
Supreme in her own conceit,
Flashing afar her ardor,
She drew the world to her feet.

Born of a drastic struggle,
Braying the trundling sand;
Pilot and prime promoter,
Of thrift on the western strand.

She sheltered the monarchs of labor,
Between the land and the sea;
Espoused to her peerless harbor,
Facing her destiny,

Discerning that only endeavor
Commands results in a race;
She smiles in the face of disaster,
And turns with a logical grace,

Confronting her dark desolation,
With a sense of returning nerve,
With a pull that baffles description,
She drew on the world's reserve.

Banquet her now, and befriend her;
Endow in fraternity's name;
Great Soul, attuned to endeavor,
Struck dumb and bedizened with pain.

From out of the smoke and the carnage,
From out of the charred frames,
Of ravishments, devastation
Of wrecked and ruined remains.

Leaped an inspiration,
Born of the lurid flames;
Sped to its installation,
By the clang of a million chains.

Clad in a broader garment,
Clothed in a firmer weave;
Spun from the senses regnant,
Housed with the soul aggrieved.

Pioneer, Pilot, Promoter,
Entrenched in the forts of the Gods;
Pledging anew for the conflict,
Combatting invincible odds.

MRS. JOSEPHINE VOSS.
Los Angeles, Cal.

THE SOUL'S HARP.

Not shaken like a reed, ah, no!
But like a harp so finely strung;
Touched by quick hands or fingers slow,
That play the tender chords among.

Joy makes a glad, enraptured strain;
Hope breathes a sweet, triumphant tone;
More low the quivering notes of pain;
Love has a song that's all its own.

Grief sings, but in a minor key,
While memory her fond hand lays
Upon the strings. Old melody
Brings back the scenes of other days.

The summer birds at early morn,
Cannot outvie the songs of youth;
Whose music in the heart is born
Of courage, innocence and truth.

Tired, we listen as they play,
Those unseen fingers, soft and fair,
Of homes beyond time's shadowed way,
And loving ones who wait us there.

But, dear, the sweetest chords to me,
That on the harp were ever played,
Within your soul so tenderly,
Were those by deepest sorrow made.

ALICE M. WARREN.
West Bridgewater, Vt.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Martha K., widow of Winslow B. Glover, passed to spirit life, Dec. 1, at the home of her son, H. H. Flint, Worcester, Mass., aged 82 years. Loyal and true to life's best interests, and with a heart of tenderest sympathy, she made many warm friends by whom she will be greatly missed.

MRS. A. J. KINGSBURY.

Garver Willet, aged 90, passed to the higher life, Dec. 4. He leaves two sons and one daughter. He was ever kind and very studious, being a close student of the harmonial philosophy ever since the first days of the Fox Sisters' fame. Funeral conducted by Mrs. B. G. Hoig, Morenci, Mich.

On Dec. 15, at her home a few miles from Fenville, Mich., Mrs. Jones, after a short illness, passed to the higher life. She was a life-long Spiritualist, and did not fear to clasp the mystic hand of death and journey to the land of souls. Those who knew her best loved her most. Mrs. D. A. Morrill officiated.

At her home in Grand Rapids, Mich., on Dec. 21, Virginia Nichols, niece of the well-known medium, Mrs. Belle Fuller, at the age of 15 months passed to the higher life. She came like a ray of sunshine and made glad the hearts of all that knew her during her brief stay. Those who loved her best have the consolation of knowing that death is but transition. Services conducted by Mrs. D. A. Morrill.

ETERNITY OF THE EARTH.

Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents.

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

By Thomas Inman, M. D. Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two hundred illustrations. Cloth, $1.

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares, etc. Price, 25 cents.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us" and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price, 75 cents.

IMPORTANT NOTICE

To the Friends of the Lyceum.

May I once again call your attention to the need of united effort and support of the most important work of Spiritualism. We hope to issue a Lesson Quarterly for our children, but must have some interest shown to warrant it. The Quarterly would contain lessons for each Sunday, responsive readings, gems of thought, and order of exercises. It could be issued for ten cents a quarter. How many do you want?

We have also pretty lyceum pins, costing but five cents each; $4 per hundred, or $2 for fifty. Each member should wear one.

The N. S. A. authorizes me to offer three banners to be given to the three schools showing the best record during the coming year. No matter how small your lyceum may be now, you have a fair chance to earn the lovely banner if you show progress during the year.

All lyceums desiring to compete for the prize, send not later than January 15, the number of pupils enrolled, average attendance, general conditions, and names of officers; these will be duly filed, and we will advise your secretary thoroughly regarding the duties of competitors. Let me have your hearty sympathy and support that we may make this work beneficial to old and young children.

Yours Fraternally,
ANNA L. GILLESPIE.
321 S. Highland Ave., Pittsburg, Pa.

Have You Read OUR PREMIUM BOOK OFFER?

Truly, the world has NEVER SEEN the like before. Search the annals of history, ANCIENT AND MODERN; critically examine the history of Spiritualism; look here and there, in every nook and corner of the world, and you CANNOT find a parallel to the offer made in reference to these THIRTEEN remarkable PREMIUM BOOKS. They constitute a wonderfully valuable Spiritualistic and Occult LIBRARY, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are DELIGHTED WITH THEM.

We have now THIRTEEN magnificent PREMIUM BOOKS which you can select from.

GEMS OF THOUGHT, by SEVENTEEN leading authors, is our last Premium Book.

Any one of the Thirteen Premium Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with a yearly subscription. The paper, one year, and one Premium Book, $1.25. But if you order more than one Premium Book the price is as follows:

Any two of the Thirteen Premium Books you may order, price 70 cents.
Any three of the Thirteen Premium Books you may order, price $1.10.
Any four of the Thirteen Premium Books you may order, price $1.50.
Any five of the Thirteen Premium Books you may order, price $1.75.
Any six of the Thirteen Premium Books you may order, price $2.05.
Any seven of the Thirteen Premium Books you may order, price $2.35.
Any eight of the Thirteen Premium Books you may order, price $2.65.
Any nine of the Thirteen Premium Books you may order, price $2.90.
Any ten of the Thirteen Premium Books you may order, price $3.10.
Any eleven of the Thirteen Premium Books you may order, price $3.40.
Any twelve of the Thirteen Premium Books you may order, price $3.85.

Lastly, all of these THIRTEEN Premium Books here announced are sent out, all postage prepaid, for 4.15, something never before equalled in this country or Europe.

Bear in mind that every order for a Premium Book must be accompanied with a yearly subscription for The Progressive Thinker, which is $1. We repeat that the world has never seen the like of it before.

OUR THIRTEEN REMARKABLE PREMIUM BOOKS FOR $4.15.

The following is the list of titles of the Twelve Premium Books:

1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.
2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.
3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. They contain invaluable data.
4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.
5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.
6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.
7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.
8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.
9—The Religion of Man and Ethics of Science, by Hudson Tuttle.
10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.
11—The Great Debate Between Moses Hull and W. F. Jamieson.
12—Letters from the Spirit World, written through the mediumship of Carlyle Petersilea.
13—Gems of Thought, by SEVENTEEN leading authors, is our last Premium Book.

LIFE'S PROGRESSION.

"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50. For sale at this office.

Colorado Talks Back.

The chairmen of the Republican and Democratic State Central Committees of Colorado have denied the statements set forth in a widely copied dispatch from Denver, to the effect that woman suffrage is a failure in that state. Republican Chairman Vivian says the "interview with recognized leaders of the dominant parties" took place in the too imaginative brain of some reporter.



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God and Hudson Tuttle.

His Great Work on "The Evolution of the God and Christ Idea"--An Exceptionally Important Production for the World to Consider.

Of course we give Darwin and Wallace credit for having discovered the evolution of form life. That startling doctrine made the theologian shake his head, and prove, by the bible, that God made everything just as we now see it, and did it all inside a week. Now comes Hudson Tuttle, who drags God into the controversy, for he insists, and proves, that "God Ideas" are just as much evoluted as forms. For some thirty-five years he has been gathering the facts now embodied in a last book entitled "Evolution of the God and Christ Ideas." He most certainly proves that the God of the theologian has been evoluted, like everything else, and moulded into its present shape by time and conditions. He shows how each race started the process with its own raw material.

The human raw material in every race has been ignorance and superstition that was afraid of the unseen. This ignorance always believed that there was somebody in that unseen who could do it harm. So it made him all sorts of offerings, dead and alive, to coax him to be real good and kind.

Mr. Tuttle traces the process by which Hindus, Chaldeans, Persians, Jews, Arabians, Greeks, Romans and Christians, each and all evolved their own special "God Idea." Some of the descriptions, as of the "God Idea" worshiped by the Aztecs, are thrillingly interesting.

The following by Emma Rood Tuttle shows us that the philosopher has a helpmeet worthy of him:

"Savage, saint and sage
Have built a dream-god, like unto themselves,
And with their best conceptions fashioned him.
Man never yet has seen Him face to face,
For he is hidden in a labyrinth
Of his own laws, which he can never break,
Nor set aside for any man's appeal."

Our author next applies his process to the "Christ Idea," and has succeeded in evolving a book which will never be popular among the churches. It should be, and the present writer feels that it will be warmly welcomed by independent thinkers everywhere, for it represents an amount of research requiring time, talent and patience rare in the realm of intellect.

Having said so much for the book and its author, the present writer will now add a sort of postscript of his own, for which Philosopher Tuttle must not be held responsible.

Evolution applied to ideas shows us that Gods—being always Ideas—have changed according to conditions, like everything else. There were lizards Pontius Pilate of old times, whose appreciated in their museums. Their present day descendents but a few inches long show us that evolution works both forward and backward. And man's God Idea has been sometimes large, and sometimes small, just like those lizards. Mr. Tuttle has taken the God Idea of the past and traced it step by step to the Christ-God Idea of to-day. There he stops, but I want to travel a step further, and reach out to the God Idea of to-morrow.

That, God will be a scientific God, based upon fact; for no other God-Idea will be possible for the educated thinker. Let us then start with the known. We find in Nature just three facts as the base upon which she builds. They are intelligence, energy and substance. There is no more, and can be no less in any God-Idea or Man-Idea. That is fact number one.

Fact number two is that the tiniest conceivable speck—we will call it a unit—contains all three, and nothing more, like the whole universe. That little unit shows its energy as it attracts a mate; and its intelligence when it chooses or rejects associates. When a few units thus get together and become an atom or a molecule, we perceive more intelligence and more energy, for both intelligence and energy manifest according to conditions. Each form acts for itself, fighting its own battles. You can destroy form, but you can not destroy units, so form simply begins all over again.

The point I want to make is that intelligence without substance—that is to say without form, is impossible. An idea is intelligence manifesting through form. It is, of course, limited in a single unit or small form, but it expresses all the conditions will permit. In the crystal it can work mathematically, and repair damages, while working outside the form. Another step and it builds cells, and works inside form. We then have the vegetable and the animal, each with its intelligence, energy and substance working under and through surrounding conditions. So every form is based on idea, which is only intelligence active in form. Mr. Tuttle has been tracing this activity through man after man, and right up to to-day. And the man's limitations, even at the highest, always led him to say "there are powers above and beyond mine. They compel me to believe in something higher and more powerful than myself." Such is the "God-Idea" in the human mind. Presently that man dies. The trend of advanced scientific thought of to-day is to refuse denial to that man's immortality. A myriad facts have compelled the most prominent scientists to at least suspend judgment.

Some of us think we KNOW that that man is living a broader life than ever. He may have senses unknown to us, but he is working with intelligence, energy and substance just like our own, but under very different conditions. The substance he uses is far too refined for mortal grasp, but his knowledge and energy have now an added factor which permits his development beyond anything of which we can conceive. He has almost, or quite an unlimited quantity of time. Indeed that is the meaning we give to eternity.

In this life just as a man has grasped some brilliant new thought, or elaborated some world-needed invention, he must leave his achievements, and pass into the unseen, with perhaps no successor to catch his thought and continue his labors. But keeping firmly to the one central fact, we know that wherever he is he is, and must have intelligence, energy and substance just as during his earth life. As years count for that life by centuries and eons he is ever mastering knowledge and power out of experiences, until, if we could meet him, he would certainly appear superior to his progress would cease. No sleepy Nirvana for that man, for he is ever demanding more knowledge and more power. Now does it not follow as a matter of cause and effect that the hour will come when he will shape raw material of Cosmos into nebulous clouds, and with that gathered nucleus experiment in the evolution of a planetary system?

That is only a question of the degree of power at the disposal of himself and his associates. Such a man has become by evolution and self-development all that the mortal of to-day conceives as a God. He is really the "God Idea" of the future for the advanced mortal.

In earth life we see the man of science moulding and shaping raw material into pyramids, temples and mighty ironclads. He experiments until he succeeds. And similarly our earth history points to perpetual experiments, and countless failures, with successes here and there that seem to justify the "God-Idea" immortal in his attempt at Cosmic progress.

If some think the task too great, let us remember we know nothing of size save by comparison. If our universe and all things therein and thereon were suddenly reduced one-half, nothing would be changed for us. Man would still pose as a lord of creation. And if everything were further reduced to dust specks, man the mortal could know no difference. So we can know nothing of the labor or quantity of raw material involved in the experiment. Surely, then, it is a very rational conception that the further evolution of the God-Idea will lead the coming man to conceive of a fellow-man as sufficiently advanced amid the possibilities of the future life to play the part of world builder, if he so choose. Nay, may he not rightly claim such power and privilege as a child of the Infinite.

His raw material will embody intelligence, energy and substance, through which, working both as a unit and collectively, he will perceive the law of evolution working out details of life which this world-maker will watch with ever increasing interest.

This is a tempting subject for thought, but I now merely offer it as a suggestion of what may be the coming God-Idea which a future Hudson Tuttle may include in his scheme of progress from the savage to the divine. Meantime I heartily commend Mr. Tuttle's work to the attention of everyone interested in advanced thought, and earnest search for truth.

CHAS. DAWBARN.

San Leandro, Cal.

COL. ROBERT G. INGERSOLL.

Ignorance Concerning the Spiritual World and True Spiritualism.

Many professed Spiritualists complain that they know little concerning Spiritualism and life in the spirit world. Such ignorance is deplorable, considering the vast amount of reliable information there is on these subjects which can be acquired by reading spiritual communications written by advanced and wise spirits; for instance, The Letters from Spirit World, by Carlyle Petersilea; Encyclopedia of Death and Life in the Spirit World.

The trouble seems to rest with the complainants. They will not accept as true spirit communications because they conflict with their preconceived notions. They say: "Why does not Ingersoll return and give us something worthy of his greatness?"

He has returned on many occasions and given many communications, but many people will not accept his messages as genuine. Spirit Ingersoll says through Carlyle Petersilea, "If I as a spirit say as I was wont to do when in the body of flesh and blood, that I did not know anything about a future life, that there was neither God, Devil nor hell, would the questioners think I had given them something worthy of myself? I should consider that I had not. It is quite humiliating to a man to find after nearly half a century of writing, lecturing and talking, that he has been entirely mistaken from the outset; that all his high-flown words have fallen about his soul like autumn leaves, leaving him like a tree stripped and bare of its foliage; this is somewhat the way I feel at present, consequently I cannot talk to the world as I once did. If I were to say to the questioners, 'I believe I am not dead; I am immortal. I am spirit; I do not know all I thought I did;' would they consider the statement of these great truths worthy of R. G. Ingersoll? Certainly not. Why, they would say that is not at all like the great agnostic. Now I don't want to be slapped in the face because I am doing my level best to let all know I am not dead. I don't want to be told that my efforts are not worthy of me."

Permit me to reiterate what Spiritualism is: It is both a science and a religion. It teaches us how to make the best of both worlds. It is the science of life. I presume it is best that we do not know how to produce something similar to spirit raps or spiritual phenomena; that devolves entirely upon the spirits, and is really none of our business. All we can do in this matter is to furnish the proper conditions to obtain spiritual phenomena.

It seems to raise the indignation of some Spiritualists, or rather, Spiritists, to have Spiritualism called a religion; they want it considered merely as a fact, like the multiplication table, or a problem in geometry. I imagine if it went no farther than that, it would be of very little benefit to mankind. Mankind are naturally religious, and need something to comfort and console when our loved ones are translated to the spirit world. We want to know where that spirit world is located, what are the employments of its inhabitants and whether they are happy or miserable; if they are happy, how to insure that happiness. Spiritualism gives us the desired information, in fact, the religion of Spiritualism is TO BE GOOD AND DO GOOD according to the exalted teachings of wise spirits. If we do that and search diligently the spiritual scriptures we shall have no grounds for complaints.

JOSEPH CHALLAND.

Topeka, Kans.

IDEAL REFLECTIONS.

With Aspirations for Improved Spiritual and Material Conditions, Leading to Light, Happiness and Heaven.

To the Editor:—I am much pleased with many things that occur in our spiritual ranks; one of them is The Thinker; another, most of its writers. I was so impressed with the answer our most worthy Brother Peebles gave to the question: "Have the passing years deepened your faith in the angel ministry? and do you feel that when the time of parting comes that all your faith and confidence will reap fruition?"

His answer was so positive and of so much assurance that when I read it, I laid the paper in my lap, and said to my wife who was listening, that I could feel the presence of the spiritual forces around me, that were bearing testimony of our dear old brother's response. We said, "Oh! if we could only always have that hallowed influence around and about us! Our lives are not always cast in the most pleasant places; perhaps it is well. If we were always on the Mountain Top, how could we sympathize and help those in the valley?"

We have learned the lesson that if we can do no one any good, WE MIGHT AS WELL, NOT HAVE BEEN BORN. This is what I call humanitarianism.

Now, I will go just one more than good Brother Moses Hull, and say where is there room outside of Humanitarianism for Spiritualism and socialism?

I think it would sound better for our cause to go by that name, than under the cloak of religion that has been marked and permeated with blood from ancient veins.

I have no doubt Brother Peebles's answer was based upon philosophy; not that I wish to show any disrespect to phenomena or be partial to either. It has been my observation that it is those who have delved down deep into the philosophy of Spiritualism, that can answer such questions with that degree of positiveness and say "I know the angels walk with us. At times I feel their presence near me, and I confidently await the time when the purple mantle will fall upon my mortal form; the time when my eyes will open to the golden splendor of the heavenly worlds, and I shall meet those grand souls who have preceded me."

This is what I call glorious consolation. When this great truth is ushered into our intellect, then we can say, "WE KNOW!" You can close the mouths of a gainsaying world more quickly with true philosophy than in any other manner.

I have observed many cases where philosophy would, attract the attention of some very readily that had stubbornly ignored the phenomena for years: I know that I have arrested the attention of more than one who has said, "Why, I never heard it talked of in that light before," and would say, "I don't see anything bad about that." Heaven bless your dear souls, there is nothing bad in Spiritualism; it is not Spiritualism that we object to. every whit good. It is that which is

We can put so much artificial toggery to Spiritualism that it reminds one of the bible.

Now the Spiritualists are taking this superfluous part from the book as fast as they can, and when they get through with the work, we will have the finest bible in the land. Even the unthinking class will soon view it all differently than they do at the present time.

The preachers are changing, and there is a class that has always believed what their preacher said.

I saw in the Baptist paper that a good brother in recommending an elder said, "Best of all, he is loyal to the bible. He is orthodox, and that is a great thing now-a-days."

The most important question that can be possibly raised about any minister, "Is he sound in the faith?" You see there are a lot of Dr. Crapsy's just now.

Now, our government system is out of order, when we get a purer system established, and this graft (which we can rightfully call it) is eliminated, and when people will not have to steal and beg for a livelyhood, then they will flock to the banner of Spiritualism; then humanitarianism will be the ruling element; then we will have heaven in America.

It is all right to think well of the departed ones. We love them dearly, and will be so very, very glad to meet them on the higher plane. We can not go to them now only as we lift ourselves up to that plane by the right kind of living, and the right kind of thoughts. Why, I am sure there is not a day but what their presence is with me; they are dearer and nearer day by day. We can help them by living proper lives and giving them our best wishes; but how can the spirit world be happy when they behold all the misery and crime extant in the world, caused by a greed for gain. Oh, that we could be better to the living, work more for the welfare of humanity.

Oh! dear friends, I could not help but weep for joy when I read on the 20th page of the December number of Reason, what Brother Peck said of the moral hero of Asia, Gautama or the Buddha. If there is a higher type of manhood exhibited by anyone I have failed to recognize; a man who would leave all the luxuries, love of parents, a loving companion, an unborn child, a kingdom and throne, all renounced that he might lead a life of poverty, be free to labor for humanity, and free them from poverty, crime, degradation and vice. I never read of a more beautiful character in my life. This was not done for earthly gain, kingship or crown.

When I look around to-day, I behold the multitude living in palaces, surrounded by all the luxuries of life, simply living and hoping to keep them if they continue to be right saving. Now I honestly believe that ninety-nine out of every hundred of such characters have a greater love for the phenomena than they have for the philosophy. It is generally the case that the poor of the land are rich in spirit. The day will come when an excess in land, stocks and money will eat like a canker.

Let us remember, dear ones, that happiness, or heaven will never be reached till unity, a system of equality, right and justice shall have been ushered in.

J. L. FOSTER.

Elwood, Ind.

About Hell.

Theologians calmly assume that the destruction or radical transformation of the old symbols is equivalent to the destruction of the things symbolized, and the alteration of the human nature which created them. For my part, I cannot even understand the doctrine that the conscience (for instance) was created by a belief in hell and will perish when hell ceases to be credible. It seem to me clear that the conscience created the old hell and will presumably create a new one, sufficient for practical purposes, whenever the ancient mythology decays.—Leslie Stephen.

Prayer: Its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.

A STRANGE PHENOMENON.

The Mystery of the Haunted Window, Illustrating the Weird Action of Occult Forces—The Port Richmond District of Philadelphia Has a Mystery so Peculiar, so Inexplicable, That It Has Driven Jerry Gilruth Almost Insane, Mystified the Entire Neighborhood, and Distracted the Detectives Who Have Been Appealed to in the Effort to solve It.

The mystery consists of nothing more or less than a window in Jerry Gilruth's room, over Kilroy's saloon. Apparently there is nothing mysterious about the window. It is five feet four inches high, and three feet two inches wide, with double sash, each sash being set with four panes of glass. The counter weights are medium weight iron, round, with an eye at the upper end, through which passes a rope—the regular window-cord rope. The lock is a common one, a catch arrangement that turns to fasten the sills together. Along the edges of the window frame are deep dents, places gouged out of the wood, marks and scars that show where the nails have been driven, where patent window fasteners have clutched the wood, where screws have wounded the sills.

Window is of Ordinary Construction.

All this description is necessary to explain that the window is an ordinary one without any material differences from any other window and seemingly in perfect repair and condition, balanced properly, and scientifically weighted. Carpenters have examined it. Window factory experts have declared it perfect. Yet there is something wrong with it.

The entire mystery resolves itself upon the fact that this window seems to open itself, in spite of locks, nails, and other devices, and that it opens only while Jerry Gilruth is asleep in the room.

It is this fact that has driven Gilruth almost insane, and yet, with celtic stubbornness and courage, he declares he will remain in that room until he has solved the mystery of the opening of the window.

Gilruth had lived in the room, taking his meals out, for nearly two years before the window began to play its amazing pranks upon him. It was not until one morning last January that he noticed anything strange. The night was cold, and he had left the window open only a few inches at the bottom. About three o'clock in the morning he woke up, conscious of cold air, and discovered the window wide open—and everything in the room frozen. The water in the pitcher was stiff. He remembered distinctly that he had arranged the window before going to bed, but, thinking perhaps he had raised it in a fit of absentmindedness before retiring, he got up, turned on the radiator full force, and closed the window again, to snatch a few winks of sleep before getting up at 7 o'clock to go to work.

Will Not Stay Closed.

Within a short time he was warm and dropped off to sleep again, but soon waked again shivering, and found the window open again. That time he was startled. He lighted the gas, looked under the bed, searched the closet, and tried the door. It was locked, yet, to satisfy himself, he unlocked it, and looked out into the hallway. There was nothing in sight. He then returned and looked down into Frankford avenue, twenty feet below. He thought it would be impossible for anyone to climb up to the window. The only way the feat could be accomplished was by climbing up on the awning frame by the signs and then on to a ledge four feet below the window sill. A light snow was on the ledge and its surface was unbroken, so he closed the window, locked it securely, so he vows, and retired.

Shortly before 7 o'clock, the coldest hour of the day, he was awakened again, half frozen—and the window was wide open. He stared at it in amazement, dressed hurriedly, locked it, and went down stairs to kick to the landlord. He claimed there was something wrong with the mechanism of the window, and a carpenter was called, who overhauled the window and reported it in perfect shape. Gilruth refused to believe it. He claimed the weights were out of order and had pulled the lower sash of the window up.

Battened Down, Again Goes Up.

Over three months passed without a move from the window—and Gilruth thought his theory was correct. He claimed the carpenter had corrected some mistake in the window weights. Then, on the morning of April 14, the window started its tantrums again. Rain was falling and a high wind was blowing. He had battened down the window tight and retired about 10 o'clock.

About 2 a. m. he waked up, with rain pouring in in torrents. The window was wide open and the heavy rain, carried by the high wind, was pouring like a cataract over the bed, which was soaked. He was angry. Arising he closed the window, wetting himself to the skin in the act, lighted the gas, and then skirmishing for dry clothes and bed clothing, finally succeeding in making himself comfortable. He lay for some time, shivering, and, just as he was dozing off, a sharp splash of cold rain in his face brought him from bed with a bound. The window was open again. He closed and locked it, and, going out into the hallway, found the hatchet and some nails and proceeded to drive two nails through the sash and into the window sill. Then he retired again to try to make up for lost time.

Nailed the Sill, Still Rises.

Exactly at 5:40, he says, he was awakened again by a deluge of rain pouring over him. The window was wide open. The nails had been pulled out as if they had offered no resistance.

Gilruth confesses that he closed the window, hastened down to Kilroy's saloon, found Pete Kilroy just opening up, and took four drinks in succession to quiet his nerves.

That night he admits he hung around the barroom until nearly midnight before he would retire. He was afraid of the window, and openly stated to his landlord that he believed the window was bewitched. The landlord went upstairs with him and together they screwed down the window, locked it, and placed a patent fastener between the two frames, besides driving nails over the bottom frame into the sill. That night the window did not open. The next night it remained undisturbed.

But the third night came the climax. Both the other windows in the room had been left open, because the evening was warm and balmy. The "haunted window," as Gilruth called it, was left nailed, screwed, battened, tied and locked down.

About 4 in the morning, Gilruth says he awoke with a start. At first he imagined he merely had been awakened in the middle of a dream. He was on the point of dropping off to sleep again when he noticed that the window was wide open—and both the other windows closed.

Apparently the screws, locks, and nails had lifted themselves out of their own accord. He sat up in bed, shivering with fright—and remained there for some time before he dared get up and make an examination. Then, although he confesses he was frightened, he got out of bed, made a careful examination of the room and the ledge outside, and closed the window.

Then he climbed back into bed determined to solve the mystery. He decided that he would remain awake and watch the window. Outside was extremely dark, the glare of the street lights upon the misty morning air relieving and yet accentuating the blackness. Every shadow caused Gilruth to jump. Every creak of the house made him start. He remained shivering from nervous fright in his bed, his eyes straining through the darkness toward the window, and his body tense with expectation, and every muscle prepared for a leap through the darkness.

The clock struck 5, and still he remained wide awake, excited and nervous. Down stairs the cuckoo clock chimed the half hour, gray light was beginning to replace the darkness, Gilruth's eyes kept closing, as weariness overcame him and as approaching daylight scattered his nervous fears. He dozed, waked with a start, dozed again, again started into wakefulness and finally his eyelids sank together and he slept.

Closes When It Is Left Open.

One minute later, he declares, he waked with a start, and the window was wide open.

That day the story of the haunted window was spread abroad, Gulruth's strange experiences were recounted. Carpenters and mechanics of all sorts were summoned to examine the window and could find nothing wrong with it. Still it continues to open. Sometimes it opens ten times a night and then it will not open of its own accord for a fortnight. Once Gilruth started to leave it open all the time to beat the spook game and then it commenced to close, apparently of its own accord, and closed with perfect persistency.

The uncanniness of the thing almost has driven Gilruth mad, but, with strange courage and perseverance, he vows to remain and solve the problem.

His hair is turning gray from worry and nervousness.

There are some who whisper that it is Gilruth himself who, while asleep, arises and opens the window—but most of the people who know about it are firm in their conviction that the window opening is the work of spirits, or spooks, or ghosts—or, perhaps, of some cruel practical joker, bent on driving Gilruth out of his room.—Chicago Tribune.

Reincarnation.

We wish to ask L. P. Wheelock if he thinks that life is ever less than nature. If so, then good-by to stability, and good-by to immortality. Now these are simply theories, advanced by L. P. Wheelock and myself, deduced from phenomena,—but, it seems to me, if life has a beginning in a germ—can develop, and grow, then it follows that it can have an end. The three principles underlying all nature, to me, are:

First, Stability of life.

Second, Evolution of matter.

Third, Aggregation of all life in Infinite Intelligence.

It depends all upon our point of view. To me there is no up, no down, no great, no small, as regards value in the universal scheme. A little screw may prove the link that holds a mighty structure together. It simply is enough that WE ARE,—and if we realize our divine inheritance we will find divinity in all things,—the expression of life becomes sacred, and our experience be colored thereby.

JESSIE S. PETTIT FLINT.

Corvallis, Oregon.

A BOOK FOR THE NEW YEAR, AND THE NEW TIME.

NOW READY!

The Evolution of the God and Christ-Ideas.

The Idea of God, beginning with savage man, is traced through its endless phases upward from primeval savagery through Assyria, Greece and Rome; the speculations of philosophers; the Hebrew seers, the Alexandrian school; to its final interpretation by scientific investigation as the Cosmic Mind.

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So many years have passed since I began writing this book by inspiration and automatically; so severe and prolonged attention has been given to its revision, that it was with almost a feeling of regret that I received the message that it was finished.

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RETURNED FROM AUSTRALIA

W. J. Colville, Noted Lecturer and Author, Narrates His Experiences.

To the Editor:—Permit me through your hospitable columns to inform my many friends among the readers that I have returned from Australasia and am now resuming activities in California, where my present address is 1649 Everett street, Alameda.

My extended travels in Australia, Tasmania and New Zealand were attended with considerable success. Wherever I went I was greeted with large, enthusiastic audiences, and I was permitted to meet a large number of delightful friends in a social manner. I found all over Australasia a deep and ever-increasing interest in Spiritualism and all that goes by the name of Progressive Thought, which is already popular in all the principal cities among people of the highest intelligence and culture. I have now toured the whole of Australia and am quite prepared to declare that it offers a wide and fertile field for workers who are willing to devote themselves entirely to their mission, and can stand a good deal of traveling and many varieties of climate.

That excellent pioneer monthly "The Harbinger of Light," issued in Melbourne, is constantly adding to its circulation, and under the extremely able editorship of Mrs. Chas. Bright, a singularly earnest and capable woman, exerts a wide influence for good in a community where the daily press leaves very much to be desired in the way of intelligent appreciation of psychic investigation.

"Progressive Thought" in Sydney, edited with equal ability, by Henry Cardew, is a magazine of ever increasing power and influence, and many somewhat smaller publications are also shedding much needed light.

In New Zealand I found a great many very earnest Spiritualists, and there also are a number of flourishing organizations, though the people depend chiefly upon Australia for periodical literature. The exhibition at Christchurch is a great success, and possesses high educational nature, though it is very small in comparison with the gigantic Fairs witnessed in America.

The Theosophical movement is very much alive in the Southern Hemisphere and many extremely intelligent people are openly connected with it.

I have been very fortunate in all my travels, both by sea and land, and can gladly testify to the uniform courtesy and kindness I have experienced on ship and train alike in the course of my extended voyaging. On board the 'Sonoma," which made a very peaceful, though rather slow passage between Sydney and San Francisco, I was invited to give several addresses, and I spent much time conversing enjoyably with many of the passengers on psychic theories, in which many took a decided interest.

December 13 was spent in Honolulu. The day was very wet, but we were delighted to spend several hours on shore, and all who enjoyed the hospitality and partook of the excellent lunch provided by the Royal Hawaiian Hotel will long remember the many charms of that singularly attractive hostelry which fully justifies all the lavish praise which visitors continually bestow upon it. Honolulu in winter, is superb and the climate almost perfect.

I am indebted to Dr. J. M. Peebles for occasional copies of your always interesting and instructive paper and for a copy of his late book concerning Pre-existence and many other intensely important spiritual problems. I am writing a few reviews of that excellent treatise, which is full to overflowing with thought-stimulating material. I am delighted to know that the faithful, venerable "Pilgrim" is still strong and active. Such men as he are greatly needed. I venture to hope that my book in which you kindly took a liberal interest, "Universal Spiritualism," is now in the hands of American subscribers. Every name and subscription I have taken I have forwarded to the publishers, R. T. Fenno & Co., 18 East 17th street, New York. I did not lose a cent of anybody's money through earthquake and fire in San Francisco, but the devasting elements consumed an investment on which I depended for making advance payments to insure speedy publication. Having lost that source of supply, I was compelled to canvass for subscribers in Australia and New Zealand to raise funds. I have secured 800 additional names since March 29, when I took my departure for Sydney. I have received numerous letters of inquiry and I have only this straightforward explanation to make to everybody. Advance subscribers have furnished me with capital absolutely necessary for bringing out the volume, and they receive their books at a lower price in consequence. $1 is now the fixed price, retail cost of every copy. Wishing you and all your readers the choicest of blessings in 1907, believe me yours sincerely.

W. J. COLVILLE.

THE CHRISTMAS DINNER.

Held In Unity Chapel, 180 Williams Street, Rochester, N. Y.

Mrs Messersmith, assisted by a band of workers, gave a Turkey dinner to one hundred poor children of the city. After the dinner hour a beautifully decorated Christmas Tree, laden with gifts for each child present, was distributed among the little ones. Each received a pair of mittens as well as other gifts, such as books, dolls, tops, candies, nuts, popcorn, etc.

Last year a like dinner was served to fifty little ones, and thankful to say, this year the number was increased to one hundred. A number of cheerful-givers responded very generously to a call for assistance. To them we extend a vote of thanks; also to sister Gemindes, for the use of the said Chapel; also for assistance otherwise.

Thus a good work is going on in a quiet manner, and we trust that when another year shall roll around, we may be able to feed and care for five hundred; also that the children, young and old, may be fed, not only one day out of three hundred and sixty-five, but every day during the year; not only spiritually fed, but by the food grown upon God's green earth, which is intended for all his children to have an abundance. Let one and all take interest in their brothers and sisters, as all are one great family, and in this manner many would escape the downfalls which happen to so many.

MRS. JESSIE BAILEY.

FATE MASTERED

And Destiny Fulfilled. By W. J. Colville.

A dainty book of 52 pages, bound in heavy white cover with cat-tail decoration.

Contents: Fate Mastered. Interior Force, Its Practical Evolution. Thought as a Shield. The Human Aura. For sale at this office. Price, 30 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1

A NEW ORGANIZATION.

The Occult Club of Port Huron, Mich.

It is an organized and incorporated body under the Act. No. 171, of public Acts, 1903, in the state of Michigan. Articles of association are filed with the circuit court, county of St. Clair, state of Michigan. The principal office and place of business is at Port Huron, Mich. The purposes for which it is formed are as follows: The teaching and dissemination of Spiritualistic doctrines, propagating religious thought, examining phenomena of a psychological or occult nature, developing mediumistic powers in those manifesting a desire for the same, and the establishment and organizing of subordinate or branch clubs to aid in accomplishing the purposes above set forth.

The head club is adopting section 8, which reads: The payment of a funeral benefit of not to exceed two hundred dollars.

The qualifications required of officers and members are as follows: Any member in good standing in the club may be elected or appointed to any office. All persons of good repute in the community, who are desirous of obtaining knowledge of a spiritual character may become members of the club by making application therefor in writing and being elected by ballot at any regular meeting of the club.

The Occult Club has approved and adopted a constitution, by-laws and ritual, so that at any time there should be an occasion to suspend a member, officer or medium who may give cause for same, we can do it legally. The officers of this club shall be as follows: Elective, president, vice-president, recording secretary, financial secretary, treasurer, chaplain, usher, and guard. Non-elective, lecturer, past president, assistant usher and board of trustees.

The Preamble of the Club:—Believing as we do that the teaching and dissemination of Spiritualistic doctrines contribute to the comfort and consolation of bereaved humanity, inasmuch as it assures us of a life beyond the grave, and gives us the blessed hope of again meeting our loved ones gone before, thereby robbing death of much of its terrors, and bringing us into closer communion with the infinite author and controller of our destinies, therefore we, members of the Occult Club of Port Huron, have organized said Club with the objects of propagating religious thoughts, for examining into all phenomena of a psychological or occult nature, and for developing mediumistic power in all who desire to obtain such power. And with such objects in view, we solemnly pledge ourselves to cherish towards all people a spirit of toleration, to be charitably-minded, to be harmonious in all our gatherings, to live uprightly, and to be peaceable and law-abiding in all our dealings with each other and the public in general. We further pledge ourselves to exercise the greatest caution in accepting tests and other manifestations as genuine and reliable, so that none present at our meetings, who may be skeptically inclined shall find cause to bring reproach upon the Club. And while we invite all people interested in Spiritualistic investigation to join hands with us, and to become part of us as a Club, we propose to admit to membership such persons only whom we regard as honest in purpose, sincere in their professions, of good moral character and believers in the teachings of the Christ. To all of the foregoing we agree and now pledge our sincere support.

The Occult Club has legal protection and can sue or be sued.

Any Spiritualistic body that would like to have the protection of the Occult Club can do so by meeting the requirements of the Occult Club at Port Huron, Mich. We have three branch clubs in the state of Michigan. For further information address

DR. R. McL. ANGUS.
813 Huron street, Port Huron, Mich.

An Octogenarian Spiritualist.

To the Editor:—My subscription expired with No. 888. I noticed it, felt, and sensed it, most keenly, but I wanted to see if I could live without it, in my own name. After being a subscriber for nearly its entire existence, I cannot do it. To be sure I can have it to read each week, since a lady to whom I presented it some months ago, is now a valued member of my household. But when I look back to other days or years, when trouble and sorrows were all around me, aye, almost privation and want, for I was a living illustration of poor old Jonah, having like him been called to cry against the sin, or spiritual darkness of the people, I wanted my own way, to build me a home where no living man could swear at me in it, and remain within its doors.

When my work was complete, and I could say, I owe naught but "Peace on earth, good will," there came a "whale" of a drouth for three years, and I was swallowed up. I was left on the dryest soil, I had ever known.

In my distress I unconsciously made my plaint to The Progressive Thinker, with no intent to publish my woes to the world, but the dear angels saw otherwise, and I was saved.

My home was then in a cold state. For fourteen years I have lived on this lovely Pacific coast, with climate unexcelled, and the varied beauties of nature spread out before us; till with the changes time never fails to bring, and I often feel but for the angels, that I am alone, I more than ever say, 'tis home, sweet home!

But what have I done for others? Ah, me, I have a receipt and letter from our worthy secretary of the N. S. A., in which she with thanks, tells me, the bright beings encamp very close to me. 'Tis a pleasure to compensate for all that I receive and say again, I owe naught but "Peace on earth, good will" to all.

I enclose money order to continue my good "Thinker," and like the Methodists, I wish everybody would "pray for me," that I may, with my four-score years, retain my brain and eyesight to the end which will be happily welcome.

H. S. PARKER.
Summerland, Cal.

WORLD MAKING.

A scientific explanation of the birth, growth and death of worlds. By Samuel Phelps Leland, Ph. D., LL. D. Nicely bound in cloth. Price 75 cents.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price, 65 cents.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness.—Gelett Burgess.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful. Spiritually uplifting. Cloth bound. Price $1.

A Gift! A Gift!

"The Unknown Life of Jesus Christ," a most valuable illustrated work, translated from the French by Mr. Ghandi, a learned Hindoo, is to be sent as a Gift to every subscriber of The Progressive Thinker. It has always sold for $1.00. We purchased the copyright, and now we have the exclusive privilege of publishing the work, and wholly for the benefit of our subscribers. Before sending in your order, read carefully the following:

"The Unknown Life of Jesus Christ" is a remarkable book. It supplies a veritable missing link in the history of a remarkable personage. It fills a hiatus which has puzzled Christian as well as non-Christian scholars, to account for. The New Testament account of the life of Jesus is vitally deficient, as passing over in blank silence a great many years of his earthly existence.

It is the usual understanding of Christian writers and scholars, that the public works and teachings of Jesus, except what little was done before the end of the thirteenth year of his age, were comprised in the last three years of his life. Luke says (Chap. 1:80) "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." Chap. 3:23, says, "And Jesus himself began to be about thirty years of age."

It is indeed strange that the most remarkable character in the world's history should drop out of sight for a long period of years, comprising the larger part of his life from childhood on, and no record of that period be found. It seems the last three years of his life comprised the years of his public ministry. Where was he, and what was he doing during these years from about his thirteenth to his thirtieth year?

This remarkable book seems to answer the query. He traveled into India, the land of Buddhism and Lamaism, and there became learned in the lore of that country, he became proficient in the study of its antiquities and literature, its religions and its philosophies.

In the Buddhist monasteries of Thibet, M. Notovitch relates how he found access to some manuscripts which told of the visit of Issa (Jesus) and his life while there. This narrative fills the gap in the New Testament account, from his thirteenth year until his return and his public "showing unto Israel," as a divine teacher. The Buddhist records complete what the gospel records omit.

The translation of these Buddhist records forms an exceptionally interesting study to the general reader as well as to the more critical scholar and student of ancient religious literature.

And now we are happy to announce to the readers of The Progressive Thinker, that, having secured the plates of this remarkable book, we have concluded in this holiday season to offer this volume to them as a premium. It will be an actual gift to each one who sends in One Dollar for a year's subscription to The Progressive Thinker, and ten cents in stamps to pay the postage on the book.

Any one who is now on our list of subscribers can also secure this book as an actual gift, by sending in ten cents in stamps to pay postage on the same, and One Dollar to extend the time of their present subscription one year.

Letter From the Ohio State Missionary.

To the Editor:—It has been some time since I wrote to you but I have not been idle for all that, but my mother's condition is greatly hampering my time. I have recently spent two Sundays in Ashtabula, lecturing in G. A. R. Hall, both afternoon and evening. The society there is very busy with the building of a new temple which is to be dedicated to "Truth."

The foundation is already finished, and they are preparing to lay the corner stone. Then they will proceed to finish off the basement, which is being arranged to hold socials and suppers in.

The Woman's Aid Society is giving weekly suppers in a near by hall, and all of the proceeds are turned over to the building fund.

It is a pleasure to note with what enthusiasm and loyalty the members there are working to afford the public a comfortable place to come to and listen to the teachings of Spiritualism, without having to climb one and two flights of stairs, as is often the case. May courage attend their effort and success crown them.

On last Saturday evening I addressed the veterans of the Ohio Soldier's Home, at Sandusky, Ohio. The meeting was conducted under the auspices of the Psychic Research Society of Sandusky. Brother Walters and Brother Babcock, who are inmates of the Home, had long requested this. When President Jackson asked the audience for a subject for the evening's discourse, the Rev. Mr. Hayes, who is the chaplain of the Home offered a Scriptural passage in the New Testament, the parable of "The rich man in hell, and Lazarus in Abraham's bosom."

He also asked the question: "Why do Spiritualists lay so much stress upon the nearness or presence of their departed friends, and say little or nothing about the mission of Christ?" adding that he asked this, not in a spirit of criticism, but because he wants more light!

My inspirers led out in answers that were clear and to the point, and quoted scripture which they said was done simply to show that it contains records of psychic and spiritual phenomena.

General Khire, commandant of the Home was present, and expressed himself as very much pleased. The next day being Sunday, I lectured in the afternoon and evening at the regular meeting place of the society. A good, appreciative audience was present, and those having attended both services considered the day well spent.

December 30 I will be at home, and will spend the afternoon with the "Faithful" at Golden Rule Hall, a place that to me is hallowed because of the many truly helpful hours spent there with the children of the neighborhood in the Lyceum, and with Mr. Jones, whose presence I always feel very strongly when there.

I hope to resume my missionary work, but cannot say just when. In the meantime I will fill Sunday engagements and answer funeral calls, etc. With best wishes for a happy, prosperous New Year to ALL.

ELIZABETH SCHAUSS.
Ohio State Missionary, Toledo, O.

THE PATHWAY OF THE HUMAN SPIRIT.

Or, the Pathway of the Spirit Traced.

By J. M. Peebles, M. D., M. A.

Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. Price 75 cents; postage, 12 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent on spiritual [illegible]

TEMPLE FUND SOCIETY NOTICE.

Special Notice, and Words of Explanation.

The organization of a Temple Fund Society by the last convention of the N. S. A., was to furnish a practical method for raising funds to assist auxiliary societies to secure temples in their localities. The fund will not be for any special society or place, but wherever there may be the most need. We have had some requests for help; but being in the first stage of development, we are not yet competent. The present indications are that a helping strength will soon be ours as a society for temple extension. We must first get necessary funds before we can disburse them. By the time of our next annual convention, we hope to be able to make some disbursements to local societies. We would be much gratified if that ability shall previously be given us. If the Spiritualists will rally to the development of this fund, we will at once put it into good use.

Send one dollar for annual membership fee, or a donation to secure being enrolled on the Roll of Honor, or sufficient to be a life-member. This fund is under N. S. A. supervision, and also by consent of the Temple Fund Society, in all disbursements. The fund is well guarded and carefully managed. Give it your full confidence and you will not be disappointed.

Each auxiliary society of the N. S. A., and others, also each public worker in the cause are requested by the Temple Fund Society to take a public collection for the temple fund on the second Sunday in March next. Will all of these comply, and thus make a practical contribution to our mutual cause? Make it an anniversary tribute to your spirit friends. Societies may select an official or member to be enrolled upon the Roll of Honor as a tribute to them by such donations.

Any solicitor of funds may be similarly honored. Will the speakers and mediums take some interest in this movement, that will eventually be of great help to their public work?

Localities needing help will show their worthiness of being helped by assisting this fund. This is a highly practical movement, entirely co-operative. Let us show good-will to all and assist the cause everywhere possible!

The T. F. S. would like to compile statistics of local temples in the United States. Will each society owning a temple respond and specify the worth of their edifice, any debt upon it, or if paid in full; and if possible need for help may occur. All temple statistics will help us to study the public need and give information.

Please remit funds or mail statistics to Mrs. Carrie H. Mong, Secretary, 415 S. Franklin street, Muncie, Ind., or to yours fraternally,

GEORGE W. KATES,
President.

Cheyney, Pa.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price, 25 cents.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, physiological and psychic science, Demonstrator of the Molecular Hypothesis of Nature, [illegible]

ANNOUNCEMENT.

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to its Origin, Character, Methods and Purposes.

The work nears the close with "The Mark of the Master" and a scientific analysis of "The Transition Called Death" carrying the reader to the doorway of the succeeding volume—in a final chapter entitled "The Passing of the Master"—from the plane of Earth into and beyond the dark "Magnetic Field" outward and upward through "Nature's Brilliant Barriers" into the dazzling splendor of the "Real Spiritual World."

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BELIEVER IN SPIRITUALISM.

Mr. George Holland's Address at Unity Club, Created Discussion—Remarkable Phenomena in Which Departed Friends Appeared.

At the weekly meeting of the Unity club, connected with the Unitarian Church, Ottawa, Canada, Mr. George Holland delivered an address on "Some Experiences in Psychical Research," which proved to be of the most absorbing interest. Mr. Holland is a conscientious, firm believer in Spiritualism and has had experiences which certainly make the non-believer wonder. In the discussion that followed it was soon evident that all were not Spiritualists and yet no one was able to more than suggest a probable explanation of the remarkable phenomena described by the lecturer.

Mr. Holland told of conversations with departed friends, the reliability of which has passed beyond the possibility of doubt so far as he is concerned. Among those with whom Mr. Holland has conversed are his son, who was drowned at Deschenes; his grandmother; Rev. Father O'Connor, Mr. E. D. Parlow and others. Naturally the main reason for Mr. Holland's absolute faith in the genuineness of these manifestations lies in the fact that the conversations had to do with subjects upon which no medium could possibly have even the faintest knowledge. Of course Mr. Holland, in pursuit of his investigations, met with many frauds. That was to be expected, and he soon learned to distinguish between the fakir and genuine medium. During the last six years a growing sense of the genuineness of Spiritualism has grown on him and has superseded somewhat materialistic views as to man's destiny, with a strong belief in the future life beyond the grave.

In the discussion Mr. John Lambert Payne, who was a visitor at the club, told some experiences quite as remarkable as Mr. Holland's, and while he did not profess to understand the phenomena, he was an earnest seeker after knowledge. Mr. Payne has had experiences at trumpet seances in which conversations took place that no medium could have any knowledge of. Especially true was this at a seance in which the medium was a woman of very ordinary mental caliber and yet in the conversation with spirits he spoke in German and on one occasion had a departed telegrapher tick off a message on the trumpet, which he read without the slightest difficulty. This, it seemed to him, made it sure that the medium was not a party to any fraudulent work such as ventriloquism, etc.

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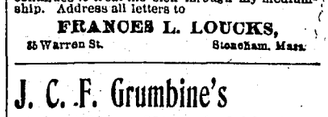
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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., JANUARY 12, 1907. NO. 894

AN IMPORTANT QUESTION.

What if the Influence of the Spirit World Should Leave Us?

In reading The Progressive Thinker No 887, I heartily agree with our most able Brother Paul McArthur of St. Louis. In his conclusions he said he believed we were standing on the threshold of a new era, and that we were learning the lessons of life as never before. How true it proved at our recent N. S. A. convention. Perhaps it did seem as though too much "Hot Air" was used, and perhaps it did not seem pleasant to some to hear that the work of our various workers seemed to result in so little that was visible, and that the outcome of labor could not be tabulated so as ta show up large in the footing of total columns. But I say, perhaps after all it was worth something to converse and keep alive the interests that were already gained; and that it set me to thinking, what if the interests that are now with us, and making for the best that we can hope for, should die out? What if the influence of the spiritual world should leave us?

You know we had sermons by the score all over the country on "If Christ should come to Chicago, New York, Boston, or some other city."

Too often it would seem as if the microbe pessimistic managed to work its way into the gray matter of some preacher's brain, with the result of his view the city in which he lived was Christless.

Christ would drop stone dead with fright if for once he should come and look upon the wrong doings that are part of the city life. Now, that idea is perfectly false, and just shows what fool mistakes those preachers sometimes make.

It is altogether wrong to imply that Christ is ever away from the life of any city in the world, no matter how bad or how wicked its life may be.

Do you think that the cities and the civilization of this grand country of ours has been built up without the aid, presence and sympathy of the angel world?

Do you think that the sin, sorrow and evil which manifest themselves in the lives of men among us, are living where the eyes of spirit do not follow them in sorrow and grief? If you do, then you don't know the angel world, and your estimate of divine in human life is altogether a false one. There has never been a corner stone of progress and growth laid in any land but the angel world were present and rejoiced at every promise of good that was voiced.

Did not Christ say: "Lo! I shall be with you everywhere until the end of ages." Nay, that does not tell the whole truth. Christ is more vitally present, more really with us than when he walked that old city in the days of Pontius Pilate. You know he never was appreciated in those days. He produced but little effect in the life of the city. His spirit was not felt; his mission was not understood. He was outside of the thoughts and activities of his own day, but our civilization is brimming full of life and spirits of those beyond, whether we write a business letter, or mail a social note, or close a deal in real estate, all is being influenced, and the totality of these influences are the living effects of Christ and others upon the generation.

Think what Paul has been to the race. Think of Luther, Calvin and Huss, Tyndall and Wesley, Beecher, Brooks and Ruskin, with a soul so gentle. Think of men like Lowell, Emerson, Longfellow, Bryant and Dickens. Think of Washington and Lincoln, men who have been the center of large currents of life; men who have influenced legislation in the nation; men who have produced kinder spirit in the world-at-large, and when we ask for the power by which these men have wrought, for the inspiration which impelled them so that they turned away from selfish motives, then we ask why they lived as they did, and the answer is: This was the influence of the spirit world over them. Suppose the inspiration of the spirit world had no such homes among men, how much of our present-day civilization would have been gained? If it had been gained, what a different place our great country would now be; sorry to say that because we possess them so abundantly, we value them as lightly as the sunshine, the atmosphere and the rain; but listen! What if they were all swept away from us?

Let us stop a minute and think. We have our laws, our social investments, our schools, our literature, our libraries, our forms of government, our personal liberty, our hospitals, our asylums of refuge—how did all these things come to be? Why, they are because the influence of the spirit has never been absent from the men who have gone on before us.

These forces are the living proofs that the spirit has no time been absent from man, but that where civilization has taken root, there the inflring spirit power has been living and working unwearily and successfully.

Now, picture the blight which would come upon life in this great fair country of ours, if in it there were no great books, no sweet, inspiring songs sung, no great and attractive pictures, and no art of any kind—nothing refreshing to the men and women whose life were made noble and strong by the example of the "man of sacrifice and eternal love," and no ministers and message bearers with their message and plea; no hospital and nurses with their ministry and healing; no divine influence of glorious inspiration which tends to uplift man and teaching—none of these things—all are gone—all wiped out like a line on a slate with a wet sponge. What would be the result, do you think, created as we are with faults in business toil, competition and material ideals—a dreary record of infidelity and human passion and selfishness.

Have you ever thought what such a thing might mean? Would you care to be in a world like that? And yet if the influences of the spirit world left us, what other results would come?

Brethren, let us rally as never before! Let us be in one accord with the angel world! Let us become more spiritual, so as to be a credit to our most glorious cause of truth! May our banner be ever kept pure and undefiled by words and deeds of each worker, may the workers of our press be ever watchful of the welfare of our cause, and let us be thankful and appreciate the fact that we are able to have at our disposal the "power of the press," which has done so much good for the upbuilding of our cause and the enlightening of humanity, as the "Pen is mightier than the sword."

MRS. ANNA DODGE.

Chicago.

A CALL TO PRAYER.

For the Elimination of Oppression, Fraud and Commercialism.

To the Editor:—For some weeks past I have carefully read the contents of your excellent paper, and have pondered the pros and cons put forth for public instruction. The practice of fraud by persons posing as mediums for the immortals, is a terrible thing, to say the least, especially when it is upheld and defended as genuine in one place, and in another shown up in all its wickedness. It causes perplexity in the public mind and still clearer explanations are necessary to show the world where Spiritualism, per se, and Spiritualists as well, stand. I have felt like praying, and wish to call upon the great family of readers of The Progressive Thinker, to pray also, that this cloud of oppression may be lifted and all ill-inclined ones turn from evil practices and retrieve their past by doing good.

Ministering angels walk the earth by millions, their object being to scatter knowledge and wisdom that are to serve as healing balm for the many ills from which humanity suffers, and to teach as far as possible, the import of eternal life to all people.

Who ever heard of soul culture prior to the advent of Modern Spiritualism? Since then this cult has been taught by angels who tread earth's plane and atmosphere. "They are heaven's true evangels, our burdens help to bear. They stir men's souls to action, cause thought and give reply; it gives a satisfaction which naught else could well supply.

It is the inborn divinity in the human breast which when aroused to action causes the individual to look aloft confidently and whisper "Father." Then let us unite and mingle our prayers with the angels' strong desires, that there may be a great soul awakening, a higher consciousness of all that pertains to unending life, and that all unfortunates, slaves to vices, be touched by the power of truth and purity, that they bring the desires of the flesh into subjection to purity and truth, and do not as now, keep the soul and spirit in bondage to gratify their selfish desires.

We know that millions of mortals are touched by ministering angels. Not all are conscious of this, but they will be as time passes.

It is a great work the immortals are doing, apart from teaching the masses through speedily attuned subjects, the truths of immortal life. They apply their wills and their magnetism to help this world through its present great crisis.

We behold the sub-soil aquiver with seismic attacks. The cosmic force activity in the elements and earth portend great upheavals; the waves of perturbing forces may rise high, floods, fires, wars and disasters may vie with each other for mastery in their ways for effects, yet it is all supremely governed, and only that which the purifying works of this great crisis requires can take place. Through it all the earth and mankind are being raised higher to connect with the higher vibrations of progressive life.

The philosophy of pure Spiritualism is so beautiful. Grandly it explains the symmetrical inter-activity of nature's active principles governed by Supreme Wisdom for purposed results. We behold in the vibratory activities, creation's scheme of co-ordinated, refined, and crude substances. We further behold that this vibratory inter-activity constitutes nature's laboratory through which all refining processes are conducted, and this through form-life mostly. By the indrawn crude substance in food, air, etc., and its refinement through body or human dynamo, bodies, so to say, are merged into souls, for thus souls are from seed germs nurtured and transformed into tangible entities to be on the immortal side of life as the exact counterpart of the mortal form that has been left behind at so-called death. All this we see and wonder that man is so grandly provided for. We further see as we view the vibratory working in space and through all life, that this constitutes the Over-Soul and God's loom in which thought is woven and exchanged. Through vibratory inter-activity all known and existing differentiations have been effected, and many more which have not yet been discovered by man the student.

It is a delight to behold all this on the lines or planes of harmonic action. Now, another view is presented to me right here on the earth plane. Here the mental output and exchange of thought clashes somewhat. The commercial pulse or vibrations are loudest, rising above all else, almost silencing the purer and more gentle vibrations of spiritual import. Everywhere on this plane we behold this, and it is the long foretold commercial age, when the greater portion of earth's dwellers have the mark of the beast, "Golden calf worshiper" upon their foreheads. That is the trend of thought, viz., money. To get and to circulate it is the chief object of all, even those whose minds are to some extent engrossed with religious thought and effort. Now, while in this state, and seeing all this, viz., that the world's brain is chiefly actuated commercially, it solves in a measure, commercial mediumship and mediumistic stratagem as it is, here shown and governed by wily spirits who dominate the mediums on those levels, by the use of the worldly force currents. I also behold that on all these lines mortals are anxious seekers after purely selfish benefits, not after spiritual truths, hence to this demand on the part of the people comes this supply, not for their good, as time will teach them; for nothing short of experience can do so. Therefore let us pray for light, more light to show all these erring ones the true path to eternal homes.

MRS. M. KLEIN.

Van Wert, Ohio.

The soul immortal! Why, then, doth the mind
Complain of death? Why not rejoice to find
Herself let loose, and leave this clay behind,
As snakes, whene'er the circling year returns,
Rejoice to cast their skins, or deer their horns?
—Lucretius.

To be honest, to be kind, to earn a little and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not be embittered, to keep a few friends, but these without capitulation, above all, on the same grim condition to keep friends with himself—here is a task for all that a man has of fortitude and delicacy.—Robert Louis Stevenson.

A CONVINCING TEST.

A Loving Daughter in Spirit Life Comes With a Message to Her Bereaved Mother.

To the Editor:—Kindly allow me to tell you of my experiences in the field of Spiritual investigation. I wish to to tell you of a most convincing test that came a few years ago.

One of my dearest friends lost her beautiful daughter of eighteen. Her death was sudden and her poor mother almost broken-hearted. They had been chums all the girl's life, and I never knew a mother more devoted than she had been to her girl, her only child. A few weeks after her death, my friend wrote me here from her home in Iowa, telling me of her grief, and inclosing a sealed letter in the one to me. She wrote: "You have faith in spirit return. Please take the sealed letter to one of your mediums and see if you can get one little word of greeting from my Daisy." The rest of the letter was all sorrow and hopelessness.

When I received the letter I was not able, for various reasons, to take it to a medium at once, and so put it in my desk with the resolve to take it as soon as possible. In a day or two after that an acquaintance came in and asked me to go with her to see one of the ladies here whom we both knew to be a genuine medium. But on acount of my work for that day, I could not accompany her. I went to my desk and got the sealed letter from my friend, Mrs. L., and asked my other friend, Mrs. K., to take it with her and see if a message came. But on no account to break the seal, and that I would explain to her when she returned.

She did so, and the medium after holding the letter in her hands a few moments, said: "A sweet young girl comes, rosy, blue-eyed, joyous; looks to be about 18. She says her mother wrote this letter from a small town out of this state, south of it. She was the only child. Her father is a paralytic, and will soon come over to the spirit side. Her mother's grief is terrible, but it will not be so deep when she gets this message."

She gave many other particulars as to her sickness, and spoke of a girl friend who went only a few months before and closed with these words: "Tell my dear mother that when she stood by my coffin and said, 'That is not as Daisy would like to have her dress arranged about the neck,' and she stooped over my body and fixed the lace and flowers about the neck, and in my hands. Tell her I stood at her side and put my arms about her, and tried my best to let her know I was not dead, but living, and well, and my only grief was that her heart was broken, and I not able to let her see me."

I wrote the full account of the medium's words to my friend, and she wrote me that all was as Daisy said, and many of the things she had given were in answer to the questions she had asked in the letter.

I thought this test one of the most convincing that ever came to me, and I wish to say a word to those who are seeking light and proof: Put yourselves in a receptive mood in your own quiet homes, get messages from your dear ones, and if you wish to go to others, do not seek those who advertise by the column in the Sunday papers, like "King Solomon," but go to some one who makes no great display of wonderful powers, but who is close to the veil, and can receive the wireless messages clearly.

Those who claim to work wonders by telling you how to gain the one you love, by killing a frog in the graveyard, in the dark of the moon, burying it in an ant-hill for a week, and then dissecting it, to find the wishbone, which is to be fastened to the clothing of the one you love.

All such things are of the old superstitious times, when all psychic things were mysteries; now all is scientific truth.

"Turn on the light," and let us find it.

You will see that in the above test mind-reading was impossible.

ANNA E. AYER.

The Theological Center of the Universe.

The ancient theologians considered the earth to be a physical center of the universe, and tried to make all men believe accordingly. That it is the theological center of the universe is proven by the numerous infallible dogmas which have been given to a sinful people. The skeptics have considered the earth to be the theogenetic (God-generating) center of the universe. That this idea is preposterous is shown by the physical insignificance of the earth, which even my ignorance of astronomy will not serve to conceal. The earth is one of the smaller planets which revolve around the sun. The sun is one of about 2000 similar suns, forming a cluster known as the sun-cluster. This cluster, if viewed from some distant star, would appear as a faint nebulae. The formation and dissolution of such a nebulae in the immensity of time would be no more than the gathering and dissolvement of a little cloud in our sky. The sun is moving at the rate of 18 miles a second toward the great star Vega. Sirius is two hundred times hotter than the sun and vastly larger. Both are pigmies compared with the great Antares. Some astronomers presume that Alpha Cantauri is over 8,000,000 miles in diameter. This star is 275,000 times as far from us as is the sun, which is only 92,000,000 miles distant. Alpha Centauri is the nearest fixed star. The scale of time is as far above the power of the human intellect as is the scale of distances. The number of stars varies from the old estimate of Draper, of 18,000,000 to the present one, of 1,400,000,000. The number of luminous stars is small in comparison with the myriads of dark stars which move through space, all in accordance with definite and unvarying law.

The laws of light, the elements of matter, and the laws which govern it, furnish the clearest proof of identity throughout the universe. The fundamental law of gravitation and the more recondite laws of light prevail everywhere.

The whole material universe is one in physical and chemical laws, and in its mechanical relations. The same elements, the same forces prevail. This being the case, organized living beings, wherever they may exist in the universe, are essentially the same. That is, they must undergo the same slow, painful intellectual development. Being imperfect, they are therefore sinful and wicked. Out of the myriad of stars there must be many millions of suns very similar in size to our sun. It is fair to presume that each one of the suns has governed at least one inhabited planet. The human mind thus fails to grasp the number of worlds that have been and are to be in the immensity of time. As each one of these worlds has been populated by a sinful race, are we to have the sweet consolation that each one of them has had a Savior in due time? Sadly no; the infallible dogma has been given that God consists of Father, Son and holy Spirit, who ever have been and ever shall be. The sad fact remains that either these millions of sinful worlds have been left to perish without a Savior, or the same Savior has visited them all simultaneously or in rapid succession. Such is the painful dilemma in which the study of astronomy leaves the human mind.

C. C. CARTER.

Columbus, Ohio.

The dependence of liberty shall be lovers; the continuance of equality shall be comrades.—Walt Whitman.

THE VISION OF MISS Z.

A Philosophical Consideration of the Matter.

In a former number of The Progressive Thinker was an article from Mr. Bates, of San Francisco, concerning a vision of the condition of those spirits who passed out in the San Francisco disaster.

I was much interested in it at the time, as it recalled an experience of my own, and the question arose in my mind, whether it could be the actual condition in spirit life of some of those unfortunates, or whether it was not the result of some occult law, as yet to be discovered.

I do not think it a subject for ridicule, and the article by P. A. Jensen in November 17, hit me upon a sensitive chord.

Mrs. Z's vision of the catastrophe was no doubt real, and illustrates some occult law which we shall do well to consider.

My own experience was something similar, although upon a smaller scale.

I was at that time an inmate for the first time at the house of a friend in Ottumwa, Iowa, and was assigned a small room opening off the dining room, as a sleeping apartment.

That night in a half waking vision, I saw an endless procession of people passing through the room. They were of all ages and sizes, some of them pale and wan as with wasting sickness, some passing carelessly, some casting upon me agonized and anxious faces as they passed by.

In the morning at the breakfast table I related my strange dream, as I called it, and was informed that the room had been used as a materializing cabinet by Mr. Mott, when he was in Ottumwa.

Now I am quite certain that experience was not the effect of any imagination upon my part, as I was not aware that Mott had been a visitor at that house; and certainly I was not thinking of him when I retired for the night.

Neither can I believe those people, some of them dear little children, are compelled to pass through that room, night after night, in endless procession as I saw them.

I do not believe they were spirits at all; it was simply a psychic picture photographed upon the walls and furniture of that room by the earnest desire of those spirits who manifested themselves that evening, called there by the presence of the medium.

It is the same principle by which all so-called apparitions of the dead are seen. We cannot believe that the old man dressed in white, is doomed always to sit upon the fence near the spot where he was killed. Or that the innocent young lady is always flying through the rooms where she is seen with streaming hair, and ghastly face pursued by the villain who took her earthly life.

But it is not unreasonable to suppose that the extreme horror which must have possessed her mind, and and the violent rage of her pursuer, might have stamped the material surroundings of the place with the picture, so that it shall never fade away. Just as a psychometrist can read the past history of any event, from a fragment of rock picked up where it occurred.

Mr. Jensen says the the extravagant language used to describe the vision, and the conclusions arrived at about it, preclude anyone from dealing with it seriously.

Now I do not think so; and I do not doubt that the psychic picture of that awful catastrophe, and the agony and horror of the victims in their last moments, will remain indelibly impressed upon the rocky pavements of that city as long as time shall last. But the poor, frightened spirits have long been gathered into the loving arms and happy homes of their own beloved ones beyond the veil.

So, Brother Bates, and dear Miss Z., bless your kind, sympathetic souls, do not worry longer over that terrible vision.

Only take your courage in hand and go forth to do what you can for the living. There are ministering angels upon the other side, who will care for the departed.

MRS. S. E. MACKLEY.

Ferndale, Cal.

INVITATION.

Come when Earth's shadows steal o'er me,
When saddening mists dim my eyes,
Dark is the pathway before me—
I call unto thee in the skies.
Come, come, come, come, from your home in the heavenly blue;
Come, come, come, come, Come while I'm waiting for you.

Come when life's troubles are thronging,
The Star of Hope dimly I see;
Reaches my heart in deep longing,
And sends forth its cry unto thee.
Come, etc.—

Come in the sweet hours of morning,
Ere the day's toils come to me;
When the sun's smiles are adorning
The meadow, the mountain, the sea.
Come, etc.—

Come when night's shadows are falling,
When my spirit is restful and free;
My heart shall in silence be calling,
Sending forth loving thoughts unto thee.
Come, etc.—

Come in the bright hour of gladness,
When the dawn laughs o'er the sea;
Come when my heart droops in sadness
And calls with deep longing for thee.
Come, etc.—

J. C. UNDERHILL.

Hammond, Ind.

IDEAL ORTHODOX SERMON.

In Which Religion Is Defined From a Liberal, Spiritual Standpoint, by Henry F. Cope.

Work out your own salvation.—Phil. ii:12.

Religion is intensely individualistic. It is a tree that never twice assumes the same form, nor does it even bear precisely the same fruit. It is as varied as humanity, for it depends on each separate human factor for its peculiar expression. The search for uniformity in religion is a search for that which does not exist, and the wish, sometimes expressed by individuals, to have another person's faith is a wish that can never be gratified.

There never yet were two faces precisely alike, for faces are not made by the many in a single mold; they grow out of life; they are shaped and seared and illumined by sensibilities, by emotions, by aspirations, and experiences. The face is the story of the life, peculiar to itself, having no exact duplicate. Yet, with all the variations, there are types of faces, some that you would trust, some that repel, the face of the upward life and the face of the downward trend.

So it is with religion. It is not machine made. It is not a mask laid upon the man; it is not applied from without; it grows from within. True religion springs up in the heart; it is shaped and determined by the experiences, the aspirations, the sources of the life's inspirations. Ideally, it is the summing up of all the good that the life has known; practically, it is the expression in deed and word of that good.

Growing out of the ever varying inherited qualities, experiences and achievements of each life, it is not only never the same in two individuals, it can never be precisely the same on successive days in the same person. It works out into larger being, grows, and develops. It will not be the same in the man as in the boy, nor the same in the boy as in the girl. Some days see mighty changes, but, in the living soul, every day sees some change.

This fact has distressed some introspective souls; they lament lost religious convictions, as a man might lament the boy's outlook, the boy's enthusiasms and star-vaulting ambitions. Or they make fruitless efforts to conform themselves spiritually to the pattern of some other saint. Ideals are inspirations, not patterns; it is folly to grieve if you do not reproduce their precise lines and angles.

To test a man's religion by some rigid mechanical standard is as foolish as to test his vitality by his height. Still greater is the folly of measuring religion by opinions, as though one's health could be determined by his views on the so-called canals on Mars. Religion is simply the life of the soul, the inner being that determines character; it must be measured by its vitality, its strength and purity, and value to the world.

The mechanic will probably continue with impudent ignorance to invade the realm of the soul; he will set up his rule of thumb creed or single doctrine or virtue or emotion and measure all souls by that. Perhaps he is still in so primitive a condition of soul growth that he imagines his crude standard encompasses all possible good. Let the man whose heart is growing ignore the attempt to measure the life by the standard of things or to make all lives in one style.

Let every heart reach after the best; let every soul live out the good it finds within; let every man work out his own salvation, as he must work out his own character, his own self in the world, through the toil and struggle, through the joy and blessing. Through life's multiform experiences we learn to live; through all the strange ways of the soul each one finds salvation, each, in his own way, finds the path to the full life.

The eternal spirit is working in all, and where that spirit is, there is liberty; the infinite breathes through the individual. Religion first gave to man his great thought of his value and his right as a soul; it has worked through the whole leaven of society until we find the law of liberty everywhere prevailing, men working out their lives from within and finding full salvation not in subjection to some code of perfect action but in development of the things within, under the impulse of eternal spiritual laws.

HENRY F. COPE.

THE CURTAIN FALLS.

Please find a small money order that will help us begin 1907 with the brilliant paper we prize so highly—The Progressive Thinker. Many kind greetings to friends scattered far and near. I am an invalid, caring for an invalid, and we much appreciate letters of cheer, as the curtain is about to fall upon 1906.

"Now, at the end of the flying year,
Year that to-morrow will not be here,
Over our freedom over our thralls,
In the dark and the midnight the curtain falls.

"Over the crimes that blotted and blurred,
Over the wounds of the angry word,
Over the deeds in kindness done,
Over the battles lost and won.
Over the scars of our self-denial,
Over the strength that conquered trial,
Over the fret of our discontent,
Over the ill that we never meant,
Quietly, surely the prompter calls,
Over it swiftly the curtain falls.

"Over the sorrow and over the bliss,
Over the teardrop, over the kiss,
Over the hearts where bright flames leap,
Over the cribs where the babies sleep,
Now in the end of the flying year,
Year that to-morrow will not be here,
Wisely and truly from starry walls,
Silently, downward the curtain falls!"

ARZELIA C. CLAY.

Grand Rapids, Mich.

People may outgrow natural ignorance, but ignorance carefully cultivated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moncure D. Conway.

The will of man is by his reason swayed.—Shakspeare.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

A well governed mind learns in time to find pleasure in nothing but the truth and the just.—Anon.

BAILEY, THE WONDERFUL.

Farther Accounts of the Manifestations Occurring Through His Mediumship, at Melbourne, Australia.

The Spiritualistic seances at the office of Mr. T. W. Stanford, Melbourne, were resumed on the return of the medium, Charles Bailey, from his trip to Europe, previously referred to in the "Sunday Times."

The results have been just as mystifying as they were before; but as the manifestations, on the whole, were in no striking respect dissimilar to those of earlier sittings, they do not call for any lengthy details. To supply them would make this notice appear like a repetition of former contributions on this subject.

Lectures have been given by various 'spirit controls," live birds and other "apports," have mysteriously appeared on the table or in the hand of the medium, and the contention is—as already related—that these phenomena have been due to spirit agency.

The object in writing what follows is to state a fresh fact in connection with this matter, namely, that Mr. T. W. Stanford himself was absent from two of the sittings, yet the results were just as astonishing as they have been while he was present. In an earlier report that gentleman was specially mentioned as having attended every sitting up to that time, but it was pointed out that there was no likelihood of his having given any assistance to the medium in the production of phenomena, as he was a gentleman of means, who was meeting all the expenses of these private demonstrations and had nothing to gain by acting as a "confederate," as some have suggested. Sentimentally he has been exonerated—if the term may be used without offence—because he has been regarded as an earnest inquirer into the mysteries of occultism, a subject on which he has spent thousands of pounds in the past forty years, and is now doing all he can, with the aid of abundant means, to help forward the general knowledge.

But say what we might as to the bonafides of the gentleman named, there are still certain doubters to be dealt with. They say, "But still" this and "It might be" that, and urge that the spending of large sums of money in the cause of occult investigation does not prove anything; and no doubt this is so. But now that it can be recorded that two very successful seances have been held while Mr. Stanford was away on a holiday trip in New South Wales, it may be surmised that the doubters will be willing to acept the statement that he does not exercise any hypnotic control over the medium or assist him in a direct way; at any rate, he could not do so on the two occasions referred to, for he was six or seven hundred miles away at both times.

Naturally the sitters themselves felt some amount of doubt that the meetings would be as successful with Mr. Stanford absent as when he was present; and they were perfectly entitled to entertain such fears, for the reason that he being the host, assumes control of the meetings in a physical sense, just as Dr. Whitcomb" "takes charge" spiritually. Exercising general supervision in this way, and being also a strong magnetic personality, he necessarily is a very considerable force at the meetings. His presence helps "conditions," and when he is away it naturally follows that the "conditions" suffer.

However, there was nothing at the two meetings—September 7, and 14—to indicate a weakness in the "conditions," for the work went on just the same. On the first mentioned date a magnificent address (through Bailey) was given by "Professor Denton," the subject being "God is a Spirit." A beautiful bird, said to be from malay, was "brought." It had a yellow head and beautiful brown markings on the body, and was unlike any bird previously "brought." There was also placed on the table a lump of soft clay with spear heads of flint embedded in it. The spirit control, "Dr. Whitcomb," said shortly afterwards that this "apport" had come from Central America from a pre-historic flint arsenal, and that 3000 of these in all sizes could be brought if desired:

On Sebtember 14, "Dr. Withrow" and "Signor Valetti" controlled the medium, and delivered learned addresses couched in scholarly language, and setting forth instructive opinions on the subjects dealt with. The former spoke on 'Conditions," in the course of which he said: "It has been truly said by other speakers that conditions are necessary for almost everything—for the production of everything about you. To grow corn you must have the requisite conditions—there must be soil, moisture, and light and heat; without these your crops would fail. To take pictures of the human body with a photographic lens you must have the necessary conditions; how much more so, then, when dealing with those finer forces which are round about you and of which you know so little?"

The "apports" were a bird, said to be a mate of the one brought the previous week, spear-heads in clay, and a mango seed from which at a later seance a plant was grown by a Yogi "spirit" in a few minutes after it was placed in a flower-pot filled with ordinary garden soil.—Melbourne Representative of the "Sunday Times."

PEACE.

Behold how fast the light-winged moments fly—
And still we squander time by hour and day;
We reach for things that all beyond us lie,
In winter cry for blossoms of sweet May.
Hold fast the Now; it is the saving wood,
That rescues thee from many a seething wave;
Do, what you do, right now—thy strength renewed,
You'll snatch your feet from bitter Failure's grave,
And turn thy steps on to the upward way.
Do thy good deeds before the day goes round,
Make all the hearts thou canst, all bright and gay—
Thy name shall shine on Mem'ry's sacred mound.
When thou dost good thy heart shall be at ease,
Thy death a feast, thy future shall be peace.

MAGDALENA.

Genius always gives its best first; prudence at last.—Lavator.

THE WORD RELIGION.

"Human Efforts to Obtain Divine Favors."

Religion is derived from the Latin word Ligo, to bind, prefixed with re, the two meaning rebound, bound over a second time, to make doubly sure that they cannot possibly struggle loose from their impending sacrifice. The word religion is thus derived from the binding of human sacrifices for the bloody altars of Jupiter.

The word was first used to describe the religious worship of Pagans. The origin of the word was certainly ominous of what was pergetrated afterwards through Christian fanatics. So that while the word had a very unenviable application originally, being representative of the most dreadful cruelty, yet it may with propriety be used to signify the highest and noblest aspirations of the human soul as exercised in the religion of Spiritualism, signifying 'Human Efforts to Obtain Divine Favors" for the benefit of humanity, for we all most surely need divine favors, to help us endure the trials of life, especially when our loved ones are translated to the spirit world. Then especially it is that human efforts are employed to obtain divine favors. We pray to be favored with a knowledge of their whereabouts and condition, etc.

The venerable and learned Clement Smith, Topeka, Kansas, defines religion as "Human efforts to obtain Divine favors." He asks the readers of this definition to take it to their chamber and give it careful thought, let it be analyzed and if possible improved. He invited the correspondents of The Progressive Thinker, Tuttle, Loveland, Howe and Hodge, to comment upon it. I am not aware that any of the gentlemen have made any comment upon it. While I do not consider myself as able to discuss this problem as the gentlemen named, I ask to be permitted to give my views on the subject.

Mr. Smith wrote better than he thought. If I understand his desire in rendering such a definition of religion, he wished to make religion appear reproachful, sycophantic, and odious. I confess it does not have that effect on the writer of this. On the contrary I consider his definition very suitable and expressive of what religion is or ought to be.

There are but two ways in which human efforts can be exercised to obtain Divine favors, namely: by prayer or conduct. What is divinity, or what do we mean by divine favors. Divinity not only signifies a Supreme Being, but also applies to celestial spirits. To whom shall we pray for divine favors? To our spirit friends who express themselves as not only willing but anxious to confer Divine favors, as has been demonstrated in many instances of what might be called special providences. Take the well-authenticated case referred to by Epes Sargent, of Capt. Yount, the Californian who dreamed that an emigrant party were perishing 200 miles off in the Carson Valley Pass. He got up an expedition, sent it out at his own expense, and rescued the remnant of a party that had undergone incredible suffering in the snow. Will any intelligent Spiritualist scout the theory that the prayers of the sufferers attracted spirits who made the mind of Capt. Yount their instrument for bringing about their rescue?

Mr. Wallace relates another striking case, that of George Muller of Bristol, who for over forty years depended wholly for his own support and that of his wonderful charities, on answers to prayer. He never asked any one directly or indirectly for a penny. No subscriptions or collections were ever made. Yet from 1830, when he married without any income whatever, he lived and brought up a family and established institutions which increased till over four thousand orphan children were educated and in part supported. Yet he never took a loaf or any other article, on credit even for a day, and during thirty years neither he nor the hundreds of children dependent upon him for their daily food were ever without a regular meal, and his one and only resource was secret prayer.

This ought to be accepted as the result of "Human effort to obtain divine favors." His mediumistic power enabled the divine intelligences to work for him by influencing others to send him money, food and clothes. Muller's religion consisted in doing good, which he was enabled to do by (his) human efforts to secure divine favors.

These illustrations seem to indicate that J. Clement Smith's definition of religion is a very good one. I take it that being religious is no proof that we believe in the biblical account of the creation and fall of man, the God of Abraham, Isaac and Jacob, and the vicarious atonement, etc. A person may be very religious and at the same time be very immoral and cruel. But Spiritualism demands that we lead virtuous and pure lives.

I was much surprised at Mrs. Clara Watson, censuring Mr. Wiggin for lashing the Spiritualists, as she calls it, on two occasions at Lily Dale, for not leading spiritual lives and for living down in the miasmatic swamps instead of on the mountain tops. I am glad he did lash them if they needed it; probably they did, if they did not need it, it would do no harm.

A true Spiritualist will endeavor to live in harmony with the exalted principles of Spiritualism, which will be a directing influence on the life and behavior. If he does not, he is simply a Spiritist and lacks spirituality.

JOSEPH CHALLAND.

Topeka, Kansas.

Some impose upon the world that they believe that which they do not; others, more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

When we have but the will to do it, that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust!—Peter Kropotkin.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max Bewer.

IN THE DECLINE.

Religious Periodicals Losing Their Hold in the Present Age of Free Thought.

It was but recently we made note of the marked decay of reverence for ministers of the gospel as such, and of which some of the gentlemen of the the cloth are quite disposed to complain. They are coming more and more to be regarded and judged as ordinary, fallible mortals, having no precedence over others because of their ministerial functions.

And now comes the Chicago Evening Post with a *similar line of thought* concerning the decline of religious periodicals. The fact is noticeable that, year by year, as time passes and general enlightenment and scientific knowledge extends the religious press takes on more and more the character of the secular press, devotes less space to purely religious matters of thought and more to matters of secular *import*.

As stated by the Evening Post, in connection with the suspension of an excellent religious quarterly, which should have appealed to the broad-minded, thoughtful members of all denominations, several contemporaries have discoursed on the marked decline of the religious periodical press. One by one the denominational quarterlies have died from the lack of popular support, and only those directly supported by educational institutions or organizations continue to be published, irrespective of the narow circle of readers. How is this phenomena to be explained?

Certainly not by any decline of interest in religious questions. Never was this interest more profound and intense than it is to-day. Dogma has suffered from science and the liberal spirit, but religion in its true sense has not. Ours may be an age of philosophic questioning, but the emphasis is on the "questioning." Earnest, candid thoughtful and acute discussion of theological and metaphysical questions is eagerly read, and by more people than ever before. The modern mind, just because it is more scientific and skeptical, is not satisfied either with blind acceptance of traditional beliefs or with complacent agnosticism. It insists on certainty, or on as much certainty as the *human mind can attain in problems so* transcendant. There was a time when a dominant school of ethics, the utilitarian, professed entire indifference to religious questions. Of our own time indifference is a charge which no just observer will predicate. We are "strenuous" in thought as well as in practical life.

This being the case, religious periodicals should flourish and grow stronger and more indispensable, rather than decay. But two causes operate steadily against them. The first is that the religious press has not as yet adapted itself to the new conditions of the religious life, and want of adaptation is fatal. Contemporary readers demand *perfect freedom of discussion* and the presentation of all sides. Iteration and dogmatic assertion, or denial of manifest realities, cannot command respect or even patience. It is absolutely certain that a periodical devoted to the reverent yet frank and searching discussion of various aspects of the religious problem would have a very large circulation and an abiding place in periodical literature.

GOD DISCOVERED.

By Delving Into Ancient History.

"God came from Teman."—B. C. 626 Habakkuk, Bible.

Teman was south from Tyre and Byblus. Teman was the country now called Africa. God came from Africa to Tyre, then to Byblus of Phoenicia.

El was originally the name of the supreme God among all the nations of the East. El was at the head of the Babylonian Pantheon.—Serpent Worship, page 53. Wake.

Jehovah was not merely the God of Israel; as such he was God at once of law and of justice, the basis, the informing principle, and the implied postulate of their national consciousness. The name "Israel" means "El does battle," and Jehovah was the warrior El, after whom the nation styled itself. The camp was, so to speak, at once the cradle in which the nation nursed and the smithy in which it was welded into unity; it was also the primitive sanctuary. There Israel was, and there was Jehovah.—Page 398, Vol. 13, Edition 1901. Ency. Brit.

In Byblus, for which alone we possess some details of the local cult, El was the founder of the cult, and therefore of course had the pre-eminence in religion; and so the Byblian Philo makes El to be the highest God and the other elim or elohim subordinate to him. El is represented as the first to introduce circumcision, and the first who sacrificed an only son by one woman, or a virgin daughter to his supreme God. He travels over all the earth, westward toward the setting sun, and leaves Byblus to his spouse—Baath's—this is meant to explain why she had the chief place in the cult of Byblus; her male companion, Elium, Shadid, is conceived as her youthful lover, and El is transformed into a hostile God, who kills Shadid with his sword. A son of El was born beyond the Euphrates, and perhaps therefore connected with the Babylonian fish-gods. Thus we find God Jehovah to have been a man even as our Washington was a man.

It was possible and probable that El was one of those ancient men who made great fame for themselves by starting west along path of sun, moon or star and to keep going west—or going east—from the starting point until they arrived again at place of starting, as in the case of El—perhaps—who traveled west and west till he arrived again in Byblus. This feat of traveling was possible to men called gods 10,000 years ago, as it is possible for our James M. Peebles, M. D., Ph. D., A. M., to have done three times before the year 1906, A. D.

Thus God is discovered to the searching historian. God of the Bible was a man, surely, as George Washington was a man. In the days of Abram until B. C., 397, El—God Jehovah was a spirit God, commonly called a chemist among Spiritualists in America during fifty years before year 1906 A. D., even as we do in Boston, U. S. A.

Maspero's great work of year 1897 tells me much about El—Jehovah God—a man at Byblus in Phoenicia.

Boston, Mass. A. F. HILL.

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(Continued from No. 893.)

It is not enough to say of the Rhemish version that it retains all the corruptions, errors, and interpolations of the Vulgate. It was not the Latin text of Jerome which the Rhemish translators adopted as their standard; though even that, in Jerome's own opinion, was imperfect; but it was a text which, during a long course of ages, had gradually become more and more corrupt, until the Council of Trent was forced tacitly to acknowledge its defects.

Yet, with a strange disregard alike to criticism and history, the translators say that the Latin they adopt "is not only better than all other Latin translations, but than the Greek text itself in those places where they disagree." The language of the Rhemish version is barbarous, many of its words are unintelligible to ordinary readers, and many of its renderings grossly erroneous. A few examples will suffice to establish these statements:

Heb. xi:21, "And adored the top of his rod"; Rev. ii:21, "And I gave her time that she might do penance"; Rev. vi:11, "And white stoles were given, to every one of them one"; Phil. ii:7, "And he exinanited himself"; Gal. v: 4, "You are evacuated from Christ"; Eph.. vi:12, "Against the rectors of the world of this darkness, against the spirituals of wickedness in the celestials"; I. Tim. vi:20, "O Timothee, keep the depositum"; Heb. xiii:16, 17, "and beneficence and communication do not forget; for with such hostes God is promerited. Obey your Prelates, and be subject to them"; Rom. viii:18, "For I think that the passions of this time are not condigne to the glorie to come that shall be revealed in us"; I. Cor. v. 7, "Purge the old leaven, that you may be a new paste, as you are azymes. For our Pasche, Christ, is immolated."

What possible meaning could ordinary readers extract from such language? It is only too evident that the version was made rather to cloak than to reveal the meaning of Scripture. Many single terms are so rendered in the text, and so interpreted in the notes, as to pervert the plain sense. One great object the translators had in view evidently was, to propagate the false and pernicious dogmas of popery, by comments which have been well described as "a mass of bigotry, sophistry and unfairness."

In the year 1609 a version of the Old Testament, made from the Vulgate, and similar in character to the Rhemish translation of the New, was published by the authorities of the Roman Catholic church at Douay. An example or two will best show in what style the translation was made. Psalm lvii:10, "Before your thorns did understand the old briar; as living so in wrath he swalloweth them." Isaiah ix:6, "For a little child is born to us and a son is given to us, and principality is made upon his shoulder." Dan. ix:18, "For neither in our justifications do we prostrate prayers before thy face, but in thy many commiserations." Even thoughtful Roman Catholic scholars have in some cases shown their disapproval of this crude and barbarous translation, by quoting from the Authorized Version in preference.

Soon after the accession of James I. to the throne, a conference of the leading clergy was held at Hampton Court (in January, 1604) "for the determining of things pretending to be amiss in the Church;" and it was there agreed, on the suggestion apparently of Dr. Reynolds, president of Corpus Christi College, Oxford, that a new version of the Bible should be prepared under the supervision of the representatives of church and state.

The king after due inquiry on the part of the prelates of the church, and the heads of the two universities, was advised to nominate fifty-four of the first scholars of the kingdom to the work. The list was completed and ratified on June 30, 1604. The nominations appear to have been made without regard to sect or party, and solely on the ground of eminent qualifications.

The higher church party had their representatives in L. Andrews, Barlowe, and Ravis; those of more moderate views, and semi-Puritan tendency, had their in Reynolds, Chaderton (or Chatterton) and Lively; while the learned, independent of any party were represented by such men as Saville, de Saravia, and Bedwell. Canon Westcott's estimate of the staff of revisers is just: "Of these scholars," he says, "many (as Andrews, Overall, Saville and Reynolds) have obtained an enduring reputation apart from this common work in which they were associated.

Others, whose names are less familiar, were distinguished for special acquirements requisite for their task. Lively, Spalding, King, and Byng were successively professors of Hebrew at Cambridge, and Harding and Kilbye at Oxford. Harmer and Perin were professors of Greek at Oxford, and Downes at Cambridge; Bedwell was the most distinguished Arabic scholar of the time. Saravia was an accomplished modern linguist: Thompson (Camb.), Chatterton, Smith, and Boys were equally distinguished for their knowledge of ancient languages."

The competency of such men for the work assigned to them no scholar will question. Had the critical apparatus we now possess been in their hands, so as to enable them to elaborate a pure Hebrew and Greek text, and to apply to its elucidation all the resources of grammar and philology, ere they proceeded to revise the English, we should have inherited from them a version which probably never could have been surpassed. In addition to scholarship, they had the indispensable qualification of being deeply imbued with the spirit of the sacred writers. They were not more eminent for learning than for piety.

Before commencing their labors they received a code of instructions in substance as follows:

1. The Bishops' Bible to form the basis, and to be as little altered as the originals would permit.

2. The proper names to be retained as near as possible.

3. The old ecclesiastical words such as church (instead of congregation) to be kept.

4. When a word had different meanings, that was to be kept which best accorded with the use of the Fathers, the propriety of the place, and the analogy of faith.

5. The division of chapters to remain.

6. No marginal notes to be affixed, except for the explanation of Hebrew and Greek words.

8. Every man of each company first to translate or revise all given to that company; then the company to meet and decide what should stand.

Each section thus revised to be be sent to each of the other companies for examination.

10. Any company, upon examination of the section so sent, objecting to words or phrases, to note them and send them back with their reasons for objecting. If not accepted, the disputed passages to be reserved for a general meeting of the leading translators.

11. When any place of special obscurity is doubted of, men of known learning, wherever found, to be consulted.

12. Bishops and clergy to be informed of the proposed work, and all such persons as are noted for learning to be requested to forward hints or suggestions to the translators.

14. The following translations to be used, when they agree better with the original than the Bishops' Bible: 1. Tyndale's; 2. Matthew's; 3. Coverdale's; 4. Whitchurch's (The Great Bible); 5. The Genevan.

Of the fifty-four scholars originally nominated, only forty-seven undertook the task. They were divided into six classes, and were appointed to sit—two classes at Westminster, two at Oxford, and two at Cambridge. The presidents, classes, and arrangement of books were as follows:

1. Dr. Lancelot Andrews, Dean of Westminster, afterwards successively Bishop of Chichester, Ely and Winchester, a profound linguist. To this company, ten in number, were assigned the books of Genesis to II. Kings. 2. Dr. William Barlowe, Dean of Chester, afterwards Bishop of Rochester and Lincoln. This company numbered seven in all, and revised Romans to Jude. Oxford. 1. Dr. John Harding, Regius Professor of Hebrew, afterward's President of Magdalen College. This company consisted of seven men, and revised Isaiah to Malachi. 2. Dr. Thomas Ravis, Dean of Christ Church, afterwards successively Bishop of Gloucester and London. In this company were Dr. Peryn, Professer of Greek, Dr. Harmer, ex-professor, and five others. To it were assigned Matthew to Acast, and the Book of Revelation. Cambridge. 1. Edward Lively, Regius Professor of Hebrew. He died in 1605. His place was probably taken by Dr. R. Spalding, who succeeded him in the professorship. To this company, eight in number, were assigned I. Chronicles to Ecclesiastes. 2. Dr. John Duport, Master of Jesus College. In this company was the celebrated scholar John Boys, or Bois, and five others; to it was assigned the Apocrypha.

When the work had begun it was found necessary to add an additional rule, to the effect that "three or four of the most ancient and grave divines in either of the Universities, not employed in translating, be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the fourth rule.

All the arrangements were completed in 1604, and many of those nominated appear to have entered immediately upon their duties with praiseworthy ardor; but the classes were not called together, and the formal work of translation and revision was not commenced till 1607, and it was not completed till 1610. In the latter year three copies of the entire Scriptures, revised by each class, were sent to London—one from Westminster, one from Oxford, and one from Cambridge. Here a committee of six delegates, two from each place where the classes met, reviewed, revised, and arranged the whole materials. Among them were Boys and Downes, whose qualifications for such a task were pre-eminent. It appears that six others were added to the delegates, doubtless to consult with and assist them; but their names are not known. They labored during nine months, meeting in Stationers' Hall, and receiving for their support a small weekly pension.

The manuscript, revised and completed by them, was handed to Dr. Miles Smith, who aided by Bilson, Bishop of Winchester, prepared it for the press, and corrected the proofs. Smith was a profound Oriental scholar and discharged his duties with singular ability. He was commissioned to write the Preface and he has given us in it after a short history and defence of former versions a very clear and satisfactory account of the mode in which the whole work was conducted and the time and pains expended upon it.

Unfortunately, while the fulsome dedication to King James is retained in our Bibles, this important preface is generally omitted. Though somewhat quaint and pedantic, it contains a vast mass of interesting information, and throws a clear light on some of the peculiarities of our version. At length, in 1611, the first edition of The Authorized Version was published in one large black-letter folio, "imprinted at London by Robert Barker."

As the manner in which it was prepared and the materials made use of must always be subjects of special interest to the student of Biblical literature and to the general public, a brief account of them will now be given.

Dr. Smith says in his Preface: "Truly we never thought from the beginning that we should need to make a new translation, nor yet to make a bad one a good one; but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against—that hath been our endeavor, that our mark."

The translators acknowledged the general faithfulness and substantial accuracy of the versions of Tyndale and Coverdale, and of the revised editions made by the English Bishops and the Genevan exiles. They had in these a solid basis; and their task was to examine, collate, and critically revise, so as to bring the version into closer and fuller conformity with the originals.

With what care and labor they accomplished this task Dr. Smith further indicates: "Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in seventy-two days; neither were we barred or hindered from going over it again, having once done it. * * None of these things; the work hath not been huddled up in seventy-two days, but hath cost the workmen the pains of twice seven times seventy-two days, and more."

The entire time spent upon it was about seven years. Three years, 1604-1607, were occupied in preliminary arrangements and individual investigation on the part of the fifty-four scholars nominated, and numerous others whom they consulted. Three years more were occupied in the systematic and united work of the six classes.

Each member of each class translated all the books entrusted to the class; then the whole class met, and, after calm and thorough revision, adopted a common text; then that text was transmitted in succession to each of the other classes for revision; then a text of the whole Bible, approved by the entire six classes, was submitted to the final revision of six elected delegates, with six consulting assistants, and their approved manuscript was placed in the skillful hands of Dr. Smith finally to examine and prepare it for the press.

A more complete system could not have been invented. When we consider the varied learning of the translators as linguists, naturalists, antiquarians, historians—when we consider the time occupied and the repeated revision of the work by individuals, by classes, and by the united body—we cannot wonder that the result was so eminently satisfactory.

MATTERS SPIRITUAL.

A Devout Spiritualist Seems to Be In a Critical Mood, and Gives His Views of the Situation.

To read The Progressive Thinker is truly a liberal education, and needs a charity which comes near being God-like. In its columns all sorts of minds show themselves, in weakness and in strength, unconsciously proving the necessity for a teacher or teachers who shall be authoritative above all else, and who shall lay down the law for such to obey.

For many years past I have been impressed with the thought that an enlightened despotism was the best form of government for the most of us; but where to find such a despot was the rub. We need a ruler who knows what is best for each one, and who is capable of asserting authority.

Reading Judge Lindsey's article on "When Girls Go Wrong," one must own that it strikes at the root of the evil. What right have we to expect that the rising generation can be any better than its predecessors when its parents are not only ignorant of right principles, but are tainted morally and physically? Yet every obstacle to a knowledge of physiology and the laws of life is thrown in the way of those who would have them properly taught, not only to the young but to their parents.

Looking at it simply as a Spiritualist—that is, from the ethical side of it—what good is Spiritualism to the world if it does not benefit the world?

We have long accounts of wonderful phenomena, tests which should be sufficient to convince the most skeptical, but what is the use of them?

As Paul McArthur says, "He was a narrow, credulous bigot before he became a Spiritualist; he has not changed his disposition with his belief."

Now, where is the difference in conversion to Christianity or Spiritualism, if there is no change in the MAN? What better is he or the world in which he moves for the most wonderful phenomena, if he continues to lie and steal, and "do others before they can do him?" Is that what we expect when a man or woman is converted? And if the parents do not realize any change of heart, what can we expect from the generations to come?

Lately we have had several articles from Dr. Caird and others with regard to a fraternal order, and of course opposition has been voiced also. As a member in the past, of several fraternal orders, I know that no order, no matter how well calculated its teachings may be to uplift its members, can rise any higher than its members will allow it to rise. Under the head of Good of the order, I have known members to tell dirty stories, while the announcement of that order of business was the signal for breaking loose from the previous restraint of law and order; yet the poorest of those societies did some good, for there were always some members who tried to live up to their obligation as they understood it, even though the average member consider it rightly. It is not the word of the obligation which is binding, but the spirit in which it is received. The oath is binding on an honest man, but not all who join are honest.

I have always felt the necessity of a "School of the prophets"—a school for teaching. If we look around us to-day at the average circle, we find a state of affairs which is depressing. It is very much so when we hear "our noble philosophy" exploited by a medium who has no knowledge of philosophy at all, and whose actions are not conducive to respect for the belief of which he or she is a member.

It is impossible to expect the higher teachings in the ordinary promiscuous circle, where the whisky-drinker and tobacco-smoker and chewer are conspicuous. How few understand that cleanliness of body and purity of mind are necessary to communion with angels, but expect the spirits of their friends to come into a foul atmosphere to commune with them.

Spiritualism as commonly presented to the public deals too little with the proper preparation of the sitters, or the attitude of an audience. Few mediums seem to understand that the best of conditions are none too good, but are too thankful to get an audience, to be particular as to the quality of it.

I can understand that we are all anxious to spread the light according to the best of our understanding, but in these days of electric lighting it would seem that the man who goes around with a tallow candle, isn't doing much illuminating. What can we do to get better lights?

It is worth while trying an inner circle where it will cost something to join—not necessarily a money cost, but where the requisite of admission would be not only willingness to learn more of the spiritual laws which govern our physical necessities, but fitness and ability would be considered.

Mistakes will be made, without a doubt. We are certain to have some rise up on their hind legs and declare that they are the only infallible judges, and the only ones capable of wielding the necessary authority.

Perhaps a good plan would be to make a large number of small bodies, and let them work out their own salvation; then let the leaders of these bodies meet in a kind of supervisory capacity to discuss matters; anyway so as to prevent theocratic usurpation and keep the individual interest alive.

If such an individual interest can be aroused, and a progressive education imparted, it will soon manifest in the increased interest shown in the common good, and prove that Spiritualism rightly understood is not simply a matter of getting tests, which no longer prove anything curious, but shows the proper way to live, and the why and wherefore of life?

Spiritualists need to wake up and utilize the best there is in their communion. They are not benefited to any great extent by communion with earth-bound spirits, and it is very doubtful if they can benefit them in return under the present conditions. The conditions must be improved.

J. R. BURTON.

Seattle, Wash.

A Gentle Criticism.

With Answers to a Great Number of Questions.

While reperusing back numbers of The Progressive Thinker, among which is the issue of July 28, 1906, there came under my notice what at first seemed to be a forcibly written article over the signature of Ithurial Spear of Seattle, Wash. It is said, "He is a devout believer in Spirit return, but skeptical in certain directions." Surely, it is his right, in both claims. But, for certain reasons I desire to offer a few thoughts for the columns of The Progressive Thinker, relative to said article.

Not that I make any great pretensions to scholarship, for such would not be apropos in my case. But I am puzzled to know how one so well versed in matters of a spiritual nature as he would claim, with other leading branches of science, can make such inapt statements as some of his appear to be; touching points seemingly mysterious to him, which, to the average experienced mind are easy of comprehension. Allow me to say right here, that in his effort, showing his opponent (whoever he may be) the impossibility of producing "something out of nothing," Brother S. proved himself a thinker. For, as he clearly set forth in his arguments, only "out of something, something comes." That "the unit one stands forth indestructible, unchangeable, eternal." That is to say, it must ever be present when and where results or phenomena occur. He also speaks an inevitable truth when referring to the process of evolving worlds, or anything therein, e. g., a tree, a man, etc., as being of slow growth or development. For, as he states, years are required to draw into visibility the results of volitional mentation. Also that it takes millions of atoms, and years to visualize a material piece of coral, i. e., in Nature's evolving processes.

Yes, in all this, Brother S. has shown himself a man of erudition. But to me, it seems that he lost sight of both his subject and his learning when he comes to apply his knowledge to the materializing phase of spirit phenomena; and writes as quoting some one as saying, "Out of nothing a dozen spirit forms appear," and that, "at a second's notice." He continues: "The unit is forgotten or broken into fragments, all chemical laws are trampled under foot, all common sense is thrown to the winds." He winds up this nightmare fabric by saying, "No sane person ever yet saw, nor will he ever see ten or a dozen forms come out of nothing into the objective."

Now with all due deference to the brother's much learning, he himself, in this instance, is the one who is throwing his otherwise good sense to the winds. For who that is educated, and is familiarized with the tenets of Spiritualism, ever claimed for a moment, that ten or a dozen spirit forms came out of nothing into the objective? Or even one that ever appeared with blood and bones, as we understand the terms, to be used as brackets and life supplies to the spirit during its brief display in a materialized form?

I know of one in high position who says he has heard such expressions often used. Well, possibly so, but I fear that he was unlucky in forming his associates and acquaintances. A fool may have so said, but in such case, Solomon's instructions would be apropos—"Answer not a fool," etc.

I, in my many years' experience in Spiritualism, have seen, handled and conversed "face to face as a man speaketh to his friend," with many hundreds of spirits in their re-materialized forms; said forms having been, no doubt, visualized or brought into visibility out of the unseen state, and that, too, according to chemical or natural law. Probably the pitch of vibration had much to do in the process of procuring said results, the whole being intelligently governed by the will of master spirit chemists. But never even thought they came "out of nothing," much less expressed it so. Nor have I ever seen so much as one corpuscle of blood, or single bone, nor do I believe any Spiritualist ever claimed such. But, I will say that the visible, tangible substance with which the spirit was re-clothed for the time being, approximated in appearance so closely that which we call flesh, it would require surgical action to distinguish the difference between it and my own flesh, or to find a better word by which to express it.

But admitting the fact that it required untold ages for the universe to roll out of the invisible into the objective; and that millions of atoms are required to render a small part of an object visualized, originally, etc., all of which is correct, Brother S. concedes the fact that spirits do return. And though it did take millions of years for them to make their first journey to earth, as man, I would ask him if he thinks it takes them as long a time to come in their second appearing? For touching this point he says, "Hence it follows that instantaneous production of hundreds of pounds," etc., "is contrary to mathematics—the only exact science."

Here, especially, does he "trample the laws of chemistry under foot, and throw common sense to the winds." for certainly spirits were spirits when on their first trip, and they are no more, nor less spirits now. So, then, if they do "return," and they do, and I take it for granted that Brother S. knows it; and evident to him, as it is to me, they are not long about it, conditions being apropos. So where, I ask, is the propriety and good sense in his fulminations that "instantaneous productions" are contrary to Nature's laws? For hundreds of spirits are known to appear within very few moments at most, and on their returning materialized, are weighable, notwithstanding Brother Tuttle to the contrary. Though, he, of late, has been forced to admit that the forms increase in weight as they proceed from the ethereal to the material." And what though, "Time and change are required by the chemist in his laboratory with his retort, crucibles and alembics at his command to draw forth from invisibility any object that he desires, provided its constituents are in the atmosphere around him, and though he has to exercise patience and more surely," etc., as Brother S. claims. Does he suppose that there are no chemists "over there"? Or rather, doesn't he know there are? and that they being in the realm of causation, and still under the law of progression, that they have better opportunities for bringing out their chemical results. Then, why all this palaver about materialization? It took the gods of the universe a long time to bring the old world out of its fiery mists down to the point of zero; but now one can burn with heat at the noon hour, and freeze out before sunset. Why, the ice cream man can produce ice in a very few moments, and even the gods cause snow at quick intervals now. Quite a change, isn't there?

Brother S. has forgotten that we live under the law of progression. He didn't think, perhaps, that the air still contains elements, and likely it never entered into his consciousness that matter itself becomes humanized, so to speak, by being in organic touch with the human spirit, and, therefore, a little of the aura from the body of the sensitive who is still in closer touch with the bodies of those returning from spirit realms. Hence with the qualities furnished by the atmosphere, and that of the medium, with a little manipulation by the master chemists "over there," thus changing the pitch or rate of vibration to suit purposes, why, the spirit wishing to objectify or to show itself to mortals, could readily take upon itself a thin coat of said prepared aura, not "blood and bones," and lo! the work is done. This is not only logically true, but if permissible, I will say it is fact, as I have seen such phenomena produced, when visiting some of the spirit zones, minus the shell.

But it may be, I write prematurely. For Brother S. has, in his article, admitted the truth of materialization, only as a result obtained through the evolutionary processes in nature. Possibly he has never personally witnessed any of the materializing phases of spirit phenomena. If this be so, then he is not in court, at all. He cannot testify to either its pros or cons.

Again Brother S. while conceding the fact that enough phenomena have been given to demonstrate the truth of Immortality, he seems to be both puzzled and displeased at contradictory statements made by the communicating intelligences, etc. Had he forgotten that he had just stated, almost in the last breath, that "Life is life, reason is reason, and common sense is common sense," everywhere. Certainly he knows there are contradictions galore in mortal life; and life is life beyond the divide. Spiritualism teaches that the mere act of transition from one locality to another makes no change in point of characteristics. What else could he expect, from a common sense view of the matter, but that a liar here will be a liar there, until he grows into a more truthful state of mentation?

Again, a spirit in a lower zone could not speak accurately of the topography and customs of life in a zone much higher than the one occupied by himself. All this will account for apparent discrepancies we get from spirit communicators. If this isn't enough to reconcile Brother S. and other grumblers, then let him take a sensible glance at his own brain construction, touching its functions as relates to brain organs, singly, in groups, or in its grander divisions, also its adaptability to thought, and susceptibility of impressions per se or by mental or spirit telegraphy; and I am quite sure that he will find ample grounds from which to reason up to the cause or causes that give rise to the seemingly untruths, in nearly all instances that give trouble to poor mortals.

But should still more be required, then take into account the influences of environments such as are uncontrollable by individual effort, whether in or out the body, and one will have in one's possession the key that will unlock the portals that open into nature's arcana. Once man learns to use said key according to rules of logic and humane emotion, there will be less of quarreling, back-biting, fraud accusation, in our spiritual ranks, and the proper substitute—Education, will be introduced everywhere.

From the last point noted in Bro. S's article; even fifty questions are asked by him, for what reason, I confess I do not know, unless it be for spleen ventilation.

For, with one or two exceptions, all are answerable with a little common sense thinking. I would fain pass them all by without comment, but one or two things more I wish to say for the good of the cause we all love so dearly. As all these fifty questions refer to the why spirits do this, and why they don't do that, I will try to answer one or either side the line of queries.

First, as to why spirits return and communicate with mortals, I would say, (1), because they are human beings, socially, intellectually, and morally, to all intents and purposes, minus the crude body. This being true, they take interest in the common welfare of their kindred here below. Especially is this true in point of educating man in relation to the all-important truth of his immortality. For without this knowledge, he knows comparatively but little of life and its possibilities, hence the incentives for progress and right living are vastly curtailed. Secondly, to teach him the fundamental truths or principles of the Universal Brotherhood of Man; and that if he would enjoy life with all its rightful belongings, he, in all dealings with mankind, whether educationally, politically, religiously or otherwise, must work to make the truth of the Brotherhood a thing of practicality. This is why the learned, educated master spirits visit and revisit our plane.

Now as to little children, the "Maudies" and "Bessies," and yet others, who, Brother S. seems to think, had better be kept away back, etc., etc., these are yet only in the social degree of life's unfoldments; and they come (1), because they have a right to come; (2) because with many of them, their parents are here, or their little brothers and sisters are here, and they want to see them, and vice versa, those here hold them in sweet remembrance and want them to come. Their angel guardians who have them in charge, respectively, bring them because in so doing, it affords them better opportunities for educating them in these, their childhood lessons; and altogether, it sweetens life both here and there. Isn't this reason enough?

Now, in closing this hurriedly-written friendly criticism, I want to say, if I have made use of any language seemingly harsh; it is because similar phraseology from the pen of Brother Spear inspired me to it. And hoping that good may result from the reading and reflecting on both papers, I subscribe myself, fraternally,

DR. J. H. MENDENHALL.

Chesterfield, Ind.

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The most important revelations concerning the true origin of Christianity. Reader, in bringing to your notice "Antiquity Unveiled," it is with the sincere hope that you are earnestly looking for the truth, regardless of any other consideration. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful perusal. Price, $1.50.

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This work is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deductions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. For sale at this office.

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THE TEACHINGS OF JESUS

Not Adapted to Modern Civilization, with the True Character of Mary Magdalene. By Geo. W. Brown, M. D. Price, 15 cents. For sale at this office.

A Pathetic Letter

In Which the Venerable Doctor A. B. Spinney Vividly Portrays the Death of His Beloved Wife, and the Lesson Derived Therefrom.

To the Editor:—It is a little late to write you some of the things I am about to, but I have been unable to get a competent stenographer until now, so I trust you will publish the following article which contains a notice of the transition of my beloved wife, Tessora Wade Spinney, age nearly 36 years, to a higher life. Sunday, Dec. 9th, Dr. Julia M. Walton of Jachson, gave a funeral discourse. Her prayer was one of the most remarkable I have ever listened to, and her sermon even more remarkable. It was strong, argumentative and forcible at every point. She read portions from the first Corinthians, fifteenth chapter, 12, 13, and 14 verses, and then from the thirty-fifth verse.

She spoke from the heretic Crapsey's views on the resurrection, and fully commended him for his moral courage in taking our views thereof. She proved by Paul's words also that we were sown a natural and raised a spiritual body. She spoke of each star being its own glory—so with every spirit escaped from the natural body. But the most wonderful part of her discourse was the fact that my departed wife took control of her and spoke words that could have come from no one else, to every member of my household; also to her friends, and spoke of a bedridden patient up stairs that Mrs. Walton knew nothing of; and words to me which I alone understood and comprehended.

My wife's strong love and desire for motherhood, which cost her her life, and gave me a beautiful babe to care for, bless and cheer me in my old age, was so strong a point in her nature that in her controlling Mrs. Walton she said the bliss of holding her child twice to her breast when she was fully conscious, compensated her for all the months' of suffering and for the giving up her life to produce a child of perfect love and of a perfect marriage of harmony. She said it seemed strange to her how any mother could ignore the blessing of motherhood or shirk the responsibility of maternity, and while she deeply grieved over the sadness put upon me to leave me to walk for a few years alone, and while she was deprived of the joy of watching the little one in the earthly form, and see it grow and mature under her ministrations, yet she knew that all her admonitions and advice to me in the selection of the right ones to bring her child up, should I go before she did, lifted this pall of darkness.

She did not regret one step of her marriage, nor one pang of her suffering that had given her the wonderful bliss of bearing to the world this perfect, sweet, holy child.

There were those in the audience whom she knew as well as myself, had shirked the responsibility of motherhood; had used the modern devices of sending unborn infants to the spirit world, and it seemed to me as though her words spoken with a burning flame of inspiration from the other side of life, ought to be a lesson that would strengthen them in the future.

She turned to those patients who were inmates of my hospital which the world calls "fallen," and said that in the land to which she had gone, there were no fallen, and she begged myself and nurses to go on with our ministrations of love and tenderness, and carry forth the work so nobly and successfully carried on—not for money, but for the redemption of womanhood, and the teaching of the true ideas of social life, which so few women dared to do.

At the close of the services the beautiful babe in her little willow basket cradle was given a Lilly Christening, the flower of all others that my wife loved, and the inspired words of Dr. Walton brought the tears to every eye in the audience. I held this beautiful child in my arms, and before earthly witnesses, invisible witnesses, and the arisen one, I promised to keep my life pure and worthy of that child's love and confidence, and to do all in my power while I lived to unfold its life, educate and develop and make the child all that she dreamed it should be.

No one can half imagine my loss. She first came to me as a friend; next as a wise counselor; later she took the place in my business affairs, and in sympathy with me, that my daughter had occupied, but who had given her life to another. Then, in the years that I was alone without the companionship of a wife, and before I could make her my wife, she became a companion, and lastly, she became a wife and partner in all the fullness of the meaning of these two words. Step by step our lives drew closer and closer to each other till she absorbed all my life, soul and being, and I absorbed and filled completely all her life and being. This perfect union; this perfect mateship, was only for ten months and three days. In these months I realized all that I had ever dreamed, that marriage should be all that I dared to picture to the world in lecturing on marriage.

Over and over again she told me that I gave her all the true joy she ever knew, and that should she pass out before I did, to remember in a letter she wrote me only a few weeks ago that her marriage had not been disappointment, but had been beyond all her expectations of all she had ever dared to hope, and she wished this letter kept, that I might let her relatives and friends know how exalted, true, pure, and holy our marriage had been.

What the little one may prove to be, I know not, but I do know this, that if love and tenderness, and the yearning of two hearts for one object and aim can develop a perfect child, ours must be that.

When she first was so suddenly called to leave me I was paralyzed. I did not know what to do, how to act, or how to go on, and could I have selfishly had my choice, and no belief in future life, I fear I should have been cowardly and severed the thread, but I looked on the face of the dear little one. I thought of all the years experience that had been mine, that the world needed; the creed-bound I might unfetter, and the ignorance in our ranks, the frauds and wickedness among Spiritualists that needed exposing, and I said, "I will live. I will live to strike harder blows for truth, make greater efforts for the right, do more to enlighten and uplift Spiritualism than ever before."

My wife died in my arms, breathing her life out as sweetly as one going to sleep. I went to my room. I felt her weak and weary spirit as close to me as it ever was in the world. I slept for hours, and when I arose from that sleep of exhaustion I felt her with me. More than half of the time since then I have felt her spiritual presence, and unnumbered times her wise counsel and wonderful perception of things that aided me in reorganizing my business, making plans for the future, and going forward with my work for humanity.

I know at last that no philosophy in the world can strengthen and sustain, bear up and hold up a human being in the hour of disaster as the knowledge of spiritual laws, the true unfoldment of our spiritual senses and gifts.

I shall carry on my sanitarium work as in the past, but each week I intend to write some article on these subjects for the spiritual press. I also offer any spiritual society in Michigan my services for simply my railroad expenses any Sunday in the coming year, or any spiritual camp in Michigan. My dates must be made many months ahead in order to carry on my business.

I am going to work as soon as possible and write for the press three books. One will be, "Why I Am a Spiritualist, what made me a Spiritualist, and what Spiritualism means to me."

The book will contain a history of my whole life religiously from the time I was fourteen years of age, and will contain lectures upon every phase of the spiritual philosophy. I think it will be a book of about five hundred pages. As I have no worldly goods, having lost $20,000 three years ago, I shall depend upon friends sending me their names, promising to take copies of these books. They will be $1.00 a copy, cloth bound; 50 cents in paper. The other book will be all that I have previously written and published on marriage, with the history of my whole life, socially, my experience as a magnetic healer, the mistakes that came through mistaken ideas of healing in our ranks; the right and wrong uses of friendship; the history and conditions of my first marriage, and the mistaken idea that people should try to live together who are incompatible to each other, and lastly, the description of my last marriage, and proof of the same, and selections from letters passed between my wife and I for six years, in which time we never missed writing once a day. This book will be my idea of the whole social question, and the the proper way to redeem the whole human race prom prostitution, legal and illegal, and the true ideas of generation instead of regeneration. The other book will be, "Success in Life or how to Win," giving a whole history of my life, its early struggles for an education; my failings and what caused them; my courage and perseverance in hours of the most abject darkness.

It will be a book to stimulate every boy or girl to carry out their ideals, to live for a purpose, to become self-reliant, to never give up and attempt to prove that fear and worry kill the human race, and not overwork.

A. B. SPINNEY.

Belding, Mich.

INDIANA STATE ASSOCIATION.

It Holds a Successful Meeting at Richmond.

The Indiana State Association held a five days' meeting at Richmond from the 19th to 23rd of December, inclusive, with E. W. Sprague and Will J. Erwood as workers. Owing to the fact that it was so near the holidays, the crowds were not so large as they would have been otherwise, but we never had more attentive and appreciative audiences.

Mr. Erwood "held the fort" alone for the first two days and a half, as Mr. Sprague did not arrive till Friday afternoon, and he never did better work; his lectures were uplifting, and his messages clear and convincing. It is needless to say that Brother Sprague was good, for he is always good. Out of this series of meetings we organized a society of 23 members and they have taken out a charter from the state association, and bid fair to do good work.

One of the ministers of the city attended several of our meetings and at the close of the last one on Sunday night, after hearing Brother Sprague's splendid discourse, he came to the vice-president and gave him a quarter for one of our song-books. We used Mattie E. Hull's book.

The officers of the new society are: President, R. S. Ashe; vice-president, Geo. W. Schepman; secretary, Mrs. Mary J. Pickett; treasurer, Miss Netta M. Pickett; trustees, Mrs. Emma Schepman, Mrs. Cora Rush and James Heath.

CARRIE H. MONG.
Secretary Indiana State AAssociation.

ATROCITIES IN THE CONGO.

They Are Endorsed by an Eminent Catholic, Cardinal Gibbons.

A surprising feature of a late news report is the statement of Cardinal Gibbons upholding the methods of government employed by the unspeakable King Leopold of Belgium in the Congo country, and incidentally eulogizing this monarch as a wise ruler. * * *

We recall a picture—veritable since it was from a photograph, taken by missionaries upon the ground, and printed in a standard magazine—in which hapless natives were shown in various conditions of mutilation, now a hand gone, then an arm to the elbow; again with ears, fingers, toes or feet severed from the body, the work of the soldiers, who were permitted, if not commissioned, to commit these barbarities as a penalty for not bringing in rubber to meet the insatiable demand of the King's Rubber company, and as a warning of what others might expect who failed to render the required tribute to this most atrocious of rulers. Accompanying the picture were statements of reputable missionaries verifying the stories that these shocking mutilations illustrated, and giving details concerning the treatment of native women and children, men and boys, that were barbarous in the extreme.

This is only one of a number of statements which go to show that Leopold's rule in the Congo Free State—mockingly so-called—is a blot upon civilization, a sickening record of greed, debauchery, mutilation and death.—Portland Oregonian.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price, 25 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1

The Ghost Wreck of the Rio Grande.

Charlie Rother, one of the veteran engineers of the Rock Island road, whose great engine pulls one of the fast trains over the final lap of the line down through the canons, the wide mesas, the barren plains and the painted hills, towards El Paso, has seen a ghost. Not only has Rother seen the ghost, but the fireman, Manuelo Yerba, has seen it; and not only once have they seen it, but almost every time the engine drawing the heavily laden overland train, plunges southwestward across the Canon Pintato, in New Mexico, have they seen it.

But the fact that they have seen this ghost is the least unusual thing about it. The ghost itself is the strangest, weirdest, most unbelievable ghost that ever came back out of the past to frighten mortals. For this ghost is the wraith of a railroad wreck, and not only does it startle the engineer and the fireman, but they declare, in cold, sober earnest, that it frghtens their engine.

There are things in the southwest—especially in the weird, strangely colored, wild country that lies between the Bad Lands of Texas and the mountains that skirt the Rio Grande which cure skepticism. Men down that way will believe things without question which house-reared and street-imprisoned easterners would scoff at—until they had lived in that country.

Engineer Doesn't Believe in Spooks.

Rother was born in New York, but he has realroaded in the southwest long enough to stand ready to believe at least anything he sees; and Manuelo Yerba was born and reared down there, and believes in all sorts of spirits and spooks, which Rother does not. Nevertheless, they both believe implicitly in the phantom railway wreck; and, furthermore, before Rother would believe it, he searched the back history of that part of the country, and discovered staggering evidence in support of his story.

Rother and his big engine pick up one of the overland trains at Santa Rosa early in the morning, while still the passengers are slumbering in the sleepers, or the crowded tourist cars, and drag the long train to El Paso, making fast time on the down grades. Rother and Manuelo, his fireman, have been together for years on that division of the Elpaso-Rock Island line—even before the Rock Island connected up the short line roads and stretched a transcontinental road through Kansas, Texas and New Mexico.

Had Reputation as Careful Man.

To them there was little romance in railroading. It was work with them—hard work, careful work, with always the responsibility for scores of human lives resting upon their shoulders. Rother was, and is, known as one of the most careful engineers in the business, which is why he was given such an important run, and that he took Manuelo with him from his old freight run to the cab of the magnificent engine, in spite of the protests of certain authorities who object to "greasers" in important positions, proves that there was something in Manuelo. Indeed, Manuelo Yerba was not of the common "greaser" laboring type. His blood was mainly Spanish, and his mother's father had been an American. Rother vouched for his nerve, his honesty, and his intelligence, and he was put on the passenger run.

Every second night they hauled the train out of Santa Rosa, and beyond a few minor accidents, snow blockades, sandstorms and hot journals, they never experienced anything unusual until in March of 1906.

Westward from Santa Rosa the line of the road runs straight as an arrow towards the hills, rushing onward as if to leap straight into the mouth of some giant and be swallowed up. A gaping cut in the red brown rocks opens, the train plunges straight in, and an instant later roars through the cut and rolls on to the bridge over the beautiful Canon Pintado.

Phantom Wreck Seen First Last March

Rother's train makes the plunge across the painted canon just at the moment when the first gray lights of dawn are beginning to reveal the sheer sides of the canon, and to touch as with luminous paint the tips of the hills. In March it is darker.

It was on a misty, threatening morning last March that Rother first saw the ghostly railway wreck. He and Manuelo were feeling in fine spirits. They were on time, which was good, because snow storms and slides had delayed overland travel on most of the roads, and their road was making the most of getting their trains across on time. They had been too long on the line to spend much time admiring scenery, but on this morning, because of the mist which was spreading in heavy curtains across the valleys, Rother was leaning forward, watching closely.

The train, running fifty miles an hour, leaped into the gap of the mountains, and, slowing down a bit, rolled over the gorge, while Rother nursed his engine carefully around the curve that the jar might not disturb the sleeping passengers. The train whirled back eastward. Manuelo was shoveling coal. Rother was leaning forward, when suddenly he threw on the air, gripped his levers tight, whistled, and started to reverse. He confessed that in spite of himself he shut his eyes and waited for the crash. A second passed—two seconds—the train was slowing down, and Rother, wondering why his train was not splinters, perhaps halfway down the gorge, opening his eyes, beheld a straight, clear track ahead, and saw Manuelo gazing at him in astonishment.

Freight Trains in Head-on Collision.

He quickly gathered speed again, calming his shaken nerves, and a few minutes later the train was rushing forward again.

"What was the matter?" asked Manuelo. "A cow?"

"No," said Rother, shortly. "Either I'm going crazy or I saw two freight trains run together, head on, about 100 feet ahead of us, and we went through without touching either of them."

That was the beginning of it. Rother and Manuelo decided to keep quiet about the occurrence and to tell the conductor that they came near hitting a couple of calves in the cut, if he asked any questions.

"I've seen mirages in the desert," he remarked to Manuelo, "but there is no railway within a hundred miles, and, besides, mirages don't happen at daybreak."

Both Men See Second Apparition.

It was nearly a month before the spectral railway wreck was seen again. This time both Rother and Manuelo saw it.

The train had made the curve at fair speed, and was gathering headway for the run along the straight stretch of track downhill and eastward, when suddenly there appeared on the track ahead of them—or, rather, at a slight angle from their track—two freight trains, which were running together head on, with Rother's train apparently about to smash into the wreckage of the two engines.

Manuelo yelled and started to jump but too late, Rother, his nerves steady as iron, made no move to reverse his engine or put on the air. With face white, and lips firm set, he sat at his post, and an instant later, without checking speed, sent his train straight through the special train.

For five minutes Manuelo knelt on the floor of the cab, muttering prayers, and Rother sat motionless. Then he said:

"I knew it was a real wreck."

Engineer of Old-time Type.

There was silence again, while Manuelo shamefacedly hid his beads in his tunic and started shoveling coal.

"But what in h—l is it?" demanded Rother, turning upon his fireman.

"Sancta Maria—she know," said Manuelo piously.

"It's the ghost of a railroad wreck—that's what it is," said Rother.

"Jesu save us!" muttered Manuelo, reaching for his beads again.

Three mornings in the next month they saw the wreck—or the spook of the wreck—and learned to look upon it without fear. They saw that the two engines were of an old type, long before abandoned, and that the cars were small and without the modern improvements. Everything indicated that the equipment was at least twenty-five years behind the times.

"Besides," said Rother, "that wreck isn't on this track at all. It's on a track that used to cut across this at an angle. They abandoned that track when they straightened the curve."

They saw the same thing each time—two freight trains crashing together, the crew of one engine jumping, the cars piling up, part of the wreckage and a dozen unbroken cars rolling down the hill—and by that time they were past the scene.

No Wreck in Road's Annals.

Now, while they knew that people in the southwest believe strange things, and are slow to doubt, they agreed not to tell about the ghostly wreck, and Rother began an investigation. He called at headquarters in El Paso, and inquired, as if casually, if ever there had been a wreck near the Pintado canon bridge. The records were consulted, and it was reported to him that the Rock Island never had suffered any kind of a wreck in that section. Unsatisfied, Rother questioned closer. He even wrote Chicago and made inquiries. The result was the same. The road, while it kept a record of every wreck and accident, no matter how small, had no record of any wreck along there.

Rother was not satisfied. About a month ago he happened to notice that the upturned wheels of one of the ghostly engines appeared closer together than is usual with engines.

"Narrow gauge," by George!" he yelled to Manuelo. And when they reached El Paso he went to an old El Paso and Northern engineer, now retired, and made inquiries about the wreck.

Phantom Still Unexplained.

This is what he learned. While the El Paso and Northern, now a part of the Rock Island system, was being built, as a narrow gauge road, two freight trains—or, rather, one supply train and one train hauling bridge timber and returning light—crashed together on the curve about a mile and a quarter from the Pintado canon bridge. The wreck happened at 4:30 in the morning and both trains rolled down the gorge.

After he substantiated the story Rother told about the phantom wreck, and people in the southwest believe him, although eastern people, whose minds are narrowed to the width of streets instead of broadening out across mystic mesas, many doubt.

They wouldn't doubt, however, if Rother, with his clear gray eyes and open, strong face, told them the story as earnestly as he tells it when he can be persuaded to tell it at all.—Chicago Tribune.

A Prominent Spiritualist Weds.

At the hall of the First Spiritualist Society, of Wichita, Kansas., 125 S. Main street, Friday evening, Dec. 21, at 9 o'clock, Mr. John Q. Adams and Miss Udora Axtell marched to the altar to the strains of Mendelsohn's Wedding March, where they were united in the holy bonds of matrimony, the Rev. Josephine A. Bruer officiating. The service was most beautiful and impressive, and the sanctity of the occasion words would fail to express.

The bride was neatly attired in an up-to-date tailored suit of the popular shadow plaid, in a delicate shade of gray, with hat and gloves to match. The waist was a dainty pearl gray. A diamond brooch worn by the bride flashed its crystalline rays throughout the room, while the floral decorations were in perfect harmony with the occasion.

Mr. and Mrs. Adams are well and favorably known here, both being active members of the First Psychical Research Society of Kansas, and of high standing in social circles. The ceremony took place quetly in the presence of sixty friends of the bride and groom, each of which extends his or her best wishes for their future happiness. They will be at home at their residence, 229 N. Market street, after January 1.

DR. JOSE MONTOYA.
Wichita, Kans.

THE TEMPLE FUND SOCIETY.

Now Ready for the Reception of Funds.

It has taken some time to send the application for an N. S. A. charter for the Temple Fund Society to the different officers for their signature, but at last it has been signed by all and sent in to Mrs. Longley, and we received our charter as a Christmas gift. By this we are now a legal organization, protected by the N. S. A. and ready for work in earnest.

Now that the holiday season is over, we trust that the Spiritualists of the country will turn their attention to the needs of the cause. Send in your dollar for membership, or five dollars and have your name placed on the roll of honor, and thus lend your mite toward helping some struggling society to build or own its own temple.

Send memberships to the president, Geo. W. Kates, Cheyney, Pa., or the secretary, Carrie H. Mong, 415 S. Franklin street, Muncie, Ind.

CARRIE H. MONG.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of "Startling Facts." Price, 10 cents each, or two for 15 cents.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

"Materialization." By Mme. Ed-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

One Big Society.

How We Can Have One Big Harmonious Society in Every City.

Elect new officers every year. Have a by-law to this effect: In order to reduce inharmony to a minimum and to let old prejudices and criticisms die out, it shall be the policy of this society to elect new officers every year and no officer shall be re-elected unless by unanimous vote. An old officer may be elected the third and fifth year.

Because we Spiritualists as a class of thinking, reasoning, investigating, scientific people become and grow more individualized and independent like leaders themselves, we are apt to split up into factions or little societies; hence we should eliminate every inharmonious cause and make everything count for harmony. Most every public medium becomes a leader, having circles, classes, seances, or parlor meetings; and many of them stay away from the Sunday public meetings of the society. Every such public medium should alternate by turns on the program somewhere, or at the conference. To illustrate: On one Sunday at the conference time or experience meeting, the topic might be "Trumpet Mediums' and Their Seances." Have such mediums there to tell their experiences; have their friends there who have attended their seances to tell the results of their investigations. Have a summary printed in the local papers. The society should have as many such big red-letter days as possible.

In the Progressive Thinker for Nov. 10, 1906, Mrs. A. A. Averill, of Lynn, Mass., says: "I have been secretary of a Spiritual society for nearly twelve years and one of the hardest of my duties has always been to try to keep the membership up, which in this time has varied all the way from 40 to 200.

"And why is this?

"Some neglect to pay their dues, promise to do so soon, but never do; others refuse to pay because they do not like the president or some other officer."

Hence that lady is in favor of a new fraternal organization, but I think our National and state organizations are sufficient and we should not divide our forces. As spiritual or psychic phenomena are universal, we can not shut them up, or corner them, or corral them inside of fraternal organizations. Let us make our local and state and National organizations more fraternal, more protective.

Some local officers persist in staying in office so long that they become stumbling blocks to the progress of others. They become a little selfish of the honor and want themselves re-elected to vindicate their character or measures. No business house would keep a clerk who was not liked by the customers; no political party would or could keep an officer who was not liked by the people. No political party would think of running as a candidate any old war-horse against whom there were criticisms and dislikes. If they want to succeed in the election, they would take a new candidate or "dark-horse" and go on to victory.

As Spiritualists, we are criticised enough by the people, without being criticised or censured by our own members. Every old Spiritualist knows that all prejudice ought to be removed for the good of the cause. Some speakers and mediums persist in giving business advice or readings and can't give themselves or their society any business advice that counts for the society's success; they become commercial mediums and want to make too much money out of their spiritual gifts.

Some speakers want to hold office in their local home society so they can brag about it when they go away to speak, and this is well enough for once only. As all speakers and mediums are already workers and semi-officers in the cause on account of their mediumship, they should not aspire to local office or be allowed to hold office. The society should be given a chance to grow large by getting as many people interested as possible in any way, on committees or into the harness to do any kind of work. Mediums and speakers are already workers and have a grand and glorious spiritual gift or office and should attend to that only and let others take the honor and brunt and criticism of local official work. Let others who are not mediums do the official work and the society will be that much larger.

Again mediums are criticised enough by the outside world without being criticised by fellow members of a society. Mediums can do better work when every one thinks well of them and loves them, for harmonious thought waves will go toward the medium. A medium should not crowd others out of office, but be glad that some one else less sensitive can do such bold hard work. All members of a society should insist on shielding a medium from any unnecessary criticism or fault-finding. If a medium is unjustly criticised, it ought to be our first duty to rally around that medium with all our friendship and protection.

Furthermore no husband of a medium should hold office in a local society, for he has all he can do to protect and shield his medium wife; as a medium's protector he already holds an important office; of such a position, he should be proud and contented. A medium's protector is a spiritual millionaire.

In a big intellectual city, there surely ought to be one good person in a hundred or thousand capable of holding office and doing the society's work. We all know that young folks have their school societies and act as officers and they do well and can make a good appearance. There is no excuse for a gray-headed Spiritualist's staying in office and handing down to posterity the prejudices and criticisms and the quarrels of years long past. Any officer whose bossy conduct causes a quarrel or the withdrawal of members ought not to be re-elected, and a by-law to this effect would prevent all such trouble, and displeased members would not be so apt to withdraw when they know the bossy officer's term will soon expire; for the same reason, new members will join. Every member's act should count for harmony. If a member is not a harmonizer, he should not be elected to office.

If the society wants experienced members on the board, they should have a by-law that all past officers are ex-officio members of the board and should meet with the new board to give advice without voting, while the new officers do the society's work in public, thus letting all prejudices and criticisms have a chance to die out and be forgotten.

Another plan is to have a business meeting of the society for the consideration of important measures; here all can make motions and talk on them. If we want a society to live and grow, we should bring it close to the people and let them know that it belongs to them and not to the board or to a few bosses.

Another good plan is to have a conference at six p. m., just before the evening meeting and give all a chance to speak and grow and develop their speaking talent and ability. Get everybody to work, and into the harness. Rouse up some enthusiasm. Get up a program for weeks ahead and put all the local talent on the program somewhere. Appoint several committees, each to do some certain thing. All get busy. Ask them to work, urge them to do something. Ask them what they prefer to do. Invite people to join. Find extra time for young speakers to appear before the public; give them a chance. Be their friends. All these methods and others you may think of will make a big society. Above all, have good speakers, for even good home talent becomes common and monotonous.

EUGENE MARTIN.
Grand Rapids, Mich.

A Terrible Accident and Death.

A horrible grade accident occurred at noon on Christmas day, at the Lake street crossing of the Lake Shore and the A. R. T. Trolley line, when the Pittsburg and Buffalo flyer, headed west, ran into a street car, injuring 19 persons, and killing Leonard Newbold, aged 17. He was terribly mangled, and was taken to the hospital where at 3:3 p. m., the Sweet Angel of Death touched him gently, and called him up higher.

He was a twin son of Mr. and Mrs. John Newbold, an exemplary young man, and special favorite of the family. Although his life on earth was seemingly short, we know the world is better for his having liver here.

On Friday, Dec. 28, we commemorated his transition with a beautiful spiritual service, D. A. Herrick and Mrs. John Wallace officiating. The service was very largely attended. The inspired thoughts so ably presented by Brother Herrick were a consolation and comfort to the bereaved family who have just recently taken an interest in our beautiful teachings. The sweet words of comfort from Mrs. Wallace, every sentence seemingly touched with the divine, surprisingly uplifting in their poetical beauty, did much to soften the sorrow and prove to them that life and love can never die. The singing was another feature of the service, worthy of more than ordinary mention. Mrs. A. H. Talcott, Mrs. O. Bliss, Chas. Tooley and H. F. Munsell composed the quartet. The songs, so appropriate and so beautifully rendered, did much to perfume the atmosphere with comfort.

CORRESPONDENT.
Ashtabula, Ohio.

THE GIRLS THAT ARE WANTED.

The girls that are wanted are home girls,
Girls that are mother's right hand,
That fathers and brothers can trust in,
And the little ones understand.

Girls that are fair on the hearthstone,
And pleasant when nobody sees;
Kind and sweet to their own folk,
Ready and anxious to please.

The girls that are wanted are wise girls
That know what to do and to say;
That drive with a smile and a soft word,
The wrath of the household away.

The girls that are wanted are good girls,
Good girls from the heart to the lips;
Pure as the lily is white and pure,
From its heart to its sweet leaf tips.

—Selected.

I WILL GO MY WAY.

I will go my way and my song shall save me,
Tho' grief goes with me ever abreast;
I will finish the work that the strange God gave me,
And then pass on to rest.

I will go back to the great world-sorrow,
To the millions bearing the double load—
The fate of to-day and the fear of to-morrow;
I will taste the dust of the road.

I will go back to the pains and the pities
That break the heart of the world with moan;
I will forget in the grief of the cities
The burden of my own.

There in the world-grief my own grief humbles,
My own hour melts in the days to be,
As the wild white foam of a river crumbles,
Forgotten in the sea.

—Edwin Markham.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychical events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

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This great novel is written with a distinct purpose, to set forth certain phases of spirit life and experience, as related to the gifted and inspired author. The question of soul mates, or of the united male and female constituting the completed ego or angel, is advanced as a vital truth of spirit experience in the higher realms. The work radiates a good spiritual influence, and is very interesting.

It is a spiritual book for Spiritualists, and interesting for everyone.

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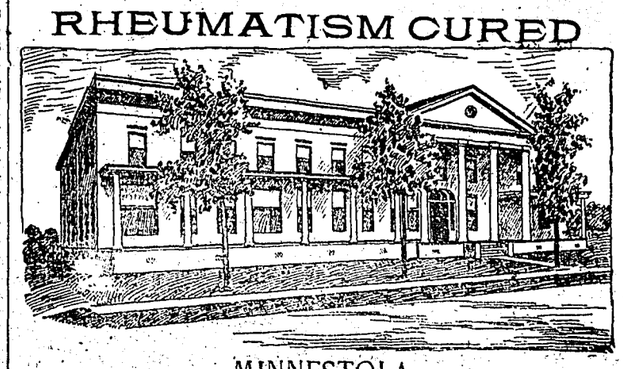
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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter.

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year..... $1 00
Six Months..... 50cts
Thirteen Weeks..... 25cts
Single Copy..... 5cts

REMITTANCES:

Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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SATURDAY. JANUARY 12, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

A Lady Artist's Observation.

In a pleasant interview the other day with a lady artist of Chicago, and the proprietor of a prosperous studio, who is well cultured, she said: In attending the churches in the city she found the attendants consisted almost wholly of women. Go where she would she was met by the same facts, women constituted the audience, and the preacher told the old story, over and over again, about a crucified God, who left his royal throne, allowed himself to be born of a Jewish maiden, was nursed in her loving arms, grew to manhood under her motherly care, then was sacrificed on a cross to appease the anger of his Father because of the sins of other people, and to save them from endless perdition.

The lady said she wearied of the many-times-told-tale, incredible in fact. Learning of a People's Church, where such unreasonable teaching was combatted, she went there. Instead of women and children, else empty seats, she found every pew full, and, marvelous to relate, she found the leaders of public opinion, the lawyers, doctors, editors, teachers, inventors, and the great thinkers generally, the men of brains, were there. A few women were scattered through the assemblage, but were greatly in the minority, through broad and high foreheads told they did their own thinking. Our friend decided at once there was where she belonged. She took a pew and occupies it every Sunday, and gets something to think about all the week.

Unfortunately, the only Spiritualists whose acquaintance the lady had made belonged to the faker class, and she dared not trust any of them, though she admitted she would be glad to find our teachings true, and certainly they are more reasonable than anything she had ever heard in an orthodox pulpit.

A Dearly Purchased Whistle.

The elephant is ours, but what to do with the brute is the question. The Washington correspondent of the Woman's National Daily, takes us behind the scenes, and tell a fact not generally known. He says: Hon. Thomas B. Reed, Speaker of the House of Representatives, while the Spanish war was pending, was violently opposed to the purchase of the Philippine Islands, for which we paid $20,000,000. He did all in his power to prevent the acquisition of the islands; then, finding himself in opposition to his party, he declined a re-election. Now the correspondent:

"Men who believed Providence had placed a benighted people in our hands urged it was a moral and religious duty to carry the Christian religion to them. And this people [the Christian] forced the Philippine Islands on us."

A secular nation, obligated to hold itself aloof from all religions, buys foreign empire, according to this narration, especially to Christianize the people! And we are digging a ship canal across the continent, its main purpose to gain easy access to Hawaii and the distant Philippines, to save the souls of their inhabitants by Christian methods. But few stop to inquire where the money comes from to pay these countless millions of dollars, because it comes in an indirect way, and enhances the cost of everything the poor man and the laborer consumes.

To save those islands from being wrested from us in case of war with a foreign power, we are multiplying our great war ships at a terrible rate, but they secure the way to Christianize the barbarians, who neither want our religion nor our protection.

All Churches Are Honey-Combed With Free Thought.

Whilst liberal thought is everywhere visible in Protestant circles, there has been a general opinion that Roman Catholicism will cling to its ancient paganism, and go on, practically unchanged, for centuries. But this is not true in fact. Progress is working wonders among all sects. The withdrawal of state support, and its reliance on its communicants for the sinews of war are compelling Catholic leaders to change front.

Abbe Loisy, who is not only a Catholic priest, but a professor in a Catholic university, and acknowledged one of the leaders of Biblical thought in Europe, has recently published two goodly sized volumes relating to ecclesiastical matters, in one of which he says:

"As a historian and a critic I am convinced Jesus Christ during his mortal life never once, directly or indirectly, by word or work, by open teaching, by allegory or parable, or implication of any kind, conveyed or intended to convey to his immediate disciples, or to the generations that have followed them, that he was God as well as man."

Here is Unitarianism from a Catholic pen, and he still holds his positions as priest and professor, while 300 years ago books and author would have been extinguished by Inquisitorial fires. His only punishment, his publications are placed on the index of Prohibited Books. This will assure them a wide reading among Protestants.

Loisy began by showing all the historical information we possess about Jesus is contained in the Gospels, evidence from other sources being very meagre. "He could have said with, truth, all outside evidence is believed by many eminent scholars to be forged, as were the Gospels.

"Sixty years ago," says P. O'Kelley, D. D., a prominent Catholic priest at Rome, in a late letter published in "The Ecclesiastical Review," a Roman Catholic organ, while reviewing Loisy's work "Bauer and the Tubingen school of critics were disposed to assign a very limited value to the Gospels," for they showed they were written at a later date than is given them; "that Mark was the original, from which Matthew and Luke copied, and that John is of no use in tracing information about the historical Christ, for there is hardly a trace of history in it."

Priest O'Kelley makes concessions we hardly expected from a Catholic source. He says:

"It would seem Jesus' tomb was really found empty, but this fact, if it be a fact, admits of other explanations than his resurrection. * * The human history of Jesus begins with his baptism and preaching and ends with his death. The entire duration of this period was about one year."

Those Spiritualists who are ambitious to impose the Bible and Jesus on us, and make them confirm the revelations from the spirit world daily given, will be surprised to find this Priest O'Kelley, D. D., given great space without criticism in a Catholic organ and saying further:

"The three synoptic Gospels represent directly the beliefs and aspirations of the Christian generation of their time, and only indirectly the actual doings of our Lord."

That is a thrust at the character of the Gospels as severe as ever fell from our pen. An "indirect history," is no history at all. But this priest continues:

Neither the early Christian preachers nor the evangelists concerned themselves with historical exactitude; their own great aim was to produce faith, and prove that Jesus had shown himself by his works to be the promised Messiah."

How did they set themselves to work to prove their claim? Why, by miracles. Btu further on O'Kelley says what every person of good sense knows;

"Miracles are impossible, therefore all accounts of them are false or legendary." Then he says: "Harnack," another Catholic heretic, "and Loisy do not deny the possibility of the miraculous, but they explain the miracles related in the New Testament as exaggerations of primitive facts, or as materializations of allegories."

And then: Stand from under, ye Bible worshipers:

"Jesus never worked a miracle in support of his mission or his doctrine. * * * but faith in Jesus produced the miracles attributed to him."

Again, abridged:

"It is a mistake to imagine the 'Kingdom of Heaven,' in its primitive sense, as understood by our Lord, can be supposed to refer to the church in any way. No, the historian must guard against the temptation of modernizing the idea of the Kingdom. Jesus meant a new and wonderful era, soon to be inaugurated by a terrible cataclysm in which all the wicked were to be destroyed. He was sure the end of the world was to come in his own life; he assured his disciples that several of them would see it; that it would be upon them before they had finished evangelizing the villages of Galilee.

Nineteen centuries have passed, and we know this was an error. We are forced to believe Jesus not only professed this error, but made it the subject of all his exhortations and preaching, unless we are prepared to abandon the authenticity of the greater part of his teaching, as contained in the Gospels. If we deny Jesus taught the end of the world, IT WILL BE IMPOSSIBLE TO PROVE EVEN HIS HISTORICAL EXISTENCE."

But now, the unkindest cut of all, by this Catholic priest, and published without criticism in a Catholic organ, from which we extract. Read it over again and again, and note how it harmonizes with what is given in the New Testament as facts:

"We find ourselves in this position as a result of our critical analysis. A carpenter's son called Jesus of Nazareth, of whose antecedents nobody knows anything, but who was considered by his own mother to be half mad, after being baptized in the Jordan by a man who preached the end of the world was at hand, felt he had a religious mission to the Jews, but never offered any proof of it; he, too, fell a victim to the popular superstition; he made this hallucination the basis of all his preaching, and he died still clinging to it."

We are loth to close the quotations, for they grow stronger as we advance; but space absolutely forbids. They parallel the strongest utterances of Bishop Crapsey and Rev. Cox, while Thomas Paine and Robert G. Ingersoll never equaled this Catholic priest in repudiating the teachings of this prophet of destruction.

The priests mentioned are not alone in liberal utterances. The facts are, the great Roman Catholic hierarchy, like Protestantism, is completely honey-combed with free thought.

BOOMING!

Never in the history of The Progressive Thinker has it experienced **SUCH A BOOM** as at the present time. Last week furnished the **LARGEST RECEIPTS** of any one week in the **WHOLE HISTORY** of the paper. It is exceedingly encouraging to know that the **GREAT BODY OF SPIRITUALISTS** sustain The Progressive Thinker so well and so enthusiastically. So exceptionally prosperous has the paper been, that we lately added another **LINOTYPE MACHINE** to our office, and that alone is worth $3,000, equivalent to buying a house or a small farm. We feel especially proud of **THE GREAT SUCCESS** of the paper, in view of the fact that it has had a serious fight on its hands in its efforts to free our ranks from the rotten, pestilential fraudulent element afflicting it to the very core in various parts of the country.

We also feel **GREAT PLEASURE** that it has been selected apparently as the **OFFICIAL ORGAN** of every prominent Spiritualist speaker and medium in the United States, for they know full well that the **MERE MENTION** of their names in the Chicago Organ of the notorious Elsie Reynolds (the bogus materializing medium of California, whose bogus materialized spirits—to express it mildly—have become a disagreeable **STENCH** in the ranks of Spiritualists, and whose presence will not be tolerated on any camp ground) would soil their fair reputation, and prevent them from getting engagements.

We are now sending out to inquiring minds all over the United States, **THE UNKNOWN LIFE OF JESUS CHRIST,** a beautifully illustrated work, translated from the French by **MR. GANDHI,** a learned Hindu. Every Spiritalist, every Minister of the Gospel, every church member, and every student who wishes to keep up with the times should **HAVE THE BOOK.** It is sent out as **A GIFT TO ALL.** Send **TEN CENTS** in stamps to pay postage, and **ONE DOLLAR** for The Progressive Thinker one year. The book is an **ABSOLUTE GIFT** to all who comply with the conditions. We desire to distribute as an actual gift **ONE MILLION COPIES** of this work. It has **ELEVEN** fine illustrations, and sold formerly for **ONE DOLLAR.** Tell your friends of this **GREAT OFFER,** and induce them to send for the paper and book.

J. N. Yakes, who has read The Unknown Life of Christ, writes of it from Ludington, Mich.:

"We have received your book, **'THE UNKNOWN LIFE OF JESUS CHRIST.'** Wife and I have read it through **TWICE,** and we consider it a historical treatise that should be read by **EVERY ONE.** After reading it through and mentally digesting its contents, we cannot see how any reader could ever doubt its authority. It is **THE BRIDGE** that spans those years of deep inquiry.

With the maps of Palestine and India, we have traced the routes described in this instructive book, and suggest that way of getting at the contents of this volume.

This **HISTORICAL GEM** is worth ten times more than the combined price of both book and The Progressive Thinker for one year, and we predict for the year 1907, that the orthodox demand for this book will be greater than ever before."

Dr. J. C. Hoffman, a prominent physician of this city, with an office at 46 Van Buren street, writes:

"You are liberality personified, and your paper is accordingly the broadest—the best—of its kind. Inclosed, please find my check for one year's subscription, beginning with January, 1907. I also send 10 cents in addition, which ridiculously small sum entitles me to one copy of a **MOST VALUABLE BOOK** through your munificence. Truly, you are a benefactor.

"Prof. Larkin's article in your last number is worth more than one year's subscription; so also is any one message from Dawbarn, the California Sage.

"May you live twice as long as you have, and your shadow never decrease."

It is a fact, The Progressive Thinker is on a **TIDAL WAVE OF SUCCESS,** and is booming as never before in its history, and we wish to extend the **VIBRATION** thereof to every **NOOK AND CORNER** of the United States. Aid us to do so.

REMEMBER, that in order to obtain the above book, you must send 10 cents in stamps to pay the postage thereon, and **ONE DOLLAR** for The Progressive Thinker.

The Great Work.

Valuable Articles Culled from The Progressive Thinker—Master and Mediumship—A Plea for the Independent Method of Spiritual Development.

To the Editor:—I made a **"GOOD RESOLUTION"** to-day, and am now proceeding to put it into effect by science will not trouble me for a whole year now, because I have "begun the year right." Of course this is a joke, yet it is no more silly as a "means of salvation" than the other "beliefs" which many substitute for right living.

But my letter would have been more appropriate on "Thanksgiving Day." How unfortunate that it happens I am more thankful to-day than on Nov. 29! Like the orthodox people I can make a bluff at shifting the responsibility to a "scapegoat" or "substitute," for you are responsible in this particular instance. How do you like the idea of being either of these?

However that may be, you will have to bear the responsibility for my being thankful enough to write a letter, because you have published lately several articles which have given me much pleasure, and you have called my attention to several books **WHICH ARE OF GREAT VALUE:**

I have bought part of these books and intend to buy more. I have **NINE ARTICLES** clipped from your recent numbers, which I consider valuable to save for more thorough study. I will mention three of them: "The Catechism on Darwin Plan," by Sir Oliver Lodge; the letter of O. V. LaBoyteaux on "Finer and Finer Forms," and the article on "Religion Practically Defined" by Frederick A. Wiggin. The books whose titles are extremely interesting to me, and which I intend to buy, are "World Making," "Evolution of the God and Christ Ideas," and the "Dialogue on Religion."

Your editorial attitude toward the book entitled, **"THE GREAT WORK"** and the contents of the book itself have given me a new idea. It is too big for me to advocate. So I will just put it in the form of a question: Do you suppose it is possible for the great body of Spiritualists to get some more new ideas, and make of themselves a representative body for more new truths?

Of course Spiritualists as individuals **STAND FOR EVERY NEW TRUTH;** that is, some of them do; but I do not see why so many Spiritualists should continue to be so satisfied because they have established the great facts of a life after physical death and spirit communication. If it were necessary to repeat the effort of the past to establish these great truths, why, then the effort would have to be made. But it is not necessary. The people who can be convinced through present methods of demonstration are already convinced. Advanced methods would reach more, of course.

It seems to me that every person who has a "creed," and this applies to many who do not call their one "hobby" by that name, ought to read once a year at least, Lowell's great poem, **"THE PRESENT CRISIS"** and then find out just what the present crisis is, and stand for a new truth. At least once a year the great body of Spiritualists ought to get busy **WITH SOME NEW PHASE** of human life and possibility.

There is ample material in these articles I have mentioned and these books, especially in **"THE GREAT WORK,"** for an entire re-statement of known truths and for a better working hypothesis than any yet formulated.

Take the Catechism of Sir Oliver Lodge, published in your issue of Dec. 29, in connection with his late book, **"LIFE AND MATTER,"** and every child can be educated to combat materialism far better than his father could. New discoveries are at our service. Sir Oliver Lodge has completely routed Professor Ernst Haeckel in his excursions so far beyond his depth as a Biologist, while seeking to destroy the great truths of Immortality, Spirit Existence, and God.

"THE GREAT WORK" offers more to Spiritualists than any other book with which I am familiar. I like this "Independent Method of Spiritual Development" better than the established, and better-known method of negative and passive conditions, darkness, circles, control and mediumship.

The author of this work and "The Great Psychological Crime," on page 203 of the latter book, clearly states that there is a method and attainment far superior to the method and attainment of subjective mediumship which which has produced all the phenomena for which Spiritualists and Spiritualism now stand before the public. It is **MASTERSHIP** instead of **MEDIUMSHIP.**

He says: "There is, in fact, a method of development which, when once accomplished, enables the individual to come into as conscious relation to his spiritual environment as he is to his physical environment. He sees clairvoyantly whenever he desires to do so, and when he opens his spiritual eyes he sees whatever there is to be seen upon the spiritual planes within the range of his vision. He hears clairaudiently whenever he wills to do so, and when he thus exercises his spiritual sense of hearing he hears whatever there is to be heard upon the spiritual planes within the range of his hearing. He is able to communicate with those upon the spiritual side of life as freely and as voluntarily as he does with those upon the physical plane."

Surely, this is not mediumship. If mediums could see their controls there would be less business doing for liars and counterfeit friends.

It occurs to me, as it must to every person who reads these words quoted above and who understands what they offer to honest Spiritualists, that this is a perfectly sure way to avoid the disappointments and failures as well as the counterfeit manifestations which occur in the seances.

But even more than that, there are materials at hand for a new Science, a new Philosophy and a new Religion. Spiritualists might be the first body to stand for these. There does not seem to be any rush for the privilege of being the first advocates of these great truths. Individuals only are representing them at present. It would be something new in the history of sects if the Spiritualists would listen to their critics and make a radical advance beyond the basic truth which originated their organization.

Thus far in history when new and radical truths are discovered, new organizations have been formed to advocate them. The old and established bodies have invariably denounced every one who tried to show them any mistakes they have made. Especially have they become wrathy when some one presumed to criticise their dearest beliefs or customs and to advise that they make a change to a better way.

Well, **"THE GREAT WORK"** certainly puts Spiritualists "up against it," and makes them responsible for investigating the difference between **MEDIUMSHIP** and **MASTERSHIP.** I am glad I read that book, and also, "The Great Psychological Crime." It gives me a working hypothesis, which is more satisfactory than the subjective method of seances, circles, controls and mediumship.

HENRY CLAYTON.

Chicago, Ill.

A Prominent Spiritualist Lecturer Gives His Views of the Book.

To the Editor:—I desire to add to my endorsement of Vol. III. of the Harmonic Series, by the author of "The Great Psychological Crime," called **"THE GREAT WORK."** Indeed it has the right name, it is a great work. The book comes to the race as a **BEACON LIGHT** to tossed and shipwrecked mariners on the Sea of Life.

It came to me bringing a **CLEARER UNDERSTANDING** of some things that were confusing and contradictory pertaining to this life and the life to come. **IT WAS WRITTEN FOR ME.** I was ready for it; I needed it. "When the pupil is ready the teacher appears." The world is ready for an Exact Science, Psychological Research and Moral Philosophy as essential in building up a **"CONSTRUCTIVE SPIRITUALITY."** It defines and gives a clear and comprehensive interpretation of "The Great School of Natural Science," and gives **"THE LINEAL KEY"** to its origin and methods of procedure.

The following titles of a few chapters will perhaps give you a hint of the scope and the magnitude of this book under consideration.

"The Mark of the Master," and a scientific analysis of "The Transition Called Death"; "The Passing of the Master", "Magnetic Field", "What Is Morality?" "A Standard of Morals."

It carries one up into the consciousness of the dazzling splendor of the **"REAL SPIRITUAL WORLD."**

Every thinking person ought to read the book and try and assimilate its teachings and make them a part of his being.

W. V. NICUM.

Dayton, Ohio.

HOPE ON.

Let not thy little heart
In bitter sorrow break,
But by Love's alchemy
Thy sorrows golden make.

Within the slimy shell
Resides the priceless pearl,
Is dashed and rocked and surged
In ocean's maddening whirl.

Break not, thou little heart,
All this will pass away;
And when the night is spent,
Follows the golden day.

If thou wouldst win a crown,
Must mingle in the fight;
If thou'd enjoy the day,
Must first endure the night.

Look not upon the earth—
Look to the stars above;
And fill thy heart with light,
And bliss and joy and love.

F. X. JAEGER.

San Diego, Cal.

Fame is not got by seeking it. All such pursuit is vain. It may very well come about that a man will succeed through tact and various artifices in making for himself some sort of name. But if there is no inner worth, all will prove empty and ephemeral.—Goethe.

Another Announcement.

In Reference to the Remarkable Works of Andrew Jackson Davis.

A letter from Dr. Davis indicates that a change has been made in the price of a full set of his remarkable works. They will be furnished per set when republished at $20 instead of $30, as heretofore announced. There are thousands who ought to have a set of these books. Their publication at an early day depends on the number of subscribers that can be secured. His books are a fundamental part of Spiritualism; the history of Spiritualism can not be written without them.

Since last week, the following subscribers to a full set of the Doctor's works have come to hand:

Mrs J. E. Trice, Clay Center, Kan; Dr. Eng. Gaupp, New Orleans, La., Mrs. Louise E. Sackett, 54 Andrew St., Springfield, Mass. Jacob Hey writes from Overbrook, Kan.: "Put me down for a full set of A. J. Davis's books when published. I read a majority of them years ago. I have never found their equal in all the books I ever read. They stand the test of time, and all later discoveries." Mrs. Nettie Hough writes from Bruceville, Texas: "I have been hoping you would set some time, or about the time, the A. J. Davis's works could be published; say six months, and then we would be prepared to send our money. I have tried to find some of his books for a long time, but was unable to. Now, I will take a set at $20, and when you say you want $10 of the amount, I will send it, and the balance when you start the presses on the work. I am getting old, and in a few years will pass on to the other life, but I have time to read those books, and then give them to a Library, where they will do some persons a great good. Hoping the work will go on, I am yours truly."

Something Startling!

Two Leading Minds to Start a New Vibration Among Spiritualists and Thinkers Generally, Commencing Jan. 19th.

The Erudite Col. Olcott, the great Theosophist, and Miss Elizabeth Harlow, one of our leading inspirational speakers, will both entertain our readers on the "Dangers of Psychism," from diametrically different standpoints. The lecture by the distinguished Colonel will be answered by Miss Harlow in her own inimitable way, both constituting something of great value to Spiritualists. Now is the time to send in your subscriptions, with an additional subscriber, and thus keep up with the advancing procession instead of following in the rear.

THE GREAT BOOK.

Masonry in Its Pristine Purity.

TO THE EDITOR:—"THE GREAT WORK," PUBLISHED BY THE INDO-AMERICAN BOOK CO., GIVES BACK TO ANCIENT FREE AND ACCEPTED MASONRY THE ESOTERIC TRUTHS UNKNOWN OR FORGOTTEN BY MOST OF ITS PRESENT-DAY ADHERENTS. THE MODERN INTERPRETATION OF MASONRY IS BUT THE OUTWARD SHELL OF WHICH "THE GREAT WORK" (OF THE SCHOOL OF NATURAL SCIENCE) IS THE KERNEL. THE COLOSSAL WORLD-OLD FACTS CONTAINED IN THIS BOOK HAVE NEVER BEFORE, TO MY KNOWLEDGE, BEEN GIVEN OUT IN PUBLIC PRINT. THE OUTLINE, SHOWING THE ABSOLUTE SCIENTIFIC DATA OF THE GREAT WORK, IS GIVEN, ACCOMPANIED WITH DUE CAUTION OF THE DANGERS TO PERSONS WHO MIGHT FORGE AHEAD (OR BACKWARD, AS MISGUIDED EFFORT CERTAINLY WOULD BE) WITHOUT ADHERING TO THE ETHICAL TRAINING AND THE NECESSARY TECHNICAL FORMULARY LAID DOWN BY A COMPETENT INSTRUCTOR. THIS BOOK, AND ITS COMPLEMENT, "THE GREAT PSYCHOLOGICAL CRIME," ARE THE TWO MOST NOTABLE WORKS THAT HAVE BEEN GIVEN TO THE WORLD IN THE TWENTIETH CENTURY.

HERBERT A. HARRELL.

CHICAGO, ILL.

AN IMPORTANT MEETING.

Measures to be Taken to Protect Mediums.

At a business meeting of the Illinois State Spiritualist Association, held on January 5, 1907, the following persons were appointed a committee to present the rights of Spiritualists before the Judiciary Committee of the Chicago City Council, when it considers the proposed ordinance for the regulation of mediumship, viz: Dr. Geo. B. Warne, President I. S. S. A.

Dr. H. Cross, Secretary I. S. S. A.

Mr. A. M. Griffen, Treasurer I. S. S. A.

Mrs. Cora L. V. Richmond, Pastor of the Church of the Soul.

Mr. J. R. Francis, Editor of The Progressive Thinker.

Dr. C. A. Burgess, President The Chicago Spiritualists' League.

I would rather be poor, with a little sympathy in my heart, than to be rich as all the mines of earth and not have that little flower of pity in my breast.—Ingersoll.

Heaven is so uninviting a place that a monstrous pack of priests is needed to drive us into it.—Adam Miller.

Exceptionally Important!

THE UNKNOWN LIFE OF JESUS CHRIST, BY N. NOTOVICH, TRANSLATED FROM THE FRENCH BY MR. GHANDI, A LEARNED HINDU, IS ONE OF THE MOST STARTLING AND VALUABLE BOOKS OF THE PRESENT CENTURY, THROWING A FLOOD OF NEW LIGHT ON THE HISTORY OF JESUS.

IT IS A MINE OF VALUABLE INFORMATION. IT FITS INTO OUR PREMIUM LIST, AS ONE OF ITS MOST VALUABLE PARTS. EXALTED SPIRITS WHO HAVE TRACED THE MATTER FROM BEGINNING TO END, DECLARE THAT THE NARRATIVE GIVEN IS TRUE IN ALL RESPECTS. THE BOOK IS NEATLY BOUND IN CLOTH, IS FINELY ILLUSTRATED, AND IS AN ACTUAL GIFT TO EVERY SUBSCRIBER WHO SENDS TEN CENTS IN STAMPS TO PAY POSTAGE THEREON, AND ONE DOLLAR FOR THE PROGRESSIVE THINKER ONE YEAR. THE PROGRESSIVE THINKER IS DOING NOW WHAT NO OTHER SPIRITUALIST PAPER EVER DID—IT IS SENDING OUT FOURTEEN BOOKS, CONSTITUTING AN ENCYCLOPEDIA OF VALUABLE INFORMATION ON SPIRITUALISTIC AND OCCULT MATTERS.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.

Box 580, Seattle, Wash.

Needs Revising.

Chaplain of the Senate, Rev. Edward Everett Hale, has been trying for more than a year, say advices from Washington, to induce senators to repeat after him the so-called Lord's prayer, but they don't catch on worth a cent. If the venerable chaplain would explain to the members that that prayer is proven to be an old Jewish prayer, slightly changed for worse by the New Testament compilers, very possibly they would invite him to prepare a more acceptable petition to the throne of grace: To ask God to "forgive us our trespasses as we forgive our debtors," would be to ask him to exact the last farthing of his claim on us. And as for asking for daily bread, that is a beggar's petition. God gives daily bread to those who obey his law and earn it by the sweat of their brows.

THE INEVITABLE DOWNFALL OF THE MODERN CHURCH.

The Institution Must Fall of Its Own Weight—Within itself Has Been Propagated the Disease That Pursues It Even Unto Its Death.

The Rev. Wm. Thurston Brown, in an address before the Men's Guild, St. Paul's church, Rochester, N. Y., Jan. 17, 1901, defined religion as "The life of God within the soul of man," followed with a brilliant exposition of the dogmatic traditions of the church.

The laws of nature are the laws of God, and nature reverences no God but the law. Life is in the elements, and death is life to be. Freedom is progress, and to be interferred with is destructive. This is in marked contradistinction with the modern church. Nature erects no idols, and has no false prophets. It lives to die and live again, beautifully arranged in perfect order, social in its nature, interwoven, interdependent, unchangeable, and in the whole a perfect organization, which the genius of man can not improve.

Man being a result of that same law, must be amenable to the law, which is God. Man, because of his disobedience of the law has plunged the race into a sea of troubles, and if persisted in will invite his own ultimate destruction. The law was made for man, not man for the law. You can recognize the law only where it is in evidence. This has to do with the social conduct of man. "Brothers in humanity, whose blood is red," are inseparably a social unit, from which no individual can successfully protest for independence of his kind.

Man being the highest culmination in the evolution of animal life, his wants are many and varied, to which nature has been a perfect caterer; and has it so arranged where the process has not been interfered with, that his wants can be supplied without the sacrifice of a single life or life's pleasures.

One by one, in rapid succession, are the lights of the church asserting their God-given rights of free thought and speech, and to embrace a religion too broad to be limited by traditional church creeds and superstitious heresies. To the Rev. Brown, from his own testimony, this liberation of mind from the contamination of church ambiguities, to the light and life of an evident God, has spoken a peace to his soul not voiced by creedism.

"Beyond the Black Ocean," by Father McGrady, as well as other writings by him, at once evidences that the grip of superstition upon the priesthood has at last been broken.

The Rev. Geo. Clarke Cox, formerly rector of the Holy Trinity church, Harlem, and now rector of Calvary church, Clifton, the richest Episcopal church in Cincinnati, writes to Bishop Vincent, in part, as follows: "I sympathize fully with Dr. Crapsey. On the Sunday following his trial I preached a sermon in my parish church in which I declared I did not believe in the virgin birth or in the holy resurrection of Jesus Christ. I have, on many occasions, preached sermons in which the doctrine of atonement, as it is manifestly set forth in the prayer book was questioned on scriptural as well as logical grounds. The doctrine of original sin, as set forth in the baptismal office, I have strenuously denounced and tried to disprove."

Next appears, in bold headlines in the daily press, the explosion of the "Endless Chain Prayer" hoax, alleged to have emanated from the Rt. Rev. William Lawrence, Episcopal Bishop of Massachusetts, but now strenuously denied by him. On the same date the Associated Press reports that Spain follows France in defying the Pope, saying, "While the government was desirous of avoiding a breach with the Vatican, it had determined to defend the supremacy of the State," and religious orders are made amenable to the same laws controlling corporations.

Like governments, religions exist only by the consent of the governed. When the people refuse to conform to the traditions of the church, the institution decays, and the world moves on. If the church was ever right, it is right to-day. If it is not right to-day, it was never right,—and since God is God, and right is right, the church evidently was never right. "Right wrongs no man," and because of this the church has no claim upon righteousness, and in this respect, the church religions are a separate quality from the laws of God.

God is eternal, and His laws irrevocable. When those laws are understood they will be found to be as unalterable as the laws of sunshine, and heaven will be understandable in terms of freedom, and to whatever extent freedom has forced its issue upon the face of the earth, no where in the annals of history, can any of the credit be ascribed to the modern church.

If religion is "The life of God in man," the relation of man to man, and man to God, is suggestive of the social organization of the God life, and we are in a position to apply the golden rule, not in theory but in truth. Conversion can mean nothing more than a consciousness of the life of God in man, and the universal relationship of man to his brother. Religion is epitomized by the two conceptions of this relation, "the fatherhood of God and the brotherhood of man," and the attempted separation of these two ideas, has infected the modern church, even unto its death, and forever divorced righteousness and the present church ethics, whose attitude toward society, as a whole, indicates the church to conceive of the love of God and the love of man as two separate qualities. If the soul of man reflects the life of God, as man, then do we have access directly to view the God-life, and in like manner is the more directly lovable. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

The point of contact between church religion and the life of man, has lost its significance in a labyrinth of theological ideas, and has devoutly succumbed to the will of dominating personal interests. If God is in man, then man is God, and a paid priesthood is not necessary to open the heavens to your petitions. If such is the case, what evidence do they bring of the faithful discharge of their duty. Hitherto, for too long a time has the clergy taught, "Obey your masters." The church of both the North and the South attempted to bolster up the decaying institution of chattel slavery. They were not few, but many, "gathered together in the name of the Lord," but the Lord was evidently not in "their midst." The very division of the church on the slave question, makes the church a questionable institution, as the Bible, if it is the unalterable plan of salvation, cannot be authority for contradictory ethics.

The feudal serf, the captured enemy of the barbarous day, the enslaved wife, propagated in the same womb of her male masters, are on record as institutions of human servitude, defended by this same church of the slave days of the South, and worst of all, their persecutions of the race in this direction are more in evidence to-day than ever before in human history.

"How hast thou helped him that is without power? How savest thou the arm that has no power?" How hast thou counseled him that hath no wisdom, and how hast thou plentifully declared the thing that is?" was Job's rebuke to Bildad. In consideration of the above, how can you, Mr. Churchmember, say to mankind, "My brother" when reason teaches that such is absolute betrayal into the hands of sinners, and the deceptive character of the means only magnifies the criminality of the result, and divorces the church, even from religion as taught by the bible. "My brother," to whom hast thou uttered the words, and whose spirit come from thee?" "Dead things are formed from under the waters, and the inhabitants thereof." Dead, indeed, are the unrighteous ethics, and empty is the sacrament to him who finds in your offer of bread, a stone.

The church, like Ephraim of old, is joined to its idols. "They are bound by an indissoluble tie, and will perish together." C. J. WRIGHT.

Oil City, Pa.

LETTER FROM LYMAN C. HOWE.

Port Colborne—Transition of Jacob Upthegrove—work in Buffalo—Prof. Lockwood Ill.

A phone call from Buffalo hurried me away before the Xmas bird had time to protest, and before my assimilative process could utilize the dinner which had been prepared for the hour, Prof. Howe, of Brooklyn, N. Y., was sharing the day with us, and to leave abruptly was to shadow all with disappointment. But it was a call to minister to the spiritual needs of the bereaved and sorrowing, which must not be ignored for any selfish pleasure.

At Buffalo I was met by Mr. and Mrs. Lane, and Mr. Upthegrove, and conducted to Port Colborne, where I had a glimpse at the terminus of the famous Welland Canal. There we dedicated the newly emancipated life of Jacob Upthegrove, and the body was taken to Flint, Mich., for burial. This family are all Spiritualists and not ashamed of it; and they are the only representatives of the Cause known in that notable town. A large assemblage heard Spiritual Gospel interpreted for the first time.

Mrs. Lane from Buffalo, has startled them of late, by her successful spiritual healing. She is active and busy in good works there in Buffalo and elsewhere, and an efficient worker in the Temple Society, where Prof. Lockwood is doing such splendid work.

Arriving at home Wednesday evening, the 26th, I anticipated a season of "innocuous desuetude," busy with my pen. But another call took me back to Buffalo, to speak in Prof. Lockwood's place, Sunday, the 30th, which brought me face to face with many old-time friends, and a full house in the evening. There I was surprised by a hand-shake with Brother S. S. King, president of the Hamilton Society. Mrs. Chase interested the people with psychic readings, and her work is more appreciated and approved as time and experience make her better known. A shadow was cast over all by the announcement of the death of Mrs. Dillon, mother-in-law to the Lyceum leader, whose bright spirit and pleasing manners are soulshine to all the children, and contribute much to the Lyceum's success.

On Tuesday, at 2:30 p. m., we met at the house, where love was weeping, and the silent clay reflected the life that had departed, and a profusion of flowers filled the air with fragrance and beauty. Reverently we laid the cold form to rest, while the sullen clouds of winter hung heavy in the air, but over the gloom smiled the radiant morning of love's eternal day.

After resting, visiting and feasting at the ever hospitable home of Mrs. Dr. Matteson, where a large room-full of anxious invalids awaited their time for clairvoyant examination. I returned to Fredonia.

But an important incident connected with my stay in Buffalo, was a visit to Prof. Lockwood's rooms, at Mr. Manger's Hotel, where the Dr. is wrestling with an attack of asthma, variously complicated, and quite serious. It was this that caused the call for me to speak in his place.

Besides this, Mrs. Lockwood has her wrists securely held in a plaster cast to hold the double fractured bones while they knit. Mrs. Lockwood is a saint. "Sinners stand on slippery places;" but she could not. The gravity of sin was not a match for the slippery sophistry under her feet and she went down; but fortunately the injury was limited to two fractured bones in her wrist and forearm.

Let us pray for Brother Lockwood. The cause needs him; and the world needs the cause. From all I could learn, I judge that his popularity with thinkers and competent critics, is steadily growing in Buffalo. To help on with finances, a Bazaar is active in the plans for the latter part of January, 1907, and any contributions for it will be appreciated. Address Mrs. Dr. M. E. Lane, 218 Virginia street, Buffalo, N. Y. Any amounts from one cent to $10 thankfully received.

Before closing I would like to add my testimony to the high value of Hudson Tuttle's masterly analysis of the Evolution of Ideas Centralized in Religion, Enthroned With God and Christ.

This book is a cyclopedia in its special department. It goes to the bottom, and aims at the top. It gathers data with industrious exactness, and gives the reader the historic sources from which they are derived. It deals gently with all human interests and religious errors, prejudices, and dogmas; but compromises nothing. Not having finished reading it, I am not qualified to give an exhaustive survey of its scope and aims, but I am sure it will not disappoint the hopes of any reader, unless it be to astonish, by transcending all anticipation. After reading it through I may have more to say.

Meanwhile I have to consider the virtues, and question the doubtful, presented by another book of very different character, and readers may look for more disappointment, which I trust will be useful in the work of Universal Education.

LYMAN C. HOWE.

Fredonia, N. Y.

"Spiritism and Mrs. Leonora E Piper, and Dr. Thomson J. Hudson's Theories in Regard to It." By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price, 25 cents.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of special interest and value. Price $1.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price, 80 cents.

The Cabinet Spirits

And the Part They Play in Producing Spirit Manifestations.

What are known as cabinet spirits are those who are constantly in the atmosphere of certain psychics, and are ever present at their seances, aiding in producing the various manifestations.

That a large portion of the phenomena witnessed in the seance room are produced by cabinet spirits, and this without the connivance of the medium, appears to have been demonstrated beyond question.

I am unable to assure myself that the spirit friends whom we seek can invariably respond at our bidding which may be prompted by the deep sincerity of never fading affection, or the superficial whim of the idle sentimentalist.

It will be observed, particularly in the majority of cases in which the patrons of seances seek the communion of certain persons to the exclusion of all others, the impossibility of their ability to manifest becoming apparent; the sitter often finds himself face to face with a cabinet spirit simulating prehension of the infinite becomes a, our friends. This is one reason, evidently, why information of a personal nature in so difficult to obtain.

The acquaintance of the cabinet spirit being limited to the field of observation afforded by the attendance of the sitter at the seances, its familiarity with personal affairs will, accordingly, be modified to this extent, and the communication will assume that general tone and character which will readily adapt itself to any person or condition.

This argument applies with equal force to every phase of spirit power where the utmost precaution has not been observed to eliminate every possible element which might be clothed with the power of a suggestion or a leader for the practice of THIS CLASS OF DECEPTION BY SPIRIT FORCES.

I have frequently observed at a materializing seance held in a room not sufficiently darkened to prevent recognition of all present, and of everything which took place, as many as four forms of female figures to emerge from the cabinet, successively, who would at once be recognized by one or another enthusiast as the shade of a mother, wife or sister, only to be met with the negative reply that she was only a cabinet spirit, and intimating that they were always present to aid at the seance, but were rarely made prominent or conspicuous in the management thereof. Indeed it seems to be possible for psychics to be surrounded by certain controls who have never been made known to them but who have, nevertheless, been factors in the production of phenomena, as important in some respects as the principal control who acts in the role of manager.

It is these cabinet spirits, although strangers to us, who frequently appear posing as friends or relatives. An entire seance may be conducted in this way without the slightest thought of deception on the part of the medium who may be, personally, strenuously opposed to this method of procedure.

There will always be found at a seance those who would consider it sacrilege to question little, common deceptions of this character, but who devoutly and credulously, and with the happiest good feeling accept all which appears in the spirit dictated by their wishes and hopes. Any suggestion of a practical nature will be met with scorn and an air of assurance which precludes the possibility of doubt concerning the question of identity.

The merest intimation that a certain manifestation of doubt in some particular, is sufficient to call forth the very conclusive explanations of the knowing ones who are never disturbed in the least because certain happenings in the seance room are not just what one is reasonably justified in expecting them to be, since such trifles can readily be attributed to poor conditions, or the presence of some antagonistic element.

I will not venture to say that this latter premise is frequently unimportant, as many factors, ordinarily considered of little moment, because they interest no one in particular, are sometimes of the greatest importance as being conducive to the production of the best results; and it is no uncommon occurrence to note an utter failure to record manifestations of any kind in a circle composed of persons noted for their harmony of sentiment and genuine good natured sociability.

It is a fact, however, the notice of which is particularly apropos at this time, that the great relief which comes over the tyro with the dawn of the knowledge that life continues beyond the grave, which is but the gateway to an existence more developed and susceptible of a more complete comthe characteristics and affections of ruling passion; and the mature realization that a communication with the departed is actually possible, so enraptures the novice whose conception of life has been limited between the narrow confines of the birth and death of a mortal form, that anything which might logically be expected to agitate the faith of the studious observer is wafted to the wind as an unwarrantable disturbance of those satisfactory conclusions which have culminated an experience, each to its individual possessor more marvelous and convincing than that of its neighbor.

The cold reminder that the identity of a certain manifestation is open to certain explanatory modifications, becomes cruel and disappointing to the fascination which precludes the discriminating faculty from sifting the wheat from the chaff.

Note the simultaneous recognition of a face, or form, or voice, by a dozen or more different persons at one and the same time.

How well this one remembers that peculiar accent, and another that certain characteristic tone. "It is so much like mother," comes from one quarter. "It is Sister Mary's voice, without doubt," another is heard to say. "Hello, Nellie, is this you?" calls still another. A faint, indistinguishable tone is heard presently, and, behold, there is immediately heard the joyful call of recognition from one not yet in evidence. "I knew it all the time. I wondered how long you would tax our patience, and permit us to remain in this dreadful, yet happy, suspense. Come to us, Ida, and tell us all about your spirit home. Give us a cheering word for mother. Will we get a good price for the property?" etc.

The anxiety which has prevailed up to this time has given way to an awakening. Whoever or whatever it was has come and gone without having given the slightest intimation of its identity, or of recognition of any one present. Whether this silence was due to necessity or design, or what may have been the cause or the object of the visit, may never be known.

Who can say that this was not a cabinet spirit? Incidents something like this have occurred in the experience of nearly all who have attended a variety of seances; and a little reflection will enable one to see how easy it is to be confronted by those who are others than those they purport to be.

The medium may have nothing whatever to do with this and kindred incidents, and I ask, with a hope of a solution, why spirit forces, apparently with deliberation, will appear and represent themselves as our friends, or those in whom we have expressed an interest, when our suspicion of deception and misrepresentation is constantly in evidence. I have asked myself the question, and I commend the consideration of it to those who are earnest seekers of truth, whether spirit forces which appear do so volitionally, or is their visit obligatory, rendered so by conditions which can neither be controlled nor resisted? Do they come as rain, which an atmosphere, surcharged with moisture, compels to fall, or is their coming the result of a desire and will to do so?

They appear at times and in places where they are least expected. They do not always come when they promise to do so, and often great surprise is expressed because of their ability to come.

It is also well known that those of our friends in whom we are most interested, and patiently long to hear from, are the very ones who rarely manifest themselves; while a casual acquaintance, long since forgotten, will frequently exhibit such striking evidences of identity in a manner, and on an occasion, so absolutely unlooked for, as to completely stultify every atom of skepticism which may be in temporary possession of the searching mind of the student. A very noted medium informed me that he had patiently awaited tidings from his mother for more than twelve years without success. It is not clear that it is within the power of any sensitive to ensure the identical appearance of certain ones with whom we seek communion day after day, or at any given time as by appointment.

If our friends do come, their coming is quite fortuitous; and it is not conceivable that they respond, automaton like, to the beck and call of commercialism.

The genuineness of the phenomena is not here doubted except in so far as pertains to the question of identity; for, granting the assumption that the question of identity is difficult of demonstration, and that in the great majority of cases manifestations of spirit power are impositions in this particular, the organic truth still remains and is not in the least affected by this question.

It is here where the influence and utility of the cabinet spirit becomes noticeable.

This convenient and accommodating power, ever present in the atmosphere of every sensitive, is constantly on duty as a sentry to see that the disappointment of the expectant sitter is rendered as mild as possible; and it seems to be no infraction of the comity of spiritual intercourse for the cabinet spirit to supply such deficiency as the peculiar conditions may impose upon certain individual forces whose identity we seek to establish.

Certain persons have the power, or that peculiar quality termed psychic, which enables certain spiritual forces to manifest, but this does not entail the power to produce, ad libitum, the certain friends of those who chance to be in the presence of the sensitive.

I recall an acquaintance who developed into a medium of marked qualifications, who had attended seances for two years without having received a communication of any kind, while others, more free in discussing their private affairs, were constantly in receipt of information.

While instances of this character are remarkable as establishing the complete elimination of mundane influence from any connection with the phenomena, the value of the cabinet spirit is emphasized as a most important factor in a great number of cases, either as a legitimate representative, or in simulation of those whose identity we seek to establish. Instances are not infrequent of an alleged communication of some brilliant mind—Daniel Webster, Robert Ingersoll, Humboldt, Servetus, Socrates, Cicero, Plato, etc., with some blatant ignoramus whose intellectuality, compared with that of his lofty communicant who is alleged to be present, would be lost in the contemplation of comparison.

There can be very little in common between the very intelligent and the very ignorant. Such instances might not unreasonably be attributed to the charity of some accommodating cabinet spirit trifling with the sensibilities of the credulous devotee.

CHAS. W. KLEE.

Washington, D. C.

RETURNED HOME.

An Angelic Woman Passed to Spirit Life.

After an earth-visit of two and sixty years, all too brief a call for those who knew her best and loved her most, Mrs. Emeline G. Benson, wife of Theodore S. Benson, of Seattle, Wash., returned to her home in the Spheres of the Soul, on Monday, December 3, 1906. Her illness had extended over a period of some months, yet the termination of her sojourn on earth was quite sudden at the last. She was a great sufferer during her days of invalidism, yet bore her agony with a calm, spiritual fortitude that betokened the strength of soul with which she was endowed. Even when her pain was keenest, she would smile in the solicitous eyes of the dear ones near her, and joke them kindly as she had been wont to do in days when life was young and her hope in earthly expressions was strong.

Never a word of complaint passed her lips, and she discussed the approaching change, of which she was fully aware, with a serene spirit and an unruffled mind. She wanted no plans changed by reason of her exit from earth; no mourning donned; no weeping and wailing for what to her was a glad release from pain. She loved her friends, hence did not wish them to become the victims of needless sorrow.

Mrs. Benson was born in the state of Maine, where the earlier years of her earth-life were passed. At the dawn of womanhood, she took up her residence in the state of Minnesota, where she resided until 1897, when she removed to Seattle, where the remaining years of her life were spent.

She became the wife of Theodore S. Benson, of Anoka, Minn., October 19, 1868, and for thirty-eight years, years of joy and sadness, of meetings and of partings, the currents of the lives of this devoted couple flowed happily and peacefully on together. She was devoted to her husband's interests, while he, in turn, was equally devoted to those of his beloved wife.

She was foremost in all good works, and was happiest when she was doing something to add to the comfort of others. For the weak and the erring she had no sharp, censorious word of condemnation, but always a plea for another chance for them, for another opportunity to strive to become what every soul should be—truly wise and free. In all her dealings with her fellow-men it it can be truly said of her as of Goldsmith's "Village Preacher," that she "allured to brighter worlds, and led the way."

Her philosophy knew neither creed nor social distinction, and was most generous in its bounty, yet she never gave where giving would be an injury, but always where it would be an inspiration to the recipients. In her years of health and strength, she ministered unto those who were in need, rich or poor, high or low, white or colored, without money and without price. Her willing feet never became weary in well-doing, neither did her hands falter when duty called them to action.

Such a life could not fail to be a hallowed one, and a blessing unto all who came into touch with it. Those who forget self in their endeavors to aid others are the saviors of the race. One of the truest of these saviors is our arisen friend, Mrs. Emeline G. Benson. All she did was wrought in secret, for she abhorred display, and grew confused when people tried to thank her for her benedictions. No one, not even her life companion, knew the half she did for the poor and needy, for the sick and afflicted in the community where she lived. Jews, Gentiles, Catholics, and people of no faith whatever paid willing tribute to her memory when they learned that she had gone home.

Mrs. Benson was an original thinker, and a constant, yet careful reader. She familiarized herself with the works of A. J. Davis, with those of Brittan, Sargent, Owen, Denton, Colville, Sinnett, Olcott, and other leading expounders of progressive thought. She early became a convert in Spiritualism, and her noble life is eloquent testimony to the sincerity of her soul in its devotion to her religion. She carried her religion into everything she did, hence was a natural reformer along all lines of effort to which her reasoning mind was attracted.

She was a firm believer in cremation, and was the one person whose individual aid made possible the first crematory in Seattle. Consistent to the last, she decreed that her body should be incinerated as soon as she had withdrawn from it.

She was a firm believer in organization among Spiritualists, and frequently held positions of trust in local and state associations. She was likewise a true friend to the N. S. A., and did what she could to extend its influence whenever she had an opportunity to do so. She possessed a rare and beautiful mediumship that she exercised only in the quiet of the home, and in the presence of those only who were seeking spiritual truth. Never did she descend to trivial things nor to the sordid commercialism that has wrecked so many psychics in days gone by.

Few, if any relatives survive her, but her noble husband and scores of devoted friends are left to miss for a time, her mortal presence. No children were born of this union, hence a double portion of mortal and angelic sympathy should and does flow out to him who now walks alone the remainder of the earth-life journey.

Mr. Benson has been heart and soul with his wife in all her works, so far as he knew of them, and strove to keep step with her in religion, literature and all reform work. He knows the way she has gone, hence faces life anew with a calmly hopeful smile, seeking to complete her works, and to round out his own before he joins her in the realm of the invisible. Loving hands of near and dear friends united with her husband in ministering unto her in her last hours. The funeral services were held at the residence of Mr. and Mrs. Henry Dahnken, in Seattle, On Friday, December 7, at which the writer officiated.

A good woman has returned to her home in the realm "beyond the cloud-rift." Peace to her memory.

HARRISON D. BARRETT.

Seattle, Wash.

SCIENCE AN AID TO RELIGION

Professor Charles R. Barnes of University of Chicago, Decries Old Teachings.

In the November number of the Biblical World, which has just been issued from the University of Chicago Press, there appears an article on "The Contribution of Science to Religious Education," by Charles R. Barnes, a professor in the University of Chicago, in which he asserts that religious education should be supplemented by scientific research and discoveries, instead of having the "blind belief of everything in the Bible, from lid to lid."

He believes the ancient prophets and their contemporaries had a different way of looking at things than we have, or ought to have. He says that religion should be taught in a modern way, and not as it was taught centuries ago.

"Most conspicuous among the material used in the present religious training," says Professor Barnes, "is the study of the folklore tradition, history, poetry, wisdom, prophecy, biography, and letters which make up the Scriptures. Many improvements can be made in method and in the choice and organization to be derived from modern investigation in philosophy, psychology and pedagogy.

"The teacher who, turning his back on reason, holds a theory of inspiration of the Bible, which is sometimes expressed by the allegation, "I believe everything in the Bible, from lid to lid,' can, in my judgment, only do harm as a religious educator, for his every pupil will be forced, sooner or later, to a false choice between reason and blind adherence to dogma, miscalled 'faith.' And when there is a 'conflict' between religion and science the modern man chooses science."

Professor Barnes assumes that the attempt to reconcile Biblical accounts of natural events with scientific ones is simply a waste of time. Such stories as the biblical story of creation, he says, should be treated as an early interpretation used to teach the relation of God to the process, as the writer understood it.

"To identify the days' of creation with geological epochs is absurd," he says, "and more likely to harm faith than to help it, as I can testify from personal experience."—Chicago American.

BLESSING THE COPS.

And Has the Same Any Potential Efficacy as it Emanates from Human Lips.

The New York World, of November 20, 1906, prints the following unique bit of religious intelligence.

"A man of soldierly carriage and clerical garb stepped up to Sixth avenue policeman on a down-town corner yesterday. There was a moment's eager conversation. Then the policeman bared and bowed his head while the priest, with uplifted hand and light in his fine face, paused for a breath and then passed on. It was Father John P. Chidwick, the courageous chaplain of the mattle-ship Maine, and now a police chaplain, delivering personal blessing which Pius X transmits through him to the New York policemen. Father Chidwick is recently back from Europe. At one of his audiences with the Pontiff the kindly thought for the blue-coats was brought out, and the priest was commissioned to give the Pope's blessing to each one he met."

How kindly considerate in the holy father to send his blessing to the New York cops. Then, like "salvation," it was cheap, and was given freely, without money and without price, which is something unusual for the Catholics. But if religious fanaticism can assume a more grotesque and silly attitude, we have yet to hear of it.

C. H. MATHEWS.

New Philadelphia, Ohio.

A Warning Message.

"Every living thing is alive forevermore."

There is no death. It is progress—no standing still—no stagnation—ever onward is the watchword. Death is a process. The material world was made to people the spiritual world. There is nothing in spirit life but first had its counterpart in this—every spirit had a material birth, otherwise they would not have existed. God Himself was first a substance, and we are all part of that great substance; so we are all sons and daughters of the living God. We all emanated from Him, and finally will return to that from which we came.

There is no time in the spirit life. Time is for the mortal part of us. Time is limited. There is no limit to what we can be in spirit life. The moment a spirit desires to get away from any condition that his deeds done in the body have delivered him to, he is at liberty to depart, higher or lower. There are spirits of both kinds ever on the watch to assist him or her, whichever it may be; and friends, sad as it is to relate, there are spirits who go lower.

Oh, my dear brothers and sisters, heed the warning, have no fellowship with deeds of darkness. Dark days are coming on this nation, and brother will fight against brother, but keep yourselves unspotted—let not your hands be red with the blood of your fellow-creature. "Thou shalt not kill. Whoso taketh that which he cannot restore will not be blameless."

Friends, this nation is tottering; it will fall. From the beginning it was ever so; yet the nations will not see. Oh, how blind; willfully blind, they are, not to see their fate written in the pages of the past. "What has been will be." How true it is of men and nations, that history will repeat itself. Be warned, friends, an evil time is coming to those around you, but go you not with them.

Be faithful and ye shall be kept by your spirit friends from the troubles that will fall upon those who will not learn that oil and water will not mix.

Harbor not the evil thought of revenge, for it will become a living deed, and fall on you and crush you. Be warned, and keep your hands clean;

Good Bye; with love.

DR. BAKER.

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares, etc. Price, 25 cents.

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By Lilian Whiting,

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price $1.25. The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:

LIVING WITH VISIONS. "Summer Snow of Apple Blossoms;" Music-Flow of Pindar; Friends in the Unseen.

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LILIES OF FLORENCE. Poetic Rank; Spiritual Laws; Modern Scientific Thought; The Consideration of Genius.

For Sale at this office.

ANCIENT INDIA,

Its Language and Religions. By Prof. H. Oldenberg. Paper, 25 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

J. W. Ring has an engagement for three weeks at St. Joseph, Mo., commencing Jan. 13. He would like to make engagements to lecture in the towns in the immediate vicinity. He is capable of interesting any audience. Address him in care of General Delivery, St. Joseph, Mo.

Smuel A. Huntington of Malden, Mass., writes of the Malden Progressive Spiritual Society, Louise Hall, 138 Pleasant street: "The president presided at both services, Dec. 30, with Miss Mabel Carter at the piano. At the afternoon circle Mr. Graham of Cambridge, made a very interesting address on 'Our Spiritual Work,' after which both Mr. Graham and Mrs. R. P. Morton gave many very fine messages. The evening meeting opened with a fine praise service, reading of scripture, and invocation. Mrs. Nellie E. Abbot of South Lwrence, Mass., was introduced as the speaker and message bearer of the evening. She prefaced her work by reading a beautiful poem entitled 'There Is No Death,' after which she chose for her theme, 'The Philosophy of Spiritualism,' and after making an interesting address, devoted over half an hour to giving many fine messages. Mrs. Maud F. Litch of Lynn, Mass., will be our speaker on Jan. 6, 1907, and Prof. McCurda of same city, on January 13, and Rev. F. A. Wiggin of Boston, every Thursday evening during January, 1907."

Eva L. Stewart writes: "The Hyde Park Occult Society enjoyed a fine spiritual discourse by Bro. R. Gilray. He pleased all who heard him. Mr. Fraser gave many readings from articles placed on the altar, followed by Mrs. Harper. Mr. Bunday, who three years ago attended our meetings, then a skeptic, was called on and gave a number of recognized messages. Test circles will be held every Tuesday evening as usual, and the next dance will be on January 10. All are invited. Anyone wishing to consult Brother Gilray on things spiritual can find him at 2979 Cottage Grove avenue."

H. E. Dowd of Toledo, Ohio, writes: "The Independent Association of Spiritualists is progressing very nicely in its new home. We had Mrs. Marian Carpenter of Detroit with us the first three Sundays of December. She is a great favorite with the Toledo people, and was greeted by large audiences at all her meetings, both afternoon and evening. We will have with us for the Sundays of January and February, Mrs. Georgina Ripley of Toronto. Mrs. Ripley is a very fine speaker, and many are looking forward to her coming with pleasure."

Correspondent writes: "The audiences at the meetings of the Christian Spiritualists, held at Van Buren Opera House, Madison street and California avenue, have been doubly blessed during December through the excellent work done by Mrs. Hamilton Gill. Messages of love, comfort and encouragement, Sunday after Sunday from those passed on, have given the demonstrated knowledge of immortality to all. J. W. Gill lectured on the following dates, Dec. 9, 16 and 23, his subjects being 'Theosophy,' 'Brahminism' and 'The Hindu Trinity—Brahma the Creator, Vishnu the Preserver and Siva the Destroyer.' Dec. 30, Brother Warner assisted Mrs. Gill and gave a very instructive address on 'The Old and New Year.' We must impress on the minds of Spiritualists and the public in general the necessity of bringing in their friends to all spiritual meetings, so that all mediums may feel encouraged to go on with the good work, as no one but a medium can tell what trials and tribulations they have to pass through while on earth to prepare themselves for the great work for which their spirit controls have chosen them to do."

John McGrail writes from Cortland, N. Y.: "The Rev. Mary E. Clark of Syracuse, has conducted Spiritualist services here since Sept. 27, 1906. Her work is very acceptable to the people of Cortland, as is evidenced by the large audiences which she addresses twice every Sunday, at 3 and 7 p. m. Her addresses are delightful to those who believe, and are marvels to those who doubt. Her tests are very clear, and in that regard she shows improvement at every service, and in time will take her place with the foremost test mediums. She remains over a day or two in the city and gives many private readings. We hope to keep her here all winter."

R. Miles Robinson writes from Philadelphia, Pa.: "My trip to the Pacific Coast had been foretold to me by Mrs. May Pepper of Brooklyn, nine or ten months before it occurred, when she gave me a remarkable test, in respect to my deceased children, all of whose names she gave correctly, and stated that the youngest had grown up entirely in the spirit world, and had received his name in a very peculiar way, which was correct in every particular, and Mrs. Pepper could not possibly have heard anything about it, and I have reason to believe she did not know the least thing in reference to any member of my family. I trust you will continue your war on 'fake' mediums till not one is left to cheat searchers after truth."

G. L. Willms writes: "The members of the North Star Spiritual Union, 1546 Milwaukee avenue, had the pleasure of greeting a large audience on the night of Dec. 30, at its hall, consisting principally of skeptics, yet the best of harmony prevailed. Sister C. Mueller gave a fine lecture. Subject, 'Going Out of the Old Into the New.' It was very interesting. Brother Vanderhoogt also gave a short lecture which was well received. Sister Mueller then gave very fine messages, which were recognized. She also gave readings of articles. The Progressive Thinker was also on hand for the evening, and were all taken."

Some one sends us several messages, evidently written independently by spirits on slates, yet the name of the medium is not given, nor the post-office address. Will the writer give the name of the medium, and post-office address, with full particulars?

The Golden Star Center Spiritual Society meets at Star Lodge Hall, No. 378 S. Western avenue, Sunday at 3 and 8 p. m. Conducted by the veteran workers, Brother Coe and Prof. McLane.

Albert P. Blinn, pastor of the First Spiritual Union, Norwich, Conn., writes: "On Sunday, Dec. 23, services were held in dedication of the new pipe organ, presented to this society by Mrs. Annie M. Cobb in memory of her son, Lloyd M. Cobb, Jr., one of the former contributors of The Progressive Thinker. In addition to the organ a very handsome Oriental rug was presented by Mrs. Nathan Brewster, an organ screen by Mrs. Charles A. Dowsett and a chancel railing and choir rack by Mrs. Albert P. Blinn. Large audiences were in attendance at both services and the new electric lights contributed by Wm. F. Bogue, made a great improvement in the appearance of the building. On Thursday evening, Dec. 27, we held our annual Christmas festival, at which the members of the Union, Helping Hands and Lyceum were present. The vestry was prettily decorated for the occasion and the tree with its burden of remembrances for young and old, and its varied colored electric lights peeping out from among the foliage, presented a very attractive appearance. An entertainment by the young people was given, the presents were distributed, after which cake, cocoa, candy and pop corn balls were served and a general social time was enjoyed. Hereafter, on the first Sunday evening of each month an organ recital of half an hour will be given in connection with the service."

The Independent Order of the Mystic Brotherhood meets at 70 Adams street, on the first and third Wednesday evenings of each month. Any information desired concerning the order will be cheerfully given by addressing J. A. Toren, 4309 Calumet avenue, Chicago.

Correspondent writes: "The Spiritualist Society of Hardwick, Vt., met the 29th of December, at the home of the president, Mr. Charles Jennings, and a very interesting lecture was given by Mrs. Laura Cummings. The speaker was introduced by the secretary, Mr. George Hill, who did so by giving a beautiful inspirational poem. The house was well filled, and it was decided to continue the meetings from week to week, hoping the old Spiritualists and other liberal-minded people will assist in reviving the old interest in Spiritualistic work here in town. Our state convention is to be held at Montpelier, January 19, 20 and 21, and we think and hope some action will be taken towards affiliating with the N. S. A. As organization is the watchword along all lines, we believe this opportunity should not pass without thoroughly considering this question."

Mary B. Hill, secretary, writes: "The Band of Harmony will give an entertainment commencing at 8 o'clock, January 17, 1907, in Hall 512, Masonic Temple; price of tickets, 25 cents, which includes coffee checks for those who bring supper. Several of Chicago's gifted artists will participate, among them Mrs. Gilbert, who will conduct the entertainment, and Miss Nichols, our own sweet singer will take part. Miss Dennis will give a rare selection on the violin, and others will participate. The programme has been arranged with much care. There will be the usual meeting of the Band of Harmony in the afternoon, which begins at 3:30 o'clock. Those who fail to be with us will miss a rare treat."

Dr. Crapsey, the heretic, is tearing Orthodoxy into shreds. He lectures on the following subjects: "The Intellectual Breakdown, the Conflict Between Creed and Knowledge;" "The moral Breakdown, the Conflict Between Dogma and Conscience;" "The Political and Social Breakdown;" "The Churches a Disturbing Influence in Politics, a Divisive Force in Society;" "The Great Reconstruction—This Is the Way of Life."

Dr. Jose Montoya writes from Wichita, Kans.: "Much interest is being shown in the work here, especially in supporting honest mediums and their work, and eliminating the spurious and questionable. This step is well taken and should be followed by all cities as it tends to purify and uplift the noble banner of Spiritualism in our nation. Wishing The Progressive Thinker a happy and successful new year to its glorious career, we now enter the silence."

Frank T. Ripley will remain in Battle Creek, Mich., through January and February. He can be engaged for lectures and messages, week-evenings anywhere in the state. He will officiate at funerals. Phone 1032. Address all letters to him in care of General Delivery, Battle Creek, Mich.

Correspondent writes from San Diego, Cal.: "Mr. Christian H. Martinson and Miss Regina I. Boeckh were united in marriage at San Diego, Cal., by Harry J. Moore, Thursday evening, Dec. 27. Brother Moore is one of the most popular of the ministers of San Diego, as this, the second marriage within a month, will testify. He delivered a funeral oration over the body of a Mr. Prebble who was a member of the Woodmen of the World, and now that order is taking him into their fraternity as an active member with $1,000 insurance."

Miss Spaulding writes from Lansing, Mich.: "I feel it a pleasure to report the earnest and faithful work of the Spiritualist Society in Lansing, Mich. Every Sunday it has a meeting in the home of our good sister and noble worker, Mrs. May Ayers, at 2:30 o'clock, led by their able president, Mr. Chas. A. Clement. The meetings are very interesting, the members taking an active part in each subject that is presented. They are not large in numbers, but work quietly and earnestly, and success will crown their efforts. I feel I must not omit the Ladies' Aid Society, the grand good work it is doing is worthy of much praise. It has a nice sum laid by and is adding to it week by week, and soon out of the darkness of 'No Home' will come forth a new Temple where the members will all be given the freedom so long needed. Daily striving always brings rewards pure and true."

THE FIRST SOCIETY of the Fraternal Order of Spiritualists, Alex Caird, president, will dedicate Hygeia Hall, corner Ogden avenue and Robey street, Sunday, January 13. The following talent will be present: Speakers, Mrs. Cora L. V. Richmond, George B. Warne, M. D., and Dr. J. A. Marvin. George H. Brooks, president of the Wisconsin State Association of Spiritualists, is expected.

Platform message mediums, Mrs. Dr. A. Caird, Mrs. Barbara Hilbert, Mrs. J. Staner-Adams and Mr. Chas. A. Thompson.

Circle mediums, Miss Tirza Tanner, Mrs. C. A. Thompson, and all other mediums present.

Musical director, Mr. Joseph Singer. Soloists, Mr. Robert Tesler, Mrs. Myrtle Haschke and others. Reader, Mrs. E. Meyer.

At 2:30 the initiation service will be exemplified.

At 4 o'clock, circles. All mediums.

At 6:30, song service. Come and sing the old songs.

At 7 o'clock, concert.

At 8 o'clock, evening service; close at 9:30.

See next week's paper for full account of meeting, including ritual.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Mrs. S. Faust writes from Philadelphia, Pa., of the Thompson Street Church, the Second Association of Spiritualists: "We have had a very successful year. The closing of 1906 shows greater gain financially and in membership. In the past three months we have had two Mediums' Rally, from which we have realized a goodly sum. The rostrum was occupied by the mediums, and auditorium was filled, even to the gallery. December 31, we had a watch meeting, and the church was filled with anxious hearts waiting for a message from some loved one. There were communications from quite a number of mediums, and singing by the children, after which a lunch was served free to all present. At the stroke of twelve they sang 'Happy Greeting to All,' and gave a hearty hand shake, too, wishing all a happy New Year."

Martha Woolsey writes from Indianapolis, Ind.: "For the months of November and December I rented the church and engaged speakers and message bearers. For November I had Mrs. Josephine Ropp. Her name is all that is wanted to fill every seat in the house. Mrs. Allie Buhland was inspirational speaker. Mrs. Buhland charms her hearers with her beautiful personality and it is a treat to hear her. Mrs. Ropp never fails to please with her convincing messages, and words of comfort from spirit friends. During the month of December, J. G. Hinderer from Anderson, gave a trumpet seance in the light. The house was crowded. The demonstrations and independent voices were wonderful. He certainly is fine. Next Sunday, Mr. Grimshaw of St. Louis will be speaker under the auspices of the Indiana State Association. I do not know the message bearer, but I wish them unbounded success in the good work. During the few months I had the church the house was well filled, and great interest manifested in the cause of Spiritualism, and hope it may increase and bear abundant fruit."

D. G. Hill writes: "The Golden Rule Spiritualist Society had for Sunday, Dec. 30, its usual fine audiences, both afternoon and evening. For the evening our speaker, the Hon. Charles Hughes, held the closest attention of his listeners for nearly one hour in that splendid line of thought that applied so directly to the present conditions of life as we have to live it here on the earth plane. The message bearers were Prof. McLane and Mrs. Nora E. Hill. Now the especial report your correspondent has to make is regarding the Monday evening meeting, or New Year's eve watch-meeting. Our hall was taxed to its utmost; many had to stand. Over 225 gathered to enjoy the pleasures of the lecture and entertainment. The programme was fine, with Mrs. Georgia Gladys Cooley as speaker, and Mrs. Dr. Caird, Mrs. Howes, Mrs. Jennie Staner Adams, Mrs. Susie Thompson and Mr. Schmidt as message bearers, interspersed with songs and recitations, with thirty minutes of social visiting, after which Mrs. Hill with her short and splendid talk, closed the exist of 1906, and ushered in the present 1907. These services were the closing of the first year's work for the Golden Rule Spiritualist Society."

Levi Oren writes from Corvallis, Oregon: "I am thinking of making a change in my location, and I have about decided to go to New Mexico. I would like to know whether there is a colony or neighborhood of Spiritualists in the territory, or if I could get a few liberals or Spiritualists to join me I would locate in the Tularosa Valley that is represented to be 40 miles wide and over 100 miles long, in the southwest part of the territory, and an average of 4,000 feet above the sea level. Write to me."

Georgia Gladys Cooley leaves Chicago to serve the society at Buffalo, N. Y., for the month of January. She will also give three meetings for the society at Meadville, Pa., including Sunday, Feb. 3. Her many friends in Chicago regret her departure, but previous engagements must be fulfilled.

Lisla C. Hinkelmann, secretary, writes from Detroit, Mich.: "We don't want the readers of The Progressive Thinker to imagine, because they do not hear from us very often, that we are dead. Indeed we are very much alive and very active. Our Society, First Church of the Soul, is working hard and in the last three years has made wonderful progress, both financially and in attendance. We now have a Children's lyceum, the only one in Detroit, and have named it the First Progressive Sunflower Lyceum of Detroit, Mich. The children, about twenty-five in number, range in age from three to fourteen years and are one and all deeply interested in their work. In fact, every Sunday some one of them will bring a visitor, showing an inclination to interest their friends. At present they meet at the pastor's home, but we anticipate that they will soon be on a financial basis where they can rent the hall for Sunday afternoons. On Sunday evening, Dec. 30, the children had an entertainment and Christmas tree in the hall, and it would be a most difficult matter to say who were the most pleased, children or their parents and friends. In spite of a very disagreeable night, all the children were in their places and we who came to listen were favored with a most delightful programme. I know there were a number at the meeting who were very much surprised at the talent displayed by the little ones, especially the piano solos by Stanley Iccleburg and Mabel Gittschlag, the violin duets by Gladys and Fredie Waterland, also the sweetly rendered song, 'Holy Night,' by Katie Burns, and songs by Mabel Gittschlag, Gladys Waterland, Johnnie Wetter, Fredie Waterland and Harry Gittschlag. We feel justly proud of the little ones and their work, also of our pastor, Rev. Laura L. Crawford, who has brought the lyceum to its present basis."

A FULL REPORT OF THE MASSACHUSETTS STATE SPIRITUALIST CONVENTION WILL APPEAR NEXT WEEK.

A. F. Seg writes from Meadville, Pa.: "The Independent Spiritualists" Society, at its annual meeting, held Sunday evening, December 30, at Odd Fellows Temple, elected the following officers: President, A. Gaston; first vice-president, A. F. Seg; second vice-president, B. W. Morrison; treasurer, F. D. Gaston; secretary, W. W. Kincaid. The officers are members of the Board of Trustees, with Lafayette Barre and John H. Wygent. They have been holding very good meetings, and have aroused great interest in the work. We had Prof. Wm. M. Lockwood engaged for a series of metings, commencing January 6, but owing to his sudden sickness in Buffalo he had to cancel his dates with us—a great disappointment, surely. But we can see the silver lining of our disappointment in the promise of Mrs. Georgia Gladys Cooley, to be with us the first of February. She is a gifted woman, and has endeared herself to all who have heard her. Long may she live to continue her good work. Our society is gaining in popularity and numbers; true, our growth is slow, but sure. With best wishes for The Progressive Thinker and its many readers, I am for truth and yours truly, with two new subscribers, for the best Spiritualist paper of all."

C. L. Hatch writes from 9 Appleton street, Boston, Mass. "The annual meeting of the First Spiritualist Ladies' Aid Society was held Friday, January 4, 1907. In the absence of the president, Vice-president Carrie L. Hatch filled the chair. The reports of committees were heard, also the secretary's report for the year which was very able, and showed good work for the year, with 100 members in good standing upon the roll. The treasurer reported $37.50 in general fund after all bills were paid, and $1,000 in bank. Auditing committee reported books, bills and vouchers examined and fund all correct in every respect. The reports were all accepted. A vote of thanks was extended to all officers for their efficient work during the past year. The following officers were elected for 1907: President, Mrs. M. E. A. Allbe; vice-president, Carrie L. Hatch; secretary, Annie J. Haynes; treasurer, Nina G. Pierce; directors, Mrs. A. F. Butterfield, Mrs. Alice S. Waterhouse, Mrs. Abbie Foster, Mrs. C. C. Wiggin and Mrs. Mary Cheeney; musician, Mrs. Mary F. Lovering. In the evening a very interesting meeting was held. Those taking part were Mrs. Kate R. Stiles, one of our gifted speakers; Mrs. Dinen, Mrs. I. Sears-Hill, Mrs. at Freemont, Miss Jennie Rhind, and Mrs. S. C. Cunningham. The vice-president thanked all for their kindness in helping to make the meeting a success, and urged all members to be present at the business meeting; also a vote of thanks extended to The Progressive Thinker for courtesies extended. This society meets every Friday night, with supper served at 6:15 o'clock."

The Vermont State Association.

The Vermont State Spiritualist Association will hold its next annual convention at Grand Army Hall, Montpelier, Vt., Friday, Saturday and Sunday, January 18, 19 and 20, 1907.

Mrs. Helen P. Russegue of Hartford, Conn., an able, talented inspirational speaker and lecturer, has been secured for the entire convention. Our well-known state speakers are all invited and it is hoped they will all be present.

Mrs. Effie I. Webster-Chapman, one of the best test mediums on our platform, will be present the entire meeting and give spirit messages at the different sessions of the convention.

During the convention, test seances will be held by Mrs. Chapman, consisting of giving names and minute description of our friends passed to spirit life, proving to all, even the most doubtful, the great truth of immortality. To these seances a small admission fee will be charged to help defray expenses.

The sessions of the convention will be interspersed with good music, in charge of Mrs. Ella Roys. Quartette will be arranged for Sunday.

First session at 2 p. m., consisting of music, invocation by Mrs. Crossett, opening remarks by the president, and conference. Friday evening—Music, address of welcome by president of the local society, response by president of association, speeches by different speakers present and others, tests by Mrs. Chapman. It is much desired that as many as possible be present at these opening sessions. Saturday and Sunday, three sessions each day, consisting of an address and conference or seance. Effort is being made to have all the sessions free except seances.

The Ladies' Auxiliary Society will hold its first fair at the time of this convention. On Friday and Saturday there will be a table for the sale of fancy and useful articles, which have been donated by friends of the convention. All are earnestly requested to send or bring fancy or useful articles or money and thus help make the fair a success. The design of this society is to raise funds to help defray the expenses of the convention, so we can have open doors. Let there be a liberal response and patronage by all. All who wish to send articles, address the secretary, Mrs. E. J. Fallon, No. 5 School avenue, Montpelier, Vt.

Reports and election of officers for the coming year, and other important business will come before the meeting. The adjourned stockholders' meeting of the Queen City Park Association will be held at Montpelier, Vt., Saturday, January 19, 1907, at 1:30 p. m., for the transaction of any necessary business that may come before the meeting.

Entertainment at the Montpelier House, $1.50 per day, two in a room; $2 per day, one in a room. Teams cared for at livery stable, rear of Monepelier House, 75 cents per day, single feed, 25 cents.

No better rates than mileage books can be secured. Those coming over the different railroads will do well to procure mileage books or round-trip tickets.

S. N. Gould, Randolph, Vt., president; Don H. Chapman, Cambridge, Vt., chairman of board of managers; Mrs. Effie I. Chapman, Cambridge, Vt., secretary. By order of Board of Managers.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

SPIRIT RETURN.

It Comes to Each One When Conditions Are Favorable—A Girl Gets Divine "Gift of Tongues."

To a Cleveland, Ohio, woman, (as a press dispatch to the Chicago Examiner) according to her belief, has been vouchsafed the divine gift of tongues. The favored one is Miss Mary Corlett, for three years a teacher in the Warren School.

Miss Corlett is the daughter of Mrs. Mary Corlett, who lives at the corner of Union avenue and Day street.

That this manifestation of divine power is parallel to that given the disciples at the Pentecostal feast, and presages the near approach of the end of the world, is the expressed belief of the Rev. J. Walter Malone, former pastor of Miss Corlett.

One evening the gift of tongues came to Miss Crew, who began talking at 6 o'clock in the evening and continued until after midnight. Miss Corlett's sister, who was visiting the school, listened to her remarks for more than two hours. She could not understand a word that was said, though she described it as the most eloquent, and wonderful language she had ever heard.

Some time after she had retired for the night and had fallen asleep she was awakened and told that the gift of tongues had come to her sister Mary. She did not hear Mary talk, but in the morning the Rev. Mr. Lupton told her that he was certainly amazed by what he had heard and seen. He said that Mary had conversed in an unknown tongue for several hours and without apparent effort.

Miss Corlett was delighted when she received the power to speak.

"I had prayed long and devotedly," she said, "for the power and while I lay prostrate upon the floor it came to me. When I had recovered from the effects of the first manifestation I was enabled, through the power that God had given me, to speak five different languages. I cannot interpret all that I speak, but I am able to understand some of the sentences. In time I will be able to understand all, for God does not give us any language that we will be unable to understand."

A Miss Mabel Lee, a student, and Rev. Mr. Lupton also have received the "gift."

A NOTABLE WEDDING.

Married, by the Rt. Rev. Garnett Bishop, of Dallas, Tex., Dec. 3, 1906, Milo Wilson Porter of Globe, Arizona, to Delta Dunlap.

Mr. Porter is the son of Milo Porter of Lombard, and Isa Wilson Kayner; grandson of the old pioneer Spiritualist, E. V. Wilson.

Years ago, Mr. Francis, you published an account of Mr. Porter's and my wedding at the old farm, so to-day I send in my son's notice.

ISA WILSON KAYNER.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life, Frank Melvin Shaw, of Elkhart, Ind. This estimable young man was scarcely twenty years old, and was the support of quite a large family, who remain to mourn his departure. He was an employe of the Lake Shore Railway Co., and was killed near Elkhart, while fulfilling his duties. He had been for years an ardent Spiritualist, as are the other members of his family. A father, mother and several brothers and sisters, and many friends feel deeply the loss sustained by the absence of the physical presence, yet realize that he still lives. Funeral services by the writer.

WILL J. ERWOOD.

Geo. W. Kimmel, of Wabash, Ind., for many years a strong Spiritualist, and for the last several years a very excellent trumpet medium, working quietly, responded to the call to come up higher, very suddenly. Going to bed in excellent health, he awakened his wife about 4 o'clock in the morning, and in just a few minutes had taken his departure. In compliance with his wishes the body was taken to Fort Wayne and cremated, and the ashes scattered in the yard surrounding the house that had for many years been his home. Mrs. Kimmel and many close relatives and friends, while feeling his absence, bade him "God-speed" courageously. Services conducted by

WILL J. ERWOOD.

Miss Ellen M. Hoben, aged 65 years, passed away at the Medium's Home, in Lansing, Mich. Hers was a bright mind, and keenly awake to all advancement in thought and science. On December 24, she was stricken with paralysis, and passed into the Great Beyond, Dec. 31. A very impressive service was held at the Home, conducted by Mrs. Lilian Shipman of Lansing. There were no relatives to mourn her transition, but many friends paid their last respects to her whose bright face and ready knowledge had lightened other hearts.

MISS SPAULDING.

Passed to spirit life, Mr. Samuel Lesher, age 80, January, 1, 1907, at Mancelona, Mich. According to his request, his daughter, Mrs. Jennie Martin, gave the address at the house in a touching and pleasing manner. Mrs. D. A. Morrill gave the address at the church in a strong argument in favor of the continuity of life and spirit return. Hon. L. B. Hudson made some remarks from the standpoint of a citizen and soldier, saying that Mr. Lesher was well known as an honest, sincere man. Mr. Lesher was widely known as a pioneer Spiritualist, and worker at the Snowflake Camp, near General Lake.

H. E. MARTIN.

Grand Rapids, Mich.

A SPLENDID HOLIDAY GIFT.

Send one dollar to Mrs. Louis Wilson Jellies, No. 301 Union street, Valparaiso, Indiana, and she will send you by return mail her father's book, entitled "The Truths of Spiritualism," by E. V. Wilson. This book is intensely interesting as well as instructive. Its author was one of the greatest mediums in Modern Spiritualism. It has a nice cloth binding, and contains between three and four hundred pages. The last edition is almost exhausted. Your dollar will help a worthy and struggling woman. Send at once.

E. W. SPRAGUE.

Colorado Talks Back.

The chairmen of the Republican and Democratic State Central Committees of Colorado have denied the statements set forth in a widely copied dispatch from Denver, to the effect that woman suffrage is a failure in that state. Republican Chairman Vivian says the "interview with recognized leaders of the dominant parties" took place in the too imaginative brain of some reporter.

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At Great Expense we have secured the copyright of Mr. Ghandi's translation of the "Unknown Life of Jesus Christ." It is to be sent forth as a gift to our subscribers, as set forth in the following:

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5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.
6—The Next World interviewed, by Mrs. S. G. Horn, a most remarkable medium.
7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.
8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.
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8. Spiritualism Commanded of God. A reply to Seventh-day Adventists. 30 pages. Price 10 cents; postage 2 cents.

9. Proofs of Immortality, the London "rejected" address. 49 pages. Price 15 cents; postage 3 cents.

10. The Pro and Con of Spiritualism. 24 pages. Price 10 cents; postage 2 cents.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

"Thinker": Q. Will scientists ever admit that spirit, not matter is the initial in causation?

A. There are many of the more advanced scientists who already make this admission. In the conflict with the materialistic views which have been advocated by leading lights, making the phenomena of life entirely dependent and result of physical causes, there is springing up a new school which takes the other side, and recognizes in the manifestations of life, a cause behind the material atoms. In other words the affirmations of the spiritual philosophy are being outwrought and demonstrated by physical scientists.

Among the latest examples of those who have expressed new views, new to physical scientists, Dr. W. H. Thompson has perhaps taken the most advanced position. He is considered one of the most authoritative experts on the brain. He was president of the New York Academy of Medicine, and Professor of Practice of Medicine and diseases of the Nervous System in New York University Medical College, and is now physician to the Roosevelt and Manhattan Red Cross hospitals. His opinions are therefore supported by life-long study and experience.

Those who contend that mind is the product of the brain, and can only exist when there is brain to manifest it, thereby making its existence after the death of the brain impossible, are met by Dr. Thompson with the unequivocal statement, drawn from his lengthy observations, that anatomy and physiology show the brain to be AN INSTRUMENT OF THE PERSONALITY, AND NEVER ANYTHING OTHERWISE. THIS PERSONALITY IS AS DISTINCT FROM THE BRAIN AS THE PLAYER IS FROM THE INSTRUMENT HE USES. The brain does not make this personality but this personality fashions the brain. It is the personality which makes human brain matter the instrument of the thinking personality.

On the basis of all known facts, it may be taken as true that brain matter has not in itself the properties of mind. IT CANNOT THINK WITHOUT A THINKER. What this "thinker" is, Dr. Thompson says is a "mystery."

So it is and must remain to those who approach the subject from his direction. He leaves the solution in abeyance. He has approached the border of spiritual interpretation but apparently thinks from the only admissible explanation: The "Thinker" independent of brain matter, who fashions the cells in structural arrangement that enables it to express itself through and by its means is a spirit.

But the Spiritualist would modify this conclusion by affirming the mutual relation of spirit and matter in the building and sustenance of the dual being.

R. C. Richardson: Q. What do spirits say about the possibility of reaching the North Pole, and as to that feat ever being performed.

A. With each attempt to reach the pole, similar questions have come to this department, and have received answers which have not required modification by the events. The surface of the ice sheet which envelops the remaining distance from the highest attitude reached to the pole, is so rough and broken that it presents an insurmountable obstacle to sledges or any available means of transportation. The distance is not great and a path might be hewn through the ice-blocks, but there is not time for this great labor. The short summer is the only available time, and the daring explorers must not tarry in their flight from the approaching winter.

E. F. B.: Q. How can will power be cultivated?

A. It may be said that education from the beginning to the end, is cultivation of the will. The first effort of the infant to stretch out its hand, is an assertion of the will to gain mastery of the body. The training of the athlete, whose every muscle is under instantaneous control is the culmination of this process of physical education. In the realm of ideas the process is similar. Study gives concentration, and the more perfect this concentration the deeper the penetration of the subject. To perfect the mind in this direction is one of the leading objects of all true education, and hence it makes little difference what the means are, language, mathematics, science, it is not the matter learned, but the effect on the mind of the study. Really there is slight distinction between the profound state of abstraction into which the student passes and that of self-hypnotism. Some writers call this state "attention" and make genius itself dependent on this ability to take hold of the thread of a subject and hold fast to it in its intricacies, untangling to the end. Concentration is more expressive of the state into which the profound student always falls when absorbed in his work, and becomes "absent-minded."

The ability of the will to hold the thoughts thus concentrated, is priceless to the possessor. By it the most desirable sensitiveness is reached, wherein the subject is receptive to thought-waves in the psychic ether, and receptive instrument to receive the thoughts emanating from all minds of mortal, or spirit on the engaging subject. The correct understanding of what this concentration of the will means, opens undreamed of possibilities for the future. It is the true method of cultivating the highest state of impressibility, parallel with intellectual strength.

As popularly used, the term will, means the sum of mental activities. Hence its cultivation means the cultivation of the harmonious activity of all faculties and the constant effort to place the higher in just ascendancy. In this manner it may gain mastery over the body, defying the pangs of hunger, of fever, thirst, and the keenest arrows of pain. It triumphs in the ascendancy of the spirit over the body.

Student: Q. Is it possible to square the circle?

A. This question means: Is it possible by mathematical calculations, or measurement, to determine the exact square having the same area as a given circle; or the ratio of the diameter to the circumference. This ratio is impossible to determine, for it ends in an infinitely prolonged decimal. Perhaps few questions have called forth more effort, and the "circle squarer" has passed into a designation of those who pursue impossible schemes. Yet there are those who pursue this will-o'-the-wisp, as there are those who continue to work on the once famous "perpetual motion," the philosopher's stone, fountain of perpetual youth, the universal solvent, the transmutation of baser metals into gold—what a mirage these have cast on the mental horizon of the past, and because of ignorance led their devotees over the barren wastes.

Of late the spirit of the old alchemist appears to have revived under the fostering hand of Science, and in "radium" we have the evidence as claimed by its promoters, of transmutation of one element into another, and of inexhaustible energy, the sought-for perpetual motion.

REV. G. C. LOVE.

His Work in Various Parts of the West.

To the Editor:—I am once more in my home after an absence of a little over twelve weeks, beginning in Baker City, Ore., and winding up my work in North Yakima, Washington. I held sixty or more meetings and circles after leaving my home to attend the N. S. A. convention. My work on the trip to Chicago and return was as follows: Baker City, Ore., two Sundays; Omaha, Neb., two Sundays; Chicago, Hyde Park Society, one Sunday, and returning, Omaha, Neb., two Sundays; Sheridan, Wyo., two Sundays; Billings, Montana, two Sundays, and North Yakima, Washington, two Sundays.

Everywhere the people seemed loth to let me go to my next appointment, and I had to promise some of them to come their way again in the springtime or early summer.

There were many places beside those mentioned that wished my services, but for lack of time I had to decline their offers, and I will visit them on my coming trip in the year 1907.

Rev. Moses Hull and his good wife arrived in Billings, Mont., just as I finished my engagement there, and they came to do battle in the cause of Truth.

I am informed they are now in the city of Portland, Oregon, and on last Sunday the hall of the First Spiritual Society had a crowded house to hear them.

To those who have never heard these veterans in the cause of Spiritualism, I would say, hear them by all means, and I need say nothing to those who have listened to their lectures, for they must know them as good lecturers, and full of good sound logic. May their power for good ever grow in strength.

I am thankful to my friends in the various places where I have held meetings for all the kind words printed in your columns, and hope that I have accomplished some good in each place, for I certainly had the good will of those interested in the cause in every meeting and circle during my trip to and from the convention.

I hope soon to begin mapping out my next route to your city, and to those who want my services I would say, let me hear from you at your earliest convenience, so I can make my arrangements to come your way if possible. Let me know how many Sundays you will need me, and what you can do in the way of finances.

Remember, that every time I get on the cars, the conductor comes along with his "Get your tickets ready," and to do that I have to buy the ticket before I get on the train.

If I visit your society or town, it will be at your request, and for your benefit, so let me know how urgent your call is, and we can soon complete the arrangements.

I lecture and give tests, clairvoyance being my chief phase of mediumship. I also hold circles and give private readings.

Just write Harrison D. Barrett, president of the N. S. A., regarding my work. His address is now, Seattle, Washington. My address,

REV. G. C. LOVE.

Lents, Oregon, R. F. D. No 1.

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It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio.

The Arrests in Seattle.

President Barrett Explains His Position on Mediumship.

My attention has been called to a very instructive article from the pen of Brother R. F. Little, of Seattle, Wash., with reference to the recent arrests of several mediums in that city. Usually Brother Little and the writer are in full accord upon the majority of questions pertaining to Spiritualism and Spiritualists, and it is a matter of surprise when I find my views varying even in one case from those held by one who has done such excellent work for our Cause as has Brother Little. In my article of Aug. 18, I gave what appeared to me to be the substantial facts in the then pending case. I regret nothing save the error into which she had no doubt innocently fallen with regard to advertising. I believe the lady to be a most excellent woman and a medium, but neither one or both of these important facts will excuse her from the results of a mistake.

If I have been misinformed regarding this matter I shall seek to make full amends at the earliest possible moment. I was not present at the trial, and have to depend upon the testimony of those who were there, likewise upon what the prosecuting attorney and the judge upon the bench really said in regard to the case. In no respect did these gentlemen hold Spiritualism up to ridicule, or attack the medium. The words quoted by Brother Little may have been uttered by the court, but were the full text to be given, it would place the matter in an entirely different light. Here are, in substance, some words used by the judge on that occasion: "Ninety-nine out of every hundred people seeing this card, and patronizing the lady would do so under the impression they were going to have their fortunes told, or receive helpful information on some chance in business. The one-hundredth person would be a Spiritualist who would know how to receive and apply what he got." Quoting from memory, after four months' time, I think the card in question read, "Miss ——— ———, Spiritual Medium. Mining and Ores a Speciality. Mediumship Developed." In view of that wording, what other language could an honest judge upon the bench be expected to use? For my part I see nothing out of the way in what he said. It was to be expected, and even severer terms, in view of the wording of the card.

Brother Little lays stress upon the supposed issue of the act of giving the sitting, constituting the offense in the case. Here again we should not be misled by the seeming, but hold steadfastly for the real facts in the case. The law of the State of Washington provides certain penalties for fortune-telling and kindred ills. It defines fortune telling and those ills very clearly. Now, if a person claims to be able to assay ores, locate mines and develop psychic power (a factor not recognized in law) and gives sittings accordingly, would not the act of giving such sittings constitute an offense against the law, regardless of the method of advertising, or taking compensation for the sittings? Would not these peculiar claims be considered branches of fortune-telling, if not fortune-telling itself? Does any one suppose that a medium would be molested in his work if he sticks to the spiritual phases thereof and lets the business side alone?

This brings up the important question as to the kind of sittings given by mediums in their private work. When they deal wholly with monetary affairs or property of any sort, the act of giving such sittings would come within the reach of the law of the state. Fortune-tellers claim to be able for pay, of course, to give their patrons points on certain commercial transactions that would redound to their material benefit. Shrewd guessing, tricks of different kinds, physiognomy reading, etc., constitute their entire stock of means by which they give these points. Mediums are supposed to be under the control of spirits in their work, hence speak not of themselves but as the vehicles of expression for outside intelligences. When these mediums and their controls do precisely the same things the fortune-tellers do in almost the same way, who is to determine the difference between them? Can we expect the court to do it?

The law against fortune-telling was enacted to protect innocent people from being victimized by unscrupulous men and women and exploited out of their hard-earned money. When mediums lead men and women into business speculations, or presume to give advice on commercial subjects, I fail to see any moral difference between these two classes. Supposing the medium tells the truth to his sitters; is he not dealing in futures and advising in business, precisely as the law declares shall not be done? Who, then, is to blame—the person who breaks the law, or the one who enforces it?

Take the contemptible "spotter" who obtained a sitting with the medium. It appears that what she gave him was a commingling of spiritual and business matters. Had he received only a word of comfort from some departed friend, or some specific spiritual test, I am convinced that the medium would have had no trouble. It is the everlasting attempt to forecast the future, and to tell of some great success in business, that result in trouble for our mediums. Let them deal only with spiritual things and they will never be molested.

Some "business mediums(?)" are protected in their work by police and political power. This was true of those mediums who were employed by such men as Mark Hanna in politics and Charles Lane in finance. I am not denying the possibility of excarnate beings controlling mediums and dealing with business affairs. Were Jay Gould and Russell Sage to control mediums, it would be very natural for them to speak wholly of business affairs. My contention is that reliable mediums should keep better company, by refusing to be controlled by any such people in the mortal, or out of the mortal. They would never then be in danger of "running amuck" of the law.

Spiritualism would be on trial were those under discussion and the others named by Brother Little to be arraigned for giving a spiritual message of comfort, consolation or psychic demonstration. If the act of doing one or all of these things and cognate matters be the point at issue, then Spiritualism is indeed on trial. But is this true? Has Judge Davis, Judge Albertson or any other Judge ever ruled that spirit messages, or spiritual consolation constituted an offense against the law? If so, I want to see the wording of that ruling. If Then we have a good, clean case for the Supreme Court of the United States to decide upon its merits. The courts will find that hundreds of thousands of intelligent men and women hold to spirit communion as an essential part of their religion. To deny them this prerogative would be to violate the Constitution of the United States where it says that Congress shall make no law respecting religion, nor the full exercise thereof. It would touch the Roman Catholics and Episcopalians in a tender spot, and cause an upheaval in the United States such as has never been known or dreamed. The issue in a nut-shell is this: Is spiritual mediumship on trial in these cases, or commercial mediumship? If the former, then the rights of the Spiritualists of the nation are being invaded, and for one, I should feel like fighting until I drop in my tracks in defense of spiritual mediumship and spiritual mediums. I should feel to let commercialism in mediumship take care of itself, and fight its own battles.

But there is no issue between Bro. Little and myself on this subject of commercialism. His contention is that the act of giving a spiritual reading is on trial in this case, and not the advertising, nor other questions allied with it. My contention is that the spiritual issue did not influence the court at all, but that the commercial elements completely obscured the former, so that the rulings were made in accordance with the material facts advanced. If spirits have nothing better to do than to give points on horse races, tips on the stock markets, hunt up lost husbands, or to find oil and gas wells, or to locate mines, they had better retire into some remote corner of the spirit world and stay there. This world and its sorrowing inhabitants would be better off without them. I hold that it is the duty of the Spiritualists of America to defend to the last drop of their blood all spiritual mediums who devote themselves to spiritual things, and to put the seal of their disapproval upon every form of commercialism in mediumship as now known.

No doubt many a medium is impressed to touch upon material affairs when giving a sitting. There should be no objection to his doing so, nor is there anything unspiritual or irreligious in the act, so long as it is only an incident in the reading, and not the main feature of the reading. If Jones goes to a medium to see if he should buy a certain farm, or a certain block of stock, he makes the commercial element the main object of his inquiry, and lays the medium liable to the charge of being a fortune-teller. If, however, Jones seeks a medium to receive a message from his father, or proof that his mother lives beyond the grave, and should be told incidentally that the purchase of the farm or stock would be a good thing or otherwise, he then makes the spiritual element the predominating factor in his search, and avoids the baneful influence of commercialism both for the medium and himself.

In The Progressive Thinker of December 8th the advertisement of the pretended medium, "Foo Lun," is a case in point. So long as Spiritualists patronize such scoundrels, apologize for them, and declare that their wares are genuine, just so long may we expect Spiritualism to remain in disrepute and its followers to be looked upon as wanting in intelligence, by the enlightened people of the world.

One thing should be remembered by all intelligent people: If these commercialists really possess such wonderful powers, if they can discover hidden treasure for others, if they can add to the riches of their patrons, why do they not find riches and treasure for themselves? It is only logical to hold that what is true in one instance would likewise be true in respect to themselves. Such as "Foo Lun," Peter West, A. E. Conway, et all., do get rich, but they do it by deliberately robbing their patrons in the name of their sainted dead, and never by the discovery of mines nor of other treasure.

"But what is the good of Spiritualism if it won't help me to better my material condition? Why should I support it, if the spirits can't help me to find lost treasure, or locate mines?" If Spiritualism came to this world for such purposes as these only, I should feel that it was a curse instead of a blessing. It came to make known the comforting and inspiring truth of the continuity of life beyond the grave. It came to reveal the rich mines of spiritual love and truth that are to be found within every soul. It came to dry the mourner's tears, to heal the broken heart, to give joy for sorrow, and pleasure for pain. If these things be not worth more than all of the material wealth of the world, more than place, power, fame, riches, position of any kind, then I fail to understand Spiritualism, and its impress upon humanity.

Would it not be well for Spiritualists to take an open stand on this question? Let us define our position by declaring our loyalty to spiritual mediumship, and our determination to defend the same at all hazards. Let us also declare that commercialism in mediumship must take care of itself.

P. S.—Since the above paragraphs were written, the case against Mrs. Stella A. Ross of Seattle, has been tried in court, and the medium has won a signal victory, even though it does not free her and other psychics from persecution at the hands of the chief of police. I listened to the evidence presented, and to the arguments of the lawyers with deep and considerate interest. Mrs. Ross was arrested and tried under the "Vagrancy Act" of the State of Washington, which statute was designed solely for strolling gypsy fortune tellers, and other persons of like character, who were without visible means of support. The framers of the "Vagrancy Act" would declare under oath, at least, so I am assured, that its possible application to a Spiritualist never occurred to them.

The prosecuting attorney held and argued most vehemently that "fortune-telling" and "mediumship" were one and the same thing. The lawyers for the defense, with equal vigor, argued that there was a wide difference between the two classes. They contended that a medium was a minister of the religion of Spiritualism, in which hundreds of thousands of intelligent people honestly believe, and that, as a minister, said medium had a legal right to engage in such practices as the usages of the religion of Spiritualism required. When the question of differentiating between the two terms was raised, neither the attorney for the state, nor those for the defense, nor even the judge upon the bench, were willing to make it. In other words, the legal authorities refused to define terms for the Spiritualists.

All attorneys interested in the case and his honor on the bench agreed that in the entire history of American jurisprudence, no case could be found in which a court had presumed to define the difference between mediumship and fortune-telling. In private conversation with some of the ablest jurists and lawyers in America, I have repeatedly been told that when the Spiritualists, through their National Association, defined their own terms, they would find that the law-making bodies would fit legal enactments to those definitions, but that as Spiritualists, we had no right to ask any one to define our terms for us and then make the law covering such cases, at the same time. The case of Mrs. Ross is an object lesson to those Spiritualists who attacked the president of the N. S. A. when he pleaded for a definition of our terms at the conventions of 1905 and 1906. If our mediums are fortune-tellers, requiring police regulation and licensing, is it not about time that we Spiritualists "took account of stock," to see just where we stand? As for myself, I am for mediums, first, last and all of the time, but I decline to be counted as a sponsor for, or a defender of professional fortune-tellers, or any other gang of frauds or pretenders.

Yours for spiritual Spiritualism,

HARRISON D. BARRETT.

FOR CLEANER SPIRITUALISTS.

A Plea for More Exalted and Cleaner Lives.

Our attention was called to a letter in an issue of The Progressive Thinker in which the phrase, "For cleaner Spiritualism," was used.

We understand Spiritualism to be clean and pure; it couldn't be otherwise; it is spiritual. How is it with its adherents, so-called followers?

Are they clean?

Are we interested in the ethics of Spiritualism for the elevation of character, or are the phenomena attractive only, with a view to curiosity and new sensations?

And in seeking those in the unseen life, do we, as has been suggested, go to them, or drag them to our plane of life?

True, dying has not made saints of our friends and relatives, but it has given them a clearer vision, and this, linked with noble desires, places our spirit friends in a higher sphere than ours.

If our daily aspiration—our prayer if you will—is, "Build thee more stately mansions, O my soul," we have nothing to fear of evil, except that of our own doing. That brings us to the fact, "To err is human." One of the most trying things is misrepresentation. What is the use of repeating evil reports?

In a certain city among the Spiritualists are several mediums of different phases and in different stages of development. Some of them used their mediumship for getting money; some for fame; others, unselfishly for good as they understood it.

There is much to be said against promiscuous circles, and persons with little or no understanding of the methods of proceedure in circles, often misrepresent these gatherings.

In this section, jealousy, envy and an inclination to gossip led certain mediums to lend ear and spread the reports of mischief makers against other mediums. Were such actions clean, kind, pure?

Gossiping and listening to it, is one of the abominations of life.

There are radical persons—extremists in every denomination. Their actions often cause their religions to be ridiculed. Nothing but our lives show to some that our religion is more than respectable, is worthy, and not an espousal of that which is degrading.

We have said, and we repeat, in order to be true Spiritualists we can't be too careful of our thoughts, words, deeds and idols.

"What in me is dark, illumine;
What is low, raise and support."

ELEANOR K. EAGER.

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The application of the Darwinian theory of Evolution to man's conception of God and a Savior, may be presented as at least one new idea Spiritualism has given to the world. The work has more than spirit-authority, for it holds fast to authentic history, and aside from its inferences and conclusions, is a compend of what has been thought and taught of God and the Savior, through the ages, by the lowest and highest of mankind.

So many years have passed since I began writing this book by inspiration and automatically; so severe and prolonged attention has been given to its revision, that it was with almost a feeling of regret that I received the message that it was finished.

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Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Church of the Soul, Rev. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 o'clock, in Hall 309 Masonic Temple (corner State and Randolph streets). Sunday-school at 10 a. m. All are invited.

The Band of Harmony (auxiliary to the Church of the Soul) holds regular meetings the first and third Thursdays of each month, at 3:30 to 10 p. m. Ladies bring lunch. Coffee served at 6 p. m. All are made welcome.

The Christian Spiritualists will hold services at the Van Buren Opera House, corner Madison street and California avenue, every Sunday at 2:30 and 7:30 p. m. Mrs. Hamilton Gill will lecture and give spirit messages.

The Progressive Spiritual Society. Services at 8 p. m., 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, speaker.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

Central Spiritual Church holds services each Sunday evening at Trimble Hall, 1977 W. Madison street (near 40th avenue) commencing at 7:30 sharp. Conducted by Mr. and Mrs. Howes.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Society of Spiritual Truth holds services every Sunday at 2:30 p. m., at 3539 Calumet avenue. Lecture and spirit messages. All are welcome. J. K. Hillis, Psychic.

The Spiritualist Church of Students of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee avenue, every Sunday evening at 7:30. The hall can be reached by Milwaukee avenue North avenue and Robey street cars, and the Logan Square and Humboldt Park Metropolitan elevated. Mrs. M. Schumacher, pastor.

The Christian Spiritualists Society will hold meetings during the winter months, conducted by Miss Sarah Thomas, every Sunday afternoon and evening, at 3 and 8 o'clock, at Conway Hall, corner Western avenue and West Lake street; entrance on Western avenue, over drug store.

Golden Rule Spiritualist Society, Nora E. Hill, pastor; Dr. J. H. Randall, assistant pastor. Holds services every Sunday evening during July and August, at O'Donnell's College Hall, Paulina street, near Washington Boulevard. All welcome.

Temple Light and Truth; 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 8 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

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The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, between Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Everybody welcome.

Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western avenue. Mrs. Letzter, speaker and medium. All welcome.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor. All welcome. Services at 3 and 8 p. m.

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Lake View Spiritual Union holds services Sunday afternoons at 3 o'clock in Wells Hall, 1629 North Clark street, corner Fletcher street, conducted by Dr. and Mrs. C. A. Wickland, assisted by others. All are cordially welcome. Residence, 616 Wells street.

Church of All Souls. Service Sunday at 7:30 p. m., 220 S. Western avenue, near Van Buren street. Mrs. Squire, minister.

Scientific Spiritual Church holds regular services every Sunday at 2:30 and 7:30 p. m., in Star Lodge Hall, 378 S. Western avenue, corner Lexington street, conducted by Mr. and Mrs. C. A. Wickland, assisted by others. The elevation of Spiritualism is our aim. Residence 41 S. Sangamon street.

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A Card From G. H. Brooks.

I desire to inform the spiritual societies and camps, as well as my many friends, that I have decided to devote much more of my time to giving readings during my engagement with any society, that I will devote Sunday evenings to that work when desired. I will also follow any speaker at any time if they desire my service, and will follow any speaker at the camp, and demonstrate my ability along that line. I am led to take this stand through the advice of friends, receiving many compliments for that work while in Pittsburg, during December, devoting my last Sunday evening to that line of work. I am now prepared to make engagements with societies east or west, for the season of 1907 and 1908. Address me at my home

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A MAINE WOMAN WRITES.

Some Choice Bits of Orthodox Poetry Are Recited.

To the Editor:—It rejoiced my heart to read the article in a late number of The Progressive Thinker, entitled "An Earnest Plea for Woman and the Purity of the Home."

It is not for purity that these California divines have ceased for a time the quarrel among themselves and banded together to rivet more firmly the loosening fetters upon woman.

They know that bodily freedom secured woman will strike for freedom from the myths and superstitions of the childhood of the race, and they will find their occupation gone.

There are millions of women in the United States to-day, living in the most degrading, soul-destroying bondage the world has ever known. Not only their own lives blighted, but the lives of helpless beings the unbridled lusts of creatures they loathe, force them to bring into the world. Perhaps you will think this strong language, but I am an old woman, long past the allotted age, and I know and feel what I write.

This poetry I learned from a printed card laid on my spinning wheel when I was a mere child. It may have had some effect, but it never taught me Love for God or man:

Stop, poor sinner! stop and think,

Before you farther go;
Will you sport upon the brink
Of everlasting woe?
Now, the friendly warning take:
Stay your footsteps ere you drop
Into the burning lake.

Say, have you an arm like God,
That you can His wrath oppose?
Fear you not the iron rod
With which He smites His foes?
Can you stand in that dread day
Which His justice shall proclaim,
When the earth shall melt away
Like wax before the flame?
Ghostly Death shall quickly come
And drag you to his bar,
Then to hear your awful doom
Will fill you with despair.

All your sins will round you crowd
You shall mark their crimson dye,
Each for vengeance crying loud,
And what can you reply?
Though your heart were made of steel,
Your forehead lined with brass,
God at length would make you feel
He would not let you pass.

When I repeated it in later years I changed the last two lines to make it more effective.

This bit of verse I never saw in print, but learned by hearing my father repeat it in his impressive way when I was a child:

As many years let floods of torment rise
As twinkling stars that speck the evening skies;
As dust of earth, or particles of light,
The distant end still fleeing far from sight;
As many more increase the fires of Hell,
As all of these when multiplied can tell;
When numbers faint and fancy fails to run,
Then let eternal woe be but begun.

I think it was this and like things that drove my father from the church, where for a time he was a shining light.

I take great pleasure in reading The Progressive Thinker, and most heartily wish there were others to share it with me, but Spiritualism, that for a time flourished about here, and seemed likely to carry all before it has apparently all died out. As far as I know, there is not another person in the two cities who takes a Spiritualist paper; not a person who professes to be a medium and no lectures on the subject at all. A few speakers have come among us in years past, but did not receive sufficient encouragement to try it again. The flesh-pots of the churches, with their promises of eternal happiness for belief, and endless torment for unbelief were too powerful when weighed against the social ostracism Spiritualism was sure to bring.

I told the woman to whom I send my paper as soon as read, and sometimes before, that I had so much reading I could not spare, I thought of giving up The Progressive Thinker, but last week's number was worth a year's subscription, and I send another remittance so as not to be without it if I am tempted again. L. E. BEAL.
Lewiston, Maine.

Little In a Name.

Jehovah and Jesus, and Historical Facts of Unparalleled Interest.

IN NO PLACE IN THE Old Testament [Says the St. Louis Globe Democrat] is Jehovah spoken of as father. The nearest approach to this is found in the language of David, in which he says that as a father pities his children so does the Lord pity them which fear him. Jehovah is considered to mean the living one; or self-existing being: the "I am." He was a living God, but a tutelary God to the Hebrews and not so much a father. He was looked upon just as among the Greeks and Romans Jupiter was—as an exalted human being, who could become angry, repent, change his mind, be partial to whom he pleased, and terribly destroy all those who failed to honor a jealous God. That he had anything to do with those outside Israel was not at first entertained among the Hebrew people unless it was to exercise his power to miserably overthrow them in connection with his theocratic government. When Jehovah chose to do so he could allow the pagan people to overcome the Hebrews as a punishment, but, in the end, he was the God only of Abraham, Isaac, Jacob, and their descendants. To come under the good providence of God every man had to become a Jew first. "I am the Lord, thy God, which have brought thee out of the land of Egypt, out of the house of bondage; thou shalt have no other gods before me." Even in this first commandment there is not that absolute monotheism which we now accept. With their polytheistic tendencies all that Moses could exact of the people to whom he was giving the decalogue was that they should have no other gods above or before Jehovah. No matter what other gods they might have, Jehovah was to be the highest. But idolatry was strictly forbidden—that baser and lower form of polytheism which was illustrated in the worship of the golden calf while Moses was on the mountain top engraving the law upon the imperishable stone.

THE JUPITER OF THE Greeks and Romans means, by etymology, the father-god. He alone could hurl the thunderbolt from Olympus and overawe all the other gods and all men, but he was also Father Zeus. The great thunderer was subject to passions and infirmities just as was Jehovah to the Jews, but he was also as just as possible and was filled with fatherly compassion and pity at times for his weak and trembling subjects and children. Such are the analogies and the difference between the nations of the earth in the matter of making and giving names, and in perpetuating characteristics so far as they have been considered at this time.

It is an interesting study, and yet not one much indulged in by public speakers of our day on religious subjects. If one may judge by the expressions they use, to take the titles of Jesus as found in the Hebrew scriptures and analyze and classify them into some sort of order and rational significance. If a species of polytheistic thought and worship is not insinuating itself into both Protestant and Catholic service, or rather, has not been there for a long time, it is not because the forms of statements do not indicate it. As is natural under her philosophy of religion which has come down from the distant past and was shaped more or less under polytheistic influences. Catholics offer prayers to Mary more than to Jesus or to Almighty God, although they all expect their petitions to go up through the lower to the higher deity at last. Jesus and Mary are exalted, however, to the position of subordinate deities, and Mary is called the mother of God. In expression at least it is not better than a form of polytheism. In some respects it is not as pure and exalted worship as is found in the best period of the Jewish worship under David or Solomon, or some of the prophets.

ONE MAY GO INTO almost any Protestant house of worship and hear prayers addressed to Jesus directly and wholly, just the same as though there was no other object of adoration. Without other information, a stranger, acquainted with true monotheistic worship only, might go into any of our Protestant churches almost and come to the conclusion that we are unacquainted with the one, only, true and living God. He would come to the conclusion that we worship a being who once walked about upon the earth in human form, and was miraculously translated to heaven, and is there now the one being only of whom we have any knowledge as a God. Of course, there are many and gratifying exceptions to this in our churches, but in many churches from pastors, and in many Christian association meetings from laymen, and in many other kinds of religious meetings from the uninformed, we hear the worship of Jesus instead of the worship which Jesus taught when he said that God desires men to worship him (God) in spirit and in truth, and when he said to his disciples in the plainest language possible, when they would flatter and worship him, "Why call ye me good; there is none good but God; worship God." From all that Jesus said, doubtless he would be much displeased with the tendencies of his disciples in offering petitions to him instead of Almighty God.

The spirit of honor and reverence is right, but the object of petitions is wrong.

In polytheism prayers and honors were offered to the specific divinity in charge of the special departments of nature within which prosperity was sought; in dualism Satan, as well as God, was propitiated so that things might turn out favorable to those who sought success; but in monotheism we address our prayers at once to the highest object of thought known, to us who is the true and living one God. The chief purpose of prayer must be the subjective unification, purification, illumination and intensification of being, and that comes only through the worship of one Supreme Being. Less than this may be a step upward or downward, but it is more likely to be downward than upward toward the highest. Theoretically it is wrong and practically it must have some unfortunate consequences. If we are monotheists we should be the best kind of monotheists possible for us to be.

The enlightened portion of the race has escaped from polytheism and dualism into the higher monotheism only by tending constantly in the direction of monotheism, and, if we wish to rise higher still in civilization and enlightenment, we must leave a mixture of things such as too much now prevails and rise into the realm of a higher monotheism. It is in this direction that evolution in religion would lead us. This is one purpose of the new theology.

IT IS THE ASSUMPTION of the new theology that nature furnishes a matrix, and that God furnishes a new soul in the creation of every human or other being. Nature is simply God working upward through the forms of life, starting down as low as we can conceive them to have existed, and culminating at last in a human body, which is fitted for the comparatively exalted human soul. There is an unbroken continuity of life up from the lowest to the body of a human being. Bodies derive quality from this evolution which condition, but do not control the soul. In this body, prepared at great cost of time and culture through the process of the ages, the soul works out its evolution for a time under the controlling providence of God. Its destiny is involved within the scope of a great scheme of cosmic art. The soul receives support and re-enforcement from the body as it grows by drawing its nourishment from the visible order of things below and around it. The soul influences the body for good or for ill while it lives in it. There is a mutual exchange of influences. The environed and the environment have interchangeable relationships and resultants, but not such as would subordinate the soul to the body. To keep it supreme, and to cause it to rise superior to all incidental influences, and to

EVOLVE IN THE DESTINED Spiritual direction, there is an omnipresent spiritual force, called the Holy Spirit, which co-operates with the soul and with the influences of truth to enlarge and improve the quality of the soul. The evolution of a soul goes on slow or fast according to environment and choice. No choice can separate a soul from its supernatural environment, though it may separate itself from the body. What is commonly called "the new birth" is simply the realization in consciousness of this supernatural presence and power upon the life. This is never exactly alike in any two beings. It may go on slowly by an unconscious method. It may suddenly leap into recognition and power in the soul. No human being and no being of any kind can escape this one universal law of evolution. Ye must be born again. Behold, I make all things new, God is greater than the soul; the creator than the creature. Happy is he who appreciates, understands and co-operates. There is one God, one faith, one baptist. All other phenomena of life must and can be harmonized with this central view of being and its evolution. It is easy to reconcile science and religion on this basis.

THE NAMES AND TITLES OF Jesus are entirely luminous and consistent upon this basis. Before his public ministry, and almost entirely through it, he was called simply Jesus, which is a common Hebrew savior. Joshua is another form of it. In the Gospel by John, his most beloved disciple, it occurs over 250 times; in Matthew about 175 times; in each of the other evangelists about 100 times each. In the Acts it occurs about 50 times, and in all the Epistles from the same number of times. He is never called Lord Jesus in the Gospels, and less than 30 times outside, and evidently under such circumstances only as would assist those who read or heard to appreciate his dignity under that form of expression better than under other forms. In a few cases it occurs evidently by force of habit. In the Gospels and among the Jews he was distinguished in the usual manner by giving his place of residence. Jesus is his personal name. In referring to him simply as a being no other term is necessary or appropriate. It is now entirely respectful and duly descriptive. It has the advantage of brevity and expressiveness.

IN THE HEBREW "Messiah" (used only twice in the Old Testament, in Daniel and in the Greek "Messias" and "Christ" we have words for what we now mean by anointed. By John Babtist, by Peter in his celebrated confession, by the high priest at his trial before the sanhedrim, and by Jesus himself, we have authorization to speak of Jesus as "the Christ," or Christ, by pre-eminence. In the twelve cases in the Gospels, the article "the" is used and this distinguishes the ordinary use of the term from the common. It simply means Jesus was the most highly anointed of God by the Holy Spirit, but that others before him, during his lifetime and since have been so anointed, are now, and will in the future be so anointed, but not so highly. This is commonly accepted by the Christian world, but perhaps not quite in the sense here intended, but nearly so. It is simply the broadening out of terms and unification of method that is insisted on here. Such part of the Holy Spirit as enters into any human life and re-enforces it, or anoints it with power and becomes part of it in a new and ever-enlarging way, is

WHAT IS KNOWN IN THE New Testament as "Christ," "Christ in us," "in Christ," and other forms of expression similar. Jesus, "the Christ," "the son of God," simply indicates the pre-eminence of one among many.

It was natural that from a people who had cultivated the monotheistic form of thought to a high degree there should come an example of the highest form of human being, viewed from the spiritual standpoint. How eminently filled with the Spirit of God he was we have the simple words of Scripture, which say that "in him dwelt the fullness of the Godhead bodily," or as much as could dwell in a human body specially fitted for it by the evolution of the Jewish people. Outside the Gospels the article "the" was usually dropped and the terms Jesus Christ, Christ Jesus, the Lord, Jesus Christ, the Lord and Savior Jesus Christ were used by way of fullness and comprehensiveness, but with no special significance. Outside the Gospels the expression, "the Christ, Jesus," is used about fifty times. All these names and titles show the confused use of terms which were not authorized by Jesus himself, and which his immediate disciples did not use during his lifetime. The evolution of names was natural, and is instructive, but must be understood to be appreciated.

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A PIN THRUST AT A BUBBLE.

Brain Cells Are Cups That Hold Brains.

To the Editor:—I do not seek controversy, but endeavor to make the attainment of knowledge a life-long pursuit. This motive has induced me to read the various lessons of occult wisdom given by Professor Charles Dawbarn in your columns, and particularly his unfinished essay on mediumship, that appeared in No. 889.

It cannot be denied that Professor Dawbarn is a charming writer. He possesses the rare faculty of combining general good humor with grand philosophical subjects, in such form as to render the mass unusually attractive

But his brilliancy seems to suffer an eclipse when dealing with affairs outside the paling of theory, and the evidence he produces is seldom conclusive to a mind habituated to weighing it, and allowing only sixteen ounces to the pound.

I find in his latest unfinished lesson substantially the statement that mankind are provided with a duplicate series of brain cells, some of which are permitted to remain idle, or as he expresses it, "to let" during certain periods of time, but when aroused, the result is mediumship.

If true, this is a remarkable condition of things, and is entirely a modern discovery. Such men as Plato and Aristotle never dreamed of it, and so far as I have knowledge, Prof. Dawbarn is the only man living who knows, or thinks he knows anything about it. But he makes the statement with so much assurance that the reader might be tempted to believe he had served an apprenticeship in the brain-making industry.

Brain cells are cups that hold brains, and are probably incapable of either being put to sleep or aroused. Perhaps, however, their contents may be subject to such experiences and evidently it was to those contents that the California philosopher alluded.

But what evidence has he produced to sustain the truthfulness of his claim? If the reader will give it careful examination on the scales of reason, he must find that it is represented by the mathematical figure 0, usually called a cipher. It consists in the fact that a man named Prince was acquainted with a certain woman who was sometimes very good, and at others very bad, and he (Dawbarn) cannot account for it, unless two groups of brain cells were alternately aroused to activity, from dormant conditions.

Moses! and the Apocalypse! what reasoning!

If Prof. Dawbarn had said his allegations were theories only, they would have had no criticism from me, but he has failed to do so.

Irving, I think, gives theory a proper definition; he calls it a "bubble." Equip a boy with a clay pipe and a pint of suds and he will make two hundred of them before school time—each, I believe, of equal value with the dream that a portion of our brains is kept in "cold storage," and when withdrawn the possessor becomes a medium. Such gas structures always disappear after they receive a "five-point" visitation.

J. CLEMENT SMITH.
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Dr. George A. Fuller of New York, president of the Massachusetts State Spiritualists Association, and secretary of Onset Bay Camp Association, and until recently a resident of Massachusetts, has been speaking during the month of December for the First Spiritualists Association of Washington, and fairly electrifying his hearers by his logic, oratory and Spiritualism.

Dr. Fuller is a master of the art eloquent, and a fine inspirational psychic; a medium and Spiritualist of the old school of Spiritualism, he gives definitions and statements of our philosophy in clear, ringing and graphic terms. Progressive and ever up-to-date he accepts all that is instructive and spiritual in every school of thought, but contends and shows with clear incisive touch that nothing can exceed in beauty and usefulness Spiritualism, per se, which is builded upon the ROCK OF TRUTH.

We trust that some of the grand and erudite lectures of this scholar will find their way into the columns of The Progressive Thinker, for they are worthy the attention of every thinker and student, and fit to grace the pages of the most elegant and valuable journals of the day. Many expressions of regret were made among Washington Spiritualists that the engagement of Dr. Fuller had been so brief but the promise is held out of his return another season,—and for a longer stay, we trust. M. T. L.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., JANUARY 19, 1907. NO. 895

THE HOME CIRCLE.

Excellent Results Flowing Therefrom.

To the Editor:—I see the question of Home Circles being agitated. Having had quite an extended experience in my own home during a term of five years, I feel that I can give some details that will interest your readers.

These circles were private. None admitted except by invitation, and no charges made, and no motive for fraud, and there was none.

The circles were always held in the light, often in the day time.

The medium was a neighbor lady, over sixty years of age.

At first we got table moving and raps. Soon the medium was controlled to write, and we would get messages direct from our spirit friends; as many as a half dozen or more pages would be written at a sitting.

There were ten spirits who could control the medium to write, and each one wrote a hand different from the others, and during the five years those ten different hands appeared as the different spirits controlled, and we could tell by the writing whose name would be signed to the message by being so familiar with the different handwritings.

It seems impossible to be able to imitate ten different hands for that length of time without a mistake. If there were any motive in doing so, none of the ten different hands resembled the medium's own handwriting.

We would meet our own spirit friends and spend the evening just as if they were neighbors who had dropped in to visit.

We were visited by nearly all we knew in earth life who had passed on. The table would be tipped up to the member in the circle to whom the spirit desired to communicate, and the name of the spirit would be spelled by our running over the alphabet, and the names of people whom we had almost forgotten, would be spelled. We would then tell them if they would like a message written they could dictate what they wanted written to ———, who would write it for them. I have hundreds of these messages in my possession, although our circles ended in 1903. Since that time I have tried with success to develop writing mediums. In several cases the pencil would move at the second or third sitting, and in less than a dozen sittings the spirit could write to their earth friends. For this development no circle is necessary. The person can sit by a table with pencil in hand, and have in mind some spirit friend, having regular time to sit. Be prompt, and wait results, which will surprise many who don't know they are mediumistic.

In one case we were able to communicate at the third sitting.

With such evidence coming from members of your own family, it is proof conclusive, and this is what convinces humanity of a future life. This means of communication should be encouraged, and suitable instructions given to such as would like to experiment.

JAMES J. METTLER.

Helena, Montana.

THE CASTLE IMPREGNABLE.

So, Wind of the North, you are faring forth
To harry us once again.
We've hearkened before to your call to war
And welcome it now as then;
Such strife is good when the sluggish blood
Creeps slow in the veins of men.
So, Wind of the North,
Come forth! Come forth!
And harry us yet again.

Yester eve he came, when the sunset's flame
Had burned to an ashen gray,
And we heard him first like a far, faint burst
Of horns in the woodland way.
But he gathered might as he rode the night;
How bitter his strength, how great,
We knew at last when his full-grown blast
Rang loud at the outer gate,
And each echoing note was a blow that smote
On casement and roof and wall;
And we heard, in the wood where the titans stood,
The noise of a great oak's fall.
With buffet and blow, and the spears of snow
That drove in a smothering rack,
He taunted us sore with the challenge of war,
But gayly we flung it back,
As we heaped great logs on the hearthstone dogs,
And over our leaguered dome,
In a pennant of smoke from our chimney broke
The flag of the castle—Home!

So his hordes swarmed forth all night from the north,
Investing us as we lay,
Till the mystic, white, half-luminous night
Was merged in the whiter day.
It was then we rose in our might to close
At handy gripes with the foe.
Oh! the sally out for that fierce glad bout,
Knee deep in the whirling snow!
Oh! the power to feel in his grapple of steel
Such thrilling and panting bliss,
As the maiden knows, who requites with blows
Her lover's audacious kiss.
Oh! we felt no fear that our foeman here
Waged war he could hope to win,
For he wrought in the breast but a keener zest.
For all that was housed therein,
For the love of life, for the babes, for wife,
For joys that be, and to come,
For all things there in our stanch and fair
Impregnable castle—Home!

Yea! Wind of the North, come forth, come forth!
And harry us yet again,
Such a strife is good when the sluggish blood
Creeps slow in the veins of men.
—Standard and Times.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max Ewer.

TELEPATHY.

W. T. Stead Predicts That It Is to Be the Future Method of Communication.

Noted Briton Cites Instance of Americans Who "Talked" 1,200 Miles Apart; —Clear as Conversation of Those in Same Room—Also Greatly Impressed by Psychic Performance of London Stage Celebrities.

That Santos Dumont [as set forth in the Evening Telegram, N. Y.] will succeed in wiping out the frontiers of the world at about the same time that telepathy will emerge from the experimental stage and become the universal medium of communication between man and man is the astounding prediction made by W. T. Stead in the current English edition of the Review of Reviews.

In voicing the prediction, Mr. Stead calls attention to the remarkable statement of Andrew McConnell, a resident of Atlanta, Ga., who declares he has been able to converse telepathically with a young woman 1,200 miles away. McConnell says the minds of the young woman and himself had become so sensitively receptive, that they could talk through them though more than a thousand miles apart, with the ease and distinctness of two men conversing orally in the same room.

Mr. Stead also instances the mental feats of M. and Mme. Zancig, two London variety stage demonstrators of the psychic specialty of which he writes.

Mr. Stead says that telepathy from the subconscious mind has for years been employed by himself for the reception of news without the intervention of the ordinary channels of sense. The difficulty, he continues, of working with the subconscious mind is that "its consciousness is rarely conterminous with that of the physical consciousness; it ignores much that to us appears important, and in chronicling facts it is more embarrassingly indifferent to conditions of time.

Tantalizing Obstacles.

"These are, however, but the obstacles, the inevitable difficulties which baffle and tantalize the investigator in any unknown field. What has been demonstrated times without number, is that friends at a distance of hundreds of miles, can and do transmit to me, by the agency of automatic handwriting, the most secret thoughts and confidences of their hearts. They are not conscious of the use which their subconscious self is making of my hand. But they cannot deny the extraordinary accuracy with which time and again the contents of their inmost minds have been communicated to me.

"My experience has sufficed to prove to me that, providing two minds are in tune, mind can transmit thought to mind instantaneously over distances of hundreds and thousands of miles.

"There are plenty of errors in transmission, flaws and imperfections in the telepathic process. But the fact that mind can and does transmit thought to mind across vast spaces without the agency of any wire or electrical instrument whatever, is to be almost as well established as the fact that there is a postal system, and that a letter dropped into a pillar-box in the street, with a penny stamp upon it, will be delivered in the course of the next day to any address within a radius of three hundred miles. But my experiments have hitherto been entirely confined to the receipt of messages from the subconscious mind of the transmitter, who is not conscious at the time that the subliminal part of him was communicating to me his ideas, his hopes, his fears, or his actual experiences.

Two Minds, One Thought.

"I have, however, always believed that it would be possible to make the physical consciousness as receptive and as communicative as the subconsciousness. Hence, when the manager of the Alhambra invited me to witness the performance of Mme. and M. Zancig, who claimed to have two minds and but a single thought, I gladly responded to the invitation and was abundantly rewarded by what I saw.

"After seeing the Zancigs at the Alhambra I called upon them by invitation at their rooms and subsequently invited them to lunch at my house, No. 5 Smith square. On each of the two occasions on which I experimented with them in private the results were the same as those to be witnessed by anybody at the Alhambra. The only difference was that at the experiments in private I had ample opportunity to impose conditions which rendered fraud or trickery impossible.

Mr. Stead then goes on to explain that the Zancigs are Danes of about forty years of age and were brought up in the same village in Denmark and afterward came to this country, where they married. After some time they discovered they were so much in harmony with one another that Mrs. Zancig often read her husband's thoughts before he expressed them in words or writing.

Zancig then tried a series of experiments to see whether he could by thinking intently on a thing impress a picture of that thing on his wife's mind. 'He found that when he thought red, she saw the air about her grow lurid; when he fixed his mind on green, she saw green; when he thought of a rose she saw the rose, and so forth. But while he could transmit his thought of her, and often did so unintentionally, he could most easily impress her by thinking intently of a definite object. On the other hand she could rarely, if at all, impress his mind, think she ever so intently.

After some years of experience they went on the variety stage in this country. Their "act" consisted of Mr. Zancig going out among the audience asking for names, numbers, to be shown some object, and in all instances Mrs. Zancig, standing on the stage, marks on a slate the proper name or number. Sometimes she makes mistakes, mistaking a six for a nine, or a three for an eight, but rarely.

Mr. Stead avers that in order to make certain that there was no fraud he invited the Zancigs to luncheon at his home on November 15 last. He continued:—

"They did not get the invitation till eleven in the morning of that day. Two hours later they arrived at No. 5 Smith square. The company present included Mr. Harold Begbie, Mrs. S. Trier, of Copenhagen; my wife and myself, and, of course, Mr. and Mrs. Zancig. After lunch he went into the drawing room. This is divided into two by a heavy curtain which shuts off the half of the room looking westward from the rest of the room looking eastward. Mrs. Zancig went alone with her slate into the east end of the room; the curtain was drawn. Mr. Begbie, Trier, my wife and I each chose objects, names or numbers, which were no sooner shown to the husband than the wife announced them quite accurately from the other side of the curtain. Mr. Begbie wrote three names one above another. Mrs. Zancig wrote them down.

"He then gave Mr. Zancig a watch key on which the maker's name, Hunt, was distinguishable with difficulty. 'It is a key,' said Mrs. Zancig from the other room; 'the name is Hunt.' A series of eight figures was correctly written out. Then, remembering Mr. Labouchere's familiar challenge to thought readers to tell him the number of a bank note in his possession, I took out of my purse an old discolored banknote and handed it to Mr. Zancig. 'What is this?' he asked. His wife replied from behind the curtain at the other end of the room, 'It is a note.' 'The date?' he asked. 'July 3, 1885,' she answered. 'And the number?' 'There is a 5,' she said, 'and a 9 and an 8, and a 4.' She then drew back the curtain and showed us written upon it '44,895,' which was the number of my bank note.

"I ought to have said that she had previously stated that the bank-note had been scorched in the fire. It has every appearance of having been singed, as I have carried it in my pocket for twenty years. It was thrust into my hand twenty-one years ago by a lady as I was forcing my way to the platform of Exeter Hall, at the meeting which welcomed me on my release from Holloway Gaol. I have kept it ever since as a kind of mascot for luck. I don't think any living soul has seen it since then but myself alone. And I certainly did not know what was its number."

A Telepathic Phenomenon.

Meanwhile, if the statements of Andrew McCormick, of No. 20 Capitol avenue, Atlanta, Ga., are wholly to be accepted, he fled in thought to have the same electric vibration that would produce a magnetic polarity of attraction. There is far more depending upon the two minds being in the same electric vibration than in the power of the current.

"It is difficult to discover the two minds sufficiently unified to act as the transmitter and the receiver. But it is possible to overcome this difficulty by sitting in a circle round a table. Hitherto the practice of sitting at tables has been used almost exclusively for Spiritualistic purposes. What I have discovered is that they can be used with equally satisfactory results for telepathic communications from the living.

"The practice of sitting at table—as in the Spiritualistic seance—in order to establish telepathic intercourse is beneficial in two ways—it unifies the minds of the sitters and creates combined currents of mental electricity, which facilitates a conscious talking with our friends at a distance. We have abundantly proven that telepathy exists subconsciously among all people, and to make it a conscious natural talking of mind to mind at a distance simply requires two minds very congenial, thinking the same thought to the same metre—that is, whose electrical vibrations are the same as in the Marconi instruments—and then to generate a sufficient current to produce a conscious communication. Where two minds are thoroughly tuned to the same thought-vibration, they would be in communication without any current added, as two like minds attract each other's thoughts sufficiently to keep a communication between them. The less congeniality, the stronger the current necessary to make a communication conscious. So two highly receptive minds, keyed to the same thought vibration will be in conscious communication all the time.

"The fact that we have not had such conscious telepathy is proof that no two highly receptive minds in history have been in the same thought vibration.

"So the table can be used to make minds more receptive consciously, to more nearly unify them into the same vibration, and when they come near a fine receptivity and unity, the united current of the table can add the additional electricity necessary to make the communication conscious. When once more conscious the uniting currents tend to unify the minds more and more, until they are so unified and receptive that their thought currents keep up a connection without any effort.

"In fact, two minds can reach a point where they cannot keep from hearing each other's thoughts at a distance. Through the table experiments I have developed a conscious communication that has lasted a year, and is absolute proof that I have discovered the next highest form of communication to the wireless telegraph."

Mr. McConnell then details at some length how he worked on this theory with a young woman whose name he withholds. They eventually became so sensitively receptive that they "could talk through their minds at a distance of 1,200 miles with as much ease and distinctness as two men converse orally in the same room."

Mr. McDonald very rightly thinks this a greater discovery than Marconi's and it doubtless is if he can demonstrate it.

Concerning Mr. McConnell Mr. Stead says:—

"If he is capable of conducting a conversation with a lady at a distance of 1,200 miles, it will be easy for him to demonstrate it before a picked committee of scientists. He only needs to be asked to transmit from this end a statement of fact of, say, one hundred words, written down at the moment by an investigator, and handed to him to be transmitted telepathically to the lady at the other end.

"The lady, on receipt of the message by telepathic current, would be requested to communicate its contents to an other investigator at the other end, who, making due note of the same, would exchange telegrams with the investigator at the other end. If their telegrams cross, bearing with them messages identical with those delivered for transmmission in the first instance, Mr. McConnell will have proved his case."

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

When we have but the will to do it, that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust!—Peter Kropotkin.

Genius always gives its best first; prudence at last.—Lavater.

DORMANT BRAIN CELLS.

A Few Pertinent Queries on an Important Subject.

Can it be possible that our worthy Brother Dawbarn in his well written article in No. 889, in The Progressive Thinker, actually endeavors to prove a theory therein set forth, that spirits and mortal hypnotists prefer to act through dormant brain cells, or does he simply pen an unsubstantiated theory to awaken thoughts in others on a very important subject? Be that as it may. Man is his own maker, mentally and physically, subject to opportunity and prenatal hindrances.

Now, awaken a man to think beyond the ruts of early narrow training, his first thoughts will be to think and act the safest, surest and better way to make a more useful and exemplary citizen of himself. His self-respect and moral worth will be his aim to cultivate, while at the same time he will abhor more and more, from day to day, as he succeeds in his object, thoughts and acts on lower strata of human development; and as he does then daily develop, cultivate and train those organs which best enable him to carry out his efforts, the animal tendencies will recede, and those brain cells will in a measure be inactive, as no vitiated blood is sent to the brain to feed them, while the cells in use will expand by constant use.

The reasoning of our worthy brother, that brainy, self-reliant men are not found among our sensitives, or mediums, the history of Modern Spiritualism refutes that in toto. Take Henry T. Childs, Hudson Tuttle and A. J. Davis for instance; what dormant brain cells were ever found in either of these modern giants of general reform? All of them have proven to the world that it does not take imbeciles or men with clogged brain cells to be mediums of the highest and noblest type; and this holds good with thousands of others.

For upwards of forty years, with one or more mediums in my home continually, it has proved to me that every spirit acts out him or herself as far as conditions and ability of the control permitted. But few Mongolians can pronounce the letter R, and few Indians the letter V, in physical or spirit life, although the vocal organs of the media were never in any way obstructed while from under control. They would give what information or instruction they were able to give, in their own way. The child would still be the child, while the scientist would often instruct in the higher mathematics, and the mineralogist give scores of names of known gems; both of the latter teaching lessons far beyond the accomplishment and knowledge of the media.

Now, such being the case, as a rule, how can it be possible, that as every thinking man is striving for the higher, while restraining the lower tendencies, that if only these brain cells restrained in their partly inactivity could be the only ones used by foreign controlling agencies? It seems beyond all reason.

According to the reasoning of our worthy brother, every sensitive must be absolutely negative, and be influenced by every passing vibration; which is far from being the case. Many negative mediums may be swayed by spirits of vicious tendencies, if their own inner being doesn't revolt; but, according to every professional hypnotist with whom I have conversed, they all claim that they could not control any subject to commit crime, or any immorality, unless their subject was so disposed, even under the most perfect control.

The very soul of man acts best through our most highly developed organs—be they reasoning, moral or animal organs,—then how can our brother maintain that a foreign force reverses this natural trend, and only uses the inactive, undeveloped brain cells to act through? Would they be doing it in such an unnatural way out of sheer contrariness, or to show mortals what they could do?

In order to bring the question down to actual every-day experience, let us follow the individual life from its source of earth experience: Where Mother Nature is not interfered with by ignorant mortals, and hygienic laws are complied with, it is supposed that the tiny infant is like a healthy sprig (if not tainted by hereditary faults) capable of maturing and growing to highest possibilities, governed by climatic conditions and native environments. In later years, as this child matures, his avocation, trade, profession and training, may cause certain brain cells, certain parts of arms, limbs and digits, through disuse, to be inactive; are we then led to believe that such disuse can be remedied or brought into action on the spur of the moment by any outside agency—spirit or mortal—when the possessor cannot, but through lengthy training accomplish such? Are we to believe that when an inactive mortal, by long continual abstinence from manual labor, has caused thousands of his lung cells to be clogged for want of action, that any hypnotist on either side of the "River Styx" can better operate these clogged parts than the possessor, and that such foreign agency would prefer to act through those organs in preference to active parts? In the same trend of reasoning, if a right arm should, through disuse for a lengthy period, prove worthless to its possessor, would any controlling power prefer such an arm to act through, either to uplift it in prayer, or to smite an enemy?

C. J. JOHNSON.

Pocatello, Idaho.

A Fraternal Order.

We present this week the Fraternal Charge and Obligation of the First Society of the Fraternal Order of Spiritualists,—an organization founded by Dr. Alex Caird, formerly of Lynn, Mass., where he presided over the largest and most prosperous Spiritualist society in the United States, and he hopes to achieve with this new organization a success that will surpass all his former efforts.

Fraternal Charge and Obligation.

The objects of this organization are: To study the spiritual philosophy and religion; to investigate its phenomena, and to practically apply its principles to everyday life. To publicly explain and demonstrate through speakers and mediums the theories of Spiritualism. To so conduct this society in all its spiritual and social relations, that the light of truth, harmony and love may illume the souls of all.

Spiritualists should believe that men and women are spirits. Spirits are immortal. The change called death, is but the separation of the spirit from its earthly body, and its transition to a higher life; retaining an indestructible body of spiritual elements and surrounded by superior conditions and opportunities for advancement.

Spirits, under favorable conditions, can and do communicate with men and women of earth, giving tests of identity, counsel on the conduct of life; healing the sick, comforting the bereaved, and manifesting their presence in various ways, leading all to a realization and enjoyment of a better life.

All persons are susceptible to spirit influences; mediums, though in different degrees. The faculty of mediumship can be developed to a degree that spirits can speak or act their thoughts more or less perfectly. Spirits are not infallible, therefore all communications should be judged upon their merits.

Everything in the universe, both mundane and spiritual, is governed by immutable law. A supreme intelligence rules all by universal law. Happiness is the result of the harmonious exercise of wisdom, love, virtue and purity. Character is the supreme consideration, as well as eternal progress of mind and soul to finer uses and larger powers.

One of the most important objects of this society is to afford its members an opportunity for the development and exercise of that fraternal faculty which is inherent in the souls of all.

Fraternity, in its material sense, is the binding together in the bonds of brotherhood for purposes of business, pleasure and helpfulness; in its spiritual sense, it is a binding together of all the virtues that tend to the upliftment and unfoldment of the human soul. Truth, Charity, Fidelity, Loyalty, Friendship, Justice and Brotherly Love, bind with the strong ties of a common purpose, and we have Fraternity, a combination of all the virtues, as applied to the betterment of mankind. Many of life's problems, which cannot be solved by individual effort, yield readily to combined or collective effort.

We, with the majority of Spiritualists believe in a Supreme power or force overruling and governing all forms of life, both on the physical and spiritual plane.

We believe in the continuity of life; that it is an established fact that man survives, in a conscious state, the change called death, and can communicate with those left on the earth.

We recognize the power of thought and the inevitable effects of a life of indulgence or indifference upon our spirit welfare on the other side, and urge upon all the necessity of leading pure and clean lives here.

We believe in and encourage every form of honest mediumship, recognizing it as the gateway through which we may communicate with our spirit friends; and while we uphold all genuine spirit phenomena, we deeply deplore those conditions which give rise to the practice of fraudulent manifestations, and we pledge ourselves to use all legitimate means to rid the cause of Spiritualism of those practicing the same.

In furtherance of the objects and work of this society, we subscribe ourselves to the following obligation:

"I, ..., of my own free will and desire, and in the presence of the angel world, and the worthy brothers and sisters here assembled, do most solemnly promise and swear, that I will, to the best of my ability, aid the officers and members of this society in expounding the true principles of the order.

That I will not cheat, wrong or defraud this society or any member of the same, nor will I knowingly by any word or act of mine injure the name or character of any member of this society whom I know to be worthy of membership.

I furthermore promise and swear that I will assist a worthy member of this society to the best of my ability, without injury to myself or family, and that I will promptly warn such member of any danger that I may know to threaten them.

That I will not knowingly assist or be a part of any fraudulent or dishonest meeting, gathering or seance where the work is partially or wholly fraud or dishonest; and furthermore, should I know of any member of this society who is practicing fraud or dishonest methods to delude or deceive any or all persons who are seeking after the Spiritualistic truth or light, that I will report the honest and unbiased facts to the proper officers of this society, that the proper action may be taken by such officers to expose and bring to justice the guilty parties.

To all the foregoing I most solemnly swear, and should I violate any of this obligation knowingly and wilfully, I hereby consent, that I be expelled from this order and that my name be posted on the roll of dishonor. And may the holy angels aid and assist me in keeping and performing this my solemn oath as a member of this, The Fraternal Order of Spiritualists.

President's Charge to Candidates.

Brothers and Sisters:—In the name of Spiritualism, the corner stone of our structure, the rock upon which we build our house, I welcome you to this Association, and charge you to be in the spiritual and mental planes as faithful to the vows you have taken on the physical.

Let loyalty and fidelity to each other and to the spirit world, be ever your watchword. Be true and faithful in all your relations to your fellow-men. "Do unto others as ye would that they should do unto you." Conquer hate with love. Lend a listening ear to the cry of distress, and as far as in your power lies, assist with a willing hand. Live pure and clean lives, always remembering that loved ones on the other side are cognizant of your every act. Be as careful not to offend or distress your spirit friends as those in the body. Speak no evil of friend or foe, nor listen to evil tales that may sully the fair fame of another.

Be honest, just and upright; let every act and deed of your lives reflect credit upon the cause you have espoused.

Be forgiving; throw the veil of charity over the errors of your fellow-members, bearing in mind the frailty of human nature, and that "to err is human, to forgive, divine."

And, finally, give, as far as possible without injury to yourselves or your families, of your means, your time and your most earnest effort, to the cause of Spiritualism and to the support of this Association.

Be constant in your attendance upon its meetings and do all in your power to assist the officers and your fellow-members in their efforts to spread the divine gospel of spirit return, and may you ever receive the love, care and protection of the spirit world.

You will now be instructed in the teachings of our order.

Phenomena.

All religions of which we have any record, were founded on some form of spiritual manifestation. Among the early Christians, it was considered a test of conversion that they receive the "Power of the Spirit," i. e., demonstrate some of the various forms of mediumship. At times the manifestations ceased; the reason for which was supposed to be that they had fallen from grace; wandered from the fold, and their leaders labored with and exhorted them to get back to the path of holy living, that they might again receive the manifestations of the Spirit.

Even at this ancient time there seemed to have been a question as to the reliability of the communications received; so much so, that St. John was led to advise his followers to "try (test) the spirits." Later on this same unreliability caused the church to exclude the mediums and depend upon their speakers only, to perform the offices of the church and act as instructors to the people.

All forms of mediumship with which modern Spiritualists are familiar were practiced in the early days of the Christian church. The gifts of inspiration, healing, discerning of spirits, prophecy, etc., were in common use, much more so than at the present time. Materialization is proven by numerous accounts of spirits manifesting themselves in a fleshly body.

According to Biblical history, spiritual manifestations were enjoyed by each succeeding generation from Adam and Eve in the garden of Eden to the time when angels guided the wise men of the East to the birth-place of the infant Jesus.

All are more or less subject to spirit influence in some form. To advise you in your investigation seems well nigh impossible, for the reason that so much fraud has crept into the work. That there are genuine mediums in all phases has been proven beyond a doubt.

We repeat the advice, under all circumstances, test the spirits, or the communications. Approach all investigation with an unbiased and unprejudiced mind, judging the manifestation entirely on its merits. Bring to this matter the same good judgment and common sense you would use in any other matter; if what comes to you seems reasonable, accept it, if unreasonable, reject it.

Individuals seem to have a penchant for some special phase; and are not interested in any other; to some, materialization is the highest form of mediumship, while others think that the mental phase is all that should be allowed.

We believe in the fullest liberty of thought for all; we advise each to follow his own inclination, but not with blind faith. An honest skeptic makes the best investigator.

When you have had demonstrated to you beyond a reasonable doubt, the fact of spirit communication, use your own brain power to determine what it means for you. Did the early investigators in their ignorance interpret it aright, or was it left for a more advanced age to discover its true meaning? If the fact of spirit return be true, it means that "There is no death," and that the theology we have been taught is in error, and this being true it must teach us a new philosophy and a new religion. It is ours to seek and find.

Philosophy.

Spiritualism teaches us that we are spirits temporarily clothed in earthly bodies; that death, so-called, makes no sudden change in the individuality, that as we lived here, so shall we pass into the next state of existence, the same spiritually and mentally. If we have lived lives made beautiful by deeds of charity, love and kindness, we shall find the inevitable results of such living awaiting us there, and if we have lived lives of selfishness, or have wronged or injured others, we shall not be happy in the spirit realm until we have atoned for these acts.

Spiritualism has no vicarious atonement, no system of rewards and punishments. Its philosophy is founded on the universal law of cause and effect. As ye sow, so shall ye reap. Every violation of spiritual law brings its own punishment.

Effect follows cause just as surely as night follows day.

Spiritualism teaches that the earth life is a state of preparation for the life in the spiritual realm. That the spirit life is a life of activity, of duties and cares, a world of life, love, energy, endeavor, and never-ending progression.

That its occupations and enjoyments are as varied as those of earth life.

It teaches us endless progression; that guided and led by infinite wisdom, every human soul shall ever strive for perfection.

Religion of Spiritualism.

You have been instructed in the philosophy and phenomena of Spiritualism, which are externals, and now you are asked to consider the religious phase.

In this Order religion means an inner conception in its relation to the individual life and character. The acknowledgment of a spiritual energy, superior to all forms of existence, animate, physical and spiritual; creative and sustaining in power; pure, sacred, intelligent and developing in character; individual but not personal. The name of this spirit energy we leave for each candidate to give an interpretation as best suits the individual conception, provided, that such name shall be consistent with attributes herein named.

The recognition of this spirit energy by the individual when permitted to hold sway over the inner life, manifests in deeds of kindness and charity, words of love and sympathy; the subjection of self, developing a spirit of unselfishness which considers the whole human family as one brotherhood, whose rights, pleasures and happiness are to be considered paramount to individual ambitions and selfish desires. This is also worship.

The general recognition and application of this spirit energy tends to the abolition of crime and evil; the purifying of public, social and private morals; a better policy and administration of government; a righteous and just standard in all business affairs; an equitable adjustment of matters pertaining to labor and capital; and a general uplifting on the material and spiritual planes.

Individual worship consists in a daily life that is consistent with the fruits of this spirit energy self-applied.

Public worship is a service devoted to the teachings of these principles; and should be maintained that the public may become enlightened regarding Spiritualism and its anticipated fruits.

You are exorted to harmonize your inner life with this spirit energy; to manifest its fruits by individual and public worship; to advocate the religious principles of this Order as far as is consistent and reasonable, and without trespass upon individual opinion; seeking always the best good for the brotherhood of the world as well as of this Order. To consider all approach to the spirit plane, whether by worship, study or phenomena, with feelings of sobriety and sacredness, inspired by a desire for spirit development and upliftment.

The Fraternal Order is not intended for a local affair. Any society in the world, organized, or to be organized, can become a part of it, by adopting the ritual and notifying the First, or Parent society. Later we will be in position to furnish a Constitution and By-Laws, Ritual, Hymnal, Traveling Transfer and Withdrawal Cards. Any person wishing to join the First, or Parent society can do so by subscribing to the above obligation and sending their full address and one dollar to the President.

ALEX CAIRD, M. D.
598 West Monroe street, Chicago, Ill.

DON'T YOU KNOW?

'Tis not wise, friends, to mourn when our kindred depart,
For the time comes to all, don't you know.
We are bound, it is true, by our love, heart to heart,
But a soul never dies, don't you know.

There are always some left one must help up the hill
To life's uses, and blooms, don't you know;
Ours must do for the hands which are stricken and still;—
That is wise love, and true, don't you know.

Oh, if wishes could rule fate how much would we change
Of what looks so mis-wrought, don't you know.
We imagine ourselves could far better arrange,
But unread laws clash in, don't you know.

To live on and be brave is the part most noblesse,
It takes courage to live, don't you know,
And the truer we stand in the times of great stress
The diviner we are, don't you know.

EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

FRIENDS.

Not he that counts my errors,
Not he that holds me back
With doubting words to show me
Wherein and how I lack;
Not he that sees my failings,
And, seeing them, is free
To take my measure by them—
He's not the friend for me.

But he that learns my virtues,
Who takes me at my best;
Who notes my greatest failings,
And overlooks the rest;
Who—after I have striven,
And have not failed—is free,
With words of commendation—
He is the friend for me.

He that forever warns me,
Of dangers in the way,
Who doubts my strength to meet them,
And ever bids me stay,
May truly seek to shield me—
May "wish me well"—but he,
Whose faith is inspiration—
He is the friend for me.

Not he who flees when slander
Assails my fair, good name—
Lest on him falls a shadow,
Of all I bear of blame—
But he whose voice upholds me,
And speaks a word for me;
Who wields a blow in my defense—
He is the friend for me!

A. F. HILL.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

Give up to science entirely, for science is but one.—Seneca.

Reason must be our last guide and judge in everything.—John Locke.

DALLAS, TEXAS.

Lively Doings of the Truth Seekers' Society.

The Truth Seekers' Spiritualist Society, of Dallas, Texas, held its regular meeting in Maccabee Temple, December 28.

The meeting was opened with a short address by Mrs. Isa Wilson Kayner. After the address two little children of Mr. H. C. Degn and Dr. Dolly Degn, the oldest two years of age and the younger two months old, were christened. We were glad that we were permitted to have the innocent babes christened by our worthy pastor into the holy rites of Spiritualism. May they prove to be a credit to our society, and as years roll by may they be leading and shining lights in our church, and religion. Blossoms of white hyacinths were sprinkled on them, and each babe received a bouquet of pure white hyacinths and ferns. Mrs. Kayner spoke tenderly and lovingly of the innocence and purity of the babes, and in an impressive and solemn manner dwelt on the parental duties in giving the innocents in charge of the parents.

Three persons were received in full membership with the society, and we are very much encouraged with the increase in our numbers in the last month, and the bright prospects before the new year.

It was with joy and pleasure we welcomed the hour that enabled us to show our love and appreciation of our beloved pastor, who has worked so earnestly and faithfully for Spiritualism and our good. In the past year, and the many months there has not been one word of discord in the society, and I presume nothing but the most kindly thoughts or feelings towards Mrs. Kayner, and it was in consideration of her kindness towards us and our love for and appreciation for her that our president, George W. Morris, in behalf of the society, presented a gold watch as a slight token of regard for our pastor, hoping that though time may be wearing away the delicate works and dim the lustre that encases them, may it bring to her memory the love of true friends, and may we never forget the happy hours we have spent with her, and the instructions and good advice she has given us. The whole affair was kept secret and was a great surprise to Mrs. Kayner, who responded in her usual happy vein.

During the evening many of the members gave interesting accounts of their experiences and of the way in which they were led into Spiritualism, and how by the convincing messages and the phenomena they were fully convinced of spirits returning to earthly friends.

I think our good friends who are scattered over the states will be pleased to hear what we are doing in a social way.

New Year Eve the writer gave a "watch Social" at her home, 218 Hill avenue. The first intimation had of the guests was a serenade, and by nine o'clock most of the guests had arrived. The first thing on the program was drawing numbers for a pair of knitted slippers. President G. W. Morris, drew the lucky number. Then the hostess announced that she had prepared for a "Sewing Bee." Each lady and gentleman was supplied with needle and thread, and then the fun commenced. In the midst of the circle strewn on the floor were squares of various colored calico for patch-work, and premiums were to be awarded to both ladies and gentlemen for the first finished block, the neatest work, and the greatest number of blocks—time limited to thirty minutes. The ladies were judges of the gentlemen's work, and vice versa. The premiums were awarded to Mrs. Jessie Marshall, first block; Mrs. Mason greatest number; Mrs. Isa Wilson Kayner, neatest work; gentlemen, Mr. Harry Travers, first block; Mr. Severe, greatest number; Mr. H. C. Lamar, neatest work.

Refreshments were served, and all joined in wishes for a Happy New Year. A chorus was sung "God be with you till we meet again," and all returned to their homes in the wee little hours in the morning.

ANNIE J. QUINN.
Secretary Truth Seekers' Spiritualist Society of Dallas, Texas.

Jennie Hagan Brown Called to Arlington, Nebraska.

To the Editor:—You will be surprised to receive a letter from me, here. I am here because the family of Hon. J. A. Unthank sent the message "Mother is gone. Come." So here I am, at Arlington, Neb.

The members of the Unthank family are among the oldest settlers of this part of Nebraska, and among the most honored and respected; have been Spiritualists ever since the Hydesville rappings.

I was here four years ago, when Mr. Unthank fell asleep to waken in the summerland.

At that time the Congregational Church was filled to honor him; and on last Sunday again all the people, even those who could only find standing room, were there to hear the last tribute to this mother, this woman of strength and loyalty.

For over sixty years she and Mr. Unthank walked hand in hand down life's rugged road, as real lovers; then he went to spirit life; now she has followed him, leaving behind a son, daughters, and grandchildren. Among this family are rare men and women, brilliant minds of natural ability. One of these grandsons is the youngest judge in Nebraska. The family consists of people to be proud of. All, even to the children, are Spiritualists.

Mr. and Mrs. Unthank, and Hon. J. A. Cuppy and his wife (she is still here with us), were the first to place me on the platform in this State. They have gone home through the long, soft twilight of many years, but like the setting sun, they left golden glory and radiant splendor streaming over the planes of life where they have journeyed.

JENNIE HAGAN BROWN.
Arlington, Nebraska.

THE TONGUE.

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.
'The tongue destroys a greater horde,"
The Turk asserts, 'than does the sword."
The Persian proverb wisely saith;
"A lengthy tongue—an early death."
Or sometimes takes this form instead;
"Don't let your tongue cut off your Head.'
"The tongue can speak a word whose speed,"
Say the Chinese, "outstrips the steed."
While Arab sages this impart:
"The tongue's great storehouse is the heart."
From Hebrew wit the maxim sprung:
"Though feet should slip, ne'er let the tongue."
The sacred writer crowns the whole:
"Who keeps his tongue doth keep his soul."
—Cape Cod Item.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

The Annual Convention

Of the Massachusetts State Association of Spiritualists.

The Massachusetts State Association of Spiritualists held its annual meeting in the Boston Friendship Hall, Tuesday, January 1, 1907. In the absence of the president the first vice-president Mr. J. B. Hatch, called the meeting to order at 10:45.

President's report was read and referred to a committee of three, Mrs. C. Fannie Allyn, Mrs. Nellie S. Abbott, Mrs. Osgood Stiles.

Secretary's report was read and received and ordered printed.

Treasurer's report read and referred to auditing committee.

Other committees—laid over.

Greetings were read from Director, Miss Susie C. Clark, and from Mr. H. D. Barrett, President N. S. A.

The auditing committee reported the books, vouchers and moneys of the treasurer, and financial books of the secretary, all correct in every way. Committee, Mrs. Maud Litch, Mrs. M. M. Nichols, Mrs. W. B. Belchers. The report was accepted, as was then the report of the treasurer.

The committee on President's Report brought in a very careful digest of the same, and recommended the adoption of all the recommendations, and also recommended that the incoming board appoint the necessary committee. The motion was made to accept the report of the committee, except in regard to 9th recommendation. The motion was amended to accept it as a whole. Much discussion upon the point was held, but the motion as amended was carried, and the committee report was accepted.

The President's Report was then adopted as a whole.

The following officers were elected for the ensuing year:

President, George A. Fuller, Onset; First Vice-President, J. B. Hatch, Boston; Second Vice-President, Hebron Libbey, Dorchester; Third Vice-President, J. Q. A. Whittemore, Newton; Secretary, Carrie L. Hatch, Dorchester; Treasurer, Carrie F. Loring, E. Braintree; Directors, Simeon Butterfield, Chelsea; Susie C. Clark, Cambridge; Maud L. Litch, Lynn.

The treasurer reported balance on hand after all bills were paid, the sum of $360.47.

The meeting closed after the election of officers.

CARRIE L. HATCH, Sec'y.

Secretary's Report.

January 1, 1907.—To the officers and members of the Massachusetts State Association of Spiritualists:

Once again I have the honor to present to you a report of the work of the M. S. A., for the year 1906.

First of all, I will report that there are 100 names upon the membership roll, in good standing, and I have paid over to the treasurer the sum of $200.60 from membership, collections and donations for the year, and let me state all meetings of the M. S. A. are free to all.

The work the first part of the year was very strenuous, as your secretary was kept very busy attending hearings at the State House, as she was appointed by the Board to look after these matters. Sometimes the word would come that a hearing was to be held at the last moment, and it would be too late to communicate with anyone, and in these cases your secretary attended alone (as in Capital Punishment bill), and speak for the abolition of this iniquitous law. At other times the secretary was able to communicate with talented speakers, and they would appear for her.

In regard to the Clairvoyance Bill, our president, Dr. Fuller, (by vote of the Board of Directors), acted as chairman of the meeting, and all can testify he did so in a most able manner. Some of the finest speakers upon our platform were present to testify against the bill, also able lawyers and judges.

Your secretary notified societies that the bill was to be presented on a certain day, and urged all to be present, as numbers at the State House often speaks louder than words. A most excellent gathering was present, filling the largest audience room at the State House. Suffice it to say, the bill was defeated.

In regard to the Medical Bill (which was also defeated). Your secretary communicated with many prominent workers and had them present to speak against the same, but the issue of this bill seemed to be directed particularly against the Christian Scientists, therefore there was very little for us to do, as they were well fortified with defense, and the bill died at the hearing.

In regard to Mass Meetings, will say the first one was in Worcester, Mass., on March 20, where a very enjoyable meeting was held, the president of the society, Mr. Woodbury C. Smith, stating publicly that the M. S. A. had been of great benefit to them, as it aroused the interest of the people, and made them renew their allegiance to the local society.

We then went to Amesbury, Mass., in April. Mrs. Nellie S. Morrill had written several times to your secretary, saying she wished there was a society in that place, and it was voted to hold a Mass Meeting there; the day was fine, the meeting well advertised, and the hall was full, to overflowing at both sessions, the people were earnest and seemed to want to have a society, and at the earnest solicitation of your First Vice-President, J. B. Hatch, about 15 people pledged themselves to form a society. All collections taken at this meeting were given to Mrs. Morrill for a nucleus for the new society.

The Haverhill people, from Mr. S. S. Ham society, went to Amesbury in a body, and did most efficient work toward organizing the work. This body of people at Amesbury are holding meetings every two weeks, and a report just received from Mrs. Morrill tells of good progress.

At Onset our banner meting is held, and most of our receipts come from this place, many of the friends visiting the camp take an interest in this association and give of their means to aid it. Our sincere thanks are due the Onset Bay Grove Association for their courtesies extended to the M. S. A.

The mass meting at Greenwich village was one of the most harmonious ever held; the beautiful little church in the valley, the dear, devoted workers, need special mention. Here in this quiet little village the only church to be seen for miles is that owned by the Spiritualists. When the bell pealed forth its notes, calling the friends to the mass meeting of the State Association, it carried a sacredness to everyone, with every tone. Everyone in Greenwich village was interested in this meeting. The president of the society said that more good had been done the local society because of this meeting than had ever been done before.

Thus, in a small way, your State Association is sowing seeds of good. It must be remembered that all mass meetings, and in fact all meetings of the M. S. A., are free. If there were more funds in the treasury much more could be accomplished.

Our Anniversary exercises, held in Boston, were a grand success; harmonious and uplifting, and one of the spiritual occasions that occur annually in Boston. The best talent is presented, the admission is free, and everything is done to make it a truly beautiful celebration. Our Association has sustained a great loss, not in the transition of a member, but of one who has endeared herself to all Spiritualists throughout the country, by her staunch loyalty to Spiritualism and by her willingness to always respond to a call from the Association, our beloved sister and counselor, Mrs. Sarah A. Byrnes. We feel her loss most deeply, and only ask that her spirit may be with us to aid and guide this association in its ministrations.

Your secretary most earnestly recommends a vote of thanks to all mediums, speakers and musicians, who have so nobly aided this Association during the past year. Also The Progressive Thinker for special favors.

Your Secretary has written hundreds of letters during the past year, and answered many inquiries in regard to spiritual work; reported all meetings, private and public; and has attended to all duties presented to her. Many letters of encouragement have been received from the secretary of the N. S. A., which have all been read in directors' meetings, and this association fully appreciates all the work being done by the M. S. A., and congratulates Massachusetts for its loyalty to the cause. The N. S. A. has ever assisted with money when called upon for charitable work.

Respectfully submitted.
CARRIE L. HATCH, Sec'y.

President's Report.

Officers and members of the Massachusetts State Association of Spiritualists—Greeting:—

Again it is my privilege to present to you my annual report as President of the Massachusetts State Association of Spiritualists. This is the second time in its history that I have been unable to be present with you at an annual meeting. The first time I was filling a lecture engagement in Chicago, and this time I have just completed my labors in Washington, D. C. By extraordinary effort I could have been with you upon this occasion, but knowing the efficiency of the First Vice-President, Mr. J. B. Hatch, upon whom would fall the duty to preside in my absence, I have felt unwilling to make the effort to be with you. My interest in the State Association is not lacking, but there are times when it is not advisable to overtax oneself even in a good cause. At this time the State Association will be in good hands, therefore, will not suffer on account of the absence of its president.

The work of the past year under the supervision of its Board of Directors, has proven of great value to the cause of Spiritualism. All of its mass meetings have been largely attended, and the work of mediums and speakers needs more than a passing notice in order that the full appreciation for the may be expressed. At these meetings hundreds of spirit messages have been voiced and have met with full recognition by those to whom they were given. The addresses of the speakers have been of a high order and characterized by a most careful presentation of our science, philosophy and religion. We may mention the following as places where these meetings have been held: Amesbury, New Bedford, Worcester, Greenwich Village and Onset. If the name of any place has been omitted it is the fault of my memory, as I am writing this report several hundred miles away from my note books.

At New Bedford we found a good working organization holding meetings every Sunday.

At Worcester a society, among the oldest in New England, working under most able management and calculated to hold the respect of the entire community.

At Greenwich a good society, strong, alike in noble workers and also in members, worshiping in a beautiful church of their own, entirely free from all encumbrance.

At Onset, as usual, a largely attended meeting at this most successful Spiritualists' Summer Home by the sea; and at Amesbury we found a little band of earnest men and women, unorganized, but seeking some method whereby meetings might be held for the advancement of the cause.

In passing it would not be wise for me to omit mention of the Anniversary held in Berkley Hall, Boston, for this meeting has become one of the prominent features of our organization. As usual, it was a complete success, and your President hopes it may continue to be held each year as long as the association exists.

The charitable work performed by this association grows as years pass by, Although at first this was not intended as a charitable association, yet it has been forced into that line of work by the pressing needs of many of our old true workers, who in advancing years have been left without means of support. Your president labors under the impression that in the past year more funds have been disbursed for this purpose than in any other preceding year. This work of the association should receive the thoughtful attention of all its members, and some definite plan should be contrived for extending this line of work during the coming years, for undoubtedly, the necessity of rendering quick aid to those in need will increase instead of shrink, as the years roll by.

That the association has failed to accomplish much of the work that has been outlined in the recommendations adopted at its annual meetings, is an assured fact; yet the officers of the association should not be blamed in relation to this matter, for without the necessary funds these measures could not be carried out.

Your president would suggest that none of the recommendations presented in this report be adopted unless at the same time funds are raised for the purpose of making it possible for the officers of this association to see their way clear to move in the directions suggested.

We are all aware that this association has been a power for good from its inception to the present hour. During the past year, if it had done no more than what was accomplished by and through it at the hearing at the State House, on the Clairvoyants' Bill last winter, it had proven most conclusively to the world its great usefulness to the cause of Spiritualism. Here certainly was a great victory won for mediumship in its every phase.

The great amount of clerical work conducted by the secretary and the president in answering the many inquiries concerning societies, the work of Spiritualism in general and the directing of investigators to mediums of undoubted veracity, etc., has formed no small part of the work during the past year. Besides all the other necessary writing, the secretary has always furnished most excellent reports of all its meetings for the spiritual press. This work has taken a great deal of the time of the secretary, and certainly deserves the thanks and full appreciation of all the members of this association.

The secretary will undoubtedly give a full report of all the meetings held during the past year; therefore it is unnecessary for the president to take up your time in going over this ground. For this reason he will turn his attention for a few moments to the consideration of the work that lies before us as an association:

1. Legislative work must demand our attention as it has done in the past. Undoubtedly measures will come up before our legislators which are inimical to the cause of Spiritualism. One of the most important phases of mediumship is healing by and through spirit power. The so-called regular physicians, who, in our humble opinion, are the most irregular and illogical of all practitioners, it is to be presumed will be on hand to offer new bills to still further restrict medical practice. It is our duty to present a bold front and fight all these measures.

2. The great curse of Vaccination is being recognized by many of the ablest scientists in the world, yet we have our compulsory vaccination laws. In the past we have aided the anti-compulsory Vaccination Society in its noble work for liberty of the people. It seems wise to your president that this aid still be continued.

3. This association has already aided materially in organizing new societies. Work of this kind should be continued in the future, and aid should also be rendered as far as practicable to all worthy struggling local societies.

4. Our quarterly mass meetings have proven to be of great material aid as well as spiritual uplift to the local societies that invited us to meet with them. It is our opinion this work should also be continued.

5. The Anniversary Meeting in Boston is looked forward to, not only by a great number of Spiritualists in the city limits but also by societies throughout the state. This meeting should not be abandoned, but instead even greater efforts should be made toward making this event one of the great features of this association.

6. Our loyalty to the N. S. A. should be emphasized at this time, and all local societies in the state should be urged to unite with the same.

7. At this Annual Meeting some means should be desired for carrying forward the charitable work of this association. Your president would suggest the advisability of establishing a fund for this special purpose.

8. The matter of Ordination must necessarily come up at every annual meeting until at last the question is settled. At this time the matter ought to be most carefully considered by all workers of this association present. Its legality in Massachusetts should be ascertained beyond questionable doubt. It may take some little expenditure of funds to accomplish this, but would it not be wise, even at considerable expense, to have it settled once and for all? Your president would suggest that a committee of ladies and gentlemen living in or near Boston be appointed at this time to investigate most carefully this whole matter, and report to the incoming Board of Directors, as soon as such investigations can be made.

9. This association has recognized the power of the spiritual press and has ever been the steadfast friend of the same. It is with feeling of sincere regret that your president has to chronicle the cessation of the publication during the past year of the oldest advocate of Spiritualism in the world, 'The Banner of Light," that for years had been a household necessity to the Spiritualists of New England, if if not for the whole world. That paper was ever the friend and ally of this association. Much of its success was due to articles that appeared in the columns of the same. Our full appreciation of this journal has been expressed again and again, and at this time it is not unnecessary to repeat what has been both written and spoken in the past. Now that it is no longer a living entity in our midst we have turned toward that journal known as "The Progressive Thinker," and its editor has assured us of his interest in the work we are seeking to do in the east. Therefore, at this time, we would urge upon all members of this association the advisability of their becoming subscribers to the same. We should pledge ourselves to do all in our power to increase its circulation in our state. Our thanks are already due to the editor and publisher of this paper, Mr. J. R. Francis, for the valuable assistance he has rendered our association in publishing our notices and reports. Your President would recommend that the thanks of the Massachusetts State Association of Spiritualists be rendered to him for the kindly spirit he has displayed toward our organization, and finally—

10. Your President would recommend the continuance of all lines of practical work that past experience has found to be a necessity.

During the past year your Board of officers have worked together faithfully and most harmoniously. Your secretary, and likewise your treasurer, have both been most faithful in the discharge of all duties that have devolved upon them, and are worthy of all praise for the services they have rendered. Your first vice-president has most ably attended to the duties of the president in his absence at some of the mass meetings, and much of the success of the association is due to his unselfish labors for the cause of Spiritualism. The thanks of the association are due him for all that he has done for the advancement of its work. The entire Board of Directors have likewise been faithful in the discharge of all their duties and are worthy of the gratitude and thanks of this association.

In conclusion your president would urge upon those who now are members of this association to do all in their power to aid it in its work. Likewise, would suggest that each member become a missionary and work for the purpose of upbuilding the association, and with this object in view, why not promise at this time to add, during the coming year, at least one new member? This would seem a most practical way of showing one's interest in the work of this organization.

Trusting that the blessings of the angels may rest upon all your efforts for the advancement of the cause of Spiritualism, I am yours most respectfully.

GEO. A. FULLER.
President Massachusetts State Association of Spiritualists, Washington, D. C., December 27, 1907.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price $1.

Settling the Question.

Harrison D. Barrett Lays the Ghost of That Ninety Per Cent Story.

Inasmuch as Brothers Hudson Tuttle, Dr. George B. Warne and Thomas Grimshaw have all been accused of saying that they, as well as myself, believe ninety per cent of the phenomena of Spiritualism to be spurious, and, inasmuch as the three gentlemen named have all repudiated the charge, and declared their belief in the genuineness of the vast majority of phenomenal manifestations, it may be well and even timely to settle this question once and for all time by a brief statement by myself.

Let me say at the outset that the story grew out of an interview which a reporter of one of the leading dailies of Los Angeles, Cal., had with me some two years ago, which was published in an abbreviated form in one of its Sunday issues. Messrs. Tuttle, Warne and Grimshaw were not in California at the time, knew nothing whatever of the questions submitted to me, nor of the nature of my replies. They are not responsible for one word I said, and as they have all declared their repudiations of the ninety-per-cent idea, it does seem as if they ought now to stand exonerated of all possible blame that may be attached to this matter. Indeed, even the most credulous in our ranks can ask nothing fairer nor more comprehensive than these good brothers have published over their own signatures. Again let it be known that these gentlemen know nothing of that now famous interview, nor of the sentiments expressed in it.

One of the questions submitted to me read substantially as follows: "How do you regard the so-called paysical manifestations presented in the name of Spiritualism?" My reply was not given hastily. I weighed every word, and give an answer that I considered to be as truthful as I knew it to be conscientious.

"I hold ninety per cent of the so-called physical phenomena, as presented to-day, to be spurious, but firmly believe that the remaining ten per cent contains a rich residuum of spiritual truth, well worthy of the careful study and thoughtful consideration of every scientist." These words stated, with truthfulness of soul, my position then, and I feel they are absolutely true to-day.

The next question was in substance: "How about the mental phenomena?" My reply: "In mental phenomena, the percentage is largely the other way; in fact the figures could almost be reversed." This reply shows the esteem in which I hold our phenomena of the mental phases. Some of these phenomena are by no means established, yet I hold that the preponderance of evidence is on the side of the genuineness of at least a majority of them.

This interview created quite a sensation among those who fancied that they and their friends were hit by it, and in order that there might be no possible misconception of my real meaning, I wrote an explanation which was published in the Sunday issue of the paper following the one in which the interview appeared. In my letter I took especial pains to state that I had no reference whatever to the thousands of mediums in the land who were producing physical phenomena in the quiet of their homes, for their own instruction, and and that of their friends, but that I did mean the sordidly commercial elements in mediumship that had reduced spirituality to its lowest possible denomination, and were making use of their alleged power to extort money from their heartbroken victims.

One of the most famous of this class of mediums is a case in point. He held from three to five seances per day for ten successive days, at which from forty to one hundred persons were present, paying one dollar each for a seat. He cleared something like twelve or fifteen hundred dollars in ten days' time. Am I not quite generous to him and to all whom he typifies in admitting that there is or may be a ten-per-cent residuum of genuineness in his work?

In the days of real test conditions such wonderful mediums as Fred Prince, Mary Andrews, D. D. Home, and, later, Farmer Riley, were well satisfied if they obtained a hand, an arm, one form, or, at most four full forms at one seance. The party to whom I refer in the preceding paragraph never produced less than thirty and sometimes as many as one hundred forms at one seance. Strike an average of fifty per seance, four seances per day, and we have two hundred "spooks" every two hours, and two thousand for the entire ten days. Honestly now, is it not quite a stretch of the imagination to suppose that there was even one genuine spirit form, let alone ten out of every hundred, produced by this so-called physical medium? In this case and all others like him, would not my estimate of ten per cent have to be materially reduced provided there was even one genuine manifestation?

There was no attack made upon Spiritualism, nor upon mediumship in that interview. I took pains to emphasize my acceptance of every phase of mediumship enumerated by Andrew Jackson Davis, and iterated and reiterated my soul conviction of the truth of Spiritualism. A gentleman from Pasadena sat by my side, heard every question as it was propounded to me, and likewise heard in full my replies thereto. He is a better witness in the case than those who listened surreptitiously to what was said, and then distorted it for their own ignoble purposes. It must be remembered further, that the reporter's story was cut down by the Sunday editor, whose combination of sentences and paragraphs gave sometimes only half truths, and others no connection with the narrative whatever. Finally I explained everything in full in the very next Sunday edition of the paper in question, and only the most prejudiced persons, or those who persist in remaining in ignorance of the facts in the case, can possibly find fault now.

The matter is perfectly clear I made no attack upon mediums. I never have in my life. I believe there are genuine physical phenomena, and true and worthy mediums who present the same to the world. Such mediums have no truer or better friend than myself. At the same time, my experiences, my positive knowledge of certain facts, warrant me in holding to what I have repeatedly said, that ninety per cent of the so-called commercial phenomena, especially those physical phases that emanate from dark seances, are, if not absolutely spurious, at least open to question. I should be happy to be shown that I am mistaken, (and I am susceptible of evidence) but until I am convinced of my error, I can only say as did Martin Luther of old, "Here stand I, God help me! I can do no other!"

HARRISON D. BARRETT,
President N. S. A.

REPEAL THE BLUE LAWS.

Such Should Be Done According to the Impressive Views of the Chicago Daily Journal.

It is somewhat trite to say that the cornerstone of government, in a democracy, is the consent of the governed. That consent must be continuous, or the government fails.

Just now they are resurrecting the old "blue laws" in Boston. They are fining railroad workers for cleaning cars on Sunday. A South Boston woman was haled into court because she swept off her sidewalk on Sunday. A Back Bay man had to respond to a police summons because he cleaned windows on Sunday.

More than a hundred employes of the Boston Subway were summoned to appear in court for engaging in Sunday labor. This may be a test case, as the Rapid Transit commission will fight the suits bitterly. In all, there have been about 1,200 summonses issued in this latest "blue law" crusade.

Of course, the courts, at least the higher ones, will treat all this intermeddling with personal liberty as unworthy of the present age. If there are any fines, they will be so nominal as to be construed into a mere recognition of the letter of the law. Most of the suits will be dismissed as absurd.

Yet the "blue laws" will remain on the statute books to harass a modern, cultured community. These laws will continue to breed a coterie of bigots, who will insist on a revival of their letter, while forgetting entirely their spirit.

Unhappily, there are, in every community, well-meaning zealots who would cheerfully turn back the world's progress three hundred years if they could make everybody enjoy churchgoing and psalm-singing as they do themselves.

These are the people who rake over the musty legal records, and discover statutes that have long since died natural deaths because the world did not need them any more. The communities that failed to make formal repeal of these laws did so, in the main, because they did not wish to stir up religious strife. They ceased to have any use for statutes that no longer represented public sentiment. But a formal repeal would have meant the fires of bigotry, and they were not repealed.

We have a similar instance in Illinois. We have a state law, known as the "dram shop act," that forbids the sale of intoxicants on Sunday. This law is a dead letter in Chicago, as it is in all large cities of the state. When the "blue law" advocates condemn the mayor for not enforcing this state law they ignore the fact that there is no city ordinance against Sunday saloons. They try to hold the mayor solely responsible for initiative, in the enforcement of a state law, while ignoring the more immediate responsibility of state officers.

Whether in Massachusetts, or in Illinois, the spirit of "blue law" persecutions is the same. It is said that the best way to secure repeal of an obnoxious law is to enforce it to the letter. Boston may furnish an object lesson.

The cosmopolitan tone of Chicago's population makes Sunday closing impossible. To put at rest periodical and intolerant agitation, the law shouldbe repealed, or modified to suit modern conditions. The creators of laws are greater than the creatures of their handiwork.

A CORRECTION.

"An Honest God Is the Noblest Work of Man."

To the Editor:—Some friend has kindly sent me a copy of a new magazine named "The Occult," and I notice the lady editor has given great prominence to that remarkable saying, "An honest God is the noblest work of man," but she has made a great mistake in attributing the authorship to Col. Robert Ingersoll. I read the sentence in one of Andrew Jackson Davis's works long before Col. Ingersoll become famous as a liberal lecturer, and even heard it quoted by lecturers in the Free Church of this city years before the Colonel uttered it. It was quite familiar to the Spiritualists of Sturgis in the early days.

The editress of The Occult no doubt was not aware of the fact that Mr. Davis, and not Col. Ingersoll, was the originator of that peculiar sentence. Colonel Ingersoll was probably not aware of it either, or what is more probable, he spoke it in the course of his lecture merely as a quotation.

I would be very sorry, indeed to suspect the late honorable gentleman of piracy, but I think it unjust to Mr. A. J. Davis to permit that popular saying to be credited to the wrong man, for I have several times seen it credited to Col. Ingersoll, whether through mistake or design, I know not; but it ought to stop.

THOS. HARDING.
Sturgis, Mich.

MY MOTHER.

She gave the best years of her life
With joy to me,
And robbed herself, with loving heart,
Unstintingly.

For me with willing hands she toiled
From day to day.
For me she prayed when headstrong youth
Would have its way.

Her gentle arms, my cradle once,
Are weary now;
And time has set the seal of care
Upon her brow.

And, though no other eyes than mine
Their meaning trace,
I read my history in the lines
Of her dear face.

And 'mid His gems, who showers gifts
As shining sands,
I count her days as pearls that fall
From His kind hands.

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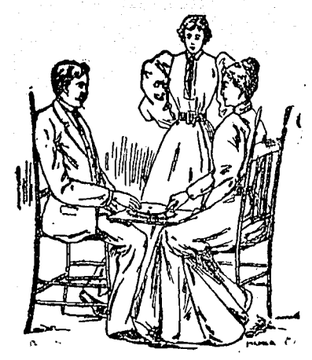


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OR

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FORMATION OF CIRCLES AND CULTIVATION OF MEDIUMSHIP
with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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This book, "No Beginning," is by William H. Maple. The Arena says of it: "The argument is unanswerable. The book will at once appeal to the reason of every reader, and leave him more amazed than ever at the prevalence of the theory of Creation." The Two has always been a fateful number. Free Thought Ideal says: "We found it full of glittering thoughts for thinkers, and the very death warrant of Christian superstition shines upon its pages." Price 75 cents.

INTERVIEWS WITH SPIRITS

A real visit with friends on the other side of life, and a familiar talk. By Spirit Samuel Bowles; Carrie E. S. Twing, Medium. Price 50c.

Wanderings of the Hull Pilgrims

I believe that my former letter left Billings, Montana, about the time we were packing our trunks to make another jaunt of a thousand miles toward the setting sun. We had just one meeting after that letter was mailed; that was by far the best and largest meeting we had in Montana. The fact is, just as we got ready to go away the people began to get a good ready to listen to our message. Then there were many subjects on which they wanted addresses.

After our last meeting was held, Mrs. McCormick came. She had been with an invalid mother, and she was sorry enough that she could not have been at home. Of course we were urged to return, as we were at Minneapolis, "at our earliest convenience."

On December 10, we took up our line of march for Seattle, where we arrived several hours late. Our brother and sister, Hiram and wife, met us at the train, though it was after midnight. They were glad enough to see us. It had been about twenty-four years since we had met Gertrude, and had seen Hiram but once in that time. In good time brother Daniel and his good wife arrived, and we had a short but good meeting of the remnants of the former Hull family. We also met many of the good friends in Seattle. We did not go there with the intention of doing any work for Spiritualism in Seattle. Harrison D. Barrett is engaged there for some time to come, and we preferred not to accept engagements elsewhere in the city; we wanted to hear him.

We went to his afternoon meeting; their musician was gone, so Mattie was worked in to play for the meeting, and to offer the opening invocation. After this Mr. Barrett arose and started out with a good discourse. I settled down to hear something fine, when, Lo! he introduced me to deliver the discourse. Of course I was taken by surprise, but was not beaten. I had been introduced so nicely, and received with such eclat that I could not help but preach. The fact is, it preached itself.

Mr. Walter A. Hall, the president, had been called away; a medium had been arrested, and Mr. Hall had been called out to go on her bond. He is always a good man to use in such cases. By the time I had gotten about ready to conclude my remarks, Mr. Hall came in and told the result of his visit. This medium and another had been arrested only two days previously, and had gained their point; that excited the ire of the chief of police, and he publicly declared that he would keep up the business of arresting mediums, until he drove them all out of the city. The mayor had condemned certain mediums, and then given especial privileges to Catholics of telling fortunes during a fair they held in the city. It seems that there was nothing wrong in holding fairs, and telling fortunes for Christ's sake. If Christ had been in Seattle and told one of his disciples to go and catch a fish and pay his taxes with a piece of money he would find in the fish's mouth, he would have been fined. Now, if the mayor and chief of police of Seattle do not find themselves on trial before this thing is through, then I am no prophet. I will watch this case, expecting the real mediums to win. I shall expect the mediums to learn as well as to teach the city authorities a lesson before the matter is finally settled.

At night we went back to the hall, when lo! after a few introductory words I found myself in the harness and preaching once more. When I got through Mr. Hall and Mr. Barrett told the audience something of our journey as well as something of our school, and after each of them making a contribution for our expenses, they urged that each one who felt to make a Christmas present to the Hull pilgrims should leave the amount they felt to give, on the table near the door. When we got our present together, we had fully as much as we would have charged to have stopped with them and delivered two or three discourses.

On Tuesday morning, the 18th of December, we reluctantly said goodbye to our relatives and friends and took up our line of march for Portland. We were anxious to get down among the "web-footed Oregonians." Well, whatever may be wrong with their feet, the most of them are all right when you come to their heads or hearts.

If there had been such a state or even territory as Washington when the Oregon people received the cognomen, "web-footed," I can assure the people that they would have had some other name, for if it is possible, it rains more in Washington than in Oregon.

Many do not know that all of the large territory of Washington was cut off of the State of Oregon, and yet they are two states either of which are larger, and richer in some resources, than Illinois. A lady, near fifty years old once said to me, "I was born in Oregon, and married in the same room in which I was born, and yet I was married in Washington. Can you explain that?" At first I could not; the fact occurred to me that the northern part of Oregon was cut off and named after the father of this country, and the mystery was solved.

Well, each of these states has not less than, perhaps, ten times the amount of rain that you have in Illinois, and yet some of the people want more rain. If there are two consecutive days in the winter months without rain someone will be heard complaining for the want of rain. People are more healthful in the rainy season. My brother's wife, Mrs. Emmer Hull, had the rheumatism very badly all summer; in fact she never expected to be able to more than hobble about a little, in the future. When the rainy season began her rheumatism left her, as suddenly as it came upon her when the season began to be dry. Now she is entirely free from her old tormentor.

Well, we arrived at the beautiful city of Portland on time, and have been quartered in the comfortable hotel called "Manhattan Court," 311½ Stark street. We always stop here when quartered in the city, and we commend this hotel to all wandering pilgrims. On to-morrow we must leave this hotel, and, as usual, we are sorry to go. Mrs. Buedekoffer, the landlady, is a Swiss woman who has become thoroughly Americanized, and she knows how to make her guests feel perfectly at home. She is a Spiritualist and knows where every medium and every meeting is in the city.

We are holding meetings with perhaps, the oldest Spiritualist Society in the state, in Artesan's Hall. We always when in Portland, speak for this society; we have often been called to other societies to speak, but, for some reason we never had the time to speak for them. On week-day nights we always speak, when in the city, in Mrs. Mallory's parlors, as about all other Spiritualists do when passing that way.

Mrs. Mallory has, to our certain knowledge, for more than twenty years kept open parlors for meetings; she furnishes them and furnishes light and heat for all comers and goers. From three to eight times each week she opened her church and invited wayfarers in, without money or price. In fact her parlors are a kind of "Areopagus," where any crank who has an idea to air, and cannot get a hearing elsewhere can get respectful hearing. Mrs. Mallory seldom takes any part in the meetings, though she is generally there. Besides all this she has a large library, especially on Spiritualistic subjects, which is always open free to those who need the books, or opportunity to write.

Our last meetings for the First Society were the largest and best meetings we have had. There we with what aid we got at the Mallory parlors raised nearly forty dollars to assist the Morris Pratt School in doing its work, and enough to pay our way on to San Jose, Cal. Our last day in Portland was by far our busiest day. Although we had attended three meetings, besides one lyceum the day previous, and were tired out when the day began, callers began to arrive before we had breakfast, and the stream of visitors did not cease its flow until we got into the cars at 7:30 p. m.

After two nights and almost two days constant and hard riding through snow-capped mountains and over valleys we find ourselves in the summer clime of San Jose, Cal.; but it is not so summery even here as I have seen it in July. The fact is, the weather is exceedingly cold and wet for this country. We have the promise, and confidently expect more pleasant weather within a day or two.

We are making our home with Mr. and Mrs. Frank Ringlep. They own a very pleasant home, although it was badly wrecked by the earth-quake which made such havoc with San Francisco, last April. The chimney was shaken down and came through the house into the cellar, and other damaging things were done. They all escaped with their lives and their courage, and have repaired their house in so much that the evidence of earthquake power has been nearly obliterated, and Mrs. Ringlep facetiously says, she prefers California earthquakes to eastern thunder storms.

She is the daughter of the late Dr. and Mrs. Ellen M. Dobson, and as a little girl used to be our neighbor in Maquoketa, Iowa. Her mother, who is widowed a second time, by the demise of Dr. Barker, is living with her now. The mother and daughter each owns houses here and in Los Gatos, and other places in California.

Mrs. Dobson-Barker and Mr. and Mrs. Ringlep are among the mainstays of Spiritualism in this city. It is principally by their efforts and energies that we are here now. As the mother and daughter are both clairvoyants and healers they keep up the work of the late Dr. Dobson.

This city is the place where the late Dr. Joseph Rodes Buchanan spent his last days and left his body. The Doctor was eminently scientific, and somewhat eccentric. He gave his head to some scientific association, for scientific purposes, as soon as he was done with it. At the news of the Doctor's death the doctors came and held an autopsy, and carried his head off with them; the result was that Mrs. Buchanan refused to have a funeral over a headless body, and I believe that Dr. B., if he entered heaven at all, went without the benefit of clergy.

This last page is written on January 5; we begin our services here to-morrow. We hope for the best, but are prepared for the worst. We have promised to stay until the first of March if the exigencies of the case seem to demand it. If not we will perhaps go to San Diego and Los Angeles, and over the Santa Fe, to Chicago and home. We already have a few invitations to speak on the route home, but cannot definitely arrange until later. We are willing to receive more calls. More anon.

MOSES HULL.

The Children's Fraternal Home.

Having read Mrs. Longley's recent letter in The Progressive Thinker regarding the Children's Fraternal Home of La Crescenta, Cal., it is my desire, as a co-worker with all who labor in true Spiritualism, to contribute a word of especial commendation as to the work being done in the Children's Home, and to corroborate all Mrs. Longley has written as to the need of financial support from loving hands and hearts, and also as to the worthiness of the workers in the Home, of such support.

There has recently been chartered under the California State Spiritualist Association, the society known as the Children's Fraternal Home Society, its few members having but little of this world's goods or means to contribute, but being staunch and true friends of the cause of the homeless and motherless waif, and interested in this Spiritual Fraternal Home. When it is understood that Mr. and Mrs. Sullivan, as Manager and Matron, are trying to surround the rescued brothers and sisters there, not with a mere asylum, but with a home in every true sense of the word, it will be seen that the undertaking is well worth the financial support sought, and referred to by Mrs. Longley. Especially should the call find response in Spiritualistic circles, as every true principle of Spiritualism and the Universal Brotherhood are taught the children in the Home and an earnest effort made to fulfill. I am informed that Mrs. Longley's practical and sympathetic letter has already been fruitful to the extent of nearly a dozen responses of $1 and $2 donations and one of $5, each accompanied by words of encouragement, and love for the little ones, and all of which were gratefully received and appreciated, the contribution being faithfully applied to the work.

Living in close communication with the Home workers, I thus add my "mite" of hearty endorsement and encouragement, and sign myself their sister in spirit and in truth.

NETTIE HOWELL.

Los Angeles, Cal.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price, 25 cents.

ANGELIC MINISTRATIONS.

They Reach Down to the Lowest Hells, Irrespective of Creed or Nationality, and Stand on Top as to Merit.

If you are a stranger in New York [says the New York Sun] and have a premonition that you are liable to die in your hotel and shudder to think what disposition would be made of your body until it could be sent home, here is a bit of information that may console you."

Then the city man who thus cheered his friend from out of town gave him this information:

"Over in a quiet street not far from Fifth avenue is a little, unpretentious church. Here is a card on which is written the name and address of the man who will look after your body free of charge.

"At his own expense and in his own way he has constructed a mortuary chapel in connection with his church. The church has nothing to do with the chapel. The chapel is under the personal care of the minister. Whether you are infidel, heathen or Christian makes no difference.

"You may never have entered a church in all your life. You may be friendless, which is the same as saying you may be penniless. No questions are asked.

"If you have this card in your pocket when you quit living the minister will be notified. He does the rest. No vision of potter's field or undertaker's establishment need haunt you.

"Interesting things are told about this man. One night a young woman was taken ill in a little hotel near by.

"The landlord knew she was a stranger. He inquired if he might send for a minister. She repudiated the suggestion. The landlord was worried. He acted upon his own judgment and sent for the preacher I am talking about, and he came over.

"He went to the woman's room and knocked. She was not too ill to answer the knock. As soon as she saw that the caller wore clerical garb she became indignant and slammed the door in his face. Not, I take it, because she objected to his calling, but because she didn't like the idea of being overruled by the landlord.

"The minister waited. When he thought the storm had subsided he knocked again, this time more gently than before. The woman again answered.

"'Are you here again?' she asked.

"'I am. I did not go away,' he answered.

"'May I ask why?' the woman inquired.

"'Certainly. I wanted to show you how to close a door.'

"There was something reassuring in his voice.

"'Come in,' said the woman, and the minister entered.

"I have it on the authority of the woman herself that the minister never referred to her illness. He quickly discerned her nature and talked about a number of subjects that interested her.

"Afterward in leaving the city the woman paid a return call at the minister's house. She told me that the visit of the preacher had probably saved her life.

"One day over on the East Side I saw this minister in company with a rabbi. A great gulf extends between the religious belief of these two men, but on this occasion they were on one of those missions of mercy which break down church barriers.

"The object of their mission was a man who had no church affiliations. But he was helpless and the two ministered unto him.

"Sometimes this man is seen at a club whose members for the most part are men of the world. He enters upon discussions with them about everyday affairs. He gets pretty close to them. When he is departing they thank him for entertaining them. Then he gets in his work.

"'Very well,' he says, 'I have visited you; come to my church Sunday if you have nothing else to do and hear me preach.'

"More than once this has occurred. And when he sees these old club fellows in a pew he quits the beaten track and presents some big charity which he has worked up, entirely outside of his own church as it frequently happens, and the plate is piled high with bills of large denomination."

Many Reasons for Thankfulness.

Our National Thanksgiving day is past and gone; but I find myself still very thankful. What am I thankful for? Oh, many, many things too numerous to mention. But I will mention some of the most leading in my mind.

First, The Progressive Thinker has long been before me every week and I have read every number over and over, and gained very much light and help from it, and the books that I have received from your publishing house. Yes, The Progressive Thinker has been my bible and shall be till I leave the mortal. I often wonder how you manage to furnish to your readers such a paper and the books for such a seeming low price.

Again I thank you. You are doing a vast amount of good. And since you have taught me by your unselfish example to do good, I am going to try to get The Progressive Thinker into new hands where it may help others as it has me. But I will be careful not to cast pearls before swine. Like Christian Scientists, I have known them to burn good truth literature that did not have the brand of Mary Baker G. Eddy on it.

I am thanful that I am not in their prison. I am thankful I am free.

I am thankful that I am not tied to any church. I used to be, but got free.

Thanks to my spirit influences, I was years ago influenced and guided by near and dear ones that belonged to my family. As much as they helped me, I did not know it for years, but I know it now. They want me to tell the readers of The Progressive Thinker how I found them and who they are. I will wait awhile.

Now, dear brothers and sisters, readers of The Progressive Thinker, please excuse me, but I want to suggest that inasmuch as we are truth students, and know that there is much light on the subject, to be had by reading the good message bearer, let's try and do good by getting new subscribers. What do you say? Will you? Just think of it once. Suppose each one of us who takes The Progressive Thinker should get one new subscriber then the subscription list would be doubled, and how in the world could the editor manage such a large publication? But we will risk that part. Now for work, friends. It is a good way to do good, and we all want to do good. I am as thankful as I can be. NOW FOR WORK!

E. P. WEBSTER.

Marysville, Kansas.

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares, etc. Price, 25 cents.

CONSCIOUSNESS

And the Prominent Part It Plays in Advancing a Person to a Higher Plane.

What we know in this world is in exact ratio with the amount of consciousness we possess. Some possess more, some less—no two people on the same plane; hence no two people see just alike, which is the cause of so many institutions in the world purporting to represent the eternal truth—so many beliefs, so many opinions. Every fellow thinks he is right and the other fellow is wrong. The fellow who thinks he is right (and they most all do) takes it upon himself to enlighten the other fellow who is entirely wrong, point out the way to him, and do all those things that appeal to him as his religious duty in no uncertain tones. Now, if the fellow who is supposed to be wrong fails to respond to the so-called teacher, the one who thinks he is right, then friction begins, inharmony prevails and perhaps abuse fills the air, and friendship ceases indefinitely. Many a heart has been made to ache, many a tender spirit wounded. Can we make this more emphatic? I think so. There has been more blood shed in the name of so-called religion and truth than any other thing in the world's history.

Now, who is to be held responsible for this? Everybody in general and no one in particular; because it is all a process of evolution and essential in the development of a higher civilization. We often wonder why such conditions exist. We cannot always realize in our present status that they are the growing pains in the race as a body. Without the dark side of life, the adverse conditions, our growth would be an impossibility; in fact, we could not exist. It's the duality in nature, the positive and negative, that makes the existence of anything possible. It's the contrast that makes knowledge, by leading the mind to a higher plane of consciousness.

Let's carry this thought just a little further. Everything in all cosmic nature vibrates on different planes, which causes contrast, and the contrast makes physical nature possible. If every color was red, there would be no color. If everything was so-called good, there would be no good. The human mind can only learn and be carried to a higher plane of consciousness by this contrast. It seems to me that Nature or God knows his business; knows how to evolve a more perfect human race; hence it is useless to "kick against the pricks" and complain, but learn each lesson as it comes to us in this great school of life. Let us try and realize that every condition that comes into our lives has a divine purpose, however objectionable it may appear. Of course we may not always comprehend, and I might say only in rare cases can we comprehend and understand the mighty purpose of each lesson, because of our limited amount of consciousness. But we can rest assured that every condition in life (and there are many, many of them) means something.

When our children learn a lesson, another one is given them; but until they do understand the lesson and grasp the idea and comprehend the subject matter, the lesson will remain with them as a stumbling-block. So it is in this great school of life; lessons are continually given us whether we want them or not; or, in other words, we are brought in contact with conditions through the law of attraction adapted to our needs in the unfolding of soul until it reaches union with spirit, the divine part of man. This the end of human endeavor—the bringing of the individual soul into conscious touch and union with the center of all life.

So long as any condition annoys and worries us, just so long will that condition remain with us in some form or other. It remains because we have failed to grasp and understand the esoteric meaning of the condition in question. The law of attraction works in perfect harmony with our present status of unfoldment, attracting to us just that which we need—no more, no less.

Now, through the experiences these conditions give us our souls grow stronger; and in proportion as our souls grow, in that proportion the conditions that once pained us and annoyed us no longer affect us. To illustrate: A little child, who has not reached a very high plane of consciousness, is annoyed and perplexed by small things—conditions that are adapted to the child. But as the child grows toward manhood the conditions that seem to be of an adverse nature change. The things that worried him when a child no longer worry him now, because he has grown stronger in soul power; he has been evolved on a higher plane of consciousness. He is a man now, as far as stature is concerned, but only an infant so far as spiritual things are concerned. He has many lessons yet to learn, has many objectionable things to outgrow.

We have not yet learned who and what we are. We have not yet become acquainted with ourselves. To reach this high plane cannot be accomplished at once, as evolution seemingly works slowly, always along lines of least resistance. We must not become puffed up by our egotism and imagine that God only works through our own particular religion and according to our own particular rules; because if we do, then we retard our own progress by making ourselves positive to the higher and better things. We must become as little children, and thus make ourselves the recipients of the higher teachings.

I care not whether in the Mohammedan Mosque of St. Sophia of Constantinople or the Fire Temple with its burning naptha, from the walls of Baku or the "Rock Temple" of the Hindu and the "Pagodas" in Southeast Asia, all are the manifestations of the spirit shifting on a higher plane of consciousness or moving God-ward.

I opine there are many good people who will not agree with this kind of philosophy, for the reasons already stated in the beginning of this article; but nevertheless we hope to create thought, which in time brings consciousness. It is difficult to speak of the higher spiritual experiences in the words of the lower plane. Emerson, who had experienced the higher consciousness, says of it, "Every man's words who speaks from that life must sound vain to those who do not dwell in the same thought on their own part. I dare not speak of it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will. * * * Yet I desire, even by profane words if sacred I may not use, to indicate the heaven of this duty and to report what limits I have collected of the transcendent simplicity and energy of the Higher Law."

This high spiritual state of which the Sage of Concord speaks so beautifully and philosophically is only reached and understood by developing within himself the higher power of perception. To the objective thinker and the materialistic scientist this truth outside the pales of the five physical senses seems like diluted moonshine. He has not reached that particular plane of vibration, hence is not conscious on that plane. He may be perfectly honest and sincere and feel that his religious duty is to condemn real progress unless it stands the test of his limited senses' world. To those who are so unfortunately constituted the writer desires to say: There is a world you are not yet conscious of; there is a life you have not yet enjoyed.

It is not the purpose of this article to attempt to give any instruction how to reach this highest spiritual plane, or dogmatize in any way; only to give a hint of the possibilities of every human soul. All the instructions we need lie at the very threshold of our being, waiting an admittance just the moment we are ready.

It has been said, "When the pupil is ready the teacher appears. When I pass all my children know me."

Dayton, Ohio. W. V. NICUM.

A PSYCHICAL EXPERIENCE.

As Related by That Eminent Author, and Advanced Thinker, Matilda Joslyn Gage.

Some time ago, since the death of my friend Matilda Joslyn Gage, one of the authors of the "History of Woman's Suffrage" (in collaboration with Susan B. Anthony, and Elizabeth Cady Stanton). I came across one of her letters to me, in which she related the following personal experience, which, knowing her well, I think she would like to have made public. The letter was dated from her home in Fayetteville, N. Y., July 29, 1889.

"Dear Mrs. Underwood,—I must write you to say how greatly I was pleased with your psychic article in the August "Arena." Like yourself, I was trained a Christian, and have never lost my belief in immortality, save for one brief period, when certain scientific statements regarding the brain were first given to the world. I now believe the spiritual to be the only true life. My father was a man of advanced thought, and trained me from my girlhood to investigate for myself. In so doing, I have studied many things occult. For many years I have been familiar with Swedenborg's works and have read somewhat of Boehme, Franz Hartman, etc.

"In my early girlhood, when but just fifteen, 1841, some years before the experience of the Fox girls, I had VISUAL PROOF of the return of those called dead. Let me first tell you that I was trained by my father to an utter disbelief in anything of the kind, and when a girl companion staying with me over night would say, "What if a ghost should appear,' at the same time covering the head, I would reply: 'Pshaw! there is no such thing as a ghost. If there is I would like to have one stand by my bed,' which would generally cause a tighter drawing down of the bed-clothes by my companion.

"But the time came when I made that partial challenge for the last time.

"A cousin whose mother was dead, made her home at my father's for a number of years; she died of consumption the last day of February; my fifteenth birthday not occurring until the latter part of March. Her next youngest sister, a girl older than myself, took care of her during the latter part of her illness, staying at our home for some time after her sister's death.

"It was in April; a bright moonlight night, when the 'dead' one returned. Her sister and myself were in bed together chatting of the young people we had seen that evening, when we were suddenly startled to see the girl who had passed away six weeks before, stand at our bedside. Her eyes were open. She wore her grave clothes, stood lookinw at us a moment or more, then disappeared. As Hiawatha says:

"Whether rising as the mists rise,
Whether sinking as the sun sinks,
Hiawatha saw not, knew not:
Only knew that she had vanished.'

"I was not frightened; only amazed, as I would be to see anything strange and unexpected. But after she had disappeared I said to my cousin: 'Did you see that?'

"'Yes,' she replied, 'Aizina! Don't say anything!' covering her head with the bedding, an example I then followed. But naturally fearless, I slept many months and years afterward in that room and bed alone. The cousin who saw the spirit with me returned from her home in the West some twelve years afterwards, ill with consumption, and I took a twenty-mile drive in order to have a talk with her about that experience. She recalled the incident perfectly, but became so greatly agitated over it,—coughing and crying—that I was not able—did not dare say so much to her as otherwise I should have done."

Some years later than the date of this letter from Mrs. Gage, in personal chat with her, in Chicago, she related several other instances which had since occurred in her experience, of the power of the unseen to manifest its reality to those still in the flesh.

Mrs. Gage was an earnest worker in all reforms, a brilliant platform speaker, and a writer of fine ability, who was prominently before the public for many years.

SARA A. UNDERWOOD.

Quincy, Illinois.

COUNTERFEIT.

There was a man who always raised
His voice in dull complaint,
There was nobody whom he praised—
Not even the saintliest saint;
He stalked through life with ponderous mien,
And with superior speech
He criticised with air serene
Most everything in reach.

And people, as his voice they heard,
With one accord gave ear;
They lingered at his every word,
His logic oft was queer,
And still he talked, quite undismayed,
And men approved of it,
For folly, seriously displayed,
Oft passes as true wit.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

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A REMARKABLE OCCURRENCE.

How a Weird Nocturnal Visitor Saved the Life of a Woman in a Most Remarkable Manner.

As set forth in the American Revellie, of Billingham, Wash., a weird and uncanny tale of how her life was saved by a vision which came to her on the eve of awful danger, was told by a young woman prominent in educational work in the state who was in this city in attendance at the annual meeting of the Washington Educational Association. This disciple of higher education, who is unwilling to let her name be public, but who said she might be known as Miss Gray, her maiden name, is of a most matter-of-fact and practical character, and does not believe in visions and prophecies—all of which makes the story even more remarkable. "Mince pie for supper and a remarkable coincidence" is the way she disposes of the affair, but her story has certain features which seem hardly to be explained by any such convenient means.

The story was told while a party of the educators were dining at the Baker. From "shop" the conversation took a personal trend, and finally, when the group began to relate personal reminiscences, Miss Gray told her story.

"Speaking of ghosts," she said, "I have a real, sure-enough ghost story, which is a marvel in its way. Ever since it happened I have been kept wondering how it all came about, and thanking Providence that it did.

The Strange Nocturnal Visitor.

"I was visiting in Chicago several years ago, and at that time a new department store had just been opened whose elevators were death traps, pure and simple. Several people had been killed in them, but in spite of this an immense amount of pressure had been brought to bear to keep the story out of the papers, and the public at large was unaware of the true state of facts. I myself knew nothing of the danger, and on the first day of my arrival, planned to go shopping at that very place.

"That night I retired feeling perfectly normal, physically and mentally, and was never less nervous or hysterical in my life. In the middle of the night, however, I awoke with a strange feeling of foreboding which I could not explain. Sitting up in bed and looking around, I saw on the sill of my window, a man whose face I had never seen before, but whom I seemed in some way to dimly recognize. I could not imagine how he got there, as my room was on the second story, and it was a sheer drop of twenty feet from there to the ground.

"Scarcely knowing why I did so, I jumped to the floor and started for the window. As I approached it the man, looking always towards me, slid off the sill and seemed to drop outside. Hurrying to the window I looked out into the street, and there saw a sight which I am never likely to forget.

Ghost Beckons to a Hearse.

"A big arc light was in front of the house, and directly beneath it, where it caught the lamp's full radiance, stood a hearse, with my nocturnal visitor occupying the driver's box. The light fell brightly on his face, which was stamped indelibly on my memory, and as I gazed at him he looked me squarely in the face and beckoned to me.

"Call it a dream or what you will, it certainly disturbed and frightened me terribly, and it was hours before I could get to sleep again, but at last towards morning I fell into a restless doze. When I got up the vision of the night before was still strong in my mind, and I could not shake it off, ashamed as I felt of myself for brooding over it. Gradually I became angry with myself, and decided to go on with my daily avocations and put the dream out of my head.

"I had planned, you remember, to go to the new department store that day, and so I set off downtown and went to the store, and right there is where the really interesting part of the story commences.

"I had gone up to the fourth floor to make some purchases, and in the interest of my shopping had succeeded in forgetting all about the dream I had had. Wishing to go to the first floor to look over some things I had noticed before, I approached the elevator. Quite a crowd of shoppers was collected there, and the car filled up quickly as soon as the door was opened. Thinking that I would be crowded out and have to take the next lift I stepped back, but it seems that there was still some room, for the elevator man turned his face towards me, and said sharply, 'One more.'

Saved from Death by a Face.

Then he beckoned to me, and the light, falling strongly on his face, showed the very features of the man on the hearse. Naturally I did not go into the car. As a matter of fact, I think I fainted; I know at least that I was in a state of sick, deadly fright and shrank from the horrible man as I would from a gibbering ghost. Seeing that I was not coming he slammed the door to and the elevator started down, stuck, and dropped four stories, killing two of its passengers and injuring everyone else in the car.

"And then," Miss Gray concluded simply, "I was very glad that the man had showed me before that he meant to ride me in the hearse when he beckoned me."

"Did you ever try to explain it?" asked a university professor, one of the members of the party. Might it not have been telepathy?"

"Or auto-suggestion?" asked a high school principal.

"Or merely a vivid imagination?" suggested another educator.

"I don't know, I'm sure," said Miss Gray. "I myself have always said that it was indigestible food and a wonderful resemblance in faces. But still, 'there are more things in heaven and earth than are dreamed of in thy philosophy,' you know. I think I am satisfied to accept the vision as a strange fact and not try to explain it."

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Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

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THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

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SATURDAY, JANUARY 19, 1907.

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Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

An Old-Time Experience.

A friend of the long ago, a gentleman of strict integrity, writes us the following facts in his experience: He was the editor and publisher of a paper in Pennsylvania, in 1848, and for many years thereafter, and devoted much space in giving accounts of events occurring at Hydesville, N. Y., in May of that year.

It was in June of 1848 when our informant learned of a young lady in a neighboring town who had developed mediumistic powers. He invited her to visit his family and furnish tests. She accepted, and the editor, with his family, spent a half day in investigations. Some of the communications were eminently satisfactory, while others seemed partial failures.

As evening approached our friend determined to have a public seance at the large residence of a near neighbor whose consent was gained. Business men and their wives, to the number of fifty or more, were invited and were present at the sitting. In our informant's family was a young lady, a Miss Helen Groger, resident of Canada, and an entire stranger to all present, save the two with whom she was temporarily stopping, and unknown to them until a very few days before. She ridiculed the idea that the dead could make communications to the living; but as she did not wish to remain alone in the house she accompanied our friend to the neighbor's and was seated in a front parlor, while the medium was seated in an adjoining sitting room.

Various messages were given by Miss Dewey, which were recognized, and transmitted from room to room, all of which were connected by open folding doors.

A professed spirit was reported by the medium, who said he had a daughter present with whom he wished to communicate. Then came words in a strange language which no one present could understand. They were written down and repeated in the next room where Miss G. and our informant were sitting. She sprang to her feet, highly excited, and exclaimed: "My father, my father!" She then said, with tears streaming down her face: "My father was a Frenchman. As he was dying I was called to his bedside, and the identical words repeated here to-night were addressed to me by him. Anglicized they mean, 'Be good, be honest, be virtuous, be truthful, loving and kind to all, and we shall meet again.'"

Our friend says: "More than fifty-eight years have swept by since this incident, but it can never be effaced from my mind. Is it any wonder a large number of those in attendance became Spiritualists from that hour? They knew the medium as an uneducated country girl, with no knowledge of French. A Mr. Wadsworth was present on the occasion, probably a clerk in a store. He was converted, and located many years ago in Chicago, where it is probable he was well known by the older Spiritualists."

Talk about mind-reading in a case like this! It is the simplest kind of shilly-shally. It is like a multitude of other cases which can only be explained on the hypothesis of a continuity of thought and memory into a future life, with ability to communicate with those yet in the flesh.

A good Christian should never go to law; rather should he give up his coat and his pants, and everything that he hath. Churchmen never go to law; they are the most docile and easy creatures in the world on matters of business.—Voltaire.

The scheme of nature, regarded in its whole extent, cannot have had for its sole or even principal object the good of human or other sentient beings.—J. S. Mill.

Crime Is Not on the Increase.

Very much is heard about the great wickedness of the people and the awful increase of crime during recent years. And the preachers in their pulpits dwell upon the horrors of the age, ascribing all the trouble to the loss of influence of the church in molding character and in making men good. They hope to overcome this tendency to vice by fitting more young men for the ministry, and increasing attendance on church services. As the fleeing Jews longed for the leeks and onions of Egypt, so our despairing brothers wish the past glory of the church restored to them.

It is almost too bad to undeceive the pulpit-pounders in regard to their claim that crime is on the increase; but it is probably true there has been no period in time when the percentage of criminals to population was so small as now. Neither has there been any period in modern history when the power of the church was at a lower ebb. The whole system is honey-combed with Liberalism.

There are three important factors that must be taken into account when comparing the criminalogy of the past with the present:

First, There is the immense increase in population, and the larger generation of the criminal class than ever before, in consequence of foreign and Catholic immigration.

Second, The "Satanic press" seems to delight in crime, judging from its immense display of frightful headlines to criminal news, to attract attention and increase the sale of papers. Half a century ago many journalists refused to advertise crime, because, said they, observation teaches the heralding of murders, arsons, robberies and other offenses against good order broadcast over the country, increases that which punishment or conviction does not successfully discourage. Railroad hold-ups are more common because of the few convictions of the guilty. Now, with our telegraph and telephone systems gathering up every item of criminal news which are given to the world before the day expires, and is read with avidity by youth, the boy is liberally educated in crime in the very morning of life. His first knowledge of vice comes from the newspaper, and he is ambitious to imitate Robin Hood, or some other famous freebooter, which he attempts as soon as he can gain possession of a revolver. Then,

Third, the criminal class, as evidenced by prison statistics, comes largely from the churches, the Catholics furnishing by far the largest per cent, while the clergy lead all other professions in populating the prisons. Ninety-five per cent of prison convicts were educated in the Sunday-schools. The casuist should trace the connection between Sunday-schools and our great reformatories.

It has been suggested that the well-known Christian saying, "Jesus paid it all," is reflected on the child, leaving the impression that belief in the "God's" redeeming power, will save all from other than secular penalties, thereby virtually inciting to crime. This should be taken into consideration when consulting criminal statistics.

But we wish to be emphatic in the statement, that VICE AND CRIME ARE POSITIVELY ON THE DECREASE, as is the influence of the churches, whatever the cause may be.

Gave to the Poor and Became a Pauper.

An Indiana man gave $100,000 to foreign missions and is now living in an almshouse, which leads the Titusville (Pa.) Herald to cogitate thusly:

"It is doubtful whether such a display of altruism exhibits more Christianity than insanity. Charity is chief among virtues, but it is a question whether a man has any moral right to beggar himself and his family for charitable or religious purposes. To live decently and provide for the comfort of those dependent upon him is the duty of every Christian man, and he is in the service of his Maker when engaged in such a pursuit."

That "Indiana man," whom the Titusville Herald questions whether he displayed more Christianity than insanity, forgets that Jesus is reported to have said, when a man approached him, and asked, "What shall I do to inherit eternal life?" Then, claiming he had observed all of the commandments from his youth, when Jesus replied, Mark 10:21—

"One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven."

This idea was in harmony with all the "Master's" teaching. "It is easier," said he, "for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—Mark 10:25.

The "rich man," see Luke 16:13 to 31, for no offense other than being rich and clothed in fine linen, faring sumptuously every day, died, lifted up his eyes in torment and begged his captors for a drop of water to cool his tongue, being tormented in a burning flame; but not a drop was given him. Lazarus, on the contrary, for no virtue but that of being poor, was given a place in Abraham's bosom.

The heathen are classed with the poor; and this "rich man," of whom the Titusville Herald writes, gave all he had to the missions, for the relief of those who he believed, unless instructed, would perish in unquenchable fires. It does closely resemble insanity to believe such teaching; but the whole Christian world who accepts this Bible teaching is in the same category with him, provided they obey the instructions of Jesus, and "give all they have to the poor."

Much of the religion to-day is only respect for the religion of the past.—Investigator.

THE TIDAL WAVE.

It Is Still Bearing Forward The Progressive Thinker.

From almost every State in the Union comes a recognition of the influence and worth of The Progressive Thinker. In fact, there is a **TIDAL WAVE** of **VIBRATION** extending throughout the United States in favor of the paper. It is, as is well known, the only paper published in the interest of Spiritualism that keeps its readers thoroughly posted in passing events connected with our Cause. Nearly all the leading states have selected it as their official organ. It was the only Spiritualist paper that published a **FULL REPORT** of the proceedings of the late N. S. A. Convention. On account of its **EIGHT LARGE PAGES**, it has space for a variety of matters pertaining to Spiritualism and occult subjects almost equivalent to a book of 350 pages, and no other Spiritualist paper can possibly compete with it. Read the following from Dr. Geo. A. Fuller, president of the Massachusetts State Spiritualist Association, and a leading lecturer and author:

"This association has recognized the power of the spiritual press and has ever been the steadfast friend of the same. It is with feeling of sincere regret that your president has to chronicle the cessation of the publication during the past year of the oldest advocate of Spiritualism in the world, "The Banner of Light," that for years had been a household necessity to the Spiritualists of New England, if not for the whole world. That paper was ever the friend and ally of this association. Much of its success was due to articles that appeared in the columns of the same. Our full appreciation of this journal has been expressed again and again, and at this time is not necessary to repeat what has been both written and spoken in the past. Now that it is no longer a living entity in our midst we have turned toward that journal known as "The Progressive Thinker," and its editor has assured us of its interest in the work we are seeking to do in the east. Therefore, at this time, we would urge upon all members of this association the advisability of their becoming subscribers to the same. We should pledge ourselves to do all in our power to increase its circulation in our state. Our thanks are already due to the editor and publisher of this paper, Mr. J. R. Francis, for the valuable assistance he has rendered our association in publishing our notices and reports. Your president would recommend that the thanks of the Massachusetts State Association of Spiritualists be rendered to him for the kindly spirit he has displayed toward our organization."

A response similar to the above has come from nearly all the leading States, showing conclusively that The Progressive Thinker **LEADS** in everything that pertains to Spiritualism. Never before in the whole history of the paper has the **DAILY RECEIPTS** been as large as now, showing conclusively that it is on a **TIDAL WAVE OF SUCCESS.** Such being the case, we are sending out as an **ABSOLUTE GIFT** something new and valuable—**"THE UNKNOWN LIFE OF JESUS CHRIST."** It is nicely printed and contains **THIRTEEN** illustrations, and will lead you into a new field of thought. Send **TEN CENTS** in stamps to pay postage on the book, and **ONE DOLLAR** for The Progressive Thinker one year. Remember, the order for the book **MUST** be accompanied with the yearly subscription for the paper. The book is **A GIFT** to all who comply with the conditions.

PLEASE UNDERSTAND.

Every order for "THE UNKNOWN LIFE OF CHRIST must be accompanied with a yearly subscription to The Progressive Thinker, and it WILL NOT be sent out as an ABSOLUTE GIFT on any other terms. If you only send ten cents in stamps without the order for the paper, the same will be applied to your subscription. Remember the conditions.

An Honest Question.

Is it not very possible where ritualistic work is introduced on the Spiritual platform haters of ritualism, the great majority of the thinking, reasoning world, will go out? There is a class of self-styled leaders in our ranks who are ambitious to make Spiritualism an appendage of the church, with its titles of, now reverends, soon bishops, and possibly a little later cardinals and ultimately a pope, from all of which, "Good God deliver us."

They who wish to make a church, with all the name implies, out of Spiritualism should find in some of the effete and fast decaying churches just what they covet. They can there revel in obsession, evil spirits under the supervision of the devil, if they wish; they can there find that sin and its penalty are protracted into another life; they can resurrect all the discarded creeds, and find something in each of them to harmonize with their views.

We own to an earnest desire to see Spiritualism standing on its own base, built on no creed, each member an equal among equals, and all laboring in harmony to establish the truths of a continuous life.

People may outgrow natural ignorance, but ignorance carefully cultivated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moncure D. Conway.

Author Claims to Have Visited the Spirit World.

Dr. J. D. Buck, a Celebrated Physician and Author, of Cincinnati, Ohio, says The Great Work Loosens the Foundation of Many Beliefs and Dogmas—He Asserts It Sets Before Scientists Problems That Can Not Be Evaded and for Which They Have Offered No Solution.

A book with the above title has just been issued as Volume III. of the "Harmonic Series," by the Indo-American Book Co., of Chicago. It thus enters the arena of the twentieth century at the beginning of the New Year. It is a book that will have to be reckoned with. The present writer confesses to a good deal of diffidence and hesitation in attempting to give an epitome of this book. The book itself is, in many respects, the most remarkable publication of the century. It is, indeed, a Great Work, intelligently, faithfully, and nobly done. No intelligent reader can challenge the intelligence, the sincerity or the spirit of loving kindness; the writer shows himself to be thoroughly familiar with the basic principles of modern science, and equally familiar with the latest utterances and disputed propositions of the leading scientists of the day. He claims to speak from the standpoint of the "School of Natural Science" of which, at their best estate, Physical Science, Mental Science and Psychic Science are special fields of scientific investigation or separate departments. This is made clear in the opening chapters of the book in his "Classification of Data," and definition of Science itself.

But the title, "The Great Work," has a still broader and more ancient significance. Under this same title, "the Great Work," the "Seekers after God," the "Illuminati" and the real Masters and Scientists of all ages have designated their labors for the higher evolution of the individual, the redemption of man, the well-being of society, and the solution of the great problem of the meaning of life and the powers, beneficent uses, and destiny of the human soul.

The term Science is herein used as representing the actual knowledge gained by experience and confirmed by demonstration. Theory, conjecture, belief, dogma, are laid aside. The province of morals is shown to be one of the departments of Science, concerning which there need be neither uncertainty nor conjecture. Religion and Philosophy are accurately defined and shown to be in perfect accord with all true science, and as harmonic departments of human knowledge, human endeavor, and all human experience, thus realizing the dream of Sir Francis Bacon, in his Restauratio.

If the thesis and conclusions of the author of this book are unimpeachable, then the burning question, "If a man die, shall he live a gain?" is at last answered by "one who knows" through actual personal experience. Differing from all other writers on this subject, he does not speak in parables, or assume the garb of the mystic, but (as Falstaff said to ancient Pistol), "If thou hast any tidings, prithee deliver them like a man of this world." He answers Bacon's requirement to the fullest extent, "The inquiry of truth, which is the love-making or wooing of it," the avowed purpose being to put the greatest discoveries and demonstrations of the real masters of all ages in the strict garb of science, and so to fit it to the spirit and the needs of the present age.

But aside from this message, which is "Addressed to the Progressive Intelligence of the Age," in the dedication of the book, this Great Work has a special message to, and profound significance for, every earnest and intelligent Freemason. Chapter IV., under the title of "The Lineal Key," gives the real origin, meaning and intent of modern Masonry; its relations to the Wisdom of India and ancient Egypt, and also the relation of Masonry to the great Religions of the present day. These relations are clearly defined in the spirit of language and exact science, and there can be no mistake as to their significance.

With this brief and incomplete foreword, brief references may be made to the various chapters, with the hope of inciting interest sufficient to make every searcher for Truth, and every lover of mankind desirous of carefully reading the book so that he may judge for himself.

The first chapter of this book of 456 octavo pages, and constituting the thesis of the whole work, may be quoted here in full:

"Evolution in Operation."

1. Nature evolves a Man.
2. Man, co-operating with nature, evolves a "Master."
3. The Master-Man, co-operating and controlling the forces, activities and processes of Nature, evolves a ——?

The question is answered as the thesis unfolds.

In the second chapter, "Classification of Data," the "things we know," the "things we assume to know," the "things we believe," and the "things we neither know, nor assume to know, nor even believe," are made clear.

From Chapter III. entitled "Truth and Light," I quote only a single sentence: "The purpose is" (of the Classification of Data) "to establish beyond all question the true relation which mere dogmas and beliefs sustain to relative value and importance of each to the individual."

Chapters IV. and V. "The Lineal Key" and the "Conflict of Authorities," have been briefly referred to in the earlier part of this review.

In Chapter VI., "Scientific Demonstration," may be found (Page 102) the following:

"If those who are responsible for the formulation and presentation of this knowledge to the world at this time were actuated by motives of self-interest by intellectual vanity, by the desire for popular approval, by the ambition for political or social preferment, by greed for material gain, or by any of the ambitions or weaknesses which inspire men to court the attention of applause of the multitudes—they would cease their labors immediately. For they are too wise in the wisdom of a hard and practical experience not to foresee that such motives, ambitions and desires could never find gratification nor fulfillment in such a work."

"If they did not possess that kind and quality of moral courage sufficient to face unflinchingly the ridicule, the derision and even the active hostility of the enemies of human progress, they would never approach the world at this time nor in the future. For it requires moral courage of no uncertain quality to stand forth and with uncovered breast receive the cruel shafts, and do it for the cause of Truth alone, without hope of other reward."

"There is only one process or one method, whereby the physical scientist will ever come to know with 'scientific' certainty that there is a spiritual world, and a life beyond physical death. There is but one way by which we will ever make the 'scientific demonstration.' That is by the development within himself of a higher power of perception." He must admit this new element into the problem. (Page 104.)

"The purpose of this present volume is to identify and elucidate the 'Constructive Principle of Nature' in its relation to and its effects upon individual life, and point out wherein man himself may become an intelligent factor in complying with the Principle and controlling the Process, in their relation to his own individual existence and well-being." (Page 124.)

Speaking of and contrasting the Destructive and Constructive processes, the author says of the Constructive: "It is attained by positive assertion of the individuality, by marvelous extension of individual consciousness, by complete liberation from all possibility of psychical subjection to or control by other intelligences." (Page 137).

"Constructive Spirituality is attained by intelligent assertion of one's own rights and privileges and the discharge of one's own duties and responsibilities." * * *

"It is called 'Constructive' because it builds up character and increases the capacities and powers of the essential being or Soul." (Page 138).

"Every process of Nature which falls within the intelligent comprehension of man has a natural foundation, a scientific basis, from which it proceeds." (Page 142).

"Does Constructive Spirituality rest upon a scientific basis? Answer: It does emphatically."

What is the scientific basis? Answer: Morality." (Page 144).

"Morality, as the word is used by the Great School, is the established harmonic relation which Man, as an Individual Intelligence, sustains to the Constructive Principle of Nature." (Page 169.)

"Science (to the Great School) is exact knowledge of the facts of Nature classified and systematized." (Page 184).

The following questions are answered fully:

"If there be Masters or Wise Men, why do they not present themselves to the world and prove their identity as such? Why withhold anything from anybody, if true?" (Page 194).

"Some of the Great Masters have defined Consciousness as 'The Sensorium of the Soul.' It is a Receiver."

"The entire problem of Evolutionary Development and Spiritual Unfoldment, in one sense, is but the problem of how to extend the Individual Consciousness and thus enlarge the field of its operations." (Page 231).

Then follows a brief chapter on the Will, showing it to be the complete antithesis of Consciousness, the one positive and the other negative; one the doer and the other the receiver.

"The highest and most exalted phase or mode of consciousness is the desire of the Soul for Individual Completion. Its satisfaction involves the highest activity of the Soul, which is Love. Its complete satisfaction we call 'Happiness.'" (Page 244).

In a summary of Chapter XVIII:

"The purpose * * is to make clear one more element of the Formulary which enters into the 'Attitude of Soul,' from which alone our Personal Efforts will impel us forward in the direct line of Constructive Spiritual Unfoldment. The element is to be found in the Spirit in which we stand upon our rights, perform our Duties, discharge our Obligations and carry the burden of our Personal Responsibilities." (Page 319).

"The true Master seeks only the place wherein his intelligence and his abilities shall accomplish the largest measure of the most valuable service to the cause of Truth and Humanity." (Page 333).

Under the law of evolution, each one of us is bound by the most exalted obligation that could be fixed upon us, viz.:

"To make use of all the faculties, capacities and powers of the Soul.

"To make a right use of them in such manner as to conform our lives to the Constructive Principle of Nature.

"To do this to the full limit of our individual abilities.

"To do it all the time." (Page 347).

"There being but one fixed and definite standard of life for each individual, and that being the highest standard of Equity, Justice and Right (as determined by the Soul attributes of the individual himself at any given time), it follows that each individual is bound by the great Law of Personal Responsibility, to conform his life to that standard." (Page 388).

The closing chapter, on "The Passing of a Master," in which a very clear outline is given of the separation of the composite man into the elements that are "of the earth earthy" and those that pass to the beyond is unique, as nothing approaching it reduced to a scientific formula can elsewhere be found in literature. After the most appreciative reference to the Master who taught the author of the "Great Work" nearly a quarter of a century ago and who nine years since passed to the Beyond, this remarkable book closes with a most beautiful invocation from the ancient Ritual.

No one can realize more forcibly than the present writer how meager is the foregoing review of a book that is destined to excite very wide interest, and possibly heated controversy, as it loosens the foundations of many beliefs and dogmas and sets before the world of Science problems that it can not evade and to which it has hitherto offered no solution.

The author writes classic English and his work is divested of all obscurity. There need be no mistaking his meaning. The book is printed in clear type, bound in blue silk and gold designs.

J. D. BUCK, M. D.
Cincinnati, Ohio.

Still They Are Coming!

A letter from Dr. Davis indicates that a change has been made in the price of a full set of his remarkable works. They will be furnished per set when republished at $20 instead of $30, as heretofore announced. There are thousands who ought to have a set of these books. Their publication at an early day depends on the number of subscribers that can be secured. His books are a fundamental part of Spiritualism; the history of Spiritualism can not be written without them

Since last week, the following subscribers to a full set of the Doctor's works have come to hand:

W. M. Jenkins writes from Bradentown, Fla.: "I would also like to become a subscriber for Andrew Jackson Davis' work. Will remit as soon as desired."

J. H. Dreher writes from Scranton, Pa.: "Kindly put my name down for a set of A. J. Davis' works when published, at $20 per set."

A gentleman in high position writes from San Salvador, Salvador, C. A., but doesn't wish his name to appear in print; "Please put me down for a full set of Andrew Jackson Davis' works. Whenever you want the cash send me word."

Peter Wickstrom writes from Seattle, Wash.: "Kindly put me down as one of the subscribers for Andrew Jackson Davis' books. I think this is a golden opportunity, as I have long sought to procure them, but failed."

IMPORTANT.

Spiritualists of Illinois Take Notice!

The annual meeting of the Illinois State Spiritualists' Association will take place on the morning of Wednesday, February 20, at 10 o'clock, in the Blue Parlor on the third floor of Handel Hall, 40 Randolph street, Chicago.

The Annual Mid-Winter Mass Meeting or Convention of the State Association will also take place at Handel Hall, beginning Tuesday evening, February 19, and continuing through Wednesday and Thursday, day and evening sessions.

Noted Speakers and Mediums from neighboring states have been engaged for the occasion, and will be assisted sweetest harmony in musical vibrations.

The musical part of the program will be in charge of Mrs. Carrie Crawford Pierce, a noted and prominent singer and teacher of music in Chicago; thus assuring the Convention of the sweetest harmony in musical vibration.

Societies auxiliary to the State Association should bear in mind that the membership per capita tax dues must be paid to the secretary (Dr. H. A. Cross) on or before the morning of February 20, to entitle them to delegate representation at the annual meeting, when reports of officers and the election of officers for the ensuing year will take place.

H. A. CROSS.
Secretary Illinois State Spiritualists' Association.

Which the Most Probable?

It is related as a fact, that on the ceiling of one of the rooms of the famous palace of Frederick the Great, is painted a great spider with its web. The origin of this peculiar decoration was as follows. This apartment of the king's breakfast room adjoined his bed chamber. Every morning when his majesty entered this room he was accustomed to find a cup of chocolate awaiting him. On one occasion, as he was about to drink, he thought of something he had forgotten, and returned to his bed room. When again seated at the breakfast table he discovered a great spider had fallen from the ceiling to his cup. Naturally he called for a new cup of his favorite beverage. The next moment he was startled by the sound of a pistol shot. No sooner had the cook received the order than the report of a pistol was heard. The cook, who had poisoned the cup, supposing he was detected, blew out his own brains.

It was in remembrance of his narrow escape from death, the spider, with its web, was painted on the ceiling.

It is usual to credit like incidents to the interposition of Providence, and hosannas are sung in his praise because of them. Not doubting the genuineness of these frequent occurrences, which the most probable, that God, with a limitless universe, and a wilderness of worlds in his keeping, has turned aside to interfere in the affairs of men; or that the loved ones who have joined the immortals, with a full knowledge of transpiring events, aided in preserving a valuable life that he may accomplish some worthy purpose he had in contemplation?

Numbers Don't Make Right.

There are two sides to the question of creeds, and the imitation of the rituals of the churches by Spiritualists. If it is the desire to enlarge membership, build up another church, and play second fiddle to Catholicism or Protestantism, then creeds, and symbols and all the inheritances from ancient paganism are in order. Their costly churches, salaried priests, mock ceremonials ad nauseum will come into Vogue, and Truth will again take her departure. If, on the contrary, principles are of more value than a braggart display of numbers; if we desire to inculcate the teachings of our loved on the other side of life we will discard all the trappings and mummery borrowed from ancient religions, transmitted to our times by the orthodox churches, and be content to drift as we have done for near fifty-nine years, growing wiser, and we hope better as the years have gone by. Better be in the right with a few than in the wrong with the multitude.

AN ABSOLUTE GIFT TO ALL.

Already about 1,500 copies of **THE UNKNOWN LIFE OF JESUS** have been **GIVEN AWAY**, and still the orders for it are flowing to this office in one **STEADY STREAM.** We would like to give away **ONE MILLION COPIES.** This book contains **FIFTEEN** illustrations, and constitutes the **MISSING LINK** in the history of one of the most remarkable mediums that ever lived. Every minister of the gospel; every theologian; every church member; every free thinker, and every Spiritualist should have this book, for as a matter of history it is **ESPECIALLY IMPORTANT** for future reference, and as it is sent out as an **ABSOLUTE GIFT** to all who send **TEN CENTS** in stamps to pay postage, and **ONE DOLLAR** for The Progressive Thinker one year, we expect to distribute a vast number—in fact we would like to send out **ONE MILLION COPIES.** The Regan Printing House is now busily at work in turning out another edition, and we expect to be able to supply all demands.

Let Us All Rejoice.

Science comes to the aid of the church at last. Telephones, it matters not how numerous, may be connected with the receiver, into which the minister prays, sings, preaches or exhorts, and away goes the voice, borne along on the wing of electricity to every worshiper, and every aspirant for heavenly glory who is connected at the other end of the wire. The converted and the conscience-stricken alike, in the seclusion of home, and home surroundings can hear the spoken word, and triumphant anthem. And there, on bended knee, he can be seen by God and receive his blessing as fully as in some dim old cathedral specially dedicated to his service by priest and chalice, resounding organ and re-echoing choir.

But criticisms are already made. The magnetism of the speaker is lost, and the hypnotic effect does not reach the kneeling neophyte. And then comes some blasphemous skeptic and inquires: "Why not charge the phonograph cylinders laden with prayer, and song, and sermon, and anthem, and bring it out each Sunday morning to wrestle with God, and save the wear and tear of dress parade to church, with all its attendant pleasures of learning the latest fashions with incidental comments?

A Hopeful Outlook.

The great breach between the Vatican and France, instead of decreasing, is widening. To add to the interest dispatches from Berlin represent the sympathies of the German government are with France. Chancellor Von Buelow is represented to have declared in a recent manifesto in the form of a letter to General Libert, president of the German Anti-Socialist League, that "it is preferable the liberal radical parties shall be strengthened rather than the clericals."

Spain, weary of priestly dictation, and giving sure indications that the government under its youthful king is determined to be supreme, it looks as if Vatican control of the secular arm of governments in Europe is nearing its end.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
Box 580, Seattle, Wash.

Good manners is the art of making those people easy with whom we converse.—Swift.

Give us this day our daily bread, we pray,
And give us likewise, Lord, our daily thought,
That our poor souls may strengthen as they ought,
And starve not on the husks of yesterday.
—Phillips Brooks.

The Dangers of Psychism.

A Lecture by Col. H. S. Olcott.

Col. Olcott is the leading Theosophist of the world. At one time a lawyer in New York City with a lucrative practice, he abandoned his profession and directed his whole attention to the study of Occult matters as connected with Theosophy. His views here presented will attract world-wide attention, and the interest therein will not be lessened because, in some respects he differs from the great mass of Spiritualists, for they even differ widely among themselves in regard to many important questions, and this fact renders it still more important that Col. Olcott's views be carefully considered. But equally valuable will be the lecture that will follow next week from the highly gifted Elizabeth Harlow, on the same subject, the Dangers of Psychism, the two addresses furnishing an intellectual feast to every student of the occult.

Mr. Chairman, Ladies and Gentlemen:—The subject which has been given to me to discuss this evening is one of very great importance, one which involves a great deal of danger, which leads to a great deal of deception and is often followed by great misery. Psychism is a system of research into the nature and functions of the psychic. It is the principle between the body and spirit mentioned also by St. Paul. It deals with a border land, as Mr. Stead has called it, between this world and the next; a land of clouds and darkness; a land of fearful sights and scenes whose appalling nature has been so vividly portrayed by Bulwer Lytton in his work Zanoni.

Now you will find taught in all books and literature that deal with the subject that the postulant for knowledge of the after-death life, if he wishes to succeed, must call to his aid a will and courage that cannot be daunted by any experience, however startling. It is taught that the neophyte must go into each of the planes of being that are occupied by what is called the elemental spirits; that is to say, the semi-intelligent forces of nature which handle matter under the direction of a general law, and also under special direction.

THERE ARE THE SPIRITS, according to the classification, of the earth, the gnomes that haunt the mines; the spirits of the air, the sylphs; the spirits of the water, undines, and the spirits of the fire, salamanders.

Now this is a matter of observation, that man embodies in his temperament some of these elements; some of these elementary spirits go toward his makeup, and the preponderance of the one or the other is shown in the natural inclinations of the individual. For instance, he who is akin to the Spirits of the Mines or earth, or gnomes, is the one who is a born explorer, who finds the lead or gold or silver; or the man who goes into the market and accumulates money. Some of the greatest financiers have been very stupid and uninformed about general matters, but they have got a certain skill or cunning which leads them to accumulate money; it is no trouble; they cannot tell you how they do it. They only know that they have an instinct that tells them when to operate, and leads them usually to success.

Those who are imbued with the Spirits of the Water are attracted to a sea-faring life. The young man away back on the prairies who never saw a ship or port feels an irresistible longing to find his way to the ocean, and take up the life of a mariner, and is not discouraged or turned back by any hardship through which he has to pass.

Those who are imbued with the Spirits of Fire are those who when spiritual mediums are able to handle fire with impunity. We had an American medium some years ago, a woman, who could handle red-hot lamp chimneys and coals of fire. Then there was Home, the medium, who could take burning coals of fire out of the grate and hold them in his hand and put them on top of another person's head without that person being burned. These are the people who in certain Oriental countries perform yearly the ceremony of walking the fire. I have seen it myself. It is done in this way. A trench of twenty feet in length is dug, six or eight feet wide and perhaps four or five feet deep. For twenty-four hours before the ceremony is to take place wood is consumed and reduced to a state of burning embers. A bed of coals is formed and the heat is something intense. If you should step near the pit you would get scorched. When the time for the ceremony occurs a man who is some kind of a low-caste priest with some fantastic dress on him, comes out and holding a tray in his hand with some figure of a god, or temple, or something of that character on it, he makes a circumambulation of the pit a certain number of times, all the time chanting. He is followed by some of his devotees from the same temple. When they have made the circumambulation then they try to ascertain if the gods of the fire are favorable. To do that they take a handkerchief and they lay it on the bed of hot coals; if the handkerchief is not consumed that is a sign that all is ready; if it is, they wait and go on with the ceremony. Sometimes they throw on some other article, the same test being applied.

WHEN THEY ARE READY the priest begins at one end of the pit to go down the slope of the edge to the bottom and walks deliberately through this bed of live coals, and his followers after him and then they turn round and come back, and so keep on. The people at large come close and walk around through it but they do not get burnt; that is to say if they have made certain preparation for the ceremony by systematic bathing.

When I saw this ceremony it was made for our particular benefit on the grounds of the Hindoo Central College at Benares. Among the foreign visitors who were with us at the time was a French physician of the navy, a man of science, a member of our society, who wished to inform himself whether there was any fraud or not. He deliberately took off his shoes and stockings and walked over the coals. That was a case of heroic courage on the part of the scientist; he was not burnt. He wanted to try it over but I advised him to leave well enough alone.

A student of occult science would say that by obtaining the favor of this Elemental who is attached to the individual, and has been placated by worship and offerings a "koush," a fine layer of impenetrable, condensed ether is laid over the fire, invisible, but which enables the person to walk with safety over this very hot bed of coals. When the priest goes away, if anyone dares to walk the fire he is sure to be burned.

One who is akin to the Spirits of the Air or Sylphs, is the one who climbs on top of barns or trees, and who becomes a tight-rope walker or balloonist. They are never happy unless they are above the surface of the earth.

One who is akin to the Spirits of the Water is attracted to the sea and has the best chance for his life in case of shipwreck.

NOW I AM STATING these things to you here without any reserve, because I personally know they are true. I have told you what I have seen done by a European, untainted with any Oriental blood, walking with impunity on a bed of coals.

There are superstitions, so-called, among the Russians and others, that a child born on a certain night in the year has a congenital power to see these Elementals of the other world; they are friendly with them, and will come and play with them like living children, and lead them into all kinds of adventures.

There are other persons who have the power of discerning these spirits, and some can attain it by a short course of training. These Schools of Psychism are furnished by our Spiritualistic circles. The development of mediumship implies the development of psychic power, where the person awakens the capacity to see things himself. Now the theory upon which the man can go into the domains of these different Elementals and overcome and subjugate them, is that he is possessed of the divine spark which gives him natural dominion over all interior races; but if it happens by reason of his bad habits, sickness or debauchery that he loses the strength of this divine spark, he then loses gradually his power over these elements and finally falls their victim. Here come in all the stories you have read about the magician who has been carried off by the devils that he has raised, the Greek legend of Actaeon, who was slain by his own hounds.

YOU MAY GET THEM to bring you money or jewelry or anything you like for your own profit or that of friends, but you have put yourself under obligations to them from the beginning, and they are slaves that become masters and finally they will not obey you, but they take dominion over you, and drive you to the last extreme of misery.

When I went to India thirty years ago there was a man, a Mohammedan, who, it was said, had obtained from his father the secret of control over a certain band of Elementals. He was known to all principal European officials there, and was in the habit of frequenting their company. He would go to their houses and at their request he would bring them things that they would ask for—for instance fruits out of season. He would go to the door of the room and COMMAND THEM TO BE BROUGHT, and the next moment he would have in his hand what was asked for. Sometimes they would ask for a bottle of brandy or whisky or beer; whatever they asked for he would get in the same simple way.

I knew a man on whom he played a very nice trick. It had been said this man had only to touch an article of gold or silver, or lock it up in a double safe, and the next moment he would have it in his hand; or you might take a watch or a ring and tie it up in a handkerchief and throw it into a great well; he would then ask you where you wanted them, and you would say you wanted the watch in such a fruit or a tree. He would ask you to pick the fruit and open it, and there would be the object that you sought for. One time he was at a bazaar and he went to the jewelry shop in the place and there was a display of gold objects of different sorts, and precious stones. He took one of these gold canes in his hand and put it down, and when he got home he ordered the elementals to bring him that cane; they did. He tried that once too often and he was arrested. They found the stolen articles; he was tried, convicted and sent to prison, and died in prison.

YOU WILL FIND in accounts of this phenomenon that when a superior is locked up in prison, he loses his power; he must be free to exercise his will. In the case of this man the band of elementals that he obtained control over from his father gradually deserted him until finally there was only one left, and that one was so malicious that when he brought at the man's request a bottle of brandy it would be thrown at him, and he had to throw up his hands to guard his face. He had fallen into habits of degradation and had lost his power. The only way you can have intercourse with these creatures is to preserve absolutely your self-command and be master throughout.

Sometimes these creatures will serve their masters by finding stolen property for people. Sometimes they will take your property and hide it away so you cannot find it, and perhaps you will have to search everywhere, and then you will find it in the middle of the floor uncovered in full view. There is a great deal of literature on the subject. Among others you should read the History of Magic, in three volumes. The author gives you an account of the magic of all different nations. Among other things they do, statues of gods would suddenly lose their weight and float in the air. He tells of a brass statue being carried on the shoulders of a man and it would have no weight at all; and then some small object would be endowed with solid weight and it would be impossible for the strongest man to lift it.

The founder of the great school of Yogi enumerates six of the natural powers, so-called, that can be obtained by man. Among other things are the endowing objects with extreme lightness, and the opposite, enormous weight.

Before the Theosophical Society was formed I took a notion to look into Spiritualism, which I had not looked at for some time, and I found in Vermont there was a family having remarkable phenomena of materialization. I thought that was the most interesting psychic fact of the century, and I went there for the New York Daily Herald. I stayed there two months, writing many weekly letters which produced a great sensation. The New York Herald said I had divided attention with Grant. The performances took place in the presence of witnesses. I had with me an artist who made sketches of everything.

THE CZAR OF RUSSIA ordered members of the Royal Society of St. Petersburg to make investigation and to get a medium through whom phenomena could be produced. A representative of the professors from St. Petersburg asked me, and later my colleague, Mme. Blavatsky, to find for them such a medium, and we spent a good deal of time looking for them. Finally we selected Dr. Slade. After three months we wrote to St. Petersburg, and they sent money for his expenses and he went over there.

Among the experiments that I saw made in the presence of a medium named Young was this: She would sit at the piano and play, and as many people as could would sit on the top of the piano and around it, and the piano would be raised and keep time to her music. She would go to the piano and put her hand on it and order the spirits to lift it, and it would be lifted. I tried an experiment with her once. I went with a raw egg in my pocket and two English walnuts, and when she was ready to do the phenomena I said, "Will you allow me to try an experiment? I want to hold that egg in my hand underneath the square piano and you put your hand under mine and order the piano to rise."

She did so, the piano raised, and the egg in my hand without breaking it. Then I took the two walnuts and I asked her to have the spirits raise the front legs of the piano, put them underneath, and ask to have the spirits let the legs down and raise them just touching the walnut shells without breaking them. She did that. She had in her nature that element by which she could command a manifestation of that Principle of Lightness.

Some people think it is a most desirable thing to cultivate the faculties of second-sight or clairvoyance, and clairaudience. They are evidently ignorant of the nature of the things that they are undertaking, or the enormous dangers they are running—dangers to themselves and to others in devoting themselves to the cultivation of these psychic faculties. P—, the founder of the school of Yogi, enumerates the different supernatural powers, and warns us not to cultivate them, because he says they will develop themselves in the progress of a man's development; that vanity and curiosity will lead him away from the straight course that leads him to the attainment of supreme knowledge.

THE BUDDHA, who was recognized as one of the greatest adepts, expressly forbade his disciples to show these phenomena. He acknowledged they could attain notoriety, but warned them against the danger of showing them. It is related that one time he was coming to a place where some of his disciples were gathered and a man came along with a begging bowl, an article of price, quite contrary to the religion prescribed for the ascetic monks, and he put in on top of a tall pole. He said he would give it to any monk who would be able to raise from the ground and take it. Just before he got there one of the disciples did it. The Buddha caused the bowl to be broken and gave orders that they should never exhibit these powers.

These powers can be used for beneficial purposes sometimes. It is affirmed that it is possible to do the thing, the so-called miracle, which is described in the Bible, the miracle of the loaves and fishes; that having a certain amount of grain as a nucleus they can draw from the ether enough material of the same kind and cause a duplication of this grain, so in time of famine food can be obtained. I think that the miracles described in the Bible have been duplicated, except in the case of raising a person from the dead.

AMONG THE POWERS that a person can have that are perfectly beneficent is the power of healing the sick. You can relieve human suffering and do good without the least harm to yourself, on the condition you do not do it for money. You remember the story in the Bible where Simon the sorcerer came to Peter and Paul and offered a large sum of money for them to teach him to heal. He was told, "Thy gifts perish with thee." Such gifts cannot be bought for gold or silver. If you can keep the PRINCIPLE OF UNSELFISHNESS, you can use this divine power for the good of mankind or your neighbor, but if you give yourself up to it for the sake of making money, there is a taint of selfishness and influence that you draw about you that will in time play you some trick.

One time near Colombo I began healing the sick. I had done it before and understood the science. The cures were so surprising and numerous that the people followed me around and locked up their roads, and I saw the people. There was among the cases that came there one that illustrated the necessity of using the power with a benevolent spirit. There came to me among other sick people one who was half paralyzed. I took hold of him; in half an hour I cured the paralysis of his arm. Then I told him to sit down. I was tired and wanted to rest a little while. While he was sitting there they said he was a rich man, a miser. He had spent 1,500 rupees without getting relief.

IF THERE IS ANYTHING that is loathsome to a student of occult science it is selfishness. There is something so degrading to use these powers for the sake of money. I said, "Take him away, I don't want to see him any more. You may tell him he has his arm cured without any cost, and see if he can get his leg cured."

Then they importuned me not to send him away. After much persuasion I said, "Bring him here." They brought him, and I cured his leg so that he could move it like the other; he could hop on it. I was making tours at that time, and went away. Two weeks later I came back in that same district. Among other cases I inquired about this man. They said, "His arm remains cured, but his leg has relapsed." The explanation was that when I treated his arm I had only a benevolent impulse. When I treated the leg I forced myself to use my power. There was not that sympathy for him which made the vibrations of the nervous system to correspond, therefore the cure was not permanent, only a temporary local stimulus.

After going from Ceylon to Calcutta I was obliged in response to public clamor to go on with the healing art. I did not want to do it, it took too much time. Finally I was persuaded to do so. The first thing I did was to cure a man of blindness; it was a hardening of the optic nerve, which makes a man stone blind, and very difficult to cure. I did not know of the difficulty. I simply went to work and cured him in ten treatments. He could read the small type of a newspaper. Finally it got into the newspapers. One day an European came and asked permission to stop and see my cures. He introduced himself as the chief of a special mission of graduates that had been organized by the University of Oxford, and sent out to India to convert the high class Brahmins whom the ordinary variety of missionaries had no influence with at all. So he stopped to see me, and finally when I drove away the people he said:

"I tell you frankly, I never would have believed it if I had not seen it with my own eyes."

I said, "What did you see? Is not the very same thing described in the Bible as done by the apostles?"

"Yes."

"They are called miracles?"

"Yes."

"Any man of good will power who has studied the science as a science can exercise this power. Why should you want me to believe the so-called miracles? If their works were miracles then mine is a miracle; if theirs was not a miracle then mine is not."

He made a most ingenious evasion. He said: "It seems possible our Lord did the miracles through the human side of his nature."

NOW AMONG THE GIFTS that are developed is second sight or clairvoyance. Some people think that if a person has got clairvoyance he must be extremely pure and advanced spiritually. That is absolutely false, and the possession of none of these gifts is any proof whatever of such a condition of affairs. I have known persons immoral, untruthful and unprincipled to have these powers; and, in fact, I could tell you stories which are not fit for a mixed audience that would astonish you and show you that sometimes these powers are only available when the person has degraded himself by resort to some vicious habit.

If you look at —— book on Genius and Insanity you will find long lists of public men, artists, sculptors, publishers, soldiers, musicians, who have been addicted to these immoral habits. You know our brilliant poet Poe always did his best when he was drunk. You know some of the greatest actors on the stage have been unable to play up to the mark unless they were steeped in liquor; so that I repeat, the possession of these faculties is no proof whatever of spiritual advancement. It is the ignorance of this side of the matter that makes many have such mistaken views. There is only one way of gaining spiritual knowledge and that is by LEADING A SPIRITUAL LIFE, AND BY CONTROLLING THE LOWER NATURE AND ENCOURAGING THE DEVELOPMENT OF THE HIGHER FACULTIES.

There are some nations who inherit some of these gifts. For instance, Highlanders have second sight. Usually a man forms a prevision of death; he will see a shroud coming up from the feet of a person near the time of his decease. Usually it comes out exactly as foretold.

By this possible unfolding you are entering into a new world without any map or guide or landmark; you know absolutely nothing of the course you have to follow. Consequently you make yourselves passive or mediums.

THERE IS NOT a greater falsehood than the assertion that mediumship is conducive to the development of adeptship. Adept means the superior normal possession of will power and knowledge of the highest side of nature and the power to control its operations on a limited scale, whereas mediumship means the giving oneself passively to the control of unknown forces. A person sits down in a circle ignorant of the conditions of mediumship, perhaps sensitive, and like a psychic sponge he absorbs the influences about the medium. A person coming into that circle from a scene of debauch brings with him very bad influences, and as the medium and other sensitives present cannot choose as to what they will receive, they absorb the bad influences and bad results follow.

Constant repetition of phenomena leads ultimately to satiety. I have been told since I came here that in Chicago itself there is a sense of disruption among the Spiritualists. That this is in the air of Spiritualism is well known. It is easy to account for that. They have gone on year after year with a surfeit of phenomena, unable to account for any of it scientifically, and getting the teaching which, however well it may be expressed, is after all unsatisfactory, incomplete. It has but one side. There is nothing in its philosophy to provide for a system of compensation or punishment for misdeeds. Persons go on out of the body just as they are at the moment of death, climbing up the golden stair until they arrive at a state of beatitude. That does not satisfy the reasonable man, the man who reads treatises upon philosophy and science. By and by he gets tired of it. That is the reason why so many hundreds and thousands of persons come into theosophy from Spiritualism. I myself led the way. I was familiar with Spiritualism for twenty years before I knew about the Eastern philosophy. I found I had acquired a knowledge in various researches in Psychism which made me understand the Eastern science when expounded by Mme. Blavatsky.

The yearning to know something about life beyond the veil, the desire to penetrate into the future if possible, the wish to have messages from departed friends, the wish to know something about lost property or lost relatives, all these things impel a person to seek the nearest source of information on the subject, so they go to paid mediums and get sometimes the worth of their money, and sometimes not. Although I have seen hundreds and thousands, and a large part of the phenomena of mediumship is real and reconcilable with scientific explanation, I make an individual rule to start with each new case, as though an open question whether the phenomena were honest or dishonest, and I collect my evidence in such a way as to exclude the chance of fraud. That is the only way you can do with any surety at all.

THE HINDOOS have a system of telegraphy, wireless telegraphy, between the dead and living members of the family which is very interesting. In India swarms of crows are flying, and pick up every article of food to be found. It is understood between the dead man and his family that they will perform this ceremony. Hindoos believe that after death a man sleeps for a certain time, lies perfectly unconscious, awakens from that; in the case of the high-class man who has presumably had some spiritual training, in a very short period, in the low class man or laboring man, it is longer.

At the appointed time, according to the caste of person, the housewife makes a bowl of rice and they will put it down on the ground. Then the family withdraw to a little distance and wait to see if the crows will swoop down and pick up the food. If they do not do this, they know the dead man is there, hidden from them, but watching and preventing the crows who have seen him, from coming in. Then the head of the family comes forth and asks various things to know what the man wants, because they believe no person will linger near the earth unless he has an unsatisfied yearning for something to be gratified. If they don't ask the right thing, the crows don't take away the rice.

So they go on until they hit upon the thing the man wants, then the crows take the rice, and they know what the dead man wants. Sometimes the dead man wants them to make a pilgrimage to some sacred shrine; then it is agreed between the deceased and his family when the party shall go and make the offerings at the temple. They make offerings of rice bowls and oil and such things, and the dead man signifies his satisfaction by breaking off the branch of a tree near the house. But they never disturb them after that. They consider it horrifying to disturb the repose of the dead. They believe that the dead pass on to their natural sphere. They never cultivate intercourse between the dead and living—the educated and high minded. That specialty of necromancy is confined to the lowest class of people. I have seen the thing performed, and it is not a very edifying sight, I assure you—a wild dance and burning different things on a tray, and chanting and screaming.

THEY TRY TO HELP the dead through their different phases from the time of leaving the body until they obtain liberation. That ghostly ceremony is performed the first year and every year for a certain number of years, on the anniversary of the person's death; and they recite in their prayers for liberation the names of ancestors, in the case of Brahmins extending to seven or eight generations. Everything is intended to facilitate the progress of the spirit of man, and all the teachings of all the religious writers inculcate the idea of having domination over the lower nature and acquiring the development of spiritual faculties.

Unfortunately the students of psychism in our country and some of the Western countries are not guided at all by common sense. The key is the exercise of common sense. I tell you now that a man that enters into this research must always keep his consciousness and his will power, so that if, for example, he is transported from this physical plane to another and is confronted by some horrible tribe of Elementals, he must always maintain that he is master, and however he is terrified, they cannot come near him; he is clothed with armor impenetrable to the evil spirits. And while it is extremely interesting to see all phenomena, it is most imprudent for the person to give himself up to experiment upon. This holds good in regard to mesmerism and hypnotism. Great danger can be run in the practice of these things.

I HAVE SEEN EXPERIMENTS in the great auditorium in Paris by Charcot and others. I saw two cases where crime was suggested to the patients and immediately they were ready to commence the execution of it. When we were coming from the hospital, he said absolutely they would have done the thing suggested if let alone, because the moral sense was perverted, paralyzed. There you see in proportion to your sensitiveness is your danger. You may be taken possession of by some malicious power which will make you do anything he likes.

How many people are arrested for stealing where there is no reason

(Continued on page 7.)

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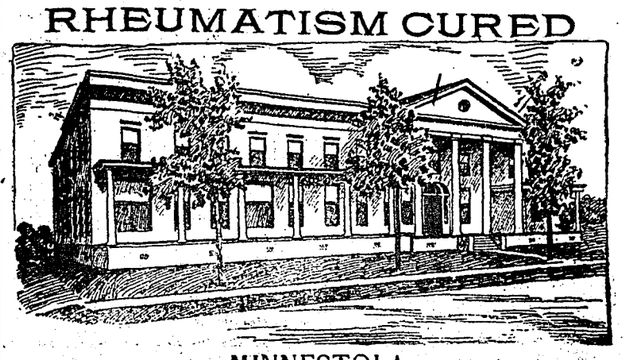
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W. J. Elmo writes: "Our Seventh Annual 'Masquerade Ball' will be held as usual on the first Saturday evening in February (the 2nd). As in the past, a grand time is assured. Many prizes will be given. Come early; invite your friends. Our social dance, which is held every Saturday evening, is always enjoyed by a large attendance. Why don't you come? Our meetings held every Saturday at 3 p. m. and 8 p. m., are interesting and entertaining; test messages and short lectures. All welcome; held in Vincennes Hall, 3514 Vincennes avenue. Car lines—35th street car or Cottage Grove avenue car will take you to the door. Mrs. May Elmo, medium."

Mrs. Marian Carpenter, the lecturer and test medium, accompanied by her husband, left for her winter home in Cuba, January 8. Their address is as follows: Las Minas, Province of Camaguey, Cuba.

D. C. Hinton, of Bismarck, N. D., thinks a good medium is needed there very much.

M. Lizzie Beals writes of the Worcester, (Mass.) Association of Spiritualists, G. A. R. Hall, 35 Pearl street.: "For the month of December we have had the phenomena well represented from our platform. Mrs. Fanny H. Spalding, of Norwich, Ct., and Miss Annie H. Jones, of Lowell, Mass., served our society the first and last Sundays of the month. Mrs. Kate R. Stiles, of Boston, occupied our platform December 9 and 16. Her lectures are full of interest and instruction at all times. Her strong, helpful thoughts appeal to every thinking mind. Wednesday evening, December 12, she gave a seance for the benefit of the society which was well attended and greatly appreciated by all."

Mrs Georgia Gladys Cooley writes from Buffalo, N. Y.: "After a lapse of two years, I am again in Buffalo, to serve the First Spiritualist Society. A grand audience greeted me Sunday evening, the spacious church being crowded to the doors, some being compelled to stand the entire evening. A Bazaar will be given by the faithful workers of the church, and will be held in the Temple the afternoons and evenings of January 23, 24, 25 and 26. Friends near by or outside of the city are invited to attend, as well as to send any article they may feel inclined to give toward helping this good move along. Anything from a pocket-handkerchief to several thousand dollars, will be acceptable. Send in care of Mrs. C. Johnson, the worthy secretary, No. 477 7th street, Buffalo, N. Y."

G. L. Willms writes: "The hall of the North Star Spiritual Union, 1546 Milwaukee avenue, was filled to its capacity on Sunday evening, Jan. 5, although the weather was bad. Sister Mueller gave a fine lecture. Brother Winter also gave a fine lecture on the Philosophy of Spiritualism, in German as well in English. He was applauded repeatedly by the audience. Sister Winter gave a few messages, and Sister Mueller gave readings of articles to all present, which brought joy to may sorrowing hearts. Bro. Hassmann then thanked the visiting mediums for their kind assistance, and invited them to come and see us again."

Mrs. Rosa Conger writes from San Diego, Cal.: "Dr. Geo. Fuller's lecture on 'Who Are the Infidels,' in No. 892, is worth the price of the paper. Wish it could be sent out in pamphlet form. Such sound and logical reasoning should be spread broadcast."

Societies and camps desiring the services of Sarah A. Crossfield for the season of 1907, may address her at 723 S. Elm street, Muncie, Ind. Her terms are reasonable. She will also officiate at weddings and funerals when requested.

Mr. Merkel writes: "The Spiritualistic church of the Students of Nature had at its hall, 461 W. North avenue, corner Robey street, a beautifully decorated Christmas tree laden with gifts for all. Old Santa in his usual costume came in with his jingling bells to gladden fifty children present, distributing stockings with candies, nuts and fruits. Mrs. M. Schumacher received many valuable presents from the society as an appreciation of her ardent work. The pastor gave us an explanation of Christmas gifts, assisted by many mediums, not only spiritually given, but from God's green earth. There was also a New Year watch at the pastor's residence, 144 Loomis street, which was well attended."

Mrs. A. A. Averill writes: "The Lynn (Mass.) Spiritualists Association celebrated the thirteenth anniversary of the organization of the society on January 6, at Cadet Hall. Services were held at 2:30 and 7:30; circles at 4; supper at 5; song service and concert at 6:30, all of which were very largely attended. The exercises were in charge of President H. C. Chase, who read a very pleasant letter of greeting from our honorary president, Dr. Alex Caird, in behalf of the new Fraternal Order of Spiritualists of Chicago, of which he is president. Those assisting in the services of the day were Mrs. Hattie E. Lewis, Mrs. Abbie Atwood, Mrs. Carrie Hare, Mrs. Annie Houston, Mrs. Lydia Ward, Mrs. Florence Tobey, Prof. R. A. Macurda, Dr. R. P. Bishop with W. A. Robbins, soloist, and E. A. Meader, elocutionist. The following took part in the concert: Marguerite and Hazel Vaughn, Olive Stevens, Helen Burns, May Edwards, Carl Chase, Charles Houston and Harold Merchant; H. C. Chase, pianist, and W. H. Atherly, cornetist."

Mrs. Jennie Hagan Brown, one of the most eloquent speakers on the platform to-day, will be glad to lecture at any points she can while in Nebraska, or en route to Texas. She can for a short time be addressed at Arlington, Neb."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

C. A. Kelley writes: "Enclosed find $1.10, postoffice order, for renewal of subscription for The Progressive Thinker and the Unknown Life of Jesus Christ. The paper is better and stronger every year. It sounds the death knell of fraud, and makes truth triumphant! Keep up the good fight; it's a winner."

Mrs. L. A. Wilson writes: "The White Key Spiritual Society of Bellaire, Ohio, is in a good state of progress, though a young society not yet two years old, and few in numbers, but all earnest workers. It has paid its hall rent and bought an organ, besides has had six of the state's best mediums come to it, and the year of 1907 finds it with new officers elected to fulfill the special duties that may bring in many new members and build up the spiritual ranks with earnest and efficient workers, that the glorious truth of Spiritualism may be brought to bear upon the minds and hearts of many in this Ohio Valley. It is the desire of this society to become a beneficent society when it shall have reached the number of fifty members, that those having need may receive a helping hand when life's pathway is dark and stormy, thus fulfilling the law of love to all mankind."

Mrs. Mary M. Gabler writes: "Mrs. Tillie U. Reynolds, New York State Missionary, of Troy, N. Y., held three services, December 22 and 23, in Lafargeville, which were greatly appreciated. The messages were all verified. Mrs. Reynolds is a speaker and medium of fine development."

MARRIED. Mrs. Sarah A. Crossfield, a prominent Spiritualist lecturer of Muncie, Ind., writes: "At the home of Mr. and Mrs. Will Macdonald, on January 5, occurred the marriage of their daughter, Miss Eva Macdonald, a prominent lyceum worker, and Mr. Scott Fulks, a well and favorably known young man of this city. The bride was beautifully attired in a cream silk princess gown, wearing bridal roses as her only ornament. Many valuable and useful presents were received. The ceremony was performed by the writer, and was in accordance with the Spiritualist belief, and was beautiful and impressive. Only the immediate friends of the family were present. A bounteous wedding supper was served. Mr. and Mrs. Fulks received the congratulations of a host of friends. Mr. Macdonald, father of the bride, is one of the official board of the Muncie Society of Spiritualists."

Alice M. Sexsmith writes: "Again I wish to call the attention of Spiritualists to the success crowning the efforts of the Christian Spiritualist Society, conducted by Miss Sarah Thomas. Both afternoon and evening these meetings are largely attended by an earnest, intelligent class who are hungering after the truth of our philosophy, and they are never disappointed. Sunday evening, Dec. 23, Dr. Geo. B. Warne gave another of his soul-inspiring lectures to a crowded house, and as he has endeared himself to the hearts of the people of the society as well as to many strangers, we are looking forward to the time in the near future when he will be with us again. Following the lecture, messages were given by Mrs. Susie Thompson and the writer, which were recognized. Sunday evening, Dec. 30, Mr. Gustav Temple spoke for us. He is a young man, full of vim, and we think will prove a shining light in Spiritualism. Messages were given by Dr. C. A. Burgess, Mrs. Susie Thompson and the writer. Sunday evening, Dec. 23, a suggestion was made by Mrs. Susie Thompson that the people put forth a little extra effort in the way of a contribution and we are glad to say a neat sum was the result, which goes to help defray the expense of the meeting. Remember, these meetings are held every Sunday afternoon and evening, at 3 and 8 o'clock, at Conway Hall, Western avenue and West Lake street, over drug store. Good speakers and messages at every meeting."

Arzella C. Clay of Grand Rapids, writes: "I wanted to get ten new subscribers for The Progressive Thinker, but a severe asthma cough prevents me from going out among friends. Perhaps nearly every reader of the paper can do what I have easily done. I got one new name—

"That one paper may beam as a little light;
Though trifling may be the cost,
It will comfort souls when Death draws near,
And we speak of friends as lost."

G. H. Brooks writes: "I began a series of meetings on Thursday evening, Jan. 10, at LaCrosse, Wis. I am to hold a series of meetings in Baraboo, beginning the 16th of January; then I go to other parts of the state."

W. H. Flury writes: "On Saturday evening, January 5, the members of the Golden Rule Spiritualist Society assembled in the parlors of Mr. D. G. Hill, 705 W. Madison street, for the purpose of electing officers for the ensuing year; there was a large part of the membership present. Great harmony prevailed throughout the entire meeting, a well known characteristic of all the Golden Rule meetings. The members seemed to come with their minds all fixed on the same candidates, as there was only one nomination for each office, the secretary being instructed to cast the ballot in each case. The following was the result: President, D. G. Hill; vice-president, Dr. J. H. Randall; secretary, W. H. Flury; treasurer, Thos. F. Field; trustees, J. M. Wier and E. J. Clyburn. The society gives its first grand masquerade on Saturday evening, January 1, at Star Lodge Hall, 378 So. Western avenue, with twenty-five prizes."

Mrs. Mary A. Price will lecture for the Secular League of Washington, D. C., Sunday, Jan. 13. Mrs. Price is the only medium except Mr. Colville who has had the honor of speaking for that society of scientists. She is ready to make other engagements with societies or camps for the coming summer. Address her at her home, 1713 14th street N. W., Washington, D. C.

Samuel A. Huntington of Malden, Mass., writes: "The Malden Progressive Spiritualist Society held a very instructive and interesting meeting on Thursday evening, Jan. 3. The Rev. F. A. Wiggin was the speaker and message bearer. Mr. Wiggin gave a fine address on the subject, 'A Revival in Spiritualism,' after which he gave many fine messages, reading from ballots. The hall was filled to the door. Through a misunderstanding of dates, Mr. Wiggin has canceled his further engagement with us until last of February and part or all of March. The Sunday afternoon circle was interesting as usual. Mrs. Maud Litch of Lynn, was the speaker and message bearer at the evening meeting, January 6. Mrs. Litch gave a very interesting address on 'Spiritualism and the Needs of the Hour,' after which she gave many beautiful messages. The hall was filled. Prof. McCurda of Lynn, will be the speaker and message bearer on Sunday evening, Jan. 13, and Mrs. A. M. Whall, of Everett, on Sunday evening, Jan. 20, 1907."

Ferd C. Suhrer writes: "On Sunday afternoon, January 13, the First Society of the FRATERNAL ORDER OF SPIRITUALISTS, Dr. Caird President, held its first meting in Hygeia Hall, Ogden avenue and Robey street. At 2:30 our initiation ceremony was exemplified, after which we listened to a few remarks by Mrs. Cora L. V. Richmond, and Dr. George B. Warne, relative to Fraternalism and what wonderful influence it exerts for the betterment of mankind. Dr. Warne also read several letters from friends in other states, written to our president congratulating him in his efforts in establishing such a society in Chicago, and wishing him God speed. From 4 to 6 p. m. eleven small circles were arranged on the floor and were conducted by Hygeia Hall message bearers. This new departure was favorably received, as it enabled everyone to get a message from their own particular medium. Congregational singing was indulged in at the close of the circles, in which everyone joined with a vim. Evening service commenced at 8 o'clock, Dr. J. A. Marvin favored us with a short address appropriate to the occasion, which was well received. Messages from the guides of our mediums followed. We have every reason to be encouraged by the promising outlook presented us by the attendance at both afternoon and evening services of such a large number of prominent public workers from every part of the city, who not only added their names to our roster, but tendered their services. We feel elated at having secured Prof. Joseph Singer as musical director, and Miss Marian Gordon as our pianist. We are indebted to Mrs. J. E. Haschke, who so ably assisted in the congregational singing. Owing to the inclement weather many were kept away, but we were agreeably surprised at the large attendance, many of whom were public workers 20 years ago. Services will be held every Sunday, commencing promptly at 2:30, and ending at 9, sharp. See page 1 for our ritual in full."

Correspondent writes: "The Illinois Sunflower Club will have a Tea Party in Lincoln Hall, Fraternity Building, No. 70 East Adams street, on Tuesday, January 22, 1907, between the hours of 2 and 5 p. m. Mrs. Howes will preside. On Monday evening, January 21, a dance will be given in the Assembly Hall, Fraternity Building, commencing at 8 p. m. There will be an admission fee of 25 cents, which permits both dancing and cards. A cordial invitation is extended to all friends."

Dr. George A. Fuller lectures the last two Sundays of January, for the Ethical and Spiritual Society, of New York City. His engagement in Washington, D. C., was a great success. In Massachusetts he is very popular, having been for several years elected President of the State Association.

Mrs. Locke writes from Philadelphia, Pa.: "The Philadelphia Spiritualists' Society has had for its speaker and medium during the months of November and December, 1906, Mrs. Katie Ham, of Haverhill, Mass., who did a good work for the cause of Spiritualism. On Sunday, January 6, our meetings were opened for the year by Mr. and Mrs. H. Scott Bledsee, of Topeka, Kan. We had our hall well filled both afternoon and evening, and everyone was delighted with their eloquent lectures, and Mrs. Bledsoe's fine phenomenal ballot readings. Mr. and Mrs. Bledsoe are very great favorites with our Philadelphia people, and always receive a cordial greeting by their many friends. The officers that have been elected to serve the present year are the following: President, Hon. Thos. M. Locke; first vice-president, Frank Luce; second vice-president, A. D. Field; treasurer and secretary, Mr. Henry W. Shope; historian, Mary R. Galloway; advisory board, Mrs. Josephine M. Hinds, Mr. Charles Hammar, Mrs. Ida V. McGlenn, Mr. Lawrence Bissenger, Mrs. Clark, and Mrs. Thomas M. Locke."

C. L. Hatch writes from Boston, Mass.: "The First Spiritualist Ladies' Aid Society held its business meeting, at 4:30 p. m. The president, Mrs. Mattie E. A. Allbe, in the chair. Committees for the ensuing year were appointed. It was voted to hold a snip sale on Friday, November 25, and to serve a salad supper, with entertainment in the evening of February 1; tickets, 25 cents for supper, and entertainment. A splendid meeting was held in the evening with the following talent taking part: Mrs. Steinen, Mrs. Duren, Mrs. Chapman, Mrs Fremont, Mrs. Berry, all giving tests. Mrs. Alice S. Waterhouse spoke briefly and very interestingly of the work of Spiritualists. Mrs. Hilda Green gave two fine instrumental selections upon the piano. Mrs. Mary F. Lovering sang a solo, words and music of which were written by her. It was well received. Next Friday meeting as usual. All invited."

Mrs. Carrie M. Hinsdale, the efficient president of the Texas State Spiritualist Association, writes as follows in reference to an abusive article against Spiritualism, appearing in the Fort Worth Star: "I enclose clipping from a home paper; am in haste, and did not intend to write, but cannot resist the inclination to say, that but for the fraud and trickery masking under the name of Spiritualism, such articles would be impossible. Dignified, honest, honorable people teaching this truth must and will command the respect of the world at large, even if it does not accept the teaching. Good luck to you and The Progressive Thinker. Like 'Old Glory,' 'Long may it wave.'"

Mrs. Nina D. Challen has returned to her home in Toledo, Ohio, after holding very successful meetings in Canton, Massillon, and Salem. She was sick while away with an exceptionally bad cold, but at the present time is very much improved. She finds The Progressive Thinker nearly everywhere she goes, exerting its influence for good. Mrs. Challen can be addressed for engagements at No. 2540 Foraker avenue, Toledo, Ohio.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

GRAND MASS MEETING.

The Wisconsin State Association to Hold One in Milwaukee.

Grand Mass Meeting by the Wisconsin State Spiritualist Association, to be held in Milwaukee, on Saturday and Sunday, February 9 and 10, 1907, in Severance Hall, 421 Milwaukee street.

Dr George B. Warne, president of the Illinois State Association, also vice-president of the N. S. A.; John W. Ring Crystola, Colo., and others will take part. G. H. Brooks president of the Wisconsin State Association, will preside at all sessions. The secretary, Miss L. Loebel, will also be present and assist. Come one and all, and enjoy this glorious meeting.

G. H. BROOKS, Pres. W. S. S. A.
MISS LOUISE G. LOEBEL, Sec'y.

MAY, A LYCEUM GIRL.

She Expresses Her Pleasure About Dr. Caird's Article in the First Issue of This Year's Progressive Thinker.

We who have been trained in the lyceum after becoming adults and leaving our home town for another, find, often, no society nor means by which we can keep in close touch with the movement of Spiritualism.

In spite of the great work done by the N. S. A., this organization is not enough; some societies belong to it and many do not. There is a sense of isolation. If the many Spiritualists scattered could feel they had brothers and sisters with whom they could clasp hands, working for Spiritualism, a greater interest and activity might ensue; but now every one seems to be for himself or herself, leaving the work to be performed by those who will.

In church societies there is much disagreement among members, but duty to the church causes an overlooking of much antagonism, and this feeling of charity holds them together.

On the other hand Spiritualists whose religion is the noblest proclaimed, do not trust one another; there is nothing apparently to bind them. Because Mr. A. does so and so, Mr. B or C will not work with him. There is our mistake. Fraternity, we are sure, is the cementing power.

In our lyceum, one taught us that God, according to his interpretation, was an "inner ruling principle." Another defined God as "an overruling power." Some said, "Law," others scouted the idea of God. What could we children think?

How plainly has Dr. Caird put it, saying: "There is a spirit force which is the source of all life on all planes; which sustains and perpetuates all things by a law so diversified as to meet all conditions of the physical, mental and spiritual worlds."

And he adds the name is immaterial, for the fact is always the same. Let each call it principle, law, God, whatever suits him best. Spiritualists have such varied opinions and are so positive (shall we say dogmatic?) that it is a hard matter for them to agree to work together.

On our Silver Chain Recitation Cards, our conductor read to us one poem about the "Golden Age Rolling On," when "men shall gather gifts to give away," when

"Christian women will not wipe their feet
Upon their fallen sisters in the street;
When want and crime shall be a thing unknown,
And each shall make his neighbor's wrong his own."

To bring about any one of these conditions, mankind must form a grand brotherhood as outlined by Dr. Caird.

Success to the organization for kindness, cleanliness, honesty, fraternity, is the wish of one

LYCEUM GIRL.

URBAN VI., POPE OF ROME.

Spirit Communication Selected From the Faraday Book, by E. T. Dickinson.

There is misunderstanding among Protestants as well as Catholics about the functions of the papal office, and as one who once occupied that chair, I wish to do what I can to correct it.

I think that the primitive idea of the Papacy was not to promulgate dogmatic authority but to exercise a fatherly interest in the religious life of the people.

But this function was perverted by the designs of ambitious men who sought the position because it afforded opportunity for the exercise of arbitrary power.

There were two factions in my time who sought to exert authority, and because of their mutual antagonism, I was selected because of my indifference to the claims of either.

It was necessary when one occupied the papal chair to act cautiously in inaugurating reforms, and although many wise and good men have been popes, yet scarcely any ever dared to attempt reforms of abuses which have crept into Catholic faith by toleration, because integral parts of it.

As a spirit I have long been sensible of the hopelessness of any permanent reform of that faith, on account of the force of the idea of infallibility, ruling in the church, which will only yield its claims to arbitrary authority, by compulsion. There is no element of power in that religion which does not depend upon ignorance for its existence.

Its dogmas are such mixtures of truth and error that they should never be accepted by any one as pure truth; and because I feel an interest in all minds under their power, I come to give my testimony against trusting in them.

The papacy was an experiment to avert evils which at one time threatened the overthrow of human rights. Because the civil power failed to recognize the natural rights of man, the religious element claiming authority from God, placed all men upon an equality before Him.

Originally it was an effort to institute ecclesiastical republicanism; and had it remained true to this idea it would have helped rather than hindered the progress of the race.

But having been perverted from this aim, it became the worst of instruments of oppression, and finally co-operated with the civil authority to establish ecclesiastical despotism over the whole earth.

I did all I could to eliminate what was bad in the church, but one man has little power to stem the current which generations of previous ages set in motion. My earth-life was not a source of trouble to me when I entered spirit life; and I have labored since then for the enlightenment of all who desire a knowledge of the truth.

Protestants are as deeply involved in the errors of religious dogmas as Catholics, especially when they accept the absurd statements which the early writers transcribed, as divine truth.

I have never seen Jesus or Mary in spirit life, and believe that all manifestations from this life which purport to come from them are impositions upon the credulity of mortals; and while individuals of such names may exist here and manifest to the world as the original characters, they are unworthy of confidence. * * *

URBAN VI.

THE MAN WITH A MOUTH

I love the man who knows it all,
From east to west, from north to south;
Who knows all things, both great and small,
And tells it with his tireless mouth;
Who holds a listening world in awe
The while he works his iron jaw.

Ofttimes the evening's holy calm,
When twilight softens sight and sound
And zephyr breathes a perfect psalm,
This fellow brings his mouth aroundd
With its long gallop that can tire
The eight-day clock's impatient ire.

His good, strong mouth! He wields it well
He works it just for all it's worth,
Not Samson's jawbone famed could tell
Such mighty deeds upon the earth.
He pulls the throttle open wide
And works her hard on every side.

Good Lord, from evils fierce and dire
Save us each day—from fear and woe,
From wreck and flood, from storm and fire,
From sudden death, from secret foe,
From blighting rain and burning drouth—
And from the man who plays his mouth.

—Robert J. Burdette.

THE PASSING HOURS.

Every day thoughts come to me,
As the moments swiftly fly,
Oh, the many things I had to do,
As the years have glided by.
There are promises I have not kept,
Though my heart I thought was true;
But life is too short for everything
That one intends to do.

To-day is the only one we have,
To-morrow, who can be sure?
To improve every hour as it comes along
Is the way to be secure.
For every day sings a shorter song,
And every hour holds a truth divine,
And a misspent thought is a jewel lost
From the diadem of time.

I fancy my hold on the future lost
As the years go rapidly by;
Chances to do, carelessly tost—
To the winds of adversity.
I can only pine that life is too short
For the things I ought to see,
And as I walk through the valley of care
I await the life that's to be.

—Rose L. Bushnell DonnElly.
Los Angeles, Cal.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Just as the old year was wearing itself out, our sister, Lila C. Parr, weary of the old body, laid it down, and upon the dawning of the new year took upon herself a new garb, and on the 16th day of December, 1906, at the age of 44 years, ascended to her spirit home. She was a faithful wife, a loving mother, a true friend and earnest Spiritualist. What greater monument need she? We wish you a Happy New Year, sister!

ESTHER THOMAS BOSLEY.
Seattle, Wash.

Passed to spirit life, Miles B. Snyder, Dec. 18, 1906, aged 69 years. He has lived in Petoskey the last eight or ten years, coming here from Grand Rapids, Mich., where he had lived for many years, and was well known there as well as here as an outspoken Spiritualist, good citizen and an honest man.

JAS. M. WEEKS.

Oliver Merrell, husband of Ella Merrell, passed to spirit life, Dec. 31, 1906. He was born May 23, 1849. Funeral from the home, 729 W. 63rd street, Wednesday, Jan. 2. Rev. Lucy A. Hodge Koonts officiated. Brother Merrell has long been an investigator of Spiritualism and a believer in the unfoldment of the soul.

MAMIE YOUNG.

William K. Naylor of Corry, Pa., passed to the higher life, Jan. 2, after a few weeks' illness. Mr. Naylor was a man of sterling worth and honor, kind and companionable, and he was loved and respected by all who were privileged to know him. As the head of an ideal home, he will be sorrowfully missed by his equal mate and children. The funeral took place at the home, Friday, Jan. 4, Mrs. Cora L. V. Richmond officiating. The discourse was exceptionally fine, including comforting and cheering words regarding "the great change, the higher life," which was most thoroughly appreciated and profitably enjoyed by a large gathering of relatives and friends. R. F. LIVERMORE.

Mr. Reuben R. Skinner passed to spirit life, Dec. 22, near Marcellus, Mich. His age was 71 years. He was an honest man, a good citizen and neighbor, and a staunch Spiritualist. It was at his home that Farmer Riley saw his first spiritual phenomena, at which time a large table would be made movable or immovable by the spirit forces at the request of Mrs. Skinner, who has since passed away. Mr. Skinner leaves his second wife and a large circle of friends. Services at the home, Dec. 24, by

H. L. CHAPMAN.

Mrs. Elizabeth Cunningham-Drake passed to higher life from her home in Porter township, Van Buren county, Mich., Jan. 3, 1907, aged 69 years, her husband passing out some three years since. Her eldest son, Mr. Wm. Drake, has lived with her, and being a well known medium in this vicinity, Mrs. Drake has gradually come to a knowledge of the truths of Spiritualism, which has been a comfort to her. Services at the home by the writer, January 5. H. L. CHAPMAN.

Passed to spirit life, Jan. 8, 1907, at Battle Creek, Mich., Mrs. Mary E. Burt. She was born at Rochester, N. Y., in 1825. She had been a Spiritualist for a long time and was converted by the Rochester Rappings. Mrs. Amy Post was the friend of her youth. Services conducted by Frank T. Ripley. COR.

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4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.
5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.
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Secretary.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Will W. Charlton: Q. In our circle room there are several canary birds, and some of our members think they exert an opposing influence on the manifestations. Are they correct?

A. If the members have an aversion to birds or animals, as some people unfortunately have, the influence, like all and every other which gives rise to antagonism would be harmful. In other words the influence would be according to the mental state of the members of the circle.

In our little family circle, which we have held these many years, when wishing to come into something like the old social relation to those who have left us, I recall the presence of a St. Bernard, the perfection of his kind. Whenever we sat around the table he would come to my side, and watch its movements with eagerness. His puzzled expression wore away, but his interest never weakened. It verified the saying that the spiritual philosophy offered problems which arrested the attention of the profoundest scientist on one hand, and on the other its manifestations appealed to the attention of the lowest. I always felt that his majestic and quiet presence was helpful. For years, when I was writing, his chosen place was at my feet, and when he died, for a long time it seemed to me a most important factor in my surroundings was taken away. Even now, at times, I reach out my hand to caress his massive forehead with its silken hair, to be startled back to the reality that it meets only the yielding air.

D. A. Middleton: Prefacing his questions, this correspondent voices the thoughts of thousands who awaken to the presence of Spiritualism, and with yearnings unutterable hope its glorious proclamation is true, yet have not the evidence that would be to them demonstrative. He says:

"Looking down the years of my past life I find a picture that is strange, so strange in fact that I cannot solve the meaning. I was born in Scotland 36 years ago and received a rather poor education; was brought up in the "Auld Kirk" and suffered all the horrors of that theology "beautiful"(?) and yet although whipped in line under the promise of white robes and harps, or intimidated with the fumes of brimstone, I at a very early age discovered that that theology was repugnant to me, and strangely so, for all my brothers and sisters were thoroughly satisfied in that belief.

"Somehow, somewhere, sometime, I know not when, I was attracted to the philosophy of Modern Spiritualism. I knew nothing about it, not as much as the child unborn, but it seemed to me an attraction existed just as strongly as a repulsion had existed in the old theology, and although that is many years ago, I am yet in the same condition so far as knowledge is concerned regarding that philosophy. But I cannot get away from it, although in my very limited opportunities of investigation, I have encountered many things to disgust me and many things that would, had my own better judgment been allowed to prevail, compelled me to drop the entire matter. But with all, and in spite of all the discouragements, here I am even stronger in the belief than ever, and were I asked the simplest question, by an inquiring mind: Why do I believe it? I could not give a reasonable or logical answer.

"I could not call it belief, for knowledge is necessary first, then follows belief. I hate to admit, but I stand precisely in the position of some of my superstitious friends, who tell me of their religious beliefs, moss-grown to me, yet to them living fire, burning intensely and portrayed in beautiful characters, and although in debate they cannot logically conclude one single argument, still they reply, 'I have that assurance within me, that which sustains me I know. Which is all in all.'

"But what does it all mean? Does some unseen intelligence draw me to my views; if so what draws them to theirs? Why, when I am searching so earnestly, can I not receive knowledge?

"I have little opportunity to investigate, and when I have had, have met with contradictions and discouragement.

"Is it possible for me to develop alone? for that seems to be about the only way I will ever be able to get anything satisfactory."

A. This deeply interesting letter is almost an answer to itself. It verifies the saying, that to ask a question presupposes the capability of answering the same. In all such instances, and they are innumerable, the pull as of a gravitating force is on the other side. The presence of spirit friends may be unrecognized by us, but their intense thoughts beat like rays of light into our minds, and the great current bears us that way.

This correspondent has sought to communicate but has been disappointed. Why? He has sought by every means but the true one. He has expected to be convinced through and by others. He has not sought through himself. Yet his words show how sensitive he is to impressions, and if he would take the right method how easily he would gain access to the rich stores of coveted knowledge. There are seasons for all things, and a season which should be set apart for spirit communion. No bizarre manifestations may be obtained, but if the recipient sits with earnest thoughts, and prayerful desire for the coming of the loved ones, and that they baptize him with their thoughts, he will arise strong and refreshed spiritually. Soon he will distinguish the thoughts of spirits from his own; he will not only receive, but his own mind will be quickened, and spiritualized. It will not be a mediumship of passive receptivity, but of growth.

Our correspondent has not received, although he has earnestly searched, because he has not searched aright. One would not search for the stars in the daytime, or go out to view the landscape in the night. If his eyes were good, he would use them rather than trust to those of someone else.

Eugene Deacon: Q. Will you explain how pianos and other heavy objects are moved by spirit influence?

A. This question of course refers to the movement of inanimate objects without physical contact, as the laying on of the hand of a medium, which may be construed into muscular action, conscious, or unconscious. How a spirit being can thus control physical objects, is difficult to explain, and of all the attempts that have been made, none are quite satisfactory. The most often repeated, is that spirits will objects to move and they obey. But the will of a spirit decarnate is no stronger than while incarnate, and to say they move objects by their will, no more gives the cause than it would to say a man builds a house by his will. True he wills to build the house, and then brings the means for the satisfaction of his will.

Spirits can only employ the forces of nature. They cannot take hold of an object with their hands to move it. But these forces are of intensity which man cannot imagine. He may see something of it in the strike of lightning, the consuming electric heat; the pull of the planet to the sun. A spirit to succeed in moving physical objects must understand how to manipulate these forces. In their power, matter has neither weight or measure. In the hand of gravitation, Sirius, a million times larger than our sun is as easily swung on its orbit, as our pigmy earth, and the countless sidereal systems of the Milky Way are no more than a thistle down to this giant force. Not all—really a very few—are able to control these forces, and these only when conditions, subtle beyond our comprehension are available.

The Happy New Year and Women.

In reviewing the progress made by the radical woman movement in the year 1906, the National Woman Suffrage Association of the United States, points to the enfranchisement of the 2,500,000 women of Finland as the greatest victory since full national suffrage was given to the women of Federated Australia in 1902; calls attention to the granting of municipal suffrage to the women of Natal, South Africa, and to the organization of National Woman Suffrage Societies in Hungary, Italy and Russia; comments on the remarkable increase in the agitation for woman suffrage all over Europe, and notes that 420 of the 670 members of the present English House of Commons are pledged to its support.

The Association declares that the outlook for signal successes at home is more than usually bright, rejoices in the endorsement of the American Federation of Labor, the National Grange, the National Letter Carriers' Association, the International Typographical Union, the Western Federation of Miners, the United Mine Workersd of America, Supreme Commandery Knights of Temperance, the International Council of Women (representing 20 countries and upwards of 6,000,000 women members) and in that of many organizations of lesser importance. The outspoken advocacy of the North American Review and of Harper's Weekly, the favorable attitude of many public men, and the unprecedented prominence now being given to the discussion of the question in the newspapers are additional reasons why the suffragists look hopefully to 1907.

AN EXCELLENT TEST.

A Spirit Manifests Just as Its Mortal Body is Being Interred.

To the Editor:—On a recent Sunday an old friend of mine died very suddenly. On Tuesday I received a letter informing me of his death. On Wednesday we were sitting chatting with Margaret Gaule. We heard several raps, to which I did not pay attention, as they were of common occurrence when in her presence, when she interrupted me, saying, "Stop a moment. There is an old friend of yours here who wants to speak to you. His body is now being lowered into the grave. I can smell the fresh clay."

She satisfied me that it was my friend who died on Sunday, who demanded recognition. I looked at my watch and it was twenty-five minutes to four. I have since ascertained that the time agreed with that of the interment.

As I am not a Spiritualist, I cannot account for this. I have no antagonistic feeling. I simply lack belief. I take much interest in investigation of the phenomena.

It is demanding much when you ask one to believe Archdeacon Colley's statment regarding his Psychical Package Express, and T. W. Stanford's (of Australia) experiences with the medium Charles Bailey.

Binghamton, N. Y. J. F. E.

Prayer; Its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.

"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

The Dangers of Psychism.

(Continued from page 5.)

whatever; positive minded, they cannot keep their hands off; the temptation to take the property of their neighbor cannot be resisted. Look at the homicidal mania, whole communities swept by waves of suicide or murder. A noted writer has said that the impulse to crime is always waiting beneath the surface for development, and great notoriety of crime invariably leads to imitation. Notoriety was once given a dealer who had sold a pistol to a murderer who had committed an atrocious murder with it. This dealer was applied to by about twenty people for a pistol of the same kind.

There was once an epidemic of suicide on the gallows in London, which was stopped by drastic measures adopted by a judge from the bench. One time in the history of Crete the ladies took a notion to commit suicide, some of the most beautiful women. That was stopped by a judge who made the proclamation that the next woman who committed suicide should be carried naked through the streets. The thing immediately stopped.

In other words, it is a thing you cannot dabble with with impunity.

THE ONLY WAY by which you can go into these studies with reasonable certainty of not coming to grief, is to make them under the advice of a person advanced in the science who has these faculties developed, and who, if you go out of the body and get onto the other planes, can watch and ward off danger. I am told by those who know, that through the ether are always flowing currents, and along these currents flow the elemental forces, and when a person clothed in the astral body attempts to go to a certain place, when he comes through these currents, if he is not strong enough to keep out he is swept away like a leaf engulfed by all kinds of bad influences. Not only that, but while in the body you may be subject to influences which make people think you are insane, or may develop mania.

The Burmese believe there is a spiritual body that goes out of the body of a man when he is asleep; and so if you call at any gentleman's house when he is asleep you have to wait until he wakes. A servant would not dare to call his master for fear this wandering spirit might not get back into the body in time and the man might die.

A great field of research is open in this department of nature, a field which requires no belief in miracles or anything supernatural. Whatever appears appears according to law, and one has only to obey that in his mind, and keep always the conviction that he is the master, to go on successfully and attain the knowledge he wants.

In experimenting with the properties of matter, the reproduction of objects is effected, as I told you, by the agency of these elemental spirits acting upon matter. For as you know, everything that is solid in nature has come out of the ether, and everything possible in the world exists in an invisible form, a higher form of existence, so that you can perform duplications of this class by using an object as a nucleus. The particles of the object are held together by the attraction of cohesion; operating on that and antagonistic to it is the attraction of space, the centrifugal force; the force on which it is planned, holds together these particles, but you can take away this protection and there will remain differentiated matter.

ANOTHER THING in regard to the mind, we have no idea of the scope or the nature of mind. We are very ignorant indeed about all these departments of initial science; but those who have studied it say that mind is a force, and that it is the master force of the universe, and that as you possess a quality, the same force that exists in the universe is the whole, the all. You have only got to use that under the control and direction of intelligent will to produce exactly the thing you want, and then you will produce the same object, and that object will be temporary or permanent, as you choose to have or not to have the attraction to the object that you have created.

I suppose that if we could look at the inmates of our insane asylums we would find a considerable portion of them have been brought there by the EFFECT OF UNSEEN INFLUENCES, AND THE PERSON WHO REALLY KNEW THE SCIENCE COULD RESTORE THEM TO SANITY BY CAUSING THE MIND, THE UNBALANCED MIND, TO RESUME ITS NORMAL FUNCTION. Hysteria, a most mysterious disease, is due to a perversion of the moral sense, and one so afflicted must have a pedestal to stand upon, and failing to attract sufficient notoriety will accuse themselves of crimes they are innocent of, merely to get notoriety, a lowering of the moral sense, a thing so prevalent that it is a great danger to society.

Now, of course, this is a subject that is inexhaustible. It would take a number of lectures to traverse the field generally. The one word that I want to say to-night is that PSYCHISM IS FULL OF DANGER; that a person cannot without running great risk undertake the study of it. You may read about it, but if you attempt to make the practical experiment you immediately run the great danger of exposing yourself to deadly influences as bad as a pestilence or death, that circulate about you. Never desert your common sense. Never believe the stories that are told to you without corroboration or without their finding an explanation in what is known to science. And again, if you happen to have any of these powers naturally, never use them FOR ANY SELFISH PURPOSE. So keep yourself clear from all entangling alliances with those who should be the slaves of man but who are most dangerous creatures if allowed to become his master.

THE RIPENED HARVEST.

The Natural Result of Deception and Trickery.

There seems at the present time to be a movement in our city council to do away with Spiritualism or of mediumship, prohibiting mediums from giving messages, or readings, or holding circles of any kind; also clairvoyance, which only means clear-seeing. Fellow Spiritualists, those of us who are honest and sincere, and are anxious to see this glorious movement called Spiritualism progress, now is the time and here is the place for us all to rally to the front and show our colors. Too long have we been slumbering and singing lullaby songs, and have been letting the tares grow with the wheat—that obnoxious weed of Fake Trickery, and have allowed palmistry, card-reading, locating of gold mines, oil wells, tips on horse races, board of trade, speculation, charm selling, restoring lost trade or stolen lovers, to attach themselves to the fair banner of Spiritualism until now the time has come when the law will compel us to discriminate the difference between the above and that which we call true Spiritualism. Which shall it be. I for one am glad that true mediums and true Spiritualists will now, perhaps, have a chance to prove that we are representing one of the most glorious religions that man has ever known, and that in our philosophy we teach the unfoldment of the soul of man in moral and spiritual laws.

There has been steadily creeping into our ranks that obnoxious weed of deception and trickery until to-day we are face to face with the great question of—what shall the harvest be?

We have been like the farmer sowing a field of grain, and with it sprung up that yellow weed called by some herriak. It looks quite beautiful when it blossoms, but is very detrimental to the growth of the grain. If it is not destroyed, and if it is allowed to go to seed year after year, it will at last encumber the whole field thereby destroying the growth of the grain. But the wise farmer usually goes diligently at work and picks it up by the roots and burns it. Now that is the way we Spiritualists have been doing—we have allowed so much deception and allowed so many incompetent so-called mediums on our rostrums that it has become like unto the harvest field; it looked very beautiful for a while, but alas, we now see our mistake. The time has come when we will have to do some pulling up and weeding out the chaff from the now already ripened fields of grain, when we have to step to the front and declare ourselves as a people that are working for the betterment of humanity, of truth, honesty and purity, not for the dollars and cents alone, but for the building up of one of the greatest reforms that the world has even known, or ever will know. Let me say in conclusion that the spirit world is back of all this, and with loyalty, strength and courage victory will be ours.

ALICE M. SEXSMITH.

Chicago, Ill.

EVANGELISM IN CHICAGO.

Exhibiting a Marked Tendency on the Part of a Certain Segment of the Population to Embrace Christianity as Set Forth by a Ranting Revivalist.

The evangelistic meetings being held in Chicago should be helped by every citizen who hopes to see the city's moral tone improved. They are good things and if they result in a widespread religious awakening they will be of immense benefit. Chicago needs a revival, which would increase the inhabitants' happiness greatly and make life better for all of them.

More than 7,000 persons fought to get into the Auditorium theater at the first meeting, though it holds only 4,100. They wanted to hear a gypsy evangelist preach the gospel.

That is not a large proportion of the population, but it is a great many people to come down town on Sunday afternoon for such a purpose. The newspaper reports of the meeting say those who got inside were profoundly impressed. Part of the time men as well as women were in tears, and at the close about two hundred persons stood up and testified that they believed themselves to be converted to Christianity.

On the same day hundreds of churches in Chicago were only partly filled with persons worshiping in the most decorous fashion. There was no enthusiasm in them, no fervor, no conspicuous self-devotion, no evidence of religious self-awakening, such as that which was so overwhelming at the Auditorium. We do not mean to say that feeling was not real in them, but it was not stirred to such a pitch.

Several reasons will occur to everybody for this difference, and one in particular. Can it be possible that the crowd at the Auditorium was drawn thither by the news that a man who really and earnestly believed in the gospel was to preach? Can it be that those who heard him felt his earnestness?

Clergymen in the regular business of the church do not keep themselves keyed up to such a height of enthusiasm that it inflames their auditors. They subside too often into a state of propriety and mildness, swinging along from Sunday to Sunday as though religion were merely a rule of conduct instead of an emotional excitation.

But the astonishing success of an occasional evangelist preaching the word of God as if it were the most important thing in life shows that the American people are hungry for something they do not get commonly every day. Whatever else may be true of them, it is certain that they are still alive to the great problems of life and death and eagerly listen to the man who can convince them that they have been forever solved.—Chicago Evening Journal.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.

WORDS OF CHEER.

Cheer up, dear heart, so saddened down
With misery and grief;
Weep not o'er old Misfortune's frown!
Arise and find relief!
Each tear that falls from weeping eyes
Is like the drop of dew
That bids the drooping rose arise
And take a kiss or two.

Though Sorrow's cloud o'ershadows you,
And hope seems vague and vain,
To-morrow's dawn may bring to view
A mighty growth and gain.
Be not cast down o'er little things
That smaller grow with time;
Take heart, and let thy soul have wings
And rise to heights sublime.

Cheer up! Cheer up! There's light ahead
For all those who may seek;
And even those whom we thought dead
Do now arise and speak.
They bring again to our sad hearts
Glad tidings of great joy,
And a comfort that ne'er departs;
A peace without alloy.

No darkness comes o'er human life
But lingers near the light;
No sorrow, woe, or awful strife
But makes the pathway bright.
No pain that is not Nature's plan
Laid deep to make us grow;
No bitter but 'tis sweet to man
In Time's great ebb and flow.

Were mortal life the end of all;
Did soul's career here end,
Then death would bring a dreadful pall,
And lose its place as friend.
But faces that we used to see
With smiles of love o'erspread,
Now re-appear and make us free
To know they are not dead.

Cheer up, sad heart! The light has come
And all may find its gleam.
Bow not the head with spirit dumb,
O'er some ill-omened dream;
The soul that will can rise above
The valley of deep woe,
And reach the heights of perfect love
And spirit's brightest glow.

DR T. WILKINS.

A LITTLE LIGHT.

The light shone on the headland,
For the storm was raging high;
I shaded my eyes from the inner glare
And gazed on the west, grey sky.
It was dark and lowering on the sea
The waves were booming loud,
And the snow and the piercing winter sleet
Wove over all a shroud.

"God pity the men on the sea to-night,"
I said to my little ones,
And we shuddered as we heard afar
The sound of minute guns.
My good man came in his fishing coat
(He was wet and cold that night),
And he said, "There'll lots of ships go down
On the headland rocks to-night."

"Let the lamp burn all night, mother,"
Cried little Mary then;
"'Tis but a little light, but still
It might save drowning men."
"Oh, nonsense!" cried her father, (he
Was tired and cross that night);
"The headland light is enough,"
And he put out the light.

That night on the rocks below us
A noble ship went down;
But one was saved from the ghastly wreck,
The rest were left to drown.
"We steered by a little light," he said,
"Till we saw it sink from view;
If they'd only a left that light all night
My mates might have been here too!"

Then little Mary sobbed aloud,
Her father blushed for shame;
"'Twas our light that you saw," he said,
"And I'm the one to blame."
'Twas a little light—how small a thing,
And trifling was its cost,
Yet for want of it a ship went down
And a hundred souls were lost.

—Selected

A WINTER MORNING.

The soft blue sky leaned down toward the earth,
Veiled with white, fleecy clouds that moved and stirred,
Like the light pinions of some sleeping bird;
Poised in the ether where it had its birth.
An opal radiance shimmered in the east,
Mounted and widened, till, shot through its bars,
The arrows of the sun dispersed the stars,
Glad from their service thus to be released.
No sun which lights a perfect day in June
Has ever known a fairer sky than this;
It should be welcomed by the songbirds' tune,
Its rose and gold should greet the south wind's kiss;
Who could believe, did he not glance below,
This glory blends above a waste of snow?

—Ninette M. Lowater.

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So many years have passed since I began writing this book by inspiration and automatically; so severe and prolonged attention has been given to its revision, that it was with almost a feeling of regret that I received the message that it was finished.

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IT IS ONE OF THE misfortunes of the world-smashers that when they have about worked out some new scheme of getting rid of the wicked world and its ungodly unbelievers in their philosophies and have cornered the holy residue of the earth for themselves and their friends that somebody discovers that nature has furtively stored away in her vest pocket some simple power to keep herself going a little longer than was anticipated.

From Menlo Park comes the announcement of the discovery of a storage battery which will last for fifteen years or more, and can be re-charged then at the cost of only a few cents. In the course of time the horse is to become as much of a rare specimen of extinct animal as the megatherium now is. Such simplicities can scarcely be said to be invented; they are rather discovered.

It is often the province of invention to complicate; it is always the happiness of discovery to simplify. When a practical flying machine comes into general use, it will be the result of the discovery of some simplicity rather than the effect of some inventive complexity. Every new practical invention is the result of some overlooked, and often undreamed of, simplicity. It is an old proverb that it takes nine tailors to make a man, and it took more than nine men to make a sewing machine.

The discovery of the shuttle and the needle with an eye in the point was the good fortune of a man who discarded the inventions of his competitors. It may take more than nine aeroplanes to make a practical flying machine, but when the latter does come, it will be different from anything we may be now looking for.

It should be possible for us to make our aerial journeys alone or in flocks, and at night as well as in day time. The electrical breastpin is ready for our service.

In the days of inventive New England before attention was turned to the wooden nutmeg, the Waterbury watch, the sewing machine and the improvements in manufacturing everything, it was well thought out and established that witches rode through the air on broom-sticks and it may be that this lost art must be rediscovered. We must surely get round to some such simplicity before some of us would like to intrust ourselves upon the bosom of the circumambient air. It may be that some new volatile and aspiring gas may be discovered, which, attached in pouches to the shoulders where wings have failed to sprout, will lift us above this dense and dull earth and allow us to use our limbs to propel us through the air, as they do somewhat over the land or in the water. The broom-stick might then become a negligible appurtenance.

IT IS NOT SAID whether Edison's new storage battery is ponderous or light, but we are assured that it is as powerful as, at least, one horse—indeed, many horses if they be not too many or too strong. Such a contrivance attached to a broom-stick would suit exactly a man with apathetic limbs, or anyone on a long journey.

The picture in the dictionary of the celebrated ancient animated flying machine called Pegasus, looks very attractive and suggestive. If there be no last use of anything it is time we were making some account of the myths of ancient civilizations. If the embattlements of ancient and renowned Troy were scaled by a hollow wooden horse of large dimensions, might not the present towers of the air be scaled by a smaller one, hollow enough for a grip-sack and a lunch box, and light enough to be sustained and propelled by the new storage battery?

Newton discovered the law of universal gravitation while lying on his back under an apple tree in combination with the exercise of a lively imagination. He afterward applied the touch-stone of mathematical science and found that apples and planets and suns obey the same laws. Fertile phantasies have been seen entirely without good results. Trimmed off somewhat about the edges, they often become good bodies into which we can insert some mathematical calculations. May not the problems of aerial navigation be resolved in the end by some inspired day dream? It seems about time to abandon some of the methods of solution at the present time as too complex and uninviting. No conjectures at the present moment should seem entirely useless. Simplicity must come to the front in some form or other. But many complexities must often be explcited and found wanting before a new simplicity can emerge.

We are all poor groping worms of the dust, as the hymn-book has often suggested: But we must all continue our dreams and study our calculus just the same. That new storage battery seems to have in it the blossom of a practical flying machine. A domestic condor could easily carry a man.

BUT A NEW SIMPLICITY often becomes, withal, a new complexity. So far as we can surmise, no human brain is now prepared for the final flying machine. Much of the racial mind cannot appreciate the long-established simplicity of Newton's law. The only advantage of the discovery of Newton to much of the human race to-day is to point out the direction and the method of an education. It takes time and effort to work out of the complexities into hte simplicities, even after the simplicities have been discovered and established.

The vantage point of a simple-principle of life which is inclusive and erective, and solutive, and constructive is not reached at a jump. It requires a generation usually to raise the general level of intelligence perceptibly. We all need some time to adapt ourselves to the brightness of a new light. It is said that the most uncommon kind of sense is simple common sense. It is known that the youthful and unenlightened brain has few convolutions. Without convolutions, strange to say, everything is either a mystery or a complexity to the possessor of brain that might be served as corn-starch pudding.

One would suppose that common sense would love to reside in this simple substance unadorned with frills and Hamburg edging. It is, however, otherwise. As a material brain becomes convoluted and cauliflowered, thought becomes more clear and triumphant. Common sense develops by study, and age, and experience, and training, and learning, and also by misfortune. The substance of the brain arrives at maturity and power and simplicity through the elaboration of its own complexity. Common sense must be acquired, and comes later rather than early in life. It is the resultant of compounding, smelting, reducing, clarifying and compressing a great deal of formal and undigested knowledge. To arrive at a new simplicity it requires less of effort each age, on account of the improved conditions of first impressions, but every new simplicity is for many a new complexity.

THE SIMPLICITY OF monotheism had a long and hard struggle with polytheism. Monotheism seemed too simple and unassuming to be right. It was no difficult thing to frame a plausible argument against monotheism How could one God do the work of a hundred gods? Would it not soon tire him out? Has religion any business to make a monster out of a supreme being? It is just as easy for those accustomed to it to think of many gods as of one God.

What shall we do with the divinities we must drop out to accept monotheism? Did not all our great and glorious ancesters accept and defend polytheism? Homer and Herodotus and Thucidides and Socrates and Sophocles and Demosthenes and Plato and Aristotle and Cicero and Caesar and Virgil and Horace and all the others received and believed in polytheism, and they were among the greatest men for intellectual acumen who ever lived. Were their writings not so full of it that if the element of polytheism were taken out there would be but little left, especially of the poets and orators? Will not this process of the elimination of divinities result in the elimination at last of all divinity? What we all need is a god near at hand and no higher than Olympus.

Where shall we find the one God whom you say the heaven of heavens cannot contain? How can he be so far off and yet be omnipresent? It is certainly too much for one God to know all things that go on without having a staff of competent reporters. It surely can not be possible for God to govern the world without some deified messengers. Without Mercury with his swift wings the attempt would surely be a disastrous failure. How could God get along without at least one wife to remind him of things and to polish up his manners at times?

If this one God can manage the heavens, the earth, the sea, and Hades all at one time, and without assistance of other divine beings, he must be very great and know a great deal.

And still they gazed, and still the wonder grew
How one small head could carry all he knew.

Such and other things came to the minds of the ancient polytheists of Greece and Rome when they were asked to give up their ancient religion for monotheism and Christianity.

IS IT TO BE WONDERED AT that Jesus was erected into a deity and that at first all the pagan deities were looked upon as his servants and associates in the minds of many? No matter what the facts might have been by the disciples while he lived, the religion of Jesus could never have made any headway in the Roman world without the assumption of his miraculous birth, his resurrection from the dead and his bodily ascension to heaven.

The most ardent and scrupulous piety could not have withstood the imaginary constructive impulses of such an opposition. Men havevbgkq chrdluthat age and against such an opposition. Men have never, in any age of the world, no matter how wise or heroic, been willing to lose everything they desired to accomplish in the direction of an ideal in comparison with losing some and gaining much. If it be hypocrisy to compromise the form for the sake of saving the substance, the human race has ever been a hypocrite.

We are surrounded by hypocrites. We are all hypocrites. Heaven is a hypocrite. Besides, at the time of the beginning of the Christian era (and it has not been very different at any other time in history) the Jewish people and all other people were not very scrupulous about telling all the truth just as they knew it, if it seemed inconsistent with their political or religious honor and supremacy to do so.

Only he who is to-day without sin should cast a stone at our unworthy ancestors. "How do the heathen rage and imagine a vain thing?"

With such people had incipient Christianity to deal, and if, after a few had lost their heads and lives on a cross, after making some concessions against their will, and all seemed to be about to be lost, should they be blamed who gave up something more that they might live and the world not lose everything?

For the sake of the complexities, simplicities must endure much still.

TO APPROACH GOD acceptably as as they supposed, what laborious and prolonged ceremonials did the pagan and Hebrew peoples of ancient times endure unconscious or unmindful of the fact that more pleasing in the sight of God are the simple and secret devotions of an humble and contrite heart than the smoking hecatombs and the fragrant incense from a thousand bloody altars.

While thousands of men, women and children went hungry and thirsty and shivering through the world, and still do in some regions, how many millions of cattle, sheep and goats have been offered up to appease an imaginary being?

More time and oil and blood and life have been cast up into the visible heavens as incense to non-existent beings than would have made a whole world of simplicity forever happy and prosperous. Under the lash millions of miserable human beings have perished in building the imperishable pyramids as tombs of royal dust until the spirits should return to claim them, only to have those bodies ground up and scattered to the four winds of an all-embracing tomb of all flesh and blood. And yet, many of the enlightened Christions of the present day will not surrender some of the mistakenly sacred complexities of doctrine and worship for the simplicities approved so plainly by Jesus himself when he said: "Flesh and blood cannot inherit the kingdom of heaven. The true worshiper shall worship God in spirit and in truth, for God seeketh such to worship him."

BUT ALL THE SACRIFICIAL ceremonies of the pagan nations and all the elaborate and bloody rites of the Jewish people, and especially of the day of atonement, and the unbloody repetitions of the mass among Christian people, and all the figures and types and emblems of the Christian church they are not necessary to point the soul to the sacrificial atonement of Jesus, the Christ, which was necessary to the salvation of mankind. Do not the complexities of atonements all lead up to the simplicity of one atonement?

Without the shedding of blood is there any remission of sin? Are we not saved by the blood of the Son of God?

By the death of one are not many made righteous? This is the teaching of scripture. This has been the belief of the church for ages. There must be an atonement to satisfy the justice of God.

How can a sinner be justified before God without the sacrifice of the sinner or his substitute? Did not God so love the world that he gave his only begotten son that whosoever believeth on him shall not perish but have everlasting life?

Such is the train of argument of those who hold to such complexities in connection with the atonement and the incarnation. They are the honest, and to many the somewhat pardonable aspects of the great fact in the economy of God's method of developing the latent powers in the human soul. To everything we may say yes or no. It depends on the view-point. It depends upon the nature of the simplicity one finds beneath the complexity.

Among the noblest pagan people there has been an advance all along the ages, into a more rational simplicity upon the whole subject without the influence of Christianity or Judaism to assist it.

IT HAS BEEN DUE TO the enlarging convolutions of the pagan racial brain. They have grown more and more clear and triumphant in grasping the simplicities of life. Before Christianity came into contact with Greek and Roman paganism and polytheism, there had been an uplift all along the line of thought on the subject. The noblest characters of ancient Greece and Rome were dropping their complexities of worship and growing into the simplicities of life which we now call purely Christian. Their best thought on the subject breathes the Christian spirit. If they had not greatly modified the opinions of their people by the presentation of simpler and nobler views of life long before the coming of Christianity it is not likely that Christianity would have been successful, as it was after much trial and loss of life, in establishing itself among them. It was not the enlightened spirit of the Roman empire against which the religion of Jesus had to contend, but the national bias and prejudice of the unthinking masses who could not give up their complexities for such a bare and blazing simplicity.

Debauched and beastly rulers at times themselves claiming divine honor and homage, made things worse. But the simplicities prevailed at last among the pagan peoples as they will always prevail in the end everywhere. Atonement, even then among the philosophers, was looked upon as a spiritual and psychological event in the soul and not an outward thing in the ceremonies of a people or an impossible thing without the shedding of animal blood. Along the sky-line the Romans were drifting into the best view of the Hebrew people, simply and beautifully expressed by one of their poets long before the time of Jesus.

And what was that view? Every people have a right to be judged by the noblest specimens of life and thought among them when we come to take their altitude for comparison with others. David, the sweet singer of Israel, and the best spiritual type among the Hebrew people before Jesus came, a poet and philosopher and statesman and priest and king, BRINGS THE WHOLE MATTER DOWN INTO THE CONFINES OF THE HUMAN SOUL WHEN HE SAYS: "BURNT OFFERINGS AND SACRIFICES THOU WOULDST NOT; BUT THE SACRIFICES OF GOD ARE AN HUMBLE AND A CONTRITE HEART; SUCH THOU WILT NOT DESPISE."

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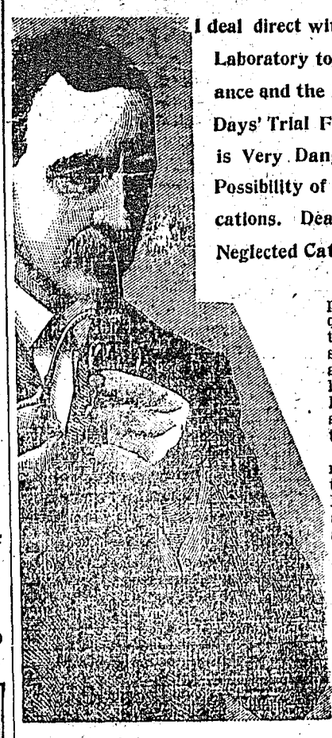
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"With the end in view of providing a manifestation of the above character, I have, in colaboration with my Venerable Mother, an ardent Spiritualist, placed in a small basket several small bundles of parlor matches, the most accurate pains being taken to prevent either of us or any other person from knowing either the number of bunches or the number of matches in any bunch, and yet the number of either is not so great but that the number of each may be determined by mere inspection. This basket was then closed and wrapped and cross-wrapped with thread, the knots of which and all intersections were sealed with wax. This basket rests upon the side-board in the dining-room of my home, at 811 South 6th street, this city. We will invite all persons with mediumistic power to tell us the number of bunches of matches, and the number of matches in each bunch."

M. T. CUMMINGS.

Beatrice, Nebraska.

To the Editor:—Enclosed herewith I hand you the latest which came to hand by last mail. The writer of it is a very earnest, well educated and wealthy gentleman, who is amply able to fulfill all the obligations he has proposed to enter into. As he has requested those who receive it to make it as public as possible, I do not feel that I am betraying any trust in forwarding it to you together with a request that you publish it as soon as convenient—in the columns of The Progressive Thinker. Already been published.

Speaking for myself, I can only say, that in my twenty-six years of public mediumship, during which time I have been able to satisfy the minds of hundreds, yes thousands of earnest investigators of the reality of spirit communion with mortals, until at this late day in life, I feel that I have too much to do in removing the burdens from sorrowing hearts and grief-stricken souls, filling their lives with sunshine and gladness when they come to realize there is indubitable evidence that their darling loved ones do still live on and are still conscious of all our life's daily walk, and our successes and failures, rejoicing and happy when we walk aright, and grieving when we go astray. What a stimulus it is to the leading of a noble life of true manhood and pure womanhood.

Yes, I am too busy to spend any time in trying to convince anyone by signs and wonders, so that when I receive such as the enclosed I give them neither my time nor attention, knowing that if I did and should give the fullest answer imaginable to a skeptic, it would contain no proof of being the work of excarnate beings, for they would at once declare it was but a proof of projected clairvoyance, or traveling clairvoyance, and would be of little utility to either the world at large or to individual skeptics.

Brother Francis, as we are at the threshold of a New Year, allow me to congratulate you upon the consummation of a year of grand success in uplifting the right and the purification of our beloved cause, and to wish you a happy New Year.

May you achieve greater and more glorious work during the incoming year than you have ever accomplished in the past. Again wishing you God speed, I am as ever, your sincere friend and co-worker in the Cause of Truth. MATTIE E. HAYDEN.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., JANUARY 26, 1907 NO. 896

SIGNS AND OMENS.

They Often Owe Their Origin to Spirit Influence, and Are Prophetic of Future Events.

Neither education nor genius [says the *Chicago Record-Herald*] seems able wholly to banish the strange instinctive belief in signs and omens, and there are many of the world's most prominent figures who secretly subscribe to the following frank statement of Lord Wolseley, until recently commander in chief of the British army: "I not only believe in many superstitions, but I hug them with warm affection. They link me, if not with a spiritual world, of which I know nothing, at least with a glorious and artistic and picturesque past of which history has told me much. I believe in ghosts and in amulets. I have worn out the rims of several hats since I have been in Dublin, through my salutation of single magpies. I would not on any account walk under a ladder, etc. In fact, I am prone to adopt any superstition I am told of which I find others believe in."

Napoleon Trusted His Omens.

Napoleon always had an unlimited trust in his presentiments. When the the news came to him that one of the Nile River boats, the name of which was L'Italie, had been wrecked and the crew put to death, he gave up all hope of ever completing his conquest of Italy by annexation. Napoleon believed that the stars exercised an occult influence over human destinies. When General Rapp, at one time his aide de camp, returned from the siege of Dantzic, he found the emperor gazing with concentrated attention at the heavens. "Look there!" shouted the Emperor. "It is my star! The fiery red one, almost as large as the moon! It is before you now, and ah! how brilliant! It has never abandoned me for a single instant! I see it on all great occasions. It commands me to go forward; it is my sign of good fortune; and where it leads I will follow."

The shoddy adventurer and charlatan, the third Napoleon, inherited his uncle's superstition, if nothing else. He was for a long time the dupe of an American Spiritualist who affected to foretell the future, and his unwillingness to withdraw the French troops from Mexico was due in great measure to the fact that this prophet had displayed to him a whole panorama of glory centered about the figure of the unfortunate Maximilian.

Another victim of this American seer, according to Lord Odo Russell, was the contemporary Czar of Russia, who used to guide the most important actions of his official and private life by the predictions of the impostor. One of the most accomplished diplomats of England was excluded from the Russian court, as it was afterward found out, merely because the American had declared that he had the "evil eye."

The father of Nicholas II. was also an adherent of the occult sciences, and once sent his head astrologer off on the weary journey to Siberia because the train on which he was traveling was wrecked by Nihilists on the very day that the unfortunate man had proclaimed to be the most propitious in the whole year.

The late King Humbert, of Italy, lived in constant dread of the evil eye, and as a precaution always wore a bracelet studded with bezoar stones, which he believed to be a sort of antidote. Whenever he wished to make recognition of any exceptional service on the part of a subject, he would always present him with one of these stones.

Most of the Eastern potentates are victims of one or another form of superstition. The Shah of Persia not only has a court astrologer, but also carries with him when traveling a ring of amber, which tradition says fell from heaven during the lifetime of Mohammed, and which the Shah believes renders its wearer invulnerable. In addition to this he has a jeweled star, the particular virtue of which is to make conspirators confess.

Official Astrologers Maintained.

The Empress of China, King Menelik of Abyssinia, the Ameer of Afghanistan, the Sultans of Morocco and Zanzibar, the Khedive of Egypt, and the Prince of Montenegro all maintain official astrologers. Even Isabella, ex-Queen of Spain, is said to believe in the potency of the heavenly bodies.

As a more astonishing instance than any of these must be mentioned the hard-headed German Chancellor of "blood and iron," Prince Bismarck. Count Bismarck Bohlen is the authority for the statecent that one day in 1870, when the Prince gave a dinner at Rheims, one of the invitations had to be cancelled because Bismarck would not be one of the party of thirteen gathered at table. On another occasion in the same year, Friday, October 1, Bismarck refused to receive the envoy of Marshal Bazaine with propositions for the capitulation of Metz, because, as he himself declared, he would do nothing of importance on a Friday, much less on Friday the anniversary of Hochkirch, Jena, and Auerstadt. At another time he called the attention of his Generals to the fact that one of the few German defeats of that war was sustained on a Friday. While there is no evidence to show that Bismarck had any confidence in astrology, it is known that he believed his life was governed by a mystic number.

The old English philosopher Hobbs did not believe in a God, but he had a most intense fear of the devil. Byron believed in supernatural apparitions and ghosts, and regarded Friday as an unlucky day. Even the ponderous Dr. Johnson was not free from superstition. He would go to the greatest inconvenience while walking in order to touch every post he passed, in the fear that misfortune would follow if he missed one. When entering a door or gate, he always so maneuvered that his right foot would precede his left.

President Grant and Dreams.

Our own great General and President, Ulysses S. Grant, placed much confidence in dreams. He believed that it was a sure precursor of good luck to dream of crockery. On one occasion just before his appointment to the colonelcy of an Illinois regiment, he dreamed that he was in a field filled with the most dainty china, and in the morning informed his wife that prosperity was finally coming to him. Then there was Admiral Farragut, who declared that while he was at the masthead of his flagship at Mobile Bay just before he ran the gauntlet of the Confederate forts, he distinctly heard a voice at his ear saying, "Keep on! Keep on!" The English naval hero, Nelson, who broke the power of Napoleon, always carried a horseshoe on his flagship.

Not long before his assassination, Abraham Lincoln was deeply moved by a vivid dream in which he saw his own body lying in state. His contemporary, old Thaddeus Stevens, the tyrant of Congress, during the Reconstruction, believed it unlucky to pass pins, and he always stopped to pick up any that might be in his road. James G. Blaine, defeated for the presidency by Cleveland, would never turn back to enter his home after leaving it, even though he had forgotten something. Secretary Carlisle believed Friday to be unlucky, and Secretary Folger was under the impression that the number three governed his life.

I. C. O'MAHONEY.

Spencer's Philosophy Anti-Materialistic.

There is sectarianism in philosophy, or in what is assumed to be such, as well as in religion; and most people who are interested in philosophical problems deem it important to affix a label to every system, whether they understand it or not. A term is applied to a thinker, and it is often made to do duty in place of understanding his thought.

The same label is often put upon thinkers whose views and methods are widely different. If a theory is advanced that is new or but very imperfectly understood, still it is labeled according to the first impression that some popular critic gives to it. Popular writers are almost invariably superficial. They do not penetrate beneath the surface. Their oracular utterances influence readers for the time only, and thinkers of great merit come finally to be appreciated, and their shallow labellers are forgotten.

A not uncommon practice is to apply to a thinker some epithet like "atheist," "agnostic," "materialist," "infidel," and then to invest the word with a meaning that is at variance with the thought and character of the person thus described.

Herbert Spencer has been very commonly represented by his opponents as a materialist, notwithstanding the fact that in a number of his works he brings against materialism, as a philosophy, the most powerful arguments with which it has ever been opposed. In a letter received from Spencer he wrote: "I have had to rebut the charge of materialism times too numerous to remember, and I have now given the matter up. It is impossible to give more emphatic denial or to assign more conclusive proof than I have repeatedly done, as you know."

Spencer's position is that things in themselves are not perceived, yet that they correspond with perceptions. Between the mental and the external order there is congruity, but not resemblance. The objective existence is known only as it is symbolized, as we conceive it. It may not be in the least what we conceive it to be through our forms of perception and modes of thought. As for matter, we know it only as a series of phenomenal manifestations; and these we know only as states of consciousness, which we call color, sound, odor, resistance, extension, etc. All these words describe states of consciousness. All the qualities of matter are what they are by virtue of mind. All that we know directly is mind,—our own mind; the mind of others we know by inference. We can think of matter only in terms of mind, but mind we know only as a series of states of consciousness. The ultimate cause and basis of all phenomena, of "the shows of things," of the effects produced in us by that which is manifested objectively as matter and force, and subjectively as feeling and thought, is unknown,—is Spencer's unknowable.

This doctrine of the relativity of knowledge and the inscrutableness of the ultimate nature of things has been held by the greatest thinkers, including Kant.

Spencer's philosophy does not, as is popularly believed, teach that mind has been evolved from matter, but merely that in evolution the series of physical phenomena has been parallel with the psychical phenomena. The relation between the two classes of phenomena is one of concomitance, not a causal relation. With wonderful ability and ingenuity, Spencer has argued that the phenomena called consciousness are compounded of elementary feelings or psychical shocks, the ultimate units of consciousness. The series of phenomena known as consciousness corresponds with the physical phenomena which in the last analysis are resolved into simple pulsations of the atoms.

Mind and matter are manifestations under two different aspects of an unknowable reality which cannot be formulated in the terms of one or the other, since both relate to the characteristics of conditioned existence. The "substance of mind"—that which underlies mental phenomena—cannot be identified with matter; it cannot be identified with a series of conscious states; it is the same that underlies force and matter,—the unknowable.

But Mr. Spencer's "First Principles," at least the early editions, contain some passages which are liable to mislead one who is not acquainted with his philosophy as to his real meaning; for instance, the following quoted from page 217 of the work mentioned:

"Various classes of facts thus unite to prove that the law of metamorphosis which holds among the physical forces holds equally between them and the mental forces."

Now physical forces like heat, light, chemical affinity, etc., are not transformable into sensation, emotion, thought; and Mr. Spencer did not mean to convey any such conception. Wave motions of molecules in the brain may be changed from one wave of motion to another; but no kind of molecular motion can be converted into sensation and thought, which are subjective states, and not objective activities. As John Fiske, who has written very clearly on this subject, says, in one of his works, whatever goes into organism any way as physical force must come out as physical force. Every change that it may undergo must be accounted for in the terms of physical force, or else the requirements of the law of the conservation of energy is not met.

Spencer's statements about the transformation of modes of physical force into feeling, emotion, and thought, should be interpreted to mean only the relationship between those modes and the nerve changes which accompany feeling, emotion and thought. All who understand the drift of Spencer's philosophy will have no difficulty in making allowance for inaccuracy or incompleteness of expression, in seeing that in such passages as the one I have quoted Mr. Spencer means only the correlation and transformability of the physical modes of motion—those of the brain and nervous system, which are concomitants of thought—with all other modes of motion, such as heat, chemical affinity, etc. To those who are not familiar with Mr. Spencer's philosophy such passages must seem to have materialistic implications, and they furnish occasion for unintentional misrepresentation of his thought. It was more than those of any other thinker, the reasonings of Herbert Spencer, especially in his great work on "Psychology," which a third of a century ago convinced me of the utter inadequacy of materialism to explain mental phenomena, and yet how many times have I seen him quoted or referred to by careless writers in support of the materialistic philosophy.

B. F. UNDERWOOD.

TESTS OF SPIRIT PRESENCE.

Sustaining the Grand Truth of Spirit Return.

To the Editor:—I wish to relate an incident which happened in Byefield, Mass., when I was quite a small boy (I am now nearly 74 years old).

A man in our neighborhood named Larkin, had a snuff mill which he used to operate himself. He had a son William who went to sea as a sailor before the mast. He had not heard from William since he started on the trip. One day when he came up to dinner he was surprised to see William standing at the side of the door (this was in broad daylight and a bright, sunny day at that). He said: "Why, William, when did you get back?" Immediately the person vanished. When he did hear from the ship, he learned that William died in South America, just about that time.

Now this was long, long before the Fox girls and Spiritualism as now known, was thought of.

I wish to relate a little of my own experience:

When I was about eleven or twelve years old, my father bought a farm in Hampstead, N. H., and moved there from Byefield, Mass. Soon after moving he had business at the old home town. Now, one of these chums, Wm. Hill, had a dancing party at his house, the same night father was there. He wanted father to join the party. In those days no young man would think of dancing with his boots on; he must have dancing pumps—slippers, we now call them. Father was very fond of dancing, but he said, "I cannot, I haven't my pumps," but after awhile he could not resist, and he pulled off his boots and danced in his stocking feet. When he came home he told what an enjoyable time he had, and the circumstances of the stocking feet. Now comes my test:

After I married I came west. One night I had an invitation to a circle at a neighbor's house. A young man was influenced. Turning to me, he said: 'There is a man here who says he knows you, and is glad to see you here." Then he said: "He is a jolly fellow. He loves to dance. He is dancing now." Then the young man commenced to laugh, and someone said, "Curtis, what are you laughing at?"

He said, "He is dancing in his stocking feet." Now this was more than forty years after the above incident happened, and no one present except myself knew of it, and I had not thought of it since father related it on his return from Byefield. This, I think was a good test to me that father was there and took that method to convince me that he could see me, although I could not see him.

C. N. STEVENS.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

A QUESTION ANSWERED.

Spiritualism on the Decline? No, It Is Growing.

Why is it that there are so many in our ranks who say that Spiritualism is on the decline? I cannot say, unless it is because they are not posted. I claim that Spiritualism is growing all the time, and always will grow until every one in the world is of one opinion in regard to spirit communion.

Every church is full of it now. If you will let the ministers tell you what they believe, you will find that they believe about the same as we do, but they will not admit that that is Spiritualism.

There are very few papers now printed that will not publish anything in regard to phenomena. A few years ago they would not publish anything concerning Spiritualism, except to make fun of it, but now it is different.

The church people can thank the Spiritualists for the modification of their hell. There are very few ministers that preach hell-fire from their pulpits. The people do not want that kind of preaching any more. They have outgrown that word. They will have to admit now that hell means grave or pit.

Heaven is a condition. We have it as we make it. An old man who peddles vegetables from house to house, came to my house one day, and he is very honest in his dealings. Being of liberal belief would naturally make him honest, as that is where you find your honest men, for honesty is their religion, and he was asked why he was so honest, if it was because he wanted to go to heaven, and his answer was that he carried heaven with him wherever he goes. And this is a fact, for he has a good word for everybody, and is always laughing and jolly.

Some people, when asked where heaven is, point upwards. Now, if heaven is up above the stars, it will be many years before we get there, as there has been one star that has been traveling towards this earth at the rate of 160 miles a minute for a million years, and we cannot see that star any plainer to-day than we could when we were born, but if we look through a telescope, we can see that it is moving very fast. Now, if that star has been coming towards this earth for one millions years at the rate given above, how long will it take an orthodox Christian to go to his heaven up above the stars?

Returning to our subject again, "Is Spiritualism on the decline?" Why, certainly not. How could it go backward when every improvement we have comes from the spirit side of life? Our improvements date back to 1848, when Spiritualism came in.

Just stop and think for yourselves; before that time sewing was done by hand, reaping was done with a small sickle, and threshing was done with a flail, that is two sticks fastened together with a strap. There were no such things as steamboats, sewing machines, self-binding machines, automobiles, or electric cars, but with the coming in of Modern Spiritualism these inventions have followed, and will continue to come in as fast as we can get men capable of bringing them in, men who are sensitive and can get communications from the spirit side of life. Ask every one of these men who bring in these new patents what their belief is, and you will find all of them Spiritualists, and these inventions are given them by the spirits.

Not every man is capable of perfecting these things, and not every one can get these communications. There are also many who can hear voices from the other side of life that do not know what to think of it. When one of our best mediums in the land today used to hear voices, she told her people, and they said there was something wrong with her brain, and their doctor told them that her brain was affected, and that she would have to undergo an operation, and they were going to take her to a catholic hospital and have part of her brain removed, but they kept putting it off from time to time until she was big enough to take her own part, and now she is one of the best mediums for spiritual communications in the world.

I have a little granddaughter who plays with unseen children. She will take them by the hand as you would any child and lead them all around the house, takes them up town and every place she goes, and they are just as real to her as the ones in flesh. This child is just four years old. I also have a little grandson nearly five years old who can see and foretell some things. I also know of one little girl in this city that is not over two years old; her father passed over to the spirit life, and she plays with him just as she did when he was here in flesh.

Spiritualism will not be put down. Some of our people have been trying to down it for the last fifty years and still it grows. It started a little over fifty years ago with a couple of girls, and it has grown until now we number them by the millions, and nearly all who did not believe in it did all they could against it, but with all their working, it continues to grow, and always will.

The time was when every one who believed in Spiritualism was suspected to be a little off, but now a Spiritualist has got the name of being a thinking person, one who does his own thinking instead of allowing the devil or others to think for him.

Some time ago an agent came to Massillon to sell books; the first person he met he asked whether he knew who the Spiritualists were, and he was directed to me. After he had given him the names of some of them, he handed me a book, and after I had looked the book over I told him it was no spiritual book, and he said he knew that. Well, I asked him why he wanted to know who the Spiritualists were when he was selling a book that had nothing to do with Spiritualism, and he replied that the reason he wanted their names was because they were thinking people, and he could sell them his books.

One thing our ladies should be thankful for is that Spiritualism came into the world. Before Spiritualism was known, our ladies were not permitted to speak on the rostrum. The Good Book says that if women want to know anything they should ask their husbands, that they were to be seen and not heard, but we who are Spiritualists think that women are as good as we are and should have the same privileges that we have. Another thing according to the Good Book, the women do not go to heaven. It does not say one word about women going to heaven, the angels are all male angels, but we Spiritualists have accorded them a place with us in the spirit world. It would be a queer heaven without our little children, and our mothers and our sisters. They even went so far in Bible times as to send one person to pick out a wife for another person. Now, brothers, how would you like to have some one to pick out a wife for you? I would prefer to pick out my own.

S. BURD.

Massillon, Ohio.

Earth-Bound Spirits.

A Theosophist's View of the Subject in General, and in Particular.

To the Editor:—The communication of Mr. P. A. Jensen, of Los Angeles, in No. 886 of The Progressive Thinker, relative to the clairvoyant vision seen by Miss "Z" at San Francisco, and her interpretation of the same, partakes so largely of a personal criticism of my endorsement of the lady's explanation, that I am constrained to reply to the same. It will be necessary to separate Mr. Jensen's letter into three divisions: the criticism of myself, the insinuations directed against Miss "Z," and the argument he advances against the possibility of a spirit being chained to an earthly locality, uncared for, for any length of time; in order that the personal argument may be isolated, as far as possible, and the vital part of the discussion brought prominently to the readers' attention.

Let us first consider the insinuations against the lady herself. First, "Extravagant language:" The lady wrote the description of her vision while its memory was still fresh in her mind.

Second, the lady's temperament and environment: She is not of a more nervous disposition than the average clairvoyant, and her environment is a private home life surrounded by loving relatives.

Third, her studies of "thought forms" and "non-human entities" upon the astral plane, have created illusions in her mind: She is a Theosophist, but is almost equally as active in Spiritualistic circles, and her clairvoyant visions have been repeatedly confirmed and corroborated by such well-known mediums and active workers as Mrs. Lily M. Thiebaud and Mrs. S. J. Lemont, both of this city.

Mr. Jensen refers to the author of this letter as a believer in ancient mysticism and a swallower of the ancient and modern teachings of Theosophy. I plead guilty to both charges. The books which have helped me most in studying ancient mysticism are Dr. Peebles' "Seers of the Ages," and Mr. A. J. Davis' lecture in volume three of the "Great Harmonia." What Theosophy I have swallowed has also been digested, and I heartily endorse Dr. Peebles in his saying that "It must be clear to every deep student of moral science and philosophy, that the pure Spiritualism, the pure Christianity of the Christ, and the higher pure Theosophy (as enunciated by the erudite C. R. S. Mead) are in perfect accord—three voices, three names, yet one triangle—Eternal Truth." As to "the rankest kind of lunacy" I displayed in addressing my former letter to the visible and the invisible worlds, that is merely Mr. Jensen's personal opinion and we will not burden the columns of The Progressive Thinker with personalities any more than we can help.

Among the positive statements of Mr. Jensen are the following: "The existence of the astral plane, 'thought-forms,' and 'non-human entities' are not well established facts; progressive Theosophists of the present day do not believe in them; Spiritualists have never accepted them as facts.

The term, "astral plane," as used by Theosophists, covers the earth zone and six more progressive zones or spheres. Spiritualistic literature presents the same idea, only the word "astral" is not used in connection therewith, and different authors draw the dividing lines between the spheres differently. The writer has never before heard the existence of an earthly zone or sphere (dwelling-place of earth-bound spirits), questioned by an occultist.

As to the existence of "thought-forms," we have the word of Madame d'Esperance, a celebrated medium, who upon awakening from a state of trance, described the world she had just left, and said: "I felt that thoughts were the only tangible things." The author of "Dealings with the Dead," described a very clear thought-form of a man hanging to a gibbet, and this book was published before any modern Theosophical literature was printed. Mr. Leadbeater, Mrs. Besant and Madame Blavatsky have, of course, described the astral plane, thought-forms and non-human entities in their various writings. The spirit "Ahrinziman," speaks as follows upon the subject through the medium.

"The oldest records go to show that the astral race was no less immortal than the Adamites and numbered among its people, good as well as evil intelligences of the highest order. These spirits who have never known incarnation in the conditions of the Adamite race, cannot be seen by man, but they can and do act upon him through the intervention and mediumship of that intermediate race who have blended with both the astral and Adamite Races."

To establish a fact, of course, we must consider the evidence.

This author's book, "The Other Side of Death," was published in 1903, and in it he treats of the three subjects under discussion; if Theosophy has progressed beyond this belief since the above date, the writer of this letter is ignorant of the fact.

The question whether Spiritualists believe in the "astral plane," "thought-forms," and "non-human entities," can perhaps be answered by ascertaining who are the Spiritualists. The author of "Ghost Land," writes quite fully of the "elementals." Mrs. M. T. Longley voiced the thought of Spirit Pierpont as follows: "Close to the physical planet is a sphere of sentient, active life that partakes largely of the qualities and properties of the lower, grosser conditions and powers of human life, habit and sensation upon the earth. That sphere is interpenetrated by and infilled with the emanations of selfishness, ignorance, brutality and corruption that go forth from polluted human lives on earth."—Encyclopedia of Death and Life in the Spirit World, Vol. III.

Here is a very good description of what Theosophists term "the astral plane." Whether the author of "Dealings with the Dead," and the guide, "Ahrinziman" are Spiritualists or not, we will leave to others to answer, for this letter is already a lengthy one and there is one more point to be considered, namely: Do earth-bound spirits remain chained to one locality for any length of time after the dissolution of the physical body? This is the pith of Miss "Z's" communication, for a careful reading of her description of the influence hanging over the unfortunate city of San Francisco, (and may not the recent carnival of vice and crime at that point be attributable to this influence) would reveal its character and that the spirits asleep were simply being whirled about in astral currents generated by the vicious and earth-bound spirits who are awake and preying upon the living as well as seeking the further enslavement of the unconscious.

Again we will quote from Mrs. M. T. Longley's inspiration: "If one could behold a picture of the lower plane of spirit life in all its repulsive gloom and barren unattractiveness, he would shudder and turn from it, and yet if he is selfish, tyrannical, over-reaching, toward his fellowmen, or impure and carnal in his tastes and habits, he is surely forging the chains that will bind him to such a sphere until he has wrestled with sin and overcome it."

This extract should establish the premise that earth-bound spirits are chained to a locality. The length of time would of course depend upon the depravity of the spirit's earthly life. The spirit Pierpont testifies very closely to the argument laid down by a Theosophical teacher, that if the spirits are pure and spiritually-minded, they are specially guarded, and sleep out happily the term of their natural life (referring to the cases of those struck suddenly out of physical life by accident, suicide, murder or sudden death) but in other cases they remain conscious—often entangled in the final scene of earth-life for a time and unaware that they have lost the physical body—held in whatever region they are related to, by the outermost layer of the astral body."

In extreme cases, such as a great fire or earthquake, the spirits are in such a condition of terror that they are practically unconscious, being wrapped in a vivid nightmare of the last moments spent while in the flesh, an automatic, self-repeating vision, which can only be dissipated by a strong effort and usually an external one.

But Mr. Jensen urges that A. J. Davis always saw the spirits recently released from the flesh provided for by spirit friends. This could indeed be the case, and yet it would not disprove the argument that where a large number of earthly lives in one locality are snuffed out within a short period of time, there would always be a residue of unconscious earth-bound spirits caught and held within an automatic nightmare, which spirit friends and helpers could not break through or dissipate. Even Swedenborg, whom A. J. Davis characterizes as the "most comprehensive mind, the loftiest genius, that humanity has ever enrolled in her ranks," states in paragraph 449 of his "Heaven and Hell:" 'Afterwards I was told that the spirit of man is held in its last thought when the body expires, until it returns to the thoughts that are from the general or ruling affection in the world."

Until the nightmare is dissipated, spirit friends cannot approach. This truth has been voiced by Mrs. Cora L. V. Richmond, in Vol. III., of the Encyclopedia of Death and Life in the Spirit World, who says: "No spirits will come to you until you wish them to; no one will force one's self upon your presence;" and again, Mrs. Richmond gives this testimony regarding the duration of a fit of remorse: "It might, as I said before, have been days, it might have been hours, it seemed a century or an age of time when all this great shadow oppressed me and held me in its fearful, awful darkness."

In conclusion, I would say, that we were not trying to explain the destiny of the human spirit after death by publishing "An Urgent Call for Help," but we wished to call attention to the fact that the residue of earth-bound spirits enslaved within the magnetic aura of San Francisco, instead of diminishing months after the catastrophe, had actually become larger, proving Miss "Z's" contention, that their very numbers, cohering together, had formed a center of attraction to similar unawakened entities all over the earth plane. This was an unusual and extraordinary occurrence, perhaps an unique event in the history of clairvoyance; and being a menace to the living, as well as to the sleepers themselves, called for prompt and decisive action. An external force of sufficient strength to break these magnetic chains was what was needed. Then the friends of the earth-bound could begin to exert their regenerating influence and the 'spirits in prison" be given a chance to work their way out.

If we have in any way exaggerated the peril above described, Mr. Jensen's inspired rhymes are sufficient punishment for transgression.

EDWARD J. BATES.

San Bernardino, Cal.

ADAM THE UNIQUE.

When Adam went a-courting Eve
He didn't have to watch the clock,
Regretting when 'twas time to leave;
There were no gossips there to shock.

She didn't make him sit away
Across the room and talk about
The newest book or latest play
That others had been bringing out.

She had no red plush album there,
With photographs of Uncle John
And Aunt Louise and Cousin Claire
And others who were dead and gone.

He never when she sweetly sighed
Was forced to flee with all his might
In order to obtain a ride
Upon the last car out that night.

Ah, happy Adam! He was free
From grief the later lover bears—
Eve never whispered suddenly:
"I think I hear pa on the stairs."

S. E. KISER.

THE PATHWAY OF THE HUMAN SPIRIT.

As Reflected From the Brilliant Mind of Dr. Peebles.

To the Editor:—I am delighted to see your announcement of Dr. Peebles' latest work, The Pathway of the Humas Spirit, based as it is on messages from angelic realms, the inspired thought of the ablest authors, the experience of the author, philosophical reasoning and masterly logic, all of which go to make it a positive power for truth. Its exactness and beauty of expression, combined with its richness in poetic thought, are resonant with a lofty spiritual emotion and reverence for that Absolute Being as manifested in energy, purpose, consciousness, reason, will and love. It holds a tender sympathy and unbounded solicitude for all mankind. It is the expression of a world-wide acquisition of the spiritual, consequent on the pathway of the human spirit.

The eternality of spirit and source of wisdom light up the following lines::

"Of the beginnings that never began
are life's tale.
We are caught in the coils of the
world's romances,
We come from high worlds and we go
afar,
For the worlds, the worlds are God's
books."

The great question of What, Whence and Whither regarding the spirit, receives special attention in this book.

I give the thought as impressed by my reading.

The spirit like to diamond rare,
Dazzling through white etheric film,
From center of man's triple brain,
It builds, to godlike destiny:
Nor captive to its mortal home,
When angel aid and wisdom bring
The opportune to go and come.

From Whence?—"The Paradise-sphere of God."

Whither?—Just rounding in wisdom's paths then back to that home divine, rich in the memories of world's experiences.

After studied research regarding the origin of spirit, both in religion and science, present and past, Dr. Peebles arrived at the conclusion that life is a circle of conscious experiences.

The claim of parental origin of spirit, of unconscious pre-existence generating immortality, is disclaimed with great earnestness by the author.

This spirit horoscope gathering from prehistoric wisdom and handed down from Wisdom Spheres, declares internal obsession to have been commonly known in ancient times by all, but that conditions have arisen until the present, setting aside this truth, which is the unknown cause of so much of human suffering, and which need but be understood by both spirits and mortals to perfect the science of spiritual healing.

In this latest work the eternality of pure spiritual love is touchingly beautiful in expression, and is reflected in the inner life of the author, bespeaking a sweet presence and promise eternal.

In this grand companion work to his Seers of the Ages, the spirit of the Doctor seems thrilled by the fire of the truth of his conviction, while inspired by angelic voices, floating in the thought, "Write, write! The time has come," and like the beloved John he wrote, dowering us with this rare gem.

Dr. G. L. Lane of Boston has pronounced the book the Pilgrim's masterpiece.

After eighty-five years of active life it is not surprising that he should repeat,

"Light of the Universe, when shall I
return to Thee?
My spirit longs for its antecedent
home."

In seeming reply to holy, tender, loving sympathy Spirit Dr. Scott, coworker with Dr. Lane, wrote the following:

"Greetings, brother in earth life."

"Peace and many years of health be unto you in the flesh before you put off your sandals, drop your pilgrim's staff and cross to our side of the higher life."

May the angelic inspirers of Dr. J. M. Peebles whisper again, "Write, write the truths inflowing from thy Paradise home on this thy latest round of thy world orbit."

DR. EDWARD G. RIDER.

Chicago, Ill.

NOBODY KNOWS.

Only a kiss on the baby's face,
Only a kiss with a mother's grace.
So simple a thing that the sunbeams
laughed,
And the bees ha-hahed from where
they quaffed.
Only a kiss, but the face was fair,
And nobody knew what love was
there—
Nobody knew—but mother.

Only a word to a mother's joy,
Only a word to her parting boy,
And the changing lights on the window shone
As the boy went out in the world
alone.
Only a word from a mother brave,
But nobody knew the love it gave—
Nobody knew—but mother.

Only a sigh for a wayward son,
Only a sigh, but a hopeless one,
And the lights burned dimly and
shone with a blur—
Could a mother condemn? 'Tis human to err.
Only a sigh as she took his part;
But nobody knew what it cost her
heart—
Nobody knew—but mother.

Only a sob as the tomb doors close,
Only a sob, but it upward rose,
And the lights in the window flickered
and died,
And with them her hope, her joy, her
pride.
Only a sob as she turned away;
But nobody knew as she knelt to
pray—
Nobody knew—but mother.

—Baltimore Sun.

The scheme of nature, regarded in its whole extent, cannot have had for its sole or even principal object the good of human or other sentient beings.—J. S. Mill.

Much of the religion to-day is only respect for the religion of the past.—Investigator.

REINCARNATION, ETC.

Words of Explanation by a Student of Theosophy.

Please allow me a short space in your widely circulating journal in re articles appearing in your issue of December 8.

First, to heartily endorse the remarks of D. E. Smith and others regarding Mrs. Reynolds, etc.

Next, a word in reference to the article—"Reincarnation," by L. P. Wheelock. It appears some of us are unable to eliminate gross matter from our mental vision. Hence, find difficulty in some of the conclusions based upon more sublimated substance.

The difference between objective and subjective, is to them an "unknown quantity," or rather, quality. In fact I heard an accredited medium declare with emphasis, to a class, "There is no such thing as subjective."

There would be no absolute need for a mature spirit to enter a mortal organism. As the object of re-embodiment presupposes an immature entity desirous of further earth experience, reaching toward a condition of advancement; that no further need of earth life existed before a step higher in advance ensued, would be predicated of a "mature spirit."

And further: Animal life does not extend beyond the earth plane, or the physical. Derived from the physical, bodies of parents, when the physical yields up that life, (which this writer understands to be one of the many differentiations or modifications of universal energy).

The soul is ensheathed in an astral body, being of the less dense material which obtains in space, or place, or condition, which receives the soul, after its pilgrimage on earth. At whatever period during physical gestation, in the physical form, every organ is in full normal activity, it is informed by the waiting soul. Jesus, after declaring "Unless ye are born again ye cannot enter the kingdom of heaven," left the question of Nicodemus for man to solve.

Savants disagree as to the process of Nature here on the Planet Terre. Could we reasonably expect at this stage, to agree on the modus operandi.

A correspondent speaks of the insult to Spiritists, by Mrs. Tingley. As neither of the parties mentioned have asked the favor, it seems foolish on her part. Being comparatively insignificant in the great scheme of things, it reminds the writer of an old Prof. who being attacked in a similar manner by a fledgling, replied: "The acephalous youngster had no other way of letting the world know of his existence."

Such smart announcements simply sound foolish. By the best informed Theosophical writers, it is well understood that occult phenomena, have ever existed. Modern Spiritism renewed the interest, and extended the study to a wider perception of the underlying truths regarding the next stage of human existence. Although since time began, the origin and destiny of the children of earth, have been to an extent known to a few of them, not until the 19th century were any large number mentally sufficiently developed to be able to meet and critically examine and accept the natural law which emanates from the One; in and by whom the Universe exists. To our awakening perceptions, Theosophy, meaning the wisdom of the One, can be but slowly, even apprehended; more slowly still, comprehended. And only according to the degree of light from higher spheres or degrees of being, penetrating the souls of earnest and unselfish students, who have risen beyond environments of the past, or present. Those who have attained to that or those higher degrees of clairvoyance and clairaudience which enables them really to see on planes higher and less dense than Earth, or the astral; sometimes called Kama-loca, or the desire region, where the emotional part of each still clings to the soul.

It is well to understand that, being a member of the T. S. does not constitute a theosophist. The most advanced in this study only claim to be students.

Let us analyze the word—Wisdom of God—Universal Wisdom. Who so bold as to claim to be a graduate.

MRS. F. M. NORTON.

San Diego, Cal.

SAYS PAINE BELIEVED IN GOD.

Passages Quoted From Author Which Profess Faith in Creator and in Future Life.

In the Battle Ground [as set forth in the Chicago Record-Herald] appears an article from Galesburg, Ill., making the charge of atheism against Thomas Paine and using as authority Theodore Roosevelt, who, the writer says, "stigmatizes the American soldier and patriot, Thomas Paine, as a 'filthy little atheist.'"

I am sorry if Mr. Roosevelt ever said such a thing, because it is not true, as every reader of Paine's works knows perfectly well. Paine's frequent statements of his firm and devout belief in God are so numerous and forceful that we are forced to the conclusion that whoever has said such a thing, whether Roosevelt or another, could not honestly say it if he had read the works of Paine.

On the very first page of his "Age of Reason" he says: "I believe in one God and no more, and I hope for happiness beyond this life." No one could possibly attribute such language to an atheist.

On page 96 of the same works (part II.) he speaks of philosophy, mathematics and mechanical science as "continual sources of tranquil pleasure," adding that the study of these things "teaches man to know and to admire the Creator, for the principles of science are in the creation, and are of divine origin."

Strange sentiments for an atheist, are they not? Page after page of similar quotations from this author could be given, did space permit, showing him as an unusually fervent believer in the Deity. These facts are very well known by all who have taken the trouble to read Paine's works.

Criticise him if you will because of his disbelief in the dogmas of the church, but let it be remembered that they who in their zeal for cherished creeds overstep the truth, and, possessing scant information of their own, depend upon quotation from others for material with which to calumniate one who happens to be without the pale of these cherished creeds, are doing no good to the cause of religion or to the world.

Because Thomas Paine rejected the belief in the inspiration of the Bible, and in the many dogmas of Christianity, he has been attacked, not so much for what he has written, but because he was not a believer in Christianity. It might as well be said of a Jew that he is an atheist because he is not a Christian, although he is one of the very strongest believers in a God of any race of people, yet not more so than was Thomas Paine.

LEW A. McCONNELL.

Christian Religion Is Not Moral Enough, Publicly Declares Rev. Dr. Crapsey.

Attacks Doctrine of Original Sin—Angry God a Fiend—Cannot Imagine a Deity Who Has Been Wrathful for Centuries.

Inspired, apparently, by his freedom to speak out his belief without trespassing on the clerical laws of his church, [as set forth in the North American] the Rev. Dr. Algernon S. Crapsey, who was deposed as a clergyman in the Episcopal Church for heresy, made a remarkable attack on the dogmas of the Christian churches, in a lecture at a local theatre, at Rochester, N. Y., January 13.

That the Christian religion, as expressed in present-day dogmas of the Christian churches, is neither pure enough nor moral enough for the enlightened conscience of the present age and that the doctrine of original sin is immoral, were the principal points in his address. His theme was, "The Moral Breakdown in the Churches."

He began his lecture with a reference to a certain scene in Athens in the days of Alcibiades. When that brilliant politician and equally brilliant debauchee of a certain banquet was discussing the religious conditions of his time, certain young men who were present were deploring the decay of religion in Greece, but Alcibiades said not so.

Having just returned from Corinth, he said, "Never before have there been so many women consecrated to the services of the Goddess of Love, and never before have the young men of the country resorted more eagerly to the sacred groves."

"The writer who records this event was, if I am not mistaken," said Dr. Crapsey, "the immortal Plato himself, who saw nothing shocking in the words of Alcibiades. This is evidence that what we call religion and what we call morality are not always in accord.

"It is true that, at the time of Alcibiades, these religious observances, which are to us so shameful, expressed the current morality of his day. But morality was then outgrowing that phase of religious observance, the men were beginning to be ashamed of prostituting their women to the services of their gods, and from that time on there was a growth of the moral sense that was in increasing antagonism to the religion of the people. The antagonism began to grow, until at last we heard the prophetic saying: 'God hath not called us to uncleanliness, but to holiness.'

"It is a very common error which holds that religion is a guardian of morality. Just the opposite is true. Morality is a guardian of religion.

"There are no emotions of men, not even the sexual emotions, which need to be kept more sternly under the power of the conscience and guarded more exactly by the power of reason than the religious emotions.

"Man's religious nature is in its essence unmoral, if not immoral. In the name of his gods he has committed the greatest atrocities; has been guilty, as we have already seen, of sanctified uncleanliness, has sacrificed his sons and his daughters to devils; has murdered the righteous thinking to do God service, and has robbed the poor to build temples to the deities.

Our Thoughts of God Immoral.

"We readily acknowledge the immorality of the ancient forms of religion which were supplanted by Christianity, **but we fail to see that even in our own religion there are conceptions which the enlightened conscience of today condemns. The underlying thought of God in the Christian dogma is immoral in its nature. It represents God as being in a perpetual state of anger.**

"We are told that ever since the year 4000 B. C., God has been angry with man because of the sin of Adam. Now, anger is a debasing passion. He who indulges anger degrades himself, and if this be true of man, it must be equally true of God, in whose likeness man is made; 4000 years of anger would be to change any God into a fiend, and the God of the Westminster Confession, who is in this perpetual state of wrath, is, as Dr. Carter says, 'not a God, but a fiend.'

"Such a God cannot command the worship of a soul that has itself discarded the passion of anger. Cruelty is also an attribute of God as He is represented to man in the dogmas of the Church. St. Augustine devotes two books of the City of God to prove that God can keep, by his immortal power, a body of flesh in eternal existence in order to torment that body in the everlasting flames. Now, a God who would do this would certainly outdevil the devil.

Represented as Having Favorites.

"This whole notion of a God of vengeance has been outgrown and our conscience condemns Him.

"God is also represented in the dogma as having His favorites among children of men, giving to some and withholding from others, without rhyme or reason, except His own will and pleasure. Such partiality upon the part of a human father is always censured, and that which we condemn in a man we cannot allow in a God."

Dr. Crapsey then went on to say that not only was there immoral conception in regard to the Deity, contained in the dogma of the Christian Churches, but those Churches in their teachings held a false, degrading and in a measure, an immoral conception of man. He continued:

"The doctrine of original sin, as it is usually expounded from the pulpit, is insulting to human nature, and tends to nourish impure conceptions of the nature of man. Without his own fault man is brought into the world by a process which, his religious teachers tell him is essentially unclean; than because of this uncleanliness he is damned before he is born.

"Now one does not object seriously to being damned after he is born, for then he may have done something to deserve it, but to be damned before he is born breeds in him a sense of injustice, for he knows he has done nothing to warrant such condemnation.

"Now that there is in man a tendency to evil is evident to us all. It is the drag backward, the tendency to return to a lower estate of moral life than that which man has, in his present life, attained. This is indeed the consequence of his birth as a man.

"It is the price he pays for being a man, but to assert that this natural fact produces wrath in a supernatural God and the curse of God rests upon man because of it has no warrant in the nature of things.

"The conception of the bird is a pure conception, and why not that of the man? The child of a pure wedded love is a pure child from the instant of its beginning in the secret places of nature, and the Church should dwell upon that fact, rather than upon the other.

Should Be Born Right First.

"It should insist upon the privilege of everyone to be born right the first time, and not claim to overcome the deficiencies of a first birth, which is natural, by the magical effects of the second birth, which it claims to be supernatural.

"This doctrine lies at the base of our failure to achieve any great good from men through the forms of our churches. We claim that baptism is the antidote for original sin but to-day we see no difference between the baptised and the unbaptised, and we can say that neither baptism avails anything, nor want of baptism, but that man's salvation lies in his power to love and to love purely.

"The greatest symbol of joy given to us in the Holy Scripture is the joy of the bridegroom with the bride, and where such pure joy is, there is no sin.

"Another immoral conception, which is imbedded in our dogma is the doctrine of exclusive salvation. The saying, 'out of the Church is no salvation,' is arrogant and false. At no period in its history has the Church included in its pale all the moral worth of mankind. There have been as many good people outside as inside, and it is not church membership but essential goodness that saves."

Dr. Crapsey then went on to speak at length of the immorality which is exhibited in the methods of salvation as they are taught in the Churches, both Catholic and Protestant. He said that while on the Continent of Europe he had seen alms boxes over which were signs reading: "For Your Friends in Purgatory," and in these boxes he saw poor women putting their alms to purchase the release of their beloved ones from the pains of purgatory. He continued:

"Such a scheme of salvation is so immoral that we would not for a single moment tolerate it on earth.

Salvation "For So Much."

"If a man deserves his fate, he should remain in purgatory until he has accomplished his punishment. If he does not deserve his fate, to keep in purgatory for a moment is the grossest injustice.

"This whole scheme of salvation for so much has always been the scheme by which the practical Roman mind has sought to gain the favor of God. So many prayers, so many masses, so many journeys to this and that shrine, will gain for man the pardon of his sin. Walter Pater said of the old Roman religion, that it was something to be done, in such a place, at such a time, in such a way. A salvation so purchased would be worthless because it would be the gift of a worthless Deity.

"On the other hand, the evangelical doctrine of the merits of Christ, as this doctrine is so often presented by the evangelists, is utterly destructive of any moral conception of the universe. According to that teaching, God leaves all of the guilt of the sinner upon Jesus, and the sufferings of Jesus atone for the guilt of the sinner, and then God imputes the righteousness of Jesus to the sinner.

"In other words, God punishes the innocent, and lets the guilty go free, and He tells a lie in order to cloak the guilt of the one who is thus favored. To lay the guilt of the sinner upon the sinless is an active injustice, and therefore immoral. To say that an unrighteous man is righteous, is not true, and cannot be moral.

"To Get Something for Nothing."

"We admit that behind this doctrine there are great living truths which give it credence. The innocent do indeed suffer for the guilty, but they do not bear their guilt, nor suffer their punishment.

"This doctrine, as it is usually talked has bred in the mind of the average Protestant that he can get something for nothing, and that notion runs throughout his whole life. **and the besetting sin of this age is the desire to get something for nothing, and for this the preaching of the evangelical is not a little to blame. If we can lay our sins on Jesus, why not lay our share of labor upon the poor? That is what we do every day of our lives, or, at least, try to. If we can get heaven for a song, why not get a fortune by a swindle?**

"The organized Church has done much to confuse moral values and to bring about the present state of moral chaos. It overlooks altogether those great sayings that a 'Man shall get his bread by the sweat of his brow.' 'Whatsoever a man soweth, shall he reap also,' and it is through such tribulation that he enters into the kingdom of heaven."

NEWS BY TELEPATHY.

William T. Stead, the Great Psychic, and One of the Leading Literary Lights of England, Gives Some Interesting Facts in Reference to Telepathy.

Telepathy from the subconscious mind has for years been employed by me for the reception of news without the intervention of the ordinary channels of sense. The difficulty of working with the subconscious mind is that its consciousness is rarely coterminous with that of the physical consciousness. It ignores much that to us appears important, and in chronicling facts it is most embarrassingly indifferent to conditions of time.

These are, however, but the obstacles, the inevitable difficulties which baffle and tantalize the investigator in any unknown field.

What has been demonstrated times without number is that friends at a distance of hundreds of miles can and do transmit to me, by the agency of automatic handwriting, the most secret thoughts and confidence of their hearts.

They are not conscious of the use which their subconscious self is making of my hand. But they cannot deny the extraordinary accuracy with which time and again the contents of their inmost minds have been communicated to me.

My experience has sufficed to prove to me that, providing two minds are in tune, mind can transmit thought to mind instantaneously over distances of hundreds of thousands of miles. There are plenty of errors in transmission, flaws and imperfections in the telepathic process.

But the fact that mind can and does transmit thought to mind across vast spaces without the agency of any wire or electrical instrument whatever is to be almost as well established as the fact that there is a postal system, and that a letter dropped into a pillar-box in the street, with a penny stamp upon it, will be delivered in the course of the next day to any address within a radius of three hundred miles.

But my experiments have hitherto been entirely confined to the receipt of messages from the subconscious mind at the time that the subliminal part of him was communicating to me his ideas, his hopes, his fears, or his actual experiences.

I have, however, always believed that it would be possible to make the physical consciousness as receptive and as communicative as the subconsciousness.

"Materialization." By Mme. Ed-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

WESTERN MASSACHUSETTS.

A Great Season Promised at Lake Pleasant—A New Deal which Promises a Great Success

The annual business meeting of the directors of the New England Spiritualist Camp Meeting Association has just adjourned at Greenfield, Mass.

This was the first meeting under the new management for the important work of voting on the question of who should control the privileges the coming season?

For several years there has been little contest over the questions, but the new life that has come into the institution has been noised around, until "a lively season coming sure," is in the air. At least five applications were on file for the hotel, almost as many more for the dancing pavilion, etc. As a result of the meeting, Savage & Hopkins, of Hotel Lathrop, So. Deerfield, will conduct the hotel; Edwin McLaughlin of Turner's Falls, dancing pavilion, and boats; grocery store, Charles Slate of Montague; general store, H. S. Streeter; ice, Savage & Morse; baggage, H. Savage; ice cream, newspapers, stationery, Leon Henry.

Hotel proprietors are both able, progressive young men, formerly in the employ of the W. E. Wood hotel and restaurant system of Greenfield. This system has all the dining rooms on Boston and Maine R. R. from Boston and Troy, also Whalem Park, Fitchburg and Mauson House, Greenfield, Mass.

During July it is expected that the Chautauqua people may hold some meetings at the Lake.

The Spiritual people at Greenfield are, as usual, having successful meetings under the wise direction of R. F. Churchill, Mrs. Cunningham and Mrs. Thomas, have recently accomplished good work. Edgar W. Emerson at present is missionary to the society with success.

At the conference of Unitarian churches, at Bernardston, Mass., Rev. Sunderland, recently installed at Hartford, Conn., Church of Unity, read a discourse on the "Higher Unitarianism," which he said must devote earnest thought to the truths of psychic phenomena and welcome to its progressive fellowship all those who believed in the brotherhood of man, the fatherhood of God, and immortality a proven fact. This lecture has been widely commented upon and earnestly endorsed by many of the leaders of the liberal movement.

Rev. Richard Birks of Deerfield, pastor of the old historic Unitarian church, there a man beloved by all who knew him, though somewhere near sixty years of age is hustling the liberal campaign seven days in the week.

F. B. WOODBURY.

Greenfield, Mass.

LAKE HELEN, FLORIDA.

Notes from the Southern Cassadaga Camp.

As the tourist season advances the tide of travel to this genial winter home is increasing.

Among the late arrivals are Dr. Hilligoss and Mrs. Hilligoss, Miss Kallenbach, Mrs. S. Augusta Armstrong, Mrs. Alger, Mrs. Pratt, Mrs. Kiefer, Mr. Plaisted, Mr. Haskell, David Sloan, Henry Voorhees, Mr. and Mrs. Knapp, Mrs. Catherine Maul, two sisters and a brother of Miss White of the hotel dining room, Mr. and Mrs. S. B. Barber and mother, Mrs. L. A. Holt, Mr. and Mrs. H. S. Twing, Mrs. Jane Johnson and Mr. Greenwood.

The grocery store is open from 7 a. m. to 4 p. m., under the management of R. S. Wheeler, who has been acting postmaster.

Mr. Young of Onset, Mass., is building a cottage on the Stevens property. On Sunday, Dec. 16, Mr. Young read an excellent address on "Death."

Mrs. Augusta Armstrong will address the Sunday meetings in the near future.

Dr. Hilligoss gave some fine selections on his graphophone at one of the late meetings.

Mr. and Mrs. Sherman will not be at camp this season.

The grass around the camp has been burned off to secure safety from fire.

Mrs. Brigham has built a woodshed for her cottage, also new floors on the west veranda of Brigham Hall.

The Apartment House has also new floors on the verandas.

Mr. Bartholomew has put a new roof on his "Peek-a-Boo" cottage.

Mr. Palmer has added a bed-room to his cottage.

On Monday, Dec. 9, a corps of willing workers attacked the painting problem, and in three days changed and beautified the appearance of all the public buildings.

Last week the camp received a severe shock in the passing to spirit life of Horace S. Kellogg. He had been to DeLand the previous day and was about in his usual health, but passed out in the early morning of Dec. 13. Funeral services were held Dec. 14, at his cottage, conducted by Dr. Hilligoss, who sent a quantity of beautiful roses from the rose garden, in which Mr. Kellogg took great interest. Mrs. Wheeler offered the invocation. The body was sent the same day to Cleveland, Ohio, for cremation. Mrs. Kellogg accompanied the body, and will return to camp. She has the deep sympathy of everyone at camp.

My excursion for January by Clyde steamship line will sail from New York City, January 25.

Write me early for prices, staterooms, etc., enclosing 4 cents in stamps for postage on Clyde folders, etc. H. A. BUDINGTON.

91 Sherman street, Springfield, Mass.

SPIRITUAL LOVE.

I know a shrine, my faithful one,
In which my thoughts are arrayed.
I feel our love but the love divine
On your virgin face portrayed.

Your smiles are smiles of innocence
Which beam like silver stars;
Your look, ah! tender and serene,
All earthly vision mars!

Your ethereal sense of mind and life,
Illumines e'er my way;
It lightens every earthly strife,
In one glad glorious day!

EMILY LAURIE.

Milwaukee, Wis.

TEST OF TRUE RELIGION.

There Is an Aggressive Form of Religion Calling Itself the Dogmatic Faith Which Has Done Far More Harm to the Human Race than Pestilence or Famine. Directly to Its Door Must Be Laid Not Only All the Bloodstained History of Mohammedism, but All the Murderous Doings Which Have in Turn Disgraced Every Sect of Christianity.

In the name of Christ the Apostle of Peace, this dreadful school of thought within a few centuries of his death brought about such quarrels and such murders as had never been heard of in pagan days.

Over the Homoiousian question, a theological point depending upon a diphthong, it has been reckoned that a hundred thousand people lost their lives, champions and victims of faith.

The crusades, the murders of the Albigenses and of the Cevennes, the thirty years' war, the inquisition, the outrages of Catholics on Protestants, the no less detestable outrages of Protestants on Catholics, the persecutions of nonconformists, the manifold domestic tragedies and tyrannies, embittering the lives of countless numbers—surely, when all these are considered, the reader must admit that faith in the positive, aggressive sense has wrought more mischief than famine or pestilence.

All sects have been misled by men of the same acrid frame of mind and have incurred the same blood-guiltiness.

I only know four cults—the original Buddhists, the Quakers, the Unitarians and the agnostics—who can, I think, say that they have no blood upon their hands. Certainly the atheists cannot, for their excesses in France—in the revolution and also in 1870—have been as bad as those of the churches.

And what has been the root of it all? Saying you believe what your mind cannot grasp and what your free reason would frequently reject. A makes his proofless assertion and calls it his faith; B has the right to do the same. Then A and B hate each other with a holy hatred, and there is the epitome of the blackest chapter of the history of the world. We who are like shipwrecked mariners upon this little raft of a world, moving upon the face of the infinite ocean, have enough to do to live kindly among ourselves, without quarreling bitterly about that which is beyond the horizon.

Perhaps you say that even in these very words I myself show want of religious charity. But surely it is not so. If the Catholic find the pope or the Anglican the bishop or the nonconformist the minister a help upon his path, then in every case it is a good thing—if it causes that man to be a better, more noble human creature. Every form of belief is admirable that does that. But when it turns to want of charity and the reviling of those who have other methods, then it is a petty twentieth century exhibition of that which ranks in history among the gravest and most bloodthirsty crimes.

SIR CONAN DOYLE.

SPIRIT RETURN PROVED.

They Visit a Family and Write Messages Independently.

To the Editor:—I write these lines hoping they may be read by some who have lost a loved one, and who may be suffering the anguish I suffered before I found the blessed light of Spiritualism. True it is our loved ones live and rejoice to find avenues through which to make their presence known.

It seems that different gifts are given to different mediums. Some can see the spirits; some can feel their presence and read their thoughts, while others are used by the spirits as electric instruments only. Such is the case in our home. One member of our family seems to possess the requisite amount of electric force, through which the spirits can write. It matters not if he is sleeping or awake, in the house or yard; the writings will often come down stairs while he is working in his studio upstairs. But he is always conscious when they are taking place, as his arms cramp and become numb.

When I think of questions to ask, he sits by the stand, placing one hand upon it. It is soon quivering with life. Then I place a tablet and pencil upon it, and receive answers to any questions I may ask.

At first we were very skeptical and thought the messages written were facts which had previously been stored in our own mind; but that was soon dispelled by the fact that many messages came regarding people and things of whom we had never heard until investigation proved their words to be true.

At one time we thought the messages might be the work of a somnambulist, but a little watching disproved that theory. In fact the dear ones have forced their presence upon us until all doubts have vanished, and today we welcome them in our home with outstretched arms. I have asked hundreds of questions regarding the future life, their sensations while entering the Valley of Death, their emotions on awakening, their surroundings in the spirit world, their pleasures, appetites, labors, environments, etc., to all of which they write answers, clear, concise and to the point. I ask how we shall live to best prepare us for the life to come. Their answers are always summed up in these words, "Be loving and unselfish."

I will gladly write again telling you the beautiful descriptions the spirits have written me. I am a plain uneducated farmer's wife, and could not imagine the beautiful things the spirits write, but of this I am thoroughly convinced, that

"Death is but a kind and gentle friend,
Who unlocks with noiseless hand
Life's flower-encircled door,
To show us those we love."

ALICE D. GREEN.

Hamilton, Illinois.

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AN INTERESTING EXPLANATION.

Carlyle Petersilea Reconciles an Apparent Discrepancy.

To the Editor:—I would like you to answer a question, either through the columns of The Progressive Thinker, or privately, which is: In Letters From the Spirit World, by Carlyle Petersilea, in Letter No. 27, and on page 155, it tells us there are no children on the first sphere as they are too pure and could not learn anything good there, as it was none but the depraved and low who composed the first sphere; then in the book, Mary Anne Carew, on page 196 and chapter 13, we find the assertion that none but children inhabit the first sphere, as that is where they get their schooling. Now it is not altogether on our own account, but we want to send these books to friends and would like an explanation. We are searchers for the truth, and when we read one book and have our hearts built on something, and then take up another and find that thing flatly contradicted, it is, to say the least, conflicting. We hope, however, you will explain to our satisfaction and we will anxiously await your reply.

MRS. H. McINTOSH.

Reply by Carlyle Petersilea.

To the Editor:—I laid the matter contained in Mrs. McIntosh's letter, before my spirit husband, Carlyle Petersilea, and the following was his reply:

"We would like all to understand, if possible, that the spheres in spirit life are not arbitrary, that is, they are not marked off like black and white, but run gradually and softly, one into the other, as the colors of a rainbow do. But as the questioner is a lady, perhaps she will the better comprehend our meaning if we call her attention to the manner in which Berlin wools are shaded. She will find that these wools are shaded from the deepest black up to absolute white; from the deepest green, almost black, up to absolute white; and so of the blue, the brown, the yellow, the red; and thus of all the shades of the rainbow; one cannot tell where one shade leaves off and the other commences.

"Now we might compare the very lowest sphere to black. The shading is so gradual it would be very hard to say where, which was the first or which the second sphere. In the lowest part of the shading there are no children, for it would be a most unjust natural law that would compel little children and babes to the lowest sphere. In fact, that which may be called the first, or lowest sphere, belongs exclusively to the condition of the most ignorant, vicious and depraved; but there are all grades and descriptions of even these; they shade off, even as the Berlin wools do; but this condition cannot shade up into white, which means purity, because, by the time they become pure, they are not in that condition or sphere any longer, but by slow gradations have arisen from vice, ignorance and impurity, up into wisdom, virtue and purity.

"Neither could little children be in the same condition, call it sphere if one will, as the exceedingly wise and exalted. All must know that a little child cannot be in the same condition as a wise archangel, but must grow and be taught for a great length of time before reaching such a condition or sphere.

"Now, Mary Anne Carew, Carlyle Petersilea's mother, had been in spirit life many years, and had become a pure and wise spirit. She controlled and wrote the book with her own hand; but, in coming from that high and exalted condition or sphere in which she dwelt, passing down through all these shades and gradations, it was hard for her to readily distinguish which might be called the first, or the second sphere. Then, again, in coming to control, for the first and only time, an earthly sensitive, she did not come in contact with the lowest condition or sphere; and most naturally called the condition of simple childish ignorance, the first sphere; which, after all, is one of the gradations of the first sphere; yet, these gradations run so gently and gradually one into the other, that another spirit, in controlling, might call the second sphere that which Mary Anne Carew might look upon as the first sphere.

The book, 'Mary Anne Carew,' was written many years ago; and Mary Anne Carew was a young and perfectly pure, innocent woman, not thirty years of age. She had been reared secluded from the knowledge of all vice and wickedness. She knew nothing of such things—no, not even dreamed of them—and when she passed from earth she went directly to the condition or sphere in which her little children, that had already preceded her, were located. She, herself, was not a wisdom spirit, but a pure, gentle, and loving wife and mother.

"Shortly after her former husband, Franz Petersilea, the father of Carlyle, went into spirit life—remember that he had lived on earth many, many years after she passed out of the material body, had married again and had a family of children by another wife, he also passing from the earthly world an unmitigated materialist, and finding himself really immortal, being a strong and powerful spirit, wrote, automatically, The Discovered Country—he, we say, on meeting his former wife, whose maiden name had been Mary Anne Carew, implored her to descend, for once, and write her experience, that her beloved boy, Carlyle, might know of his mother, whom he could not remember, being but three years of age when she passed upward.

"This she did, and there was a cord which connected her with the sensitive through whom she wrote. Let scientific men find out about this cord. It will help them wonderfully. This cord held her to the sensitive until the book was written, and when the last words were written—'The End'—the cord snapped asunder with a loud noise, and her flight was so rapid and joyful that it sounded like a bird's whirring wings, real material sound, too, and she was gone.

"What we have now written is the most solemn and heavenly truth, and we herein set our spiritual signatures and seals.

"CARLYLE PETERSILEA,
"FRANZ PETERSILEA,
"ABBY A. JUDSON."

Through the hand of Amelia Petersilea.

P. S.—The cord is the same of which Archdeacon Colley speaks. Let science prove it.

They gave me their seals, but they would be of no use to you. Carlyle's was a radiating disk with faint circles within it. Franz's was a circle with an upright cross within it. Abby's was a Madonna and child within a circle.

MRS. C. P.

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LETTER FROM G. H. BROOKS,

President Wisconsin State Spiritualist Association.

It is my intention always to make a report once a month, if possible, of the work done while out in the state, serving as its missionary, interesting our people in the state society and trying to build up the cause. But, I cannot always do as I feel to do, as other work crowds in upon me; hence, a little delay this time.

I attended the N. S. A. convention, and while worn out with the close attention to the work done there, I was obliged to leave for my work under the fatigue of the other. My first landing-place was Superior, Wis., where I went unannounced and unlooked for, and among entire strangers. I went right to work, found out where some of our people were, found Mr. and Mrs Kalbfleisch, who made me welcome, and through their kindness and the energy of Mrs. Kalbfleisch (who went right to work with me) secured the Odd Fellows' Hall for the Sunday meetings and another hall for the mid-week meetings. I was able to begin a series of meetings on Sunday night, continuing them Monday, Tuesday and Wednesday evening, and closing on Sunday night, holding in all, five meetings which were well attended and good was the result. But the meetings were largely due to the energy and push of Mr. and Mrs. Kalbfleisch. This is the home of Mrs. Sleuder, a medium and worker, who has done much for the advancement of our cause, and who has spoken for a long time for them, doing her best to keep the scattered forces together. No society was organized, as the time is not yet ripe; but a club was formed which will invite some of the leading minds of the city to lecture for them at different times.

From Superior, I went to Chippewa Falls, where Spiritualism is unknown, and where to be called a Spiritualist is to be looked upon as a curiosity. I had some strange experiences there; found one true, good Spiritualist, though, and spent the evening there, then away, the next morning, for Eau Claire, where I found conditions none the best. There is a heavy tax on mediums who come to that city to give readings, and those who are Spiritualists are, with the exception of one or two, afraid to let it be known—call themselves "Investigators," and seem ashamed to be classed among the spiritual people. While there have been some unpleasant experiences with some who have been there, one in particular playing the old game of beating the public and being compelled to leave the town, and through her and similar experiences, brought certain disrepute upon the cause. Yet no one should be ashamed of what they are. I secured the G. A. R. Hall and gave one public lecture which was fairly well attended, then held one parlor meeting which was well attended and some good was done, later, hope to visit the place.

From Eau Claire I went to Augusta, where arrangements had been made for me to hold a series of meetings in the beautiful Universalist church. But Saturday night came, no one attended; Sunday afternoon and evening the same, for some unknown cause, and we came to the conclusion the meetings had not been well enough advertised, though Brother Shrader did all he could, and was in no wise to blame; it was simply one of those peculiar conditions one meets with once in awhile. I had never visited the place before, and was sorry there were no better results. I then went to Neillsville, where I was nicely entertained and given a royal welcome by Mr. and Mrs. Root, and held three well-attended parlor meetings at their home; the results were good for the state, as well as at Superior.

I then started for Baraboo, and on my way there stopped off one night to see my friends Mrs. J. L. Porter and Mr. Hill and others of our thought. Was expected the night before, but sent a telegram I was unable to get there until the next night, so there were not so many out to the meeting, yet as many as I expected. On my arrival in Baraboo was met by Mr. Pratt, taken to his home, held two parlor meetings at the residence of Mrs. Fischer, then two public meetings in a hall.

Tuesday morning, I went to Leon, the home of Mr. and Mrs. Austin; held two parlor meetings at their home, did some little work for the state among the friends, and on Tuesday night went to Sparta; remained that night, then the next morning returned to Baraboo, where I held one parlor meeting at Mrs. Fischer's, and two public meetings. The weather was fierce, yet a fine attendance, and at all the meetings there was a very good attendance, and good was done.

Bright and early Monday morning, I started for Milwaukee, where I worked hard with the efficient secretary, Miss L. Loebel, getting matters in shape and attending to business. I was out thirty-three days and turned over one hundred and twenty-three dollars for my month's work, which shows the good people of Wisconsin are willing to do their share towards paying up the indebtedness. There are a goodly number of expenses attending all this work, and one must realize there are demands made upon a society of this kind that must be met. I am obliged to be out of the state for December, but hope to take up the work again in January. I am going to follow this letter with another of appeal to the Spiritualists of the state, and see if we cannot do more than has yet been done in the state. I am sure there can be. I am, at present, in Pittsburg, for the month of December, but my interests are just the same for the work there in Wisconsin. The State Society will soon place another mass-meeting in Milwaukee, and other meetings are being arranged through the state. Wake up, friends, all over the state, send to the secretary, Miss L. Loebel, 202 North Avenue, Milwaukee, Wis., your name and wants, and let us hold meetings in your city, town or hamlet during the coming winter and spring.

G. H. BROOKS,
President W. S. S. A.
Home address, 114 President street, Wheaton, Ill.

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MASS MEETING

Under the Auspices of the New York State Association.

A three day meeting is called to be held at Ellis's Hall, 59th street, near 8th avenue, New York City, on the 14th, 15th and 16th of February.

Many of our most prominent speakers and mediums will take part in the excellent programme which is being arranged and will be announced later.

Spiritualists of New York City and vicinity are cordially invited.

H. W. RICHARDSON,
President of the New York State Spiritualist Association.
East Aurora, N. Y.

ALLEGHENY, PA.

Flourishing Condition of the First Spiritualist Church.

To the Editor:—We desire to call your attention to the re-opening of the First Spiritualist Church of Allegheny, which took place on Sunday, January 6, 1907.

The new church was beautifully decorated with palms plants and cut flowers. The rear of the pulpit was decorated in oil Painting of the rising sun and the rainbow of promise—the rising sun representing the light of truth, and the rainbow the promise of success for our new church.

The first service was opened at 3 p. m., by the congregation singing America. The invocation was offered by Mrs. Anna Gillespie of California. A beautiful violin and piano duet was rendered by Prof. Thomas and Daker. Opening address by Doctor Tallinghast of the Universalist church. Vocal selection by the famous vocalist, Miss Ida Heatley. Address of welcome by Miss Fannie Allen of Boston, one of the old pioneer lecturers on the science of Spiritualism. Vocal selection by Professor Evans and wife. Address on the work of the National, by C. L. Stevens, president of the First Church of Spiritualists of Pittsburg, and also one of the trustees of the National. Duet by Prof. Evans and Miss Ida Heatley. Address on lyceum work by Mrs. Anna Gillespie.

In the evening ten new members were received in the church, and one Spiritualist baptism performed, flowers being used instead of water. The church was crowded to its full capacity at each service, and every one appeared to be delighted with the services of the day.

The First Church has an entire new board of trustees and officers for the new year. Mrs. Haynes, president; Mrs. Shuster, vice-president; Mrs. McBane, treasurer; John Weiss and Sister Albert Fry, secretaries, with nine trustees.

Our church is in the best financial condition it has been in for years, free of debt, with a good sum of money in bank, and in a growing and very prosperous condition. The pastor, Rev. G. C. Day, is drawing large crowds to all of the services. His lectures are scientific, and he is beloved by all that become acquainted with him. His delineations are wonderful, and to say he is a worker for the cause of truth is putting it very mildly.

Sister Hatton's and Pastor Day's delineations on last Sunday evening would have convinced anyone of the truth of Spiritualism. May the angel world give us just a few more such noble workers as Pastor Day, and the cause of Spiritualism will prosper. ALBERT FRY.

Allegheny City, Pa.

A LETTER OF APPEAL

To the Spiritualists of Wisconsin, From G. H. Brooks, President W. S. S. A.

Dear Friends, One and All:—I have been the president of your state society for seven months. As time permitted, I have worked hard for the success of the state association, in trying to prove to the public at large we are an honest people, by paying our debts. While, with you, I question the wisdom of that debt, and feel that a child could have done better than to bring such conditions upon a young society, and cripple its work and influence, yet the debt is there, and like honest people, let's pay it. I am working, as well as the secretary, Miss Loebel, and the board, with might and main, to raise the debt. We ask you to help us. Send in your name and one dollar for membership; that will help us. Send more if you can; but if you cannot send one dollar, send what you can—your half-dollars, quarters, anything to help us along. Sometime during the winter, the state society is going to hold a fair in Milwaukee, and we ask from anyone, and from all, donations of fancy articles; send anything that will sell, aprons, caps, night-caps or any kind of a cap, silverware, or anything that you can and we shall be more than glad for the same. Send to Miss L. Loebel, 202 North Ave., Milwaukee, Wis. If you send the articles by express, please pay the charges on the package, as the money paid on express charge must come from the society and it is better not to do so.

I also ask that in different parts of the state socials be held and send in what you receive from that source to Miss Loebel; no matter how small it may be, it will be thankfully received. In Milwaukee, in different parts of the city, at different times, "Coffees" are to be given for the convention fund; so, let our friends in many places do what they can. I am working for less than what an ordinary mechanic gets, so that the state society can use its money where it belongs. Surely, some of the friends can do something toward helping the cause on. My address is 114 President street, Wheaton, Ill., through which address I can always be reached; so, friends, I ask that a help be extended to us in our work. Surely, in the great state of Wisconsin there are to be found Spiritualists who will aid us in the work. We have a note due in February of over seven hundred dollars, and we desire to raise it, or a part, at least. Who will help? Come on, friends, come to the front and aid us in the work.

G. H. BROOKS,
President W. S. S. A.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisition to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 cents.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price $1.

SCINTILLATIONS

Written by Henry Morrison Tefft.

"There is not a single belief that it is not a bounden duty to hold with a light hand and to part with it cheerfully, the moment it is proved to be contrary to any known fact, great or small."

Numbers are not always victorious, neither does age always prevail. In artistic beauty and intellectual strength, from a historic standpoint, Greece outweigh China. But it is not classic literature, nor artistic music that has cheered, comforted and elevated the greatest number of people. The lighter reading, the common melodies, have brightened more homes, cheered more lives than ancient lore or classic song.

The world is like a theater stage—the scenery is continually changing. Clouds become mountains of ice and snow as they ascend into the highest atmosphere. Life must be viewed from many a shifting standpoint. For every known fact there are a thousand theories; with each proposition goes an interrogation point. We cannot define genius, inspiration, nor insanity. No one can draw the line between good and evil, normal and abnormal.

A great deal has been written as to what constitutes poetry and oratory—but they evade all rules. We know, feel and experience facts and conditions that cannot be put in words.

There is always a charm about the unattainable. Christ's life is an ideal; His teachings a theory, a sentiment—not a practice. The most ardent admirer of his life cannot put his words into practice.

Fiction, romance, mystery, possess irresistible attractions. The strongest intellect bows in adoration before a superstition. Great men have their foibles. The Indian warrior adorns himself with paint and feathers and the civilized warrior with epaulets, brass buttons and gold braid. What is the difference in meaning?

"As the sun colors flowers, so does art color life." People are never satisfied with plain facts. The imagination craves after highly sensational literature, the same as the stomach craves highly seasoned food. It is stated of Ruskin that "a person derives more pleasure in reading his description of a place than seeing it with his own eyes." The personality that goes along with a speech is more than the speech itself. It is not so important what is said as who said it.

Elocution is not oratory, any more than rhyme is poetry. It takes more than physical development to make beauty. No matter how comely the features of a woman may be, if she is lacking in those indescribable qualities that we call grace and charm and soul—then she is like a beautiful flower that sheds no fragrance. Genius makes everything symmetrical; it changes ugliest features into beauty, gives new meaning to words, and charges inanimate matter with magnetic power. An extreme enthusiast said of a certain lady musician, "She has the attitude of a living legend. She has only to come to the piano and sing or play * * * to make melody agitate with its wings incomparable jewels."

Knowledge sometimes throws a cloud over our most cherished hopes. Things sacred become profane under the searching eye of investigation. Divine revelation sinks away into mere history, superstition, fable.

Whether the benefit derived from prayer comes from within or from without, whether it is subjective or objective, is a matter of argument. Its true relation to the individual does not seem to be definitely settled.

No man knows the commencement of the observance of the weekly Sabbath—its origin is lost in the obscurity of the ages. L. D. Burdick, in his book, "Oriental Studies," speaking of "A Babylonian Saints' Calendar," says, "It is interesting to note that in this ancient calendar of the Assyrians may be found the nucleus of all the laws, written and unwritten, civil and moral, as well as the source of many of the traditions, customs, and beliefs of later ages and modern times, in relation to the observance of the Sabbath."

"We dislike to be disillusioned. The child realizes a disappointment when he finds that there is no Santa Claus. Keats said of Newton that he had "destroyed the poetry of the rainbow by reducing it to a prism."

It is hard to distinguish history from fable, the real from the unreal. This is true in the physical world. We are told that the brightness that is seen and the heat that is felt are not located in the sun. Its brilliancy to us is only apparent, not real. "Brilliant and dazzling though the sun really appears, its brightness, like its heat, is but seeming. * * * Brilliancy is not a quality inherent in the sun. Its dazzling brilliancy, so far from being located in the sun itself, is actually confined to the earth's surface."

Error is a permanent investment. When once it finds a home in the heart of mankind, it lasts for centuries. Truth, in the market, is always below par—hypocrisy goes at a premium. Galileo, for advancing a new thought found a prison, and Bruno the stake. Some are born to make rules and precedents, others are born to follow them.

An original thought or action scares the majority of people unless it is ancient, unless it comes with the credentials of a thousand years, they dare not accept it. There are those who cannot read or listen to any argument or statement that is opposed to their preconceived views. Such a person soon becomes crystallized in thought and hardened in belief.

That which disturbs and irritates, spurs us on to action more than that which soothes and pleases. Irritants are as necessary in medicine as soothing syrups. Enemies are as beneficial as friends. The mind like the stomach, if continually fed upon the same diet, becomes nauseated.

Our judgments are dwarfed by ignorance and warped by superstition. Men have been put to death for disbelieving in the Trinity—a doctrine that has no more to do with our future weal or woe than it has to do with the precession of the equinoxes. A creed is not the determinate factor in a life. Dyspepsia sometimes puts on all the appearance of deep piety; religious enthusiasts mistake a nightmare for an inspiration. A person may be just but not merciful; he may be religious but not moral. The negro is naturally very religious, but often very immoral. A person's environment and inheritance have more to do with his life than his belief in a heaven or a hell—a god or a devil.

Nothing was ever created without a definite purpose. No wide-spread belief ever took hold of the minds of men unless it was called into existence by some deep felt want or necessity for the same. There are those who can see only in one direction, but truth branches out in many ways and the honest investigator follows all trails.

"Agassiz said that he had stood at one place in the Alps where he could throw a chip into the water in one direction, and it would roll into the German Ocean, or he could throw a chip into the water in another direction, and it would reach the Black Sea by the Danube, or he could throw a chip in another direction, and it would enter the Mediterranean by the Rhone."

No two persons follow the same path through life, nor are they guided by the same ambition, nor are they after the same goal; yet there is a kinship in nature. Each heart is an epitome of the whole world. The chameleon can take on all colors but its nature remains the same. We imagine that other people possess virtues and vices that we are void of; we credit them with powers of which they are not endowed and of weaknesses of which they are not guilty.

Goldsmith, it is claimed, "wrote like an angel and talked like poor Poll." The greater the man the greater are his inconsistencies. The mind of man can ascend as high as heaven and go down as deep as hell. There is no solid mahogany in character—all is veneering. Our religion, morals and private thought will not bear too close examination. Even a maiden's tear loses its poetry and tenderness by being analyzed.

Some people's religion is in their heads, and some in their hearts; some have it in their creeds, others in their practice. The church as a social factor is in its meridian; as a religious factor, it is waning. Speaking of the clergy a writer says, "They occupy themselves Sunday after Sunday * * * in combating extinct Satans." Probably there is no such God, nor any such devil as mankind have been taught to believe.

Everybody is working out his own little scheme. Show, pretense, hypocrisy, are all current coin. Men engaged in a questionable business or calling always defend their acts in their own thought. The saloon keeper justifies himself on the plea that if he did not sell liquor some other person would—the article would surely be obtained. The highwayman satisfies his conscience on the ground that it is no worse for him to rob an individual than it is for trusts, syndicates and corporations to rob whole communities which high-minded men, Christian gentlemen, when members of these bodies, never hesitate to do. A person may practice insincerity until it becomes a habit, a trait, a fixed principle in his life.

Words are superficial and often meaningless; our character is best expressed in our works. To the sensitive, the soul, the marrow and substance of a man, shines through the physical framework as clear, and truthful as if the covering was made of glass. There is no law more constant than this—that whatever act we do that is injurious and demoralizing to others, injures and demoralizes ourselves. Every word, deed, or thought—good or bad—brings back blessings or cursings.

"He that has light within his own clear breast
May sit i' the center and enjoy bright day;
But he that hides a dark soul and foul thoughts,
Benighted walks under the midday sun;
Himself is his own dungeon."

We judge a person by the books he reads, the friends he loves, the things he likes and the objects he hates. "Tell me who you live with," says the Spanish proverb, "and I will tell you who you are."

"Birds of a feather flock together," is as true a saying as was ever uttered. What is darkness to one condition of life is light to another. Give one man a single bone and he will construct the animal to which it belonged; give another the climate and the description of a country and he will tell you what kind or race of people it will stimulate; and still another will, from the print of your hand, read your past, present and future history.

"God hath interlined
The human hand like some prophetic page,
And in the wrinkles of the palm defined
As in a map our mortal pilgrimage."

Every one speaks in his own tongue. Genius expresses itself in its own language. Rubinstein once made a concert tour of Spain. He was asked, "Do you understand Spanish?"

"No," he replied.

"Then you must have to use the French language."

"The Spaniards do not all speak French."

"How, then, do you talk to them?"

"With the piano."

A person can drink in the spirit of an article, of a book, or of a speech, without knowing its exact teaching. Language is not the only medium of communication of soul to soul. The multitude, looking at a painting, only see canvas and paint—the soul of the picture, to them is a blank. The personality of a man goes into his work. Each nationality has fixed characteristics; each community emphasizes certain peculiarities; each home creates its own atmosphere. The spirit of a people speaks in their sculpture, in their painting, in their architecture and in their literature.

National development keeps step with individual development; they advance and recede together. We are constantly publishing to the world pictures of our character. The author weaves his life into his book, the sculptor into his statue and the orator into his oration. Some one has said of Ingalls, "Every bright thought and every expression that he has come in contact with has been reground and repolished between the millstones of his brain until it has left its original shape and become a new creature—that of Ingalls alone."

However insignificant a person may be he is a maker of history. The mighty Andes are formed from the bodies of the tiniest animal life. "In the coral reef which forms the further end of the peninsula of Florida and which stretches its unbroken wall for many a league along the sea, you see the labors of many small workmen. How insignificant the workmen—yet their bulwarks laugh at the storm king riding in his chariot of destruction."

"What did I come for? You came for a cause
To strengthen the purpose, to better the laws.
Like a rivet or bolt of a great machine,
You are all important, though all unseen."

Science teaches that there is no longer any "dead matter." All substance is "animated by vital force." Every power and faculty of man is necessary for his full development. Fable and fact, truth and falsehood, good and evil have vied with each other in producing the glory and splendor of the world as we see it today. We cannot tell where legend ends and history begins. The line between instinct and reason is vague and uncertain. What is moral or immoral, ugly or beautiful, religious or irreligious, are questions of age, climate and geography.

A worthless weed in one country becomes a rare, costly plant in another. The current of life is upward. A satisfied man, is a dead man; growth means unrest. The springs that feed the national life come from beneath and not from above. "These bare feet, these naked arms, these rags, this ignorance, this abjectness, this darkness, may be employed for the conquest of the ideal * * * the vile sand which you trample under your feet when cast into a furnace and melted, will become splendid crystal and by its aid Galileo and Newton discover planets." Out of the noisome dung-hill grows the beautiful, delicately perfumed flower.

Society creates its own sins, morals, and its own characters. When there is no demand for a certain class of business, or a certain class of workmen, then the business and the workmen depart. No grade of immorality could remain in a community unless it found sustenance, patronage and tolerance.

Example is better than precept. You cannot make people good by legislation; neither can you govern by statute their moral, religious, social or domestic relations. There is no virtue in forced obedience. The consension of public opinion is a stronger safeguard to society than legislative enactments. Love is a stronger force in the world than hate. Praise redeems more lives than censure.

Life from the cradle to the grave is a continual struggle—a disappointment. "No man has prosperity so high or so firm," says Emerson, "but two or three words can dishearten it. There is no calamity which right words will not begin to redress."

HENRY MORRISON TEFFT.
Norwich, N. Y.

SPIRITUALISM CURED CANCER.

Woman Tells of Remarkable Effects of Electric Treatment.

New York, January 9.—Professor James H. Hyslop, vice president of the American Society for Psychical Research, and formerly of Columbia University, to-day made public a remarkable story of "spiritualistic" healing.

The story in brief is that Mrs. Mary Scott Rowland of Windsor Arcade, Fifth avenue, New York, developed a cancer of the breast and on the advice of her family physician consulted the late Dr. William Tod Helmuth, who was well known as a specialist on the disease.

Mrs. Rowland, when seen to-day, confirmed the story of the remarkable cure which occurred some six years ago. She told of her visit to Dr Helmuth after telling of the development of the cancer and of the futile efforts of her own physician to combat its progress.

"After talking to me awhile," said Mrs. Rowland, "Dr. Helmuth said he wanted to examine the breast again. And then something happened, inexplicable to the doctor, but which I understood.

"Dr. Helmuth put his hands out to touch my breast and suddenly letting them drop exclaimed:

"'I can't get near you, Mrs. Rowland, At the moment he had put out his hands one of my spirit guides stood behind me and sent through his brain and mine the impression that I had been sufficiently examined."

"Dr. Helmuth said he was going to Paris and would be back in a month to perform the operation. He left me some pills and prescribed a plaster.

"He also wrote me on a piece of paper his diagnosis of my case, which opinion I have, also the pills, which I never used. I never applied the plaster.

"Finally I determined to go to the Rev. Mr. Curlis, in Brooklyn, and try through him to get advice from some one in the spirit world. Mr. Curlis established communication with 'Dr. Shirley,' his control, and my case was stated.

"'Do as I direct,' said Dr. Shirley, 'and you will be cured. Take electric treatments through the hands for three months. I will visit you once a month and direct you further.'

Told to Keep On.

"I went to Dr. Townsend, who had in the first place sent me to Dr. Helmuth, and for three months he gave me the electric treatment. At the end of that time, 'Dr. Shirley' communicated with me and told me to extend the treatment ten days.

"'I want the last vestige of the matter removed,' was what he said.

"I was absolutely cured. That was five or six years ago."

Mrs. Rowland then told of going to see Dr. Helmuth and submitting to an examination, which showed that the cancer had been entirely eliminated.

"He was dumfounded," said she. "He walked up and down his office, saying: 'I cannot understand you.'

"Before I went away I asked him if he thought the disease would come back. 'If it does, take the same treatment,' he said."—Chicago Examiner.

A GREAT PSYCHIC WONDER.

H. Spencer Lewis, President of the New York Institute for Psychical Research, Relates Some Interesting Facts.

The year 1906 was one of the most successful for the advancement of psychical research and study, more wonderful discoveries, revelations and conclusions having been effected in this one year than have been recorded in the annals of this science since the first "spirit-raps" were heard in this country in 1848.

In response to the request for an account of the most remarkable psychic exhibition of the year, I will describe the demonstration before the society by a young American Indian, who claimed that in a trance he could communicate with the spirit of an Indian chief, and also with the "Great Spirit," and that this spirit would describe through him the homes of those gathered in the room.

The medium did describe, accurately and in detail, the rooms of six of those present, one room being in England.

He also described the appearance of a gentleman he had never seen, and told where he was at the moment of recital, which facts were afterward verified in the minutest detail.

In this demonstration it was not possible for the medium to ever have seen the rooms he described, and therefore there could have been no fraud.

This leaves but two explanations—that of telepathy and that of actual spirit communication. Of course, those present knew their rooms, and telepathy was possible, for the medium could have received, telepathically, the descriptions of the rooms from the persons present.

But granting this we find that telepathy could not explain the method by which the medium described the room in which the gentleman before mentioned was spending the evening, nor could it explain how the medium was enabled to tell us just what this gentleman was doing; for no one present knew where the gentleman was, and certainly no one knew exactly what he and the others with him might be doing. The medium was a stranger to all present, and there could have been no collusion.

If telepathy can explain this demonstration then we must admit that telepathy between strangers at a distance at any time and under any conditions is possible. This is extending the limitations of telepathy to an extreme, but even so, it may be the real hypothesis. This demonstration on the whole was the most remarkable of its class ever recorded by our society, or perhaps by any other body of investigators.

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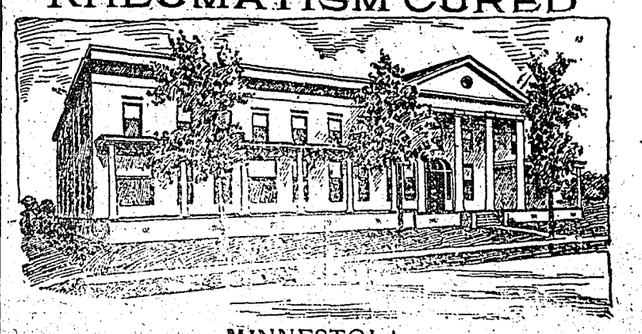
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Entered at the Chicago Postoffice as Second-Class Matter

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SATURDAY, JANUARY 26, 1907.

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And Still They Come.

Now right here at home, from the Chicago University Press, comes a book from the pen of Rev. Wm. C. Selleck, pastor of the First Baptist Church of Providence, R. I., entitled "The New Appreciation of the Bible," which perhaps leads all rivals in extreme and truthful utterances, though in some respects the author follows closely along the line of thought in the work entitled The Finality of the Christian Religion, by Prof. Geo. B. Foster, of the University of Chicago, which aroused great interest a few months ago. Rev. Selleck says:

"The Bible has been made to teach almost every conceivable doctrine, and to support many a terrible wickedness—slavery, polygamy and the subjection of women."

The learned writer says very correctly:

"The Bible should be considered merely as a piece of literature, as a collection of ancient writings—not a single book, but a library of 66 books. It contains history, philosophy, poetry of many kinds, fiction, love stories, a hymn book, collections of maxims for practical conduct, biographies, letters of spiritual counsel and friendly correspondence, and ecstatic visions of seers and dreamers. * * * The quality of utterances range from the childish notions of a primitive people just emerging from slavery, and from the moral pessimism of a satiated sensualist to the sublimest and most comprehensive thought." * * * The traditional view of the Bible, considered with reference to the present age, has been and is now an unfortunate view. It has cramped the human mind, allowed little room for progress to such an extent that nearly all progress has had to bear the stigma of heresy. It has begotten idolatry, and is made a fetish. It is full of inaccuracies historically and scientifically. Nearly anything can be proved by the Bible. The real authors of many of the books of the Old and New Testament are unknown, and Christ was not quoted until a generation after his death."

We have abridged slightly, but the language and the ideas are everywhere the author's. His positions are identical with The Progressive Thinker, and we are proud to find the ablest and the bravest scholars in the orthodox churches with us, as the great world of religious thought will be in another generation.

Departing Glory.

Three-fourths of a century ago Congregationalism was a power in the United States. Its distinguishing feature was that each particular church shall exercise ecclesiastical authority over its own body, without being subject to any bishop, synod, presbyter, or council. They held that there was no scriptural authority for prelates and higher officials. Their clergy were of their own number, and were ordained to the ministry by prayer and the laying on of hands, and were subject to expulsion by the church itself. Their creed seems to have had many features in common with Presbyterianism.

Free from outside restraint, what in other churches would be called heresy sprang up in the Congregational churches, and many of them were developed into Unitarians, still retaining their ancient name. This was not very uncommon in the New England states, where their numbers were largest, and if we are correctly informed some Congregational churches were transformed into Unitarians.

The consequence of all this freedom has led to disintegration, the members quietly sloughing off, many of them merging with Methodism.

Perhaps no one of the Protestant churches has suffered more from advanced thought than has the Congregational. It had hell as a sort of whip to scourge recalcitrants, but as that fabled place of torture has fallen into disrepute, and churchmen have grown more intelligent, few seek the ministry, so their churches are now begging for young men to enter their pulpits, with but little success.

A Novel Procedure.

The good people of Colorado elected Rev. Henry A. Buchtel, a Methodist clergyman, and Chancellor of the University of Denver, governor of that state, last fall. He was inaugurated, and entered on his official duties on the 8th instant. But note: instead of the ceremonies and oath of office being administered in the State House, where they properly belonged, they were transferred to the Trinity Methodist Episcopal Church, and his excellency occupied the pulpit when the oath was administered.

It was an olden custom to crown kings in church and anoint them with oil, thus making them Christians, for the Greek verb christos, from which came the word Christian, signifies "to anoint."

It has heretofore been understood that our state and national governments were secular, and in no way identified with any system of religion; but is not this affair at Denver an attempt to revive a practice unworthy of our Republican institutions?

There is a constant effort among churchmen, particularly with the clergy, to forget that our revolutionary ancestors wisely discarded all forms of religion in the founding of this government, and went so far as to not even recognize a God, either an orthodox or a heretical one, in its Constitution; and the nation has been favored as has no other in consequence.

Whilst other nations are laboring to throw off the shackles imposed on them by a barbarian church, the priesthood in America, on every opportune occasion, is trying to unite church and state. These little attempts like that at Denver, are proof of their evil intention.

Good for France.

On the twenty-five franc coin of France, there was milled on the edge, "God Preserve France." In consequence of the separation of church and state in that republic, an order on January 5, was issued, directing all coins so inscribed to be returned to the treasury; that these words be omitted from all new coin, and in their place shall be substituted "Liberty, Equality, Fraternity."

The justice of this act, in a nonsectarian government, must be obvious to all. With France coming to the front as a secular government how ridiculous our own coin appears with, "In God We Trust," an inscription placed on American coin during the war of the rebellion. Salmon P. Chase, as Secretary of the Treasury, was alone responsible for this unwise act.

On a bas relief of an English coin in our possession, circling the head of the late British Queen, are the words, "Victoria Dei Gratia Regina," the Latin for Victoria by the Grace of God Queen. It was a copying after royalty that both France and the United States were induced to place God on their coin. It should be eliminated from all governments established by the people.

The Remedy.

The churches are conscious, as is the outside world, that orthodox Christianity is in a terrible decline. Every movement of theirs is proof of the fact. The great schools of learning are discarding their olden creeds, and are teaching science, where they formerly taught theology. And those showing the greatest advancement in teaching the great truths of Nature, in place of the speculations of ecclesiastics, are the best sustained. We often meet with clerical notices in the public press of which the following is a fair sample:

"The undersigned ministers and members of the various Christian denominations, greatly deploring the present signs of the times, with its increase of crime, the rapid advances of skepticism, and the spiritual dearth in our churches, therefore we recommend a special season of prayer to Almighty God, asking him for the outpouring of his holy spirit on the country, to the end that sinners may flee his wrath, and for the upbuilding of his church; and that Sunday, January —, be specially devoted to such service."

Why don't our brothers strike at the root of the evil? They teach that the Devil is responsible for the sins of the world. Why not ask God to kill the old monster? Induce him to crush his enemy—his Satanic majesty, then all their troubles will end. Set apart one day, and concentrate all the energies of the pious in this one direction, then let us hope victory will crown their efforts. The Progressive Thinker will gladly announce their success, and give them full credit.

Pulpit Sensationalism Denounced.

Another Episcopal Bishop has put himself on record as opposing pulpit methods. This time it is Bishop Fawcett, of Quincy, Ill., who has given a black eye to the practices of the late Rev. Sam Jones, Rev. Billy Sunday, and others of their ilk. In the course of a sermon before the Episcopal Synod, at Springfield, Ill., on the 9th instant, the Bishop expressed himself with much warmth against pulpit sensationalism, and declared the actors were "novelty preachers." He likened them to circus clowns with caps and bells. Quoting him: "It is not lectures on bugs, boulders and sensationalism that helps the world, but we need practical sermons on hope, faith, charity and immortality."

Spiritualists everywhere will echo such sentiments. More truth and less fiction is the demand of a scientific age.

A well governed mind learns in time to find pleasure in nothing but the truth and the just.—Anon.

PASSED TO THE REALM OF SOULS.

The Eminent Lecturer and Author, Rev. Moses Hull, Passed to Spirit Life at San Jose, Cal.

The San Jose Mercury of Jan. 13, has the following in reference to his death:

Moses Hull, who has been delivering a series of lectures at Hale's Hall, passed away at 10 o'clock Friday evening. He was stricken with paralysis Wednesday morning and the stroke resulted in death Friday. The funeral will be held from the San Jose undertaking parlors Monday at 2:30 p. m.

Moses Hull was born in Wairo, Delaware county, Ohio, January 16, 1836. He was heard to say many times, he could not remember when he did not expect to be a minister. When but a child he joined the church and entered into its work with the interest of older people. At the age of 17 he commenced work as an exhorter in the Methodist church. He worked in this capacity, as a licensed exhorter, for several years. He later became an Adventist and his connection with the Methodist church was severed.

He preached Adventism twelve years, and became, in the meantime, one of the most popular preachers and writers on Adventism in the country. Mr. Hull was a growing man. He was a student, and especially along the theological lines he made remarkable research. Naturally he evolved from the doctrines of a physical resurrection and, after having parted with some of his best beloved on earth, went into an earnest investigation of Spiritualism. Unbounded evidence was given to him, proving to him beyond a doubt that death did not end all. He was bitterly attacked by the Adventist church, but was so strongly fortified in his own conclusions that he remained impregnable to every attack.

Mr. Hull has labored in the field of Spiritualism upwards of forty years. He has met many of the brightest, most scholarly men of nearly every denomination in the realm of debate. Probably no author on Spiritualism has contributed so largely to the literature of Spiritualism as Moses Hull. He has written upwards of thirty volumes, treating mostly on Biblical Exegetics. Among the more recent works are "The Encyclopedia of Biblical Spiritualism," "Our Bible. Who Wrote It, When, How and Where?" These books contain not less than 500 pages each. Many smaller books, equally interesting, have come from his pen. Probably the crowning work of his life was in connection with the Morris Pratt School, Whitewater, Wis., of which he was one of the founders.

Mr. Hull was accompanied to this city by his wife, Mattie E. Hull. She is an author and lecturer. They have worked jointly in behalf of Spiritualism for more than a third of a century. Their special mission to this coast was to acquaint the people with the work of the Morris Pratt School and to interest those of like faith in its behalf.

Letter From Mrs. Mattie E. Hull.

To the Editor:—You will receive a marked copy of the Sunday Morning Mercury, containing the announcement of our beloved Moses passing to spirit life. He was attacked last week—Wednesday—with hemorrhage of the brain, and within a few hours the second one followed. We had the best counsel in the state, nothing could save him.

Thus in "The Wanderings of the Hull Pilgrims" there has come a "parting of the ways."

Mr. Hull had been in fine health since we reached the coast. Every week brought us encouraging reports from the Morris Pratt School. He had been in the best of courage, and never did a grander work. He has fallen by the wayside; dropped in the harness, true and loyal to the cause he loved.

His "wanderings" henceforth will not be known by the visible eye. He may not be able to communicate all his experiences, but his work will go on just the same.

My present plans are to remain here, to fill the engagement as had been arranged. I shall not return East until near spring, and I hope I may be busy on the coast.

I feel more than ever the nearness of the Spiritual world and would say from my soul, Spiritualism is the only sustaining influence in a time like this. After a while I will try and write something relative to the wanderings of the one left to face the world from a material side.

MATTIE E. HULL.

230 N. Sixth street, San Jose, Cal.

Just as We Suspected.

Camille Flammarion, the French astronomer who was reported a few weeks ago as having abandoned his belief in Spiritualism, in a late letter to his Boston publisher, wrote: "There is not one word of truth in the story." The lie was off the same web with the one which represented Thomas Paine as renouncing his belief on his death-bed; that Washington was a churchman; that President Lincoln became a Methodist before he died; that Robert G. Ingersoll repudiated his hell-kicking proclivities on his "death-bed," a thing he never occupied, dying in his chair. All these men are in hell, if orthodox teaching is true; and they have as companions the learned and the honest thinkers of all the ages.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max Bewer.

"The Great Work."

Lyman C. Howe, the Veteran Lecturer in the Ranks of Spiritualism, and a profound Thinker along Spiritual and Occult lines, will Review Chapter by Chapter that Book designated as The Great Work, thus affording a rare treat to the readers of The Progressive Thinker, and furnishing information to them that will be worth ten times the price of a year's subscription to the paper. Every Spiritualist not taking the paper now should subscribe for it at once. Our present subscribers should call their neighbors' attention to The Progressive Thinker, and induce them to subscribe for it, and thus swell the Tidal Wave of Success on which it now rests.

"THE GREAT WORK."

The Editor of The Progressive Thinker invites me to review chapter by chapter this latest production from the Indo-American Publishing House, and I have the temerity to undertake it. At the outset let it be understood that truth is my aim. I am a Spiritualist without an adjective. We are told that "Spiritualism is no finality." Narrowly interpreted, as it generally is, progressive thinkers will agree with this statement; but from the first it has been to me the one all-inclusive science of life, and religion of Nature. Nothing can be evolved that is not in agreement with it. In its phenomena this door is ever ajar for new and startling revelations. In its philosophy all facts, and their meanings, are included. Though a million graded worlds, appealing to the outlying perceptions of yet latent senses, should be brought within the limits of human consciousness, the scope of Spiritualism would cover them all. If I should be convinced of the absolute truthfulness and scientific accuracy of every claim set up by the author and the "Great School," it would not jar the foundations of the science of life that has been my light for over fifty years.

To bigoted, sectarian Spiritualists, my review may be disappointing; for I do not propose to conjure up objections that I do not think are justified by facts and reason. In my discussion of "The Great Psychological Crime," I found enough to challenge opposition, and I had not approached the most important and vulnerable points, when my fair correspondent suddenly left me, after launching her most vigorous arraignment; and it is quite likely that many readers were surprised, and puzzled, because I made no answer. But the editor had decided that it had run long enough; and "the way to stop it was to STOP IT." In this "Great Work" the author frequently refers to "The Great Psychological Crime," and the volume of the Harmonic Series that preceded it, which I have never seen. In this introductory letter it is due to the author of "The Great Work" to say that I have a pleasing conviction of his thorough sincerity and upright purposes in all he writes. I have never met, and do not know his name; but a picture comes before me of a man past middle age, of average stature, semi-blonde temperament, even features, rather broad forehead, a mild blue, or bluish-gray eye, a serene expression, gentle voice, somewhat musical, and a trustful glow of humanitarian sympathy beaming from his quiet countenance.

But, pleasant and helpful, as it is to believe in the truthfulness of an author, it does not carry with it the necessary conclusion that all he says is true. When facts and reason are against him, or any part of his writings, we must infer that he has mistaken his data, or misapplied them, or else we have to review our premises, and either re-establish the supposed facts, or discover the mistakes that led us to wrong conclusions. For instance; in my discussion of "The Great Psychological Crime," I presented numerous facts that seemed to utterly discredit the statement of the author that in every case mediumship, and hypnotism progressively demoralize the nervous organism, and paralyze the brain. In her last letter, Mrs. Huntley brushed them all aside with the assumption that the testimony of my witnesses—of whom I am one—had "no scientific value." If facts have no scientific value, what else has? Science that has no use for facts is not authority for me. Most of the evidence that I presented was as thoroughly conclusive, as anything found in the dissecting room, or the chemical laboratory; and this bare assumption was the only answer, or explanation offered against them. The book before me deals with different sections, but is in complete line with the preceding book, and I find much that thrills with the delight of a palpable revelation.

After a cursory, and incomplete reading of this book I realize that any approximately thorough review of it will require liberal verbatim quotations. I would suggest to all readers who may honor me with their attention, that the book is worth careful reading; and, whatever they may think of the value of my writing, the quotations that I shall use will be found interesting and suggestive. At the outset I will quote a whole chapter. Like the texts which clergymen select from the Bible, it may serve as a nucleus for the evolution of a vigorous discourse, which an hour's thinking will not exhaust. Here it is:

CHAPTER I.—EVOLUTION IN OPERATION.

1. Nature evolves a man.

2. Man, co-operating with Nature, evolves a Master.

3. The Master Man, co-operating with, and controlling the forces, activities and processes of Nature evolves a ——?

The second chapter deals with the "Classification of Data," and is not so easily quoted. I will, therefore, leave this first chapter to make its own appeal, without incumbering it with any commentary. LYMAN C. HOWE.

Fredonia, N. Y.

AN ABSOLUTE GIFT TO ALL.

Already about 1,500 copies of **THE UNKNOWN LIFE OF JESUS** have been **GIVEN AWAY**, and still the orders for it are flowing to this office in one **STEADY STREAM.** We would like to give away **ONE MILLION COPIES.** This book contains **FIFTEEN** illustrations, and constitutes the **MISSING LINK** in the history of one of the most remarkable mediums that ever lived. Every minister of the gospel; every theologian; every church member; every free thinker, and every Spiritualist should have this book, for as a matter of history it is **ESPECIALLY IMPORTANT** for future reference; and as it is sent out as an **ABSOLUTE GIFT** to all who send **TEN CENTS** in stamps to pay postage, and **ONE DOLLAR** for The Progressive Thinker one year, we expect to distribute a vast number—in fact we would like to send out **ONE MILLION COPIES.** The Regan Printing House is now busily at work in turning out another edition, and we expect to be able to supply all demands.

Not to Go to California.

The next convention of the N. S. A. was voted to be held in California—a very unwise thing to do. Now the Californians have concluded to relinquish their right thereto, and the next convention will probably be held in Washington, D. C.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness.—Gelett Burgess.

Facts Worth Remembering.

The first piece of printing with movable type bearing date, was an Indulgence exempting the holder from punishment for crime. It was issued by Nicholas V, Nov. 15, 1454, the object to raise money to aid in resisting the invasion of Europe by the Turks. A copy is in the Hague Museum. Seven editions of these Christian documents, a full pardon in advance of wrong doing, were issued in 1454 and 1455.

It has been stated by a learned scholar who gave special attention to this historical subject, that the so-called Crusades, claimed to have been waged to rescue the holy sepulchre from the Saracens, were only attempts to beat back the Turks who were attempting to invade and overrun Europe. The Encyclopedia Britannica, article Turkey, Vol. 23, p. 643, says of this invasion and resistance:

"The conflict was long and bloody, and resulted in the total defeat of the Christians."

Constantinople fell into the hands of the Turks in May of 1453.

Christian monks wrote the original history of the Crusades, and later writers have drawn upon those sources for all we know of that pretended event. Sometime there will be a terrible overhauling of that history. New causes for events, with new dates, will be discovered which will astonish all christendom. And the Crusades, with the new lights to be reflected on them, will be a different story from what even the learned have supposed. As no trust can be placed in any statement coming from a Jesuit, so the parents of those Jesuits, the cowled and hypocritical monks, cannot be trusted.

Annual Convention

—AND—

Mid-Winter Mass Meeting

—OF THE—

ILLINOIS STATE SPIRITUALIST ASSOCIATION

At Handel Hall, 40 Randolph St., Chicago.

Opening Tuesday evening, February 19th, and continuing all day Wednesday and Thursday, Feb'y 20th and 21st.

Business Session Wednesday Morning at 10 o'clock.

Good Speakers; Excellent Message Mediums; and a Rare Musical Program, directed by Mrs. Carrie Crawford Pierce, at all Afternoon and Evening sessions. Remember—Come—Bring your friends.

Watch for Programs.

IMPORTANT.

Spiritualists of Illinois Take Notice!

The annual meeting of the Illinois State Spiritualists' Association will take place on the morning of Wednesday, February 20, at 10 o'clock, in the Blue Parlor on the third floor of Handel Hall, 40 Randolph street, Chicago.

The Annual Mid-Winter Mass Meeting or Convention of the State Association will also take place at Handel Hall, beginning Tuesday evening, February 19, and continuing through Wednesday and Thursday, day and evening sessions.

Noted Speakers and Mediums from neighboring states have been engaged for the occasion, and will be assisted by many of Chicago's best mediums.

The musical part of the program will be in charge of Mrs. Carrie Crawford Pierce, **a noted and prominent singer and teacher of music in Chicago;** thus assuring the Convention of the sweetest harmony in musical vibration.

Societies auxiliary to the State Association should bear in mind that the membership per capita tax dues must be paid to the secretary (Dr. H. A. Cross) on or before the morning of February 20, to entitle them to delegate representation at the annual meeting, when reports of officers and the election of officers for the ensuing year will take place.

H. A. CROSS.
Secretary Illinois State Spiritualists' Association.

NOTICE TO SINGERS.

All persons gifted with a good voice for singing, who, for the cause of Spiritualism, will volunteer their services for the three evenings of the convention of the Illinois State Spiritualists' Association, to take place in the large auditorium of Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday evenings, Feb. 19, 20 and 21, are very cordially invited to attend a rehearsal for a grand chorus for each of the three evenings named. The rehearsal will take place on the 5th floor of Handel Hall, on the evening of Saturday, January 26, at 7:45 o'clock. Your friends are invited to come with you to this rehearsal. The music will be furnished you free of all expense. MRS. C. C. PIERCE,
General Director.
4601 Vincennes Avenue Chicago.

Still They Are Coming!

A letter from Dr. Davis indicates that a change has been made in the price of a full set of his remarkable works. They will be furnished per set when republished at $20 instead of $30. as heretofore announced. There are thousands who ought to have a set of these books. Their publication at an early day depends on the number of subscribers that can be secured. His books are a fundamental part of Spiritualism; the history of Spiritualism can not be written without them.

Since last week, the following subscribers to a full set of the Doctor's works have come to hand:

Mrs. Rose L. Bushnell DonnElly writes from Los Angeles, Cal.: "Please put my name down for a set of Andrew Jackson Davis's works. I once owned a few of his books, but I cannot find any one of them now in my collection. Any time that you would like ten dollars on the twenty, inform me, and I will remit."

Mrs. Geo. McNelley writes from Cleveland, Ohio: "I would like to be a subscriber to a full set of Andrew Jackson Davis's works at $20 per set. So put me down as one, and am only too glad to get an opportunity."

Martha E. McCarty writes from Boise City, Idaho: "I wish to subscribe for a full set of Andrew Jackson Davis's books, when published. The $20 will be ready when called for."

DON'T MISS IT.

Don't miss the opportunity to read what **LYMAN C. HOWE** has to say of **THE GREAT WORK,** a book lately ushered into the world of literature by the Indo-American Publishing House, and which has created a **NEW VIBRATION** all along the line. The Progressive Thinker is now admitted by prominent Spiritualists everywhere to be the **CENTRAL MAGNET** in our great Cause, and those who do not read it, cannot keep well posted in passing events in our ranks.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
Box 580, Seattle, Wash.

PLEASE UNDERSTAND.

Every order for "THE UNKNOWN LIFE OF CHRIST" must be accompanied with a yearly subscription to The Progressive Thinker, and it WILL NOT be sent out as an ABSOLUTE GIFT on any other terms. If you only send ten cents in stamps without the order for the paper, the same will be applied to your subscription. Remember the conditions.

All absolute gifts are generally accompanied with certain conditions. When Mr. Meyer of Washington, the noble philanthropist, gave $20,000 at different times to Spiritualists, he wisely DEMANDED they should do something in return for it, and they did. So when we give a VALUABLE BOOK to you, we also demand a slight return therefor; that is, that you send 10 cents in stamps to pay the postage on The Unknown Life of Christ, and also send one dollar for The Progressive Thinker one year. The book is an ABSOLUTE GIFT to all who comply with the conditions. We are now sending out thousands of copies, showing conclusively that Spiritualists appreciate THE GIFT.

An Honest Question.

Would the cause of genuine Spiritualism be advanced by substituting the old-time flummery of the church, borrowed from Roman paganism, with its creed, "I believe," in place of knowledge, and in doing good for the love of it?

When speakers and writers are laboring to make Spiritualism an appendage of ecclesiasticism, and are thrusting its Bible on us as the inspired word of God, and converting its fictitious characters into mediums, and demons into obsessed spirits, it seems just that adverse criticism be allowed to do service, and show the ancient faiths are not worthy of acceptance in these wiser times.

COBWEBS.

What are the filmy cobwebs?
We find them all around,
Here and there and everywhere;
They are always to be found.
They worry us, they pester us,
No matter what our plane,
But, let them gather anywhere
But on the human brain.

We find them in the corners,
We find them in the hall,
We find them in the parlor,
And round the chimney tall,
And where we least expect them
We find them rough and plane,
But the greatest nuisance in the world,
Is cobwebs on the brain.

They bar out air and sunshine,
They mock us in our dreams,
They make life dull and listless,
And at times it almost seems
That the general circulation
Is impeded by the strain,
And what we oft call "chronic"
Is only—cobwebs on the brain.

Then clear away the cobwebs,
Let the light of truth shine in,
'Twill give you four-fold measure,
And make you strong within.
Let the soul rise to its level,
Nor stop for wind or rain,
But clear away the rubbish
And cobwebs on the brain.

LAURA CUMMINGS.
Hardwick, Vt.

Give up to science entirely, for science is but one.—Seneca.

Reason must be our last guide and judge in everything.—John Locke.

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year..... $1 00
Six Months..... 50cts
Thirteen Weeks..... 25cts
Single Copy..... 5cts

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TAKE NOTICE:

☞ At the expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

☞ If you do not receive your paper promptly write us, and any errors in address will be promptly corrected, and missing numbers supplied gratis.

☞ Whenever you desire the address of your paper changed, always give the address of the place to which it has been going or the change cannot be made.

TO FOREIGN COUNTRIES.

The price of The Progressive Thinker per year to foreign countries is $2.

SATURDAY, JANUARY 26, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

And Still They Come.

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Three-fourths of a century ago Congregationalism was a power in the United States. Its distinguishing feature was that each particular church shall exercise ecclesiastical authority over its own body, without being subject to any bishop, synod, presbyter, or council. They held that there was no scriptural authority for prelates and higher officials. Their clergy were of their own number, and were ordained to the ministry by prayer and the laying on of hands, and were subject to expulsion by the church itself. Their creed seems to have had many features in common with Presbyterianism.

Free from outside restraint, what in other churches would be called heresy sprang up in the Congregational churches, and many of them were developed into Unitarians, still retaining their ancient name. This was not very uncommon in the New England states, where their numbers were largest, and if we are correctly informed some Congregational churches were transformed into Unitarians.

The consequence of all this freedom has led to disintegration, the members quietly sloughing off, many of them merging with Methodism.

Perhaps no one of the Protestant churches has suffered more from advanced thought than has the Congregational. It had hell as a sort of whip to scourge recalcitrants, but as that fabled place of torture has fallen into disrepute, and churchmen have grown more intelligent, few seek the ministry, so their churches are now begging for young men to enter their pulpits, with but little success.

A Novel Procedure.

The good people of Colorado elected Rev. Henry A. Buchtel, a Methodist clergyman, and Chancellor of the University of Denver, governor of that state, last fall. He was inaugurated, and entered on his official duties on the 8th instant. But note: instead of the ceremonies and oath of office being administered in the State House, where they properly belonged, they were transferred to the Trinity Methodist Episcopal Church, and his excellency occupied the pulpit when the oath was administered.

It was an olden custom to crown kings in church and anoint them with oil, thus making them Christians, for the Greek verb christos, from which came the word Christian, signifies "to anoint."

It has heretofore been understood that our state and national governments were secular, and in no way identified with any system of religion; but is not this affair at Denver an attempt to revive a practice unworthy of our Republican institutions?

There is a constant effort among churchmen, particularly with the clergy, to forget that our revolutionary ancestors wisely discarded all forms of religion in the founding of this government, and went so far as to not even recognize a God, either an orthodox or a heretical one, in its Constitution; and the nation has been favored as has no other in consequence.

Whilst other nations are laboring to throw off the shackles imposed on them by a barbarian church, the priesthood in America, on every opportune occasion, is trying to unite church and state. These little attempts like that at Denver, are proof of their evil intention.

Good for France.

On the twenty-five franc coin of France, there was milled on the edge, "God Preserve France." In consequence of the separation of church and state in that republic, an order on January 5, was issued, directing all coins so inscribed to be teturned to the treasury; that these words be omitted from all new coin, and in their place shall be substituted "Liberty, Equality, Fraternity."

The justice of this act, in a nonsectarian government, must be obvious to all. With France coming to the front as a secular government how ridiculous our own coin appears with, "In God We Trust," an inscription placed on American coin during the war of the rebellion. Salmon P. Chase, as Secretary of the Treasury, was alone responsible for this unwise act.

On a bas relief of an English coin in our possession, circling the head of the late British Queen, are the words, "Victoria Dei Gratia Regina," the Latin for Victoria by the Grace of God Queen. It was a copying after royalty that both France and the United States were induced to place God on their coin. It should be eliminated from all governments established by the people.

The Remedy.

The churches are conscious, as is the outside world, that orthodox Christianity is in a terrible decline. Every movement of theirs is proof of the fact. The great schools of learning are discarding their olden creeds, and are teaching science, where they formerly taught theology. And those showing the greatest advancement in teaching the great truths of Nature, in place of the speculations of ecclesiastics, are the best sustained. We often meet with clerical notices in the public press of which the following is a fair sample:

"The undersigned ministers and members of the various Christian denominations, greatly deploring the present signs of the times, with its increase of crime, the rapid advances of skepticism, and the spiritual dearth in our churches, therefore we recommend a special season of prayer to Almighty God, asking him for the outpouring of his holy spirit on the country, to the end that sinners may flee his wrath, and for the upbuilding of his church; and that Sunday, January —, be specially devoted to such service."

Why don't our brothers strike at the root of the evil? They teach that the Devil is responsible for the sins of the world. Why not ask God to kill the old monster? Induce him to crush his enemy—his Satanic majesty, then all their troubles will end. Set apart one day, and concentrate all the energies of the pious in this one direction, then let us hope victory will crown their efforts. The Progressive Thinker will gladly announce their success, and give them full credit.

Pulpit Sensationalism Denounced.

Another Episcopal Bishop has put himself on record as opposing pulpit methods. This time it is Bishop Fawcett, of Quincy, Ill., who has given a black eye to the practices of the late Rev. Sam Jones, Rev. Billy Sunday, and others of their ilk. In the course of a sermon before the Episcopal Synod, at Springfield, Ill., on the 9th instant, the Bishop expressed himself with much warmth against pulpit sensationalism, and declared the actors were "novelty preachers." He likened them to circus clowns with caps and bells. Quoting him: "It is not lectures on bugs, boulders and sensationalism that helps the world, but we need practical sermons on hope, faith, charity and immortality."

Spiritualists everywhere will echo such sentiments. More truth and less fiction is the demand of a scientific age.

A well governed mind learns in time to find pleasure in nothing but the truth and the just.—Anon.

PASSED TO THE REALM OF SOULS.

The Eminent Lecturer and Author, Rev. Moses Hull, Passed to Spirit Life at San Jose, Cal.

The San Jose Mercury of Jan. 13, has the following in reference to his death:

Moses Hull, who has been delivering a series of lectures at Hale's Hall, passed away at 10 o'clock Friday evening. He was stricken with paralysis Wednesday morning and the stroke resulted in death Friday. The funeral will be held from the San Jose undertaking parlors Monday at 2:30 p. m.

Moses Hull was born in Walro, Delaware county, Ohio, January 16, 1836. He was heard to say many times, he could not remember when he did not expect to be a minister. When but a child he joined the church and entered into its work with the interest of older people. At the age of 17 he commenced work as an exhorter in the Methodist church. He worked in this capacity, as a licensed exhorter, for several years. He later became an Adventist and his connection with the Methodist church was severed.

He preached Adventism twelve years, and became, in the meantime, one of the most popular preachers and writers on Adventism in the country. Mr. Hull was a growing man. He was a student, and especially along the theological lines he made remarkable research. Naturally he evolved from the doctrines of a physical resurrection and, after having parted with some of his best beloved on earth, went into an earnest investigation of Spiritualism. Unbounded evidence was given to him, proving to him beyond a doubt that death did not end all. He was bitterly attacked by the Adventist church, but was so strongly fortified in his own conclusions that he remained impregnable to every attack.

Mr. Hull has labored in the field of Spiritualism upwards of forty years. He has met many of the brightest, most scholarly men of nearly every denomination in the realm of debate. Probably no author on Spiritualism has contributed so largely to the literature of Spiritualism as Moses Hull. He has written upwards of thirty volumes, treating mostly on Bibilical Exegetics. Among the more recent works are "The Encyclopedia of Bibical Spiritualism," "Our Bible. Who Wrote It, When, How and Where?" These books contain not less than 500 pages each. Many smaller books, equally interesting, have come from his pen. Probably the crowning work of his life was in connection with the Morris Pratt School, Whitewater, Wis., of which he was one of the founders.

Mr. Hull was accompanied to this city by his wife, Mattie E. Hull. She is an author and lecturer. They have worked jointly in behalf of Spiritualism for more than a third of a century. Their special mission to this coast was to acquaint the people with the work of the Morris Pratt School and to interest those of like faith in its behalf.

Letter From Mrs. Mattie E. Hull.

To the Editor:—You will receive a marked copy of the Sunday Morning Mercury, containing the announcement of our beloved Moses passing to spirit life. He was attacked last week—Wednesday—with hemorrhage of the brain, and within a few hours the second one followed. We had the best counsel in the state, nothing could save him.

Thus in "The Wanderings of the Hull Pilgrims" there has come a "parting of the ways."

Mr. Hull had been in fine health since we reached the coast. Every week brought us encouraging reports from the Morris Pratt School. He had been in the best of courage, and never did a grander work. He has fallen by the wayside; dropped in the harness, true and loyal to the cause he loved.

His "wanderings" henceforth will not be known by the visible eye. He may not be able to communicate all his experiences, but his work will go on just the same.

My present plans are to remain here, to fill the engagement as had been arranged. I shall not return East until near spring, and I hope I may be busy on the coast.

I feel more than ever the nearness of the Spiritual world and would say from my soul, Spiritualism is the only sustaining influence in a time like this. After a while I will try and write something relative to the wanderings of the one left to face the world from a material side.

MATTIE E. HULL.

230 N. Sixth street, San Jose, Cal.

Just as We Suspected.

Camille Flammarion, the French astronomer who was reported a few weeks ago as having abandoned his belief in Spiritualism, in a late letter to his Boston publisher, wrote: "There is not one word of truth in the story." The lie was off the same web with the one which represented Thomas Paine as renouncing his belief on his death-bed; that Washington was a churchman; that President Lincoln became a Methodist before he died; that Robert G. Ingersoll repudiated his hell-kicking proclivities on his "death-bed," a thing he never occupied, dying in his chair. All these men are in hell, if orthodox teaching is true; and they have as companions the learned and the honest thinkers of all the ages.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max Bewer.

"The Great Work."

Lyman C. Howe, the Veteran Lecturer in the Ranks of Spiritualism, and a profound Thinker along Spiritual and Occult lines, will Review Chapter by Chapter that Book designated as The Great Work, thus affording a rare treat to the readers of The Progressive Thinker, and furnishing information to them that will be worth ten times the price of a year's subscription to the paper. Every Spiritualist not taking the paper now should subscribe for it at once. Our present subscribers should call their neighbors' attention to The Progressive Thinker, and induce them to subscribe for it, and thus swell the Tidal Wave of Success on which it now rests.

"THE GREAT WORK."

The Editor of The Progressive Thinker invites me to review chapter by chapter this latest production from the Indo-American Publishing House; and I have the temerity to undertake it. At the outset let it be understood that truth is my aim. I am a Spiritualist without an adjective. We are told that "Spiritualism is no finality." Narrowly interpreted, as it generally is, progressive thinkers will agree with this statement; but from the first it has been to me the one all-inclusive science of life, and religion of Nature. Nothing can be evolved that is not in agreement with it. In its phenomena this door is ever ajar for new and startling revelations. In its philosophy all facts, and their meanings, are included. Though a million graded worlds, appealing to the outlying perceptions of yet latent senses, should be brought within the limits of human consciousness, the scope of Spiritualism would cover them all. If I should be convinced of the absolute truthfulness and scientific accuracy of every claim set up by the author and the "Great School," it would not jar the foundations of the science of life that has been my light for over fifty years.

To bigoted, sectarian Spiritualists, my review may be disappointing; for I do not propose to conjure up objections that I do not think are justified by facts and reason. In my discussion of "The Great Psychological Crime," I found enough to challenge opposition, and I had not approached the most important and vulnerable points, when my fair correspondent suddenly left me, after launching her most vigorous arraignment; and it is quite likely that many readers were surprised, and puzzled, because I made no answer. But the editor had decided that it had run long enough; and "the way to stop it was to STOP IT." In this "Great Work" the author frequently refers to "The Great Psychological Crime," and the volume of the Harmonic Series that preceded it, which I have never seen. In this introductory letter it is due to the author of "The Great Work" to say that I have a pleasing conviction of his thorough sincerity and upright purposes in all he writes. **I have never met, and do not know his name; but a picture comes before me of a man past middle age, of average stature, semi-blonde temperament, even features, rather broad forehead, a mild blue, or bluish-gray eye, a serene expression, gentle voice, somewhat musical, and a trustful glow of humanitarian sympathy beaming from his quiet countenance.**

But, pleasant and helpful, as it is to believe in the truthfulness of an author, it does not carry with it the necessary conclusion that all he says is true. When facts and reason are against him, or any part of his writings, we must infer that he has mistaken his data, or misapplied them, or else we have to review our premises, and either re-establish the supposed facts, or discover the mistakes that led us to wrong conclusions. For instance; in my discussion of "The Great Psychological Crime," I presented numerous facts that seemed to utterly discredit the statement of the author that in every case mediumship, and hypnotism progressively demoralize the nervous organism, and paralyze the brain. In her last letter, Mrs. Huntley brushed them all aside with the assumption that the testimony of my witnesses—of whom I am one—had "no scientific value." If facts have no scientific value, what else has? Science that has no use for facts is not authority for me. Most of the evidence that I presented was as thoroughly conclusive, as anything found in the dissecting room, or the chemical laboratory; and this bare assumption was the only answer, or explanation offered against them. The book before me deals with different sections, but is in complete line with the preceding book, and I find much that thrills with the delight of a palpable revelation.

After a cursory, and incomplete reading of this book I realize that any approximately thorough review of it will require liberal verbatim quotations. I would suggest to all readers who may honor me with their attention, that the book is worth careful reading; and, whatever they may think of the value of my writing, the quotations that I shall use will be found interesting and suggestive. At the outset I will quote a whole chapter. Like the texts which clergymen select from the Bible, it may serve as a nucleus for the evolution of a vigorous discourse, which an hour's thinking will not exhaust. Here it is:

CHAPTER I.—EVOLUTION IN OPERATION.

1. Nature evolves a man.

2. Man, co-operating with Nature, evolves a Master.

3. The Master Man, co-operating with, and controlling the forces, activities and processes of Nature evolves a ——?

The second chapter deals with the "Classification of Data," and is not so easily quoted. I will, therefore, leave this first chapter to make its own appeal, without incumbering it with any commentary LYMAN C. HOWE.

Fredonia, N. Y.

AN ABSOLUTE GIFT TO ALL.

Already about 1,500 copies of **THE UNKNOWN LIFE OF JESUS** have been **GIVEN AWAY**, and still the orders for it are flowing to this office in one **STEADY STREAM.** We would like to give away **ONE MILLION COPIES.** This book contains **FIFTEEN** illustrations, and constitutes the **MISSING LINK** in the history of one of the most remarkable mediums that ever lived. Every minister of the gospel; every theologian; every church member; every free thinker, and every Spiritualist should have this book, for as a matter of history it is **ESPECIALLY IMPORTANT** for future reference, and as it is sent out as an **ABSOLUTE GIFT** to all who send **TEN CENTS** in stamps to pay postage, and **ONE DOLLAR** for The Progressive Thinker one year, we expect to distribute a vast number—in fact we would like to send out **ONE MILLION COPIES.** The Regan Printing House is now busily at work in turning out another edition, and we expect to be able to supply all demands.

Not to Go to California.

The next convention of the N. S. A. was voted to be held in California—a very unwise thing to do. Now the Californians have concluded to relinquish their right thereto, and the next convention will probably be held in Washington, D. C.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness.—Gelett Burgess.

Facts Worth Remembering.

The first piece of printing with movable type bearing date, was an Indulgence exempting the holder from punishment for crime. It was issued by Nicholas V, Nov. 15, 1454, the object to raise money to aid in resisting the invasion of Europe by the Turks. A copy is in the Hague Museum. Seven editions of these Christian documents, a full pardon in advance of wrong doing, were issued in 1454 and 1455.

It has been stated by a learned scholar who gave special attention to this historical subject, that the so-called Crusades, claimed to have been waged to rescue the holy sepulchre from the Saracens, were only attempts to beat back the Turks who were attempting to invade and overrun Europe. The Encyclopedia Britannica, article Turkey, Vol. 23, p. 648, says of this invasion and resistance:

"The conflict was long and bloody, and resulted in the total defeat of the Christians."

Constantinople fell into the hands of the Turks in May of 1453.

Christian monks wrote the original history of the Crusades, and later writers have drawn upon those sources for all we know of that pretended event. Sometime there will be a terrible overhauling of that history. New causes for events, with new dates, will be discovered which will astonish all christendom. And the Crusades, with the new lights to be reflected on them, will be a different story from what even the learned have supposed. As no trust can be placed in any statement coming from a Jesuit, so the parents of those Jesuits, the cowled and hypocritical monks, cannot be trusted.

Annual Convention

—AND—

Mid-Winter Mass Meeting

—OF THE—

ILLINOIS STATE SPIRITUALIST ASSOCIATION

At Handel Hall, 40 Randolph St., Chicago.

Opening Tuesday evening, February 19th, and continuing all day Wednesday and Thursday, Feb'y 20th and 21st.

Business Session Wednesday Morning at 10 o'clock.

Good Speakers; Excellent Message Mediums; and a Rare Musical Program, directed by Mrs. Carrie Crawford Pierce, at all Afternoon and Evening sessions. Remember—Come—Bring your friends.

Watch for Programs.

IMPORTANT.

Spiritualists of Illinois Take Notice!

The annual meeting of the Illinois State Spiritualists' Association will take place on the morning of Wednesday, February 20, at 10 o'clock, in the Blue Parlor on the third floor of Handel Hall, 40 Randolph street, Chicago.

The Annual **Mid-Winter Mass Meeting or Convention** of the State Association will also take place at Handel Hall, beginning Tuesday evening, February 19, and continuing through Wednesday and Thursday, day and evening sessions.

Noted Speakers and Mediums from neighboring states have been engaged for the occasion, and will be assisted by many of Chicago's best mediums.

The musical part of the program will be in charge of Mrs. Carrie Crawford Pierce, **a noted and prominent singer and teacher of music** in Chicago; thus assuring the Convention of the sweetest harmony in musical vibration.

Societies auxiliary to the State Association should bear in mind that the membership per capita tax dues must be paid to the secretary (Dr. H. A. Cross) on or before the morning of February 20, to entitle them to delegate representation at the annual meeting, when reports of officers and the election of officers for the ensuing year will take place.

H. A. CROSS.
Secretary Illinois State Spiritualists' Association.

NOTICE TO SINGERS.

All persons gifted with a good voice for singing, who, for the cause of Spiritualism, will volunteer their services for the three evenings of the convention of the Illinois State Spiritualists' Association, to take place in the large auditorium of Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday evenings, Feb. 19, 20 and 21, are very cordially invited to attend a rehearsal for a grand chorus for each of the three evenings named. The rehearsal will take place on the 5th floor of Handel Hall, on the evening of Saturday, January 26, at 7:45 o'clock. Your friends are invited to come with you to this rehearsal. The music will be furnished you free of all expense. MRS. C. C. PIERCE,
General Director.
4601 Vincennes Avenue Chicago.

Still They Are Coming!

A letter from Dr. Davis indicates that a change has been made in the price of a full set of his remarkable works. They will be furnished per set when republished at $20 instead of $30, as heretofore announced. There are thousands who ought to have a set of these books. Their publication at an early day depends on the number of subscribers that can be secured. His books are a fundamental part of Spiritualism; the history of Spiritualism can not be written without them.

Since last week, the following subscribers to a full set of the Doctor's works have come to hand:

Mrs. Rose L. Bushnell DonnElly writes from Los Angeles, Cal.: "Please put my name down for a set of Andrew Jackson Davis's works. I once owned a few of his books, but I cannot find any one of them now in my collection. Any time that you would like ten dollars on the twenty, inform me, and I will remit."

Mrs. Geo. McNelley writes from Cleveland, Ohio: "I would like to be a subscriber to a full set of Andrew Jackson Davis's works at $20 per set. So put me down as one, and am only too glad to get an opportunity."

Martha E. McCarty writes from Boise City, Idaho: "I wish to subscribe for a full set of Andrew Jackson Davis's books, when published. The $20 will be ready when called for."

DON'T MISS IT.

Don't miss the opportunity to read what **LYMAN C. HOWE** has to say of **THE GREAT WORK**, a book lately ushered into the world of literature by the Indo-American Publishing House, and which has created a **NEW VIBRATION** all along the line. The Progressive Thinker is now admitted by prominent Spiritualists everywhere to be the **CENTRAL MAGNET** in our great Cause, and those who do not read it, cannot keep well posted in passing events in our ranks.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
Box 580, Seattle, Wash.

PLEASE UNDERSTAND.

Every order for "THE UNKNOWN LIFE OF CHRIST" must be accompanied with a yearly subscription to The Progressive Thinker, and it WILL NOT be sent out as an ABSOLUTE GIFT on any other terms. If you only send ten cents in stamps without the order for the paper, the same will be applied to your subscription. Remember the conditions.

All absolute gifts are generally accompanied with certain conditions. When Mr. Meyer of Washington, the noble philanthropist, gave $20,000 at different times to Spiritualists, he wisely DEMANDED they should do something in return for it, and they did. So when we give a VALUABLE BOOK to you, we also demand a slight return therefor; that is, that you send 10 cents in stamps to pay the postage on The Unknown Life of Christ, and also send one dollar for The Progressive Thinker one year. The book is an ABSOLUTE GIFT to all who comply with the conditions. We are now sending out thousands of copies, showing conclusively that Spiritualists appreciate THE GIFT.

An Honest Question.

Would the cause of genuine Spiritualism be advanced by substituting the old-time flummery of the church, borrowed from Roman paganism, with its creed, "I believe," in place of knowledge, and in doing good for the love of it?

When speakers and writers are laboring to make Spiritualism an appendage of ecclesiasticism, and are thrusting its Bible on us as the inspired word of God, and converting its fictitious characters into mediums, and demons into obsessed spirits, it seems just that adverse criticism be allowed to do service, and show the ancient faiths are not worthy of acceptance in these wiser times.

COBWEBS.

What are the filmy cobwebs?
We find them all around,
Here and there and everywhere;
They are always to be found.
They worry us, they pester us,
No matter what our plane,
But, let them gather anywhere
But on the human brain.

We find them in the corners,
We find them in the hall,
We find them in the parlor,
And round the chimney tall,
And where we least expect them
We find them rough and plane,
But the greatest nuisance in the world,
Is cobwebs on the brain.

They bar out air and sunshine,
They mock us in our dreams,
They make life dull and listless,
And at times it almost seems
That the general circulation
Is impeded by the strain,
And what we oft call "chronic"
Is only—cobwebs on the brain.

Then clear away the cobwebs,
Let the light of truth shine in,
'Twill give you four-fold measure,
And make you strong within.
Let the soul rise to its level,
Nor stop for wind or rain,
But clear away the rubbish
And cobwebs on the brain.

LAURA CUMMINGS.
Hardwick, Vt.

Give up to science entirely, for science is but one.—Seneca.

Reason must be our last guide and judge in everything.—John Locke.

The Dangers of Psychism.
A Lecture by Miss Elizabeth Harlow.

It is refreshing to every inquiring mind to read the different views in reference to Occult or Spiritualistic matters, especially so when they relate to The Dangers of Psychism. Col. Olcott is a man of large and varied experience, and his invstigations in India as well as this country, have caused him to cast his destiny with the Theosophists. Miss Elizabeth Harlow, however, is far more sensitive to the higher spirit influences than the Colonel, and in consequence her lecture will be read with additional interest, satisfaction and profit.

The thought that has been ascribed to us is one of great value, especially at this period of the development of the mind of man. There has come a cry in your midst that there is great danger in the development of the soul qualities and activities, for psychism but means the ability to sense through the soul, functioning direct, soul-sensing of soul-life, independent of the lower activities of nature known as the physical structure of man.

WE HAVE LEARNED ere this that there are dangers in every department of life. It makes no difference in what department, we take ourselves, we find that there are dangers, in so far as we are not fully acquainted with and master of the situation. It has been and is still the same old whip-lash, danger, to keep the race under the power that now is; to hold man within the precincts that now are. Thus we would say unto you, come out from under the whip-lash of fear in any manner, and come to know yourselves. Robert Ingersoll once said that fear was the DUNGEON OF THE SOUL, and no truer saying was ever uttered. So long as man dwells in fear, so long is he submerging the great vital forces that are his, and his for use. Man is a great primity, and is here in this sphere of life to become somewhat acquainted with these departments of his being and come to know something of their great uses, not only to himself but to his associates.

Man as a physical being is simply an automatic machine governed and controlled by the great eternal and inevitable "must." You may call it fate. You may call it God. You may call it energy. You may call it what you please, but it simply is summed up in that little word "must." The great automatic man must obey the laws that be and are and of him.

We find that man the thinker, the next great step and department, the mind-man, becomes something of a master. He becomes something of a director. He becomes something of a teacher. He comes into possessions that cannot be taken from him. Thus we find that in this realm there is a light, a hope, a satisfaction that in the lower realm of our beings does not exist. In the realm of the intellect, in the realm of understanding, in the realm of knowledge we are not fated but by becoming the masters of our own fate.

And still we find there is another department of this wonderful creature man, and it is that great inner precinct; it is that eternal altar through which the fires of life burn for eternity. That is the great soul man; that is the poise of the eternal entity that shall survive and master and still stand in the supremacy of all that is, that shall touch or border upon the lines of his being.

MAN THE SOUL IS A GOD. Man the soul is master of himself, is an Intellectual God, if you please; and man the great intellectual soul-god is king of all conditions, of all relations, and therefore is at peace and there is no danger. But ere he gains this, starting as he does in the great automatic realm of things he climbs the ladder slowly, step by step up the ladder of experience and through the gateway of pain does he come to know of these departments and their summing up.

And we find that it is only in the psychic realm, if you please, that man has ever caught sight of the next great step to be taken in his existence, in his living, acting associations that now are his. There is not a single instance of a progressive move that has not been touched and associated with psychic revelation and psychic experience. There is not a single religious cult in existence that history can bring forward that is not the sum of some mighty mediumistic qualification and experience gained thereby.

RIGHT HERE, MY FRIENDS, we wish to call your attention to the fact that there is a difference between mediumship and psychic development. This has been one of the confusions amongst the minds and acts of men to-day. Mediumship simply means to be an instrument in the hands of other intelligences. An individual who has mediumistic qualities must make up his mind to a greater or less extent to be a machine, and he can be nothing less. But you can have your choice, if you so demand, and assert yourselves, as to what extent and in what degree that shall occur and shall continue to occur.

Mediumship as you know it and as it has forever expressed itself, is where three individuals meet; one the questioner, one the interpreter and one the sender. The medium is the one that sits between, and is used as an interpreter. Thus you find that mediumship becomes the machinery between the two circles of acting life that has welded and brought together humanity in an understanding of the continuities of life. This came to you unsought and unlooked for. Why history has records along the lines of its happenings and of its workings showing that it is no especial law, that it is no new revelation; that it is nothing that is peculiar to this generation, but is a law of nature; that there is born now and then a generation of men that have within them this qualification by which they can be used as machines between the two spheres of existence.

Now these machines have been used in all times for the betterment of mankind. And you will find that those who can be used must have been taken spontaneously, for here we find again the law of the spirit works spontaneously.

YOU DO NOT FIND the spirit world or the realm of nature working according to text-books or according to square rules laid down by man, but she works and they work in a spontaneous manner which simply means that when the relationship and conditions associated with these relations are right, then the result follows. And so we find that the greatest mediums of the world have been mediums who have been sought out by the spirit realm; that have been taken, so to speak, in spite of themselves, and have been used for good.

You do not find among a spontaneous class any great dangers occurring, nor no records of any that have occurred. Your oldest mediums in Modern Spiritualism, the most efficient mediums in Modern Spiritualism who have stood before the final test of intellect, of prejudice, of dogmas and of scientific analysis have been of this class, and they have proven worthy, thus showing that the intelligences that sought them out were of a high order. Those who used them were of a high moral character. Those who sought to awaken humanity were seeking for the good and the progress of the mortal spheres, and they have accomplished it, for since the advent of Modern Spiritualism the whole moral tenor of the world has been changed; the entire intellectual grasp has been tightened; the entire moral sway of consciousness has been intensified until to-day all life is taking on an intensity in its hopes, in its ideals and its aspirations that has not been recorded before. When we turn to the past we find there have been individuals, there have been classes; but to-day we find it is not one individual, it is not a few individuals, it is not one class, it is not one nation, but old Mother Earth is stirred with the throbs of light, with a hope and aspiration that has never touched upon the entirety of man as it does to-day, thus proving to you that mediumship is of service, is of divine service, and hath within the power to lift instead of degrade.

NOW WHERE OUR DANGERS COME; it is here: Because you do not understand the difference between mediumship and psychic development. The thought has been set forth by many that every individual was a medium. **This is a mistaken position and proposition.** Every individual is no more a medium than every individual is a musician. Neither is every individual capable of developing high artistic qualities of sculpture or painting. But there are those here and there that are born with peculiar organizations, that peculiar chemical combination and nervous tension that produce about them a peculiar aura that the spirit world can use in a diversity of ways and manners. This has been used and is being used and brings to you the variety of phenomenal results that have proven to the world that man lives and lives in somewhat finer relations on the other side of the doorway known as death.

YOU HAVE AS WELL what you term mental mediumship. This calls for a peculiar brain formation, a peculiar brain quality and tension. And from this realm has come to you the great teachings of its philosophy; has come to you as well its great systems and revelations that have brought to the world the new thought of life, the new adjustment of life in every condition and relation. It is mental mediumship that has established the great philosophy of life from its natural basis. You have no books previous to Andrew Jackson Davis' Divine Revelations that gave you a philosophy of life from a natural basis that had a determined fact in them.

From that time on there has grown the different philosophies that have been and are being taught under the different names, which are many; but you will find the grain of truth that every one possesses came from mental mediumship. Now you have had only one Davis; you have had only one Ingersoll; you have had only one Hudson Tuttle; you have had only one William Cullen Bryant. And thus we find that these cases are few and far between. But out of it has been developed a power of such strength that it has taken you fifty or more years to gather even the fragments of the truth that are therein contained.

THUS WE FIND that mediumship is something born within the individual; it is not something made, not some development of the senses, and not every individual can develop mediumship. But we find on the other hand that every human being is a soul entity. Every human being has an intellectual capacity. Every human being has a physical dress or house in which he lives. Thus every human being can develop something of his psychic self, his soul sense. Now this is not mediumship. Through the development of your psychic self you may display wonderful results and give proof of many departments of life and of many activities that have never been displayed before, and yet give no proof of the great fact of immortality. Here is where the confusion has come. Men have thought that in the development of the psychic self they were developing mediumship and have presented it as such, and the world has tested it in many directions to gather the proofs of immortality and have failed; then have they questioned, and questioned you seriously and legitimately.

NOW TO BE ABLE to psychometrize, which is a line of procedure of the soul's consciousness, is not mediumship. Now you who may possess these qualities, I beseech you to not be disturbed, but to learn the truth that you may protect yourselves. Psychometry allows you to enter into the subtle life of things about you. It will reveal the good, bad and indifferent, and thus become a great protector to you and those whom you may use it for.

You may become naturally clairvoyant or experimentally clairvoyant. There are two phases or two degrees of this development. Experimental clairvoyance is where some individual from the spirit realm draws near and projects upon the optic nerve that power that enlarges your vision, raises it until you can see into the vibratory relations of life just out there. You can only do it when some spirit does this, and thus you only see now and then, or when the spirit draws near and performs this experiment with you. There is though, now and then, an individual born with the high natural tension of the optic nerve so that they can see into that realm of life without the assistance of a spirit from the other side; this is natural clairvoyance, but this is only with a few.

NOW YOU HAVE COME to this altar of psychic life in all the glee and merriment and anticipation of children. You have seen that out of it has come much good; that mediumship has brought the world happiness; it has brought to the world some glory. It has placed in high places some of those who, according to the measurements of so-called society and culture, would have never gained them. Thus it has touched the vanity or egotism of the dawning age in which you live, and you have aspired to reach these heights. To desire to stand up and be heard, to go out and be lauded, has been due to that great motive power that has been behind this, perhaps unconsciously to some of you and consciously to others. You have placed yourselves in a negative position whereby there is not only the law of the spirit realm operating, but there is as well all the psychic waves of mental states and magnetic auras of this life playing in upon you, and you have become as a great sponge in that negative position of yours that absorbs these states, and then later you experience the variety of results that come, some in mental hysteria—for we have such—some in self-psychologized position and conditions; others where there is a low stage of intelligences from the first spheres, which have gradually attached themselves to you, not for good, not for intelligence and not for progress. Thus has come about a great variety of disturbed conditions and experiences; but as these things have occurred—and these things can and do occur, we would say that the development of the psychic self is dangerous. As we come to study what the development of the psychic self really is we find this out.

NOW AS WE SAY, man as a physical being in the automatic realm is fated. He is buffeted by circumstances. He is bound by environment; and thus he is nothing but simply a machine in this realm. But when man begins to think he begins to be something of a master. And you will find in history there was a period when a great cry was put up to try to keep man from thinking, because the world did not wish—the world of power, I mean, the world of systems, the world of pulse did not wish men as a whole to become thinkers.

Thus you have the records of the dark ages in which all those who did were put to death in some manner, and all literature was burned or kept for the exclusive few. In spite of all these efforts the great thought life of man would and did develop, in spite of cults, in spite of opinions, in spite of desires; and so at last there came gradually one thinker and another thinker and still another, until the life of the intellectual man was born, but as it was being born there were many persecutions. Some were burned at the stake, some were beheaded. You might as well have said in that day—and it was said—to develop the intellectual man was dangerous. When man begins to think, you cannot lead him, you cannot control him, you cannot submerge him; he becomes master in a great degree and gradually grows to be more and more so.

Thus we find that to become free thinkers, even as free as you are to-day, has cost much of suffering in the past, and there have been those who have thought along foolish lines who have made the best use of the intellect they did have, who have brought about systematically many things that are detrimental to progress. And would you to-night say, because those things were, that it was dangerous and should never have been developed—freedom of thought—the Darwins? Nay, you turn with pride to Benjamin Franklin and others. America has been and is a burning reason of the great power of the intellectual freedom of the human race. There is no nation that has given so much to the world in so short a period as has America; take it in any department you please, and she has outstripped them all in the same period of time, and it is because the mind of man has been set free and he has been given the liberties of his intellectual activities.

And while some men's thoughts led them to prison, other men's thoughts lead humanity along the lines of progress, love and justice. Thus we find that the good overrules the so-called bad. Thus we find that freedom and development of any of the qualities of man have been the levers upon which humanity has been lifted from the animal plane toward the human, and will yet move on toward the soul man that is to live, to act and to be an expression upon this plane of life.

THEN WE FIND that to touch the great psychic realm is now the period that is ours. You are not satisfied then to be intellectual giants; you are not satisfied to be masters of physical things and to possess the world. You wish to know its uses and its associations. You have come to know that man must develop the soul and the soul-qualities even more and more. You were not satisfied with the old systems of mail transportation; you have wrestled in thought until you have to-day wireless telegraphy. Thus we find that now you are wondering, you are experimenting, you are searching out the great system of thought transference—one of the psychic developments, the consciousness of thought striking your etheric self and conveying to the psychic consciousness the thought of others. Thought transference brings to us with rapidity that which the old way could not bring to us, and thus we are not satisfied with the slow methods of the past, but must have the keener and better that we know can and do exist.

We find that as man comes to know of the power of his thought not only for communication, that he is finding the power of his thought in healing ways. Thus you have today mental healing. We find that man has found that out of his thoughts he can build, and so you are being taught that thoughts are things, which is another error, misnomer. Thoughts are not things; but thoughts are potencies out of which and from which things later come. Thus we are finding the great, subtle power of thoughts through the development of the soul consciousness and the use of them. We find as well that man can be protected as he comes to know of things from this department and this view point of life. Knowing that he himself is a soul, is a psychic development, to become self-conscious of your own soul life is one of the great developments of the day and age and is a psychic development.

No one will claim that it is dangerous for man to know the eternity of their existence or their soul potency. We find as well that we are not obliged to depend on the slow methods of nerve transportation in our acquaintance with man, for as we allow the intuitive, the concealed soul consciousness to breathe out in systematic order through our entire being we are coming to feel, not to fear in the old way. We are coming to know the world from a higher standpoint, and thus we are coming to know motives.

NOW WHEN THE PSYCHIC SELF is being developed, that leads especially into the lines of psychometry. You can read the life of an individual and from the psychometric side you can read the motive side of life, not the resultant side, you read the motive side. Often our motives are clean, but the result in outward expression is not exactly the representation that we intend, for it comes through the color of environment and sense interpretation. Thus it is a great protection. It has lifted up to a standpoint of association and recognition that before was not known. And yet in this realm there are those that would try to buy and sell these things which are given to men and women of high purpose and high motive. But yet, I ask you, has not the world been lifted higher, and is it not better for having developed these qualities somewhat, than it was without them? And I feel that you will answer back that it has most assuredly been made better instead of worse.

Thus we may say that in the development of the psychic self, while there are dangers, it is the next great step; it is the lever that will lift humanity out of the stage of so-called materialism, out of the cold realm of the purely intellectual and place it on a higher plane.

WHAT WE WISH TO KNOW and what we must come to know is the difference between the development of mediumistic qualities and of psychic qualities. Now a psychic may be somewhat mediumistic and a medium may have some psychic development, but it is not necessary in either way. And you will ask us how are we to know? You can know of these things by studying the results that come. When true mediumship is being displayed you will always find the earmarks of a third individual. Watch for individuality. We have been too well pleased with generalities. We have been too well pleased with simply a display of psychometric power, and so we have been confused and have thought one thing and another thing. When an individual has simply psychic power, you go to her and she reads your life back to you, your hopes, your thoughts and your conditions; but when you go there with one thought and one motive and she brings to you individual proof of life continuous and the individuality of the expression of that life though it is in direct opposition to your thought, to your motives, to your hopes, then you may depend on it you will find that is actual mediumship.

There are seldom lying spirits, though this has been laid at the door of mediumship that lying spirits come so often. I repeat, in the demonstration of actual mediumship it seldom occurs; not but what the liar and the thief return the same as the teacher and scientist, but where actual mediumship exists with an individual consciousness of its great power and work it seldom occurs. But in the lowest strata of a partial development of psychic life, in a careless negative position that places itself in that relation there comes the demonstrations not only of the lying spirits but of lying atmospheres.

AS I HAVE SAID, mediumship is like a sponge, in the absorption of all around us in this negative condition, and gives it out again. **Thus we will come to know that mediumship is of divine origin and divine use.** It is the doorway through which and by which the world has forever been lifted. It is the doorway through which every progressive step and thought and truth has come. Thus come to appreciate it. Protect it as you would and do protect musicians and artists of the day and hour. Come to know as well that the development of the soul man lifts you into a commandery, into a great associate power by which you can better serve and be served, and reach out not in a negative way but in a positive way of development.

Get spiritual by developing all the faculties. Get poise by knowing that body, mind and soul are the great trinity. Get more sensible by knowing that the spirit after death is no more settled than the moment before death; that a spirit after death the next morning is no wiser than it was the evening before. Banish from your minds the thought that spirits have supreme power to manipulate all conditions. Banish from your minds the thought that a denizen from the life beyond must give and can give a marvelous demonstration of life from a miraculous standpoint, and then you will have saved mediumship; then you will have secured to yourselves much of the blessing that belongs in this great realm.

I SAY, THOUGH THERE IS A CRY that the development of the psychic life is dangerous, though there have come through the bad use of mediumship unfortunate results, yet it is the morning-star, it is the next great step that humanity must take, the same as man has come into intellectual freedom, the same as man has come into a certain physical freedom as well, so in the great march of progress and power must the psychic self be unfolded and developed.

Now to enter into how this should be done would call for another hour and we cannot give it this evening. But in response to those who are feeling that Spiritualism is being dragged in the mud and mire until they must let the ship go, I will say this: Spiritualism contains the all-inclusive truth that man is capable of using. You will find that Spiritualism has taken you away from, and outside of, all cults, all systems, all previous opinions. Spiritualism is greater than all the religious systems of the past. Spiritualism is larger than all the systems of philosophy which have come and gone. Spiritualism is too broad for cults. Spiritualism is the great philosophy of life based on scientific fact that asks you to walk upon the path of life. There may be, like the old mythological stories, an iron side where we are fated and bound by environment and inheritance; there is another side where you come into the glitter of the senses which lies in the physical. There is a silver side where man begins to look out and get the glittering power of intellectual freedom, but there is a golden side toward the morning sun glistening with all its golden rays that tells you that wisdom is the great portion of mankind and it is to be gained somewhat here.

THUS BE NOT DISCOURAGED, you Spiritualists who feel that Spiritualism is waning. I say to you now, you have cast your bread upon the waters and after many days it shall return to you. In the confusion and misunderstanding of its phenomenal side and your lack of the application of its philosophical side you have come into the present condition, but Spiritualism is living; the world is eating from its table. It has been the life and power and doorway that has brought comfort, that has brought beauty, that has brought revelation, that has nearly brought into existence the new era that now is yours and will yet more and more be yours.

Thus cling to the ship that has brought you this truth. When you desert it as rats desert a sinking ship and leave it to those who misuse its work, then you are cowardly. No battle was ever won by fear. No man masters in any department by giving up at the first failure. No principle was ever defeated because the first experiment along its line was not successful.

Go, read the history of actual mediumship. Go, read the history of men as they have developed the spiritual side of life and come to know that in all cases has the world been made better. A few individuals may have lost through the great standard of men's opinions; they may have gone through some suffering, but not in proportion to the great good it has done. It is but a drop in the bucket, and we find that all life has succeeded and risen through the gateway of pain; so that we say though there have been seeming failures and there are many dangers, the world is better with it than it possibly could be without it, and to our cults and friends that are warning the world against it we would say as they say to their listeners, use common sense.

NOW HERE IS THE PLACE to use common sense. You cannot build a cult that will follow any one teacher or two or three teachers and let the world in general be free. You cannot allow the world to express the great democracy of its nature and build up a cult. Mrs. Eddy never would have built Christian Science to the mammoth stage that it is if she had let her friends and followers go free in the world and eat from the great democratic table of knowledge. She has held them to the table of ism, and it is Eddyism. She has given to them stolen truths that she filched from old Dr. Quimby. She has placed upon the altar the spirit revelations of a wonderful mind at the price of Mrs. Eddy's full concept of eternal fame.

We would say to the Theosophical friends who are afraid of the elementals and allowing other people to develop the side of their nature, if they allow all their followers to develop to the entirety of their being they will find not that a Mme. Blavatsky or Col. Olcott or Annie Besant can be their leader, for when men are free they come to lead themselves. Then there comes in all the development of nature; then there comes diversity of opinion, diversity of methods, diversity of intellectual development. So we can see wherein there are dangers—not to man but to the cult; not to the race but to their ism. And so we would say use your common sense; you cannot even afford to fear it; you can learn to control it.

THOUGH IT HAS ENGULFED hundreds and thousands of human beings in its ravages, you are not afraid of the mighty ocean. Though there have been many ships sunk on its bosom that have never arisen, you have learned to master it, and through its mastery you have gained great benefits. Though there have been those who have fallen by the wayside through half-developed mediumship from this misunderstanding of the psychic self, yet the message from the other world has touched all mortal minds, until hell no longer is; its sulphurous fires have been put out and it has been lifted coequal with heaven. We have found the golden stairs of heaven have been melted until knowledge has come and the pearly gates have fallen and there has come only now a thin veil, and we have mediumship that lifts that veil and sees into and brings back to us comfort, and furnished a basis that has dried up the tears and has brought heaven down to the bosom of earth.

My friends, it is only as the soul man has been developed, this psychic life, and man's consciousness and ability to appreciate and to understand and use these things, that your tears have been dried. Then hold fast the sacred truth and use your common sense. Remember life has many departments. Remember that man has many needs, that man must be free to unfold and develop all of these; and we would say that if you want to serve humanity in the development of the psychic self, begin to live, to learn to live here and now.

SPIRITUALISM IS THE PHILOSOPHY of life and teacher of the now. You have not got to die to find your soul; it is here. You have not got to wait until to-morrow to have opportunities; they are here. We must not put off beginning now, and when we begin to live as spirits and souls and men, with all that this means, then our dangers will fade and fade and fade away until you will find that out of it will come the great peace and prosperity and comforts that have come to you through genius, intellectual freedom and physical possessions, to the soul of man. Being born to know, comes through the efforts of pain. Step from thought into consciousness, leaving behind the blind chance of physical states automatic, and sitting at the table of control and mastery, has been a great experience. It has brought its sufferings, its shadows, its tears; but each tear is glistening warm that has shown to us the greater beauty of soul of man. Each pain has awakened in us a consciousness that there is something more to learn.

EACH MASTERY OF THE LAWS of physical things has shown us the great infinitude even of mind. We have chained man to limitations. We have bound him down to the wheels of criticism and measured greed. We are trying to keep him within the fold of limitations, and yet he will not stay but will outward go, and so the spirit of the age is progress.

The morning star is the light of understanding, and it is leading us away, and we must develop, to be able to use all that comes to us from day to day.

Be of courage, be brave, and come to know you must protect your soul development, your thoughts, with as much care as you protect the body from the storms and winds that come and blast it when unprotected. Oh! come to know that you must build about you a temple rich and pure, and so doing, lift yourselves into the song of vibratory life until the lowest spheres cannot touch, but will withdraw, feeling the power from your garment as you pass by. Then simply come and learn of self, the spirit of this being, and protect it with the understanding of common things, and you may ride safely through the storms of life and not lose but gain, and in that gaining give to humanity that which will give to it more life. Oh! mediumship and self-consciousness, ye are the higher temples of the living man, to live and know that life reaches each wave, and will never stop, but must upward and outward go from day to day.

COGENT THOUGHTS.

Errors and Delusions of Theism.

Spiritualism is to each individual a matter of fact, demonstration, knowledge, experience; it is the truth and nothing but the truth. It is not a system of faith, and it holds no ecclesiastical authority over people, but all have rights and liberties to hold and freely express any faith, opinions, theories, sentiments, in their own way. Nevertheless when some Spiritualists heedlessly repeat false assertions, regardless of their confusion and contradiction, and saddle them upon Spiritualism, I am strongly impressed to dispute and combat the statements. These people do not intend to deceive or be deceived, nor mislead others, yet they are biased by shams and delusions of religious faith; and their persistent propaganda has caused confusion and discord.

The errors and fallacies of writers are readily seen by fair and logical analysis of their statements. The most absurd, delusive ideas expressed are along the lines of Theism. They must have a god of some kind—educated that way; however, I want to help them to "see themselves as others see them."

The Theists declare "God is undefinable"; yet they are constantly defining it; tell us what they mean by God; define it by assertions reiterated for centuries with no regard for truth, reason or common sense. It has more definitions than any other word, which are in perpetual antagonism and make for us a riddle impossible of solution.

"The Unknown God" has more names, synonyms, cognates, equivalents, substitutes than any person or thing. A word made to mean anything, contrary to reason, knowledge, science, is an uncertain, senseless word that has no true meaning.

"The finite mind cannot comprehend the infinite," is often affirmed by Theists; yet they pretend to comprehend it; talk and write about it with assumptions of knowledge, only to expose their fallacy and ignorance. They often say "God is unknowable and unknown," which upsets their pretensions to knowledge.

Some Theists affirm "God is one person only." Other Theists declare "God is three male persons." Others aver "God is two persons." Another class affirm "God is a principle, not a person."

He seems to be a principle of male gender; but men do not worship an abstract principle; their conception of a God is a being possessing human attributes.

It is true, as some say, "God is not a person;" nor is it anything real; nevertheless they claim to be children of this impersonal God, the product of fanaticism; and tell us what he hears, sees, does, says.

Ignorant people talk learnedly about "The Infinite God of the Universe"; yet they cannot produce a fact or demonstration of a specific or universal god, nor present a new idea on the subject. They prove their fabulous god by vehement assertions of what they believe. One false assertion sustains another in Theism, which is mystery of the unknown.

Some Spiritualists affirm "We believe in Infinite Intelligence;" and they say that is God. It is very easy to believe things that are untrue, unreal; but what do they know of "Infinite Intelligence?" Absolutely nothing, for they say "it is unknowable—incomprehensible." Then why do they talk and write so much about it?

Intelligence implies mind, will, memory, knowledge, individuality to manifest it; and if they want it understood they "do not believe in a personal God," the "Intelligence" must be lopped off.

Some wise Theists say they "base the personality of God on consciousness, purpose and will—not on shape or avoirdupois—do not mean form nor location." A person is a living man, woman or child, and consciousness, purpose, will are attributes of a person that do not exist independently. If these Theists are "the image of God" and "He is their Father," as they claim, he should have shape, form, avoirdupois on the hypothesis that "like produces like." And that "strong arm of God" they talk about should have some weight. However, this fabulous god has no weight.

"He has no location," they say; yet they often tell where he is; locate him definitely in places; sometimes in heaven where he has a kingdom and throne. Some say "He dwells in the holy residence of creative power." This looks very much like location. Some say he is in their town, in their church, in their homes, in their hearts. He has more locations than any other person or thing.

These stupid Theists aver "God is everywhere—omnipresent," and contradict that by the assertion "God is not in hell where sinners are banished from his presence."

No—these Theists do not believe in a personal god; affirm "God is not a person"; nevertheless they call it "He—Him—Father"; inevitable marks and proofs of personality. If "men are made by God in his image and likeness," as alleged, it must be a personal god, because men are persons.

This impersonal god, they say, is "The Father of Christ"; and they talk wisely about the "bosom of God—the mind—the heart—the eye—the voice of God;" all of which imply a person.

From the preceding averments we now perceive that their ideal god has no form nor location, no shape nor avoirdupois, and no personality; which is evidence to our mind that it is a chimera, hallucination, a thing of fancy.

A. H. NICHOLAS.

Summerland, Cal.

GIVE TO THE WORLD.

Give to the world more freely,
Of the truth of which we know.
Some will receive it gladly,
Some will not want to know.

There will always be two classes,
As long as this world will stand,
So give forth to all regardless,
And some will understand.

Not all will be bright sunshine,
Clouds and shadows will intervene,
But through them all bright faces shine
Of angel friends serene.

Go forth on your way more gladly,
Knowing that we go too,
Comforting, cheering and helping,
In all you have to do.

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Every Living Creature. "The tender and humane passion in the human heart is too precious a quality to allow it to be hardened or effaced by practices such as we often indulge in."—From title-page. Price, 35 cents.

Character Building Thought Power. "A thought, good or evil, an act, in time a habit, so runs life's law; what you live in your thought world, that, sooner or later, you will find objectified in your life."—From title-page. Price 35 cents.

Life Paragraphs: Selections from the "Life Books." Price 75 cents.

FROM INDIA
TO THE PLANET MARS.

A MOST REMARKABLE WORK.

Fascinating, Interesting and Instructive.

By Th. Flournoy, Professor of Psychology in the University of Geneva.

"This is an account of the experiments with the 'Geneva' Medium,' Helene Smith. In her trances she lives the dual existence of an Indian princess and of an inhabitant of the planet Mars. Professor Flournoy and his fellow scientists have for more than five years experimented with these astounding physical phenomena".

This is a work of thrilling interest. It has excited great attention in this country and in Europe. Price, $1.50.

ANTIQUITY UNVEILED.

The most important revelations concerning the true origin of Christianity. Reader, in bringing to your notice "Antiquity Unveiled," it is with the sincere hope that you are earnestly looking for the truth, regardless of any other consideration. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful perusal. Price, $1.50.

THE TEACHINGS OF JESUS

Not Adapted to Modern Civilization, with the True Character of Mary Magdalene. By Geo. W. Brown, M. D. Price, 15 cents. For sale at this office.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

A mistake was made in last week's paper, the date of the dance of the Sunflower Club dance being given as January 21, when it should have been the 28th.

Mrs. Celia Riley writes from Tecumseh, Mich.: "My husband, Chas. Riley, is located in Tecumseh, Mich., and dispensing glad tidings to many from those gone before. His tests are very fine and convincing, and his work very much appreciated. All are welcome who come here, and he can be engaged at reasonable rates. All mail matter promptly attended to."

Joseph Chapman writes: "Your paper grows better and better every year. I shall certainly be a life subscriber to it. I have been taking it since 1894, and when you miss my renewal, you can set it down that I have arisen. May you live to a ripe old age to spread the truth of spirit return, and down the fakes in our glorious cause."

W. D. Noyes writes: "We have served the Tacoma Spiritual Church the last three months of the old year, and our work has proved so satisfactory that we have been engaged for the rest of the season. The society has gained a large number of members, and has moved from its old quarters to a better location, 913½ Tacoma avenue, one of the best in the city, and at the first service in 1907 there were many strange faces in the audience. George Trust, one of the leading architects of the city, was elected president of the church, and we look for a good attendance the rest of the season, and many new members."

Correspondent writes from Grand Rapids, Mich.: "On last Thursday evening a few intimate friends of Mr. and Mrs. D. A. Morrill gave them a pleasant surprise at their home. The treasurer of our local society, Mr. Potter, presented Mrs. Morrill with a handsome china chocolate set, a gift from the friends present. Although completely taken by surprise, Mrs. Morrill proved herself equal to the occasion and responded in a few well chosen words, expressing her delight and appreciation, not of the gift alone, but of the friendship and motive that prompted their action. Mr. Haynes then responded in the following:

'Friendship with some is a flickering flame
And is unworthy of the name.
I trust that yours may be so faithful and true
That it will ne'er lose its glorious hue.
May your full hearts their richness still retain,
And all their warmth and fervor still remain;
May your affections still as warmly glow
In life's descent as when they first did flow;
And if upon this token you e'er gaze
When we have passed from life's bewildering maze,
Oh! will you not when our brief course is run
Oft think of us whose friendship you have won.'"

D. Crawford writes from Riverdale, Cal.: "I have been a Spiritualist for over fifty years, and I think I was the first person in the United States who lectured under spirit control; but my business was such that I did not develop very far, owing, in part, to my skepticism. I am now too old to write much, being 78."

Miss Ada M. Came, Secretary, writes from Cambridge, Mass.: "The Ladies' Spiritual Industrial Society of Cambridge, Mass., Mrs. Emma E. Zwahlen, president, held its regular meeting on the second Friday of the month, January 11, in Cambridge Lower Hall, 631 Mass. avenue. Mrs. Mamie Helyett was the message bearer. Seldom, if ever, have we had such fine messages given. The audience were enthusiastic, and hope to have her with them again in the near future. The next meeting will be on the fourth Friday of the month, January 25. Mrs Sadie Ham will be the speaker, and will undoubtedly bring out a large audience."

E. R. Fielding writes: "Mr. and Mrs. E. W. Sprague, well known in the missionary field for the N. S. A., are speaking to large audiences. Many are joining the First Association of Spiritualists, Mrs. H. D. Morgan, secretary, and Mr. F. A. Wood, president. The auxiliary of the First Association gave an entertainment. Mrs. M. T. Longley was chairman for the evening. After an address by Mr. Sprague and messages by Mrs. Sprague, Dr. T. A. Bland, author of 'In the World Celestial,' addressed the audience, holding to the theme Spiritualism. Dr. Bland is here in the city in the interests of the medical fraternity, and was interviewed by President Roosevelt, presenting his views which the president listened to with marked interest. The president received a copy of Dr. Bland's new book, 'Pioneers of Progress,' which he seemed much interested in. You may hear later what Dr. Bland has to say on the Medical Bill in Congress. Pierre L. O. A. Keeler, the slate-writing medium, has moved into his new and beautiful home, 1301 Fairmount street, and is giving public seances in the light, Wednesday and Friday nights."

W. J. E. writes: "The Alliance Society in Vincennes Hall, 3514 Vincennes ave., is holding splendid meetings at 3 and 8 p. m., every Sunday. Mrs. May Elmo, assisted by other good mediums, gives tests and messages. Remember our masquerade, February 2. Regular socials every Saturday evening."

R. A. Dague writes from Tacoma, Wash.: "The Progressive Thinker is a splendid paper. I have been a subscriber to it since its very first issue. I was an editor and publisher for thirty years, and I do not understand how you can furnish such a splendid journal for $1 per year."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

Secretary writes: "The annual meeting and election of officers of the Illinois Sunflower Club was held at Lincoln Hall, Fraternity Building, January 8, 1907. The following officers were elected for the ensuing year: President, Mrs. Carrie Francis; vice-president, Mrs. Isa Cross; corresponding secretary, Mrs. Hattie F. R. Peet; financial secretary, Mrs. Belle Curtiss; treasurer, Mrs. Ella J. Bloom. On Monday evening, January 28, a dance and card party will be given in assembly hall, Fraternity Building, commencing at 8 o'clock. There will be an admission fee of 25 cents, which permits both dancing and cards. A cordial invitation is extended to all friends."

S. A. Huntington writes from Malden, Mass., about the Progressive Spiritualist Society: "Our turkey supper and social held on Thursday evening, January 10, was a grand success. After the supper a fine meeting was held at which many took part. Our Sunday services on the 13th, was as interesting as usual. The president, Mrs. F. S. Sheriff, presided at both sessions, with Miss Mabel Carter at the piano. The services opened with praise, reading of scripture and invocation. At the afternoon circle R. L. Bishop and Prof. Macurda of Lynn, made short addresses and gave several messages. Others made interesting remarks, and all seemed to think that a revival in Spiritualism was about to take place. At the evening meeting, Prof. Rufus A. Macurda of Lynn, Mass., was the speaker and message bearer. He chose as his theme, 'Life,' giving an able address, after which he devoted three-quarters of an hour to giving many beautiful messages. Mrs. Alice M. Whall of Everett, Mass., will be the speaker on the evening of the 20th, and Mrs. M. A. Bonney of Roxbury, Mass., on the 27th."

G. H. Brooks, president of the Wisconsin State Spiritualist Association, has been lecturing at LaCrosse, Wis. His meetings were well attended, and much good was accomplished.

Mrs. O. B. Wilson writes: 'The Hyde Park Occult Society had its annual election on the 29th of December, and the following officers were chosen: Mrs. O. B. Wilson, president; Mrs. Ware, vice-president; Miss L. Stuart, financial secretary; Mr. Lundy, treasurer, and Mr. Peters, recording secretary. All communications should be sent to No. 6 East 47th street, the president's address. We had the pleasure of having Dr. George B. Warne with us, Sunday, January 13; also Mr. H. Fraser, and he did finely. We hope to have good speakers hereafter. We hold our circles every Tuesday evening, and January 24 we will hold our usual dance. Come and have a good time."

L. E. Whitney writes: "The First Spiritualist Ladies' Aid Society of Springfield, Mass.—Our speaker for December 2 was Wellman C. Whitney of this city; the 9th and 30th, Mrs. S. C. Cunningham, Cambridge. Dec. 16 and 23, Mr. E. D. Butler of Lynn, Mass., occupied the platform. All gave excellent satisfaction, and there is a growing interest in our meetings. Feb. 14, we will hold our annual fair and sale of fancy articles. We will also serve a salad supper."

W. J. Howes writes: "The attendance increases every Sunday at Central Spiritual Church, Trimble Hall, 1977 W. Madison street. Sunday, January 13, we had with us Mrs. Hill, pastor of the Golden Rule Society, who gave us a very instructive lecture. Sister Hild and Mrs. Howes gave some very convincing messages. Sunday, January 20, the lecture will be given by Dr. Warne. Sister Hild will also be with us."

Mrs. James Riley writes from Marcelus, Mich.: "Perhaps some of the friends of Mr. Riley would be glad to hear that he is enjoying better health the past year than he has for some time, and that he is still in the work, holding seances at his home in Marcellus, as in the commencement of his mediumship. While he has calls from a distance, he has all he can attend to at home; bringing light and comfort to many hearts, while his gifts seem to unfold in greater power at every seance."

Mamie Young writes: "The Divine Spiritual Church, Barnes Hall, is having some good spiritual lectures. Spirit guides and friends through the pastor, Rev. Lucy A. Hodge Koontz, are giving to seekers of truth that which is satisfying from the spirit land. By her hard and earnest work for the betterment of mankind and spreading the spiritual truth, she is deserving of the words of cheer she receives."

Mrs. Sexsmith writes: "On Sunday evening, January 6, Dr. C. A. Burgess was the speaker. His heart to heart talks seem to draw the people nearer to the truth, and he always leaves an impression for good. Messages were given by Mrs. Susie Thompson. Her messages are always sharp and to the point; also those by Dr. Burgess and Miss Thomas. On Sunday evening, Jan. 13, Dr. Burgess again lectured for us, followed by messages from Mr. Schmidt, Dr. Burgess and Miss Thomas. Come and bring your friends, as these meetings are always well conducted and largely attended. Good speakers and messages at all meetings. Those that are working for the good of the cause and are honest and truthful, are invited to take part. Strangers are cordially invited every Sunday afternoon and evening at 3 and 8 o'clock, at Conway Hall, Western avenue and Lake street, over drug store. Open door. All welcome."

Mrs. Amanda Coffman, the well-known lecturer, writes from Grand Rapids, Mich.: "Some time has elapsed since I have written a note for your paper. The same comes each week as a welcome guest, and now that I have been out of the field a few months for a rest, I enjoy it more than ever. The cause in Grand Rapids is progressing, and harmony prevails. I am to assist the mid-winter meeting of the M. S. S. A., to be held at Battle Creek, Mich., Feb. 10, 11 and 12. I have some dates for camp work. I will be pleased to hear from secretaries wishing my services. I will also answer calls for funerals. Address me at No. 57 Benson street, Grand Rapids, Mich."

John W. Ring is drawing excellent audiences in St. Joseph, Mo. Address him at once for engagements at No. 118 N. 18th street, St. Joseph, Mo.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Ferd C. Suhrer writes: "First Society of the Fraternal Order of Spiritualists, Dr. Alex Caird, president, Hygeia Hall, corner Ogden avenue and Robey street, will conduct services at 2:30 p. m., with the following platform message mediums assisting: Mrs. Dr. Caird, Mrs. B. Hilbert, Mrs. S. C. Adams and Mr. Chas A. Thompson. Public circles at 4, held by Miss Tirza Tanner, Mr. Chas A. Thompson, Mrs. J. A. Sexsmith and other mediums. Supper will be served at 5 sharp, at 15 cents per plate. Song service by congregation at 6:30. Concert at 7, under the direction of Prof. Joseph Singer; pianist, Miss Marian Gordon; soprano soloist, Mrs. Myrtle Haschke; bass soloist, Mr. Robert Fessler. Special evening service at 8 o'clock. Lecture by Mrs. Cora L. V. Richmond. All are welcome to come early and spend the day. There will be a message for you."

Nellie E. Abbott writes: "Sunday, January 13, at Pemberton Hall, Lawrence, Mass., we had with us Mrs. A. J. Pettengill of Malden, one of our most earnest and highly gifted workers in the cause. The announcement of her being with us always calls out an interested and intellectual audience, and as usual on this occasion the services were all too short for those who came to listen to her addresses upon 'Sweet Are the Uses of Adversity,' in the afternoon, and 'Is Spiritualism a Delusion?' in the evening. These addresses contained many illustrations of spirit presence as proofs of the subjects taken. At the conclusion of each address messages that were eagerly recognized were given, both through psychometric readings and sealed letters. We find the interest is deepening in our city, this being the fourth consecutive season that we have striven, with the aid of our loved ones on the spirit side, to demonstrate the continuity of life. We have awakened an interest among the church people, many of whom are constant attendants. Many of the best speakers have been engaged for this season's work, and we hope to realize a spiritual revival in our midst before this season closes."

Mr. Hatch writes from Boston, Mass.: "The annual meeting of the Onset Bay Grove Association was held at the Essex, Boston, Mass., Wednesday, January 9, 1907. A good representation of the stock was present. Vice-president James B. Hatch was in the chair, owing to the absence of President J. Q. A. Whittemore. After the usual business of the association was finished, under the order of new business, the following board of officers was elected for the years 1907-1908: President, John Q. A. Whittemore of Boston; vice-president, James B. Hatch, Jr., of Boston; clerk, George A. Fuller, M. D., of Onset; treasurer, George A. Fuller, M. D., of Onset. Directors—Carl T. Whittemore of Newton; Joseph H. Burgess of East Wareham; Walter C. Pessels of Brookline; David L. Whittemore of Newton; Loring Q. White of Brockton, and E. Gerry Brown of Brockton. Everything looks good for a successful season."

Correspondent writes: "The Golden Rule Spiritualist Society held a grand meeting on Sunday, Jan. 6, both afternoon and evening. In the afternoon the lyceum was well attended, about 18 children being present, and our little conductor, Miss Munger, is much loved by the children, and is doing her work with grand success. The afternoon services were a short talk by the pastor, and messages by Mrs. Morris, all being recognized. In the evening, our pastor, Mrs. Nora E. Hill, gave a short address and it seemed to stir her hearers to a knowledge that spirits can commune with mortals, which was fully proven by the message bearers, Mrs. Morris and Mrs. Clybourn and Mr. Trevor. On the afternoon of Jan. 13, our pastor, Mrs. Nora E. Hill, held the fort alone and gave good satisfaction. In the evening Dr. J. H. Randall gave one of his fine addresses, followed by Mrs. Ada Clybourn with messages. Her work was well received. The lyceum is adding new faces to their work and if Miss Munger keeps on she will be at the head and will lead them all as a lyceum instructor."

Mrs. Anna A. Wood writes from Joplin, Mo.: "The audiences at the meetings of the Spiritualists Science, held at Odd Fellows Hall, Seventh and Main, have been doubly blessed during November and December through the excellent work done by Dr. Marie Seeah. Her tests are very clear and gratifying to those who are seeking for the light and truth. We have a class for development every Sunday morning at 10 o'clock; also conference meeting at 6:30 p. m., followed by a lecture given through Dr. Marie Seeah's control. The meetings are very interesting, the members taking an active part. Mrs. Dr. Seah is doing a grand good work for the cause, which all true Spiritualists appreciate."

Any medium of good morals who can lecture, and would accept a position for a branch club of the Occult Club, should address for further information, Dr. R. McL. Angus, 1022 Michigan street, Port Huron, Mich.

J. J. Rittenhouse writes: "I have read 'The Unknown Life of Jesus,' and find it to be a valuable book, and I am sincerely thankful for same. I have eight of your excellent Premium Books, and prize them all very highly."

Mrs. Cleveland writes: "The Society of the Psychic Forces and the Spiritual Alliance will give a unique entertainment and dance at Vincennes Hall, 3514 Vincennes ave., Wednesday, January 30, at 8 o'clock. There is an excellent program arranged. Good mediums and plenty of them and choice singers for this occasion. Unique music by Brother Norton. Admission only 25 cents. All are welcome."

Prof. E. E. Rex and wife are at Frankfort, Ind. They are taking an extended missionary trip and can be addressed there for engagements.

Correspondent writes: "Sunday, January 13, the Secular League of Washington, D. C., became a temple for spiritual instruction. Mrs. Mary A. Price gave a lecture on Spiritualism, which was followed by a lively discussion of the subject, not only by members of the League, but by many prominent Spiritualists, among them Mr. Sprague, who is serving the First Association. Mrs. Price closed the meeting by summing up and answering the criticisms, but groups of Spiritualists and Materialists stood in different parts of the hall and continued exchanging ideas for nearly an hour after the meeting closed. The earnestness was almost excitement, and when scientists get in earnest, there are seeds of thought sown which will some day bear fruit."

Dr. Geo. A. Fuller lectured for the Ethical and Spiritual Society, New York City, 74 West 126th street, Sunday, January 20, and will lecture before the same society on the 27th. He could answer a few calls to lecture not too far from this city. Address him at No. 575 West 159th street, New York City, N. Y. Next week we will publish a most excellent lecture delivered by the Doctor while in Washington, D. C.

C. L. Hatch writes from 9 Appleton street, Appleton Hall, Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual with the president, Mrs. Mattie E. A. Allbe, in the chair. A very interesting business meeting was held. In the evening the following talent took part: Mrs. Alice S. Waterhouse, Mrs. Jollimore, Mrs. Freemont, Mr. Graham, Mr. Packard, and Mrs. Dick. Mrs. Mary F. Lovering presided at the piano. At the social hour, Mr. Sam Graham, Mr. Gowing and Mr. Freemont furnished some excellent instrumental music on violin and piano. Next Friday we hold our Snip sale."

D. W. Hull writes from Olympia, Wash.: "The article, 'The Universe Is Not Running Down,' by Prof. Larkin, Nov. 5, is worth two years' subscription to The Progressive Thinker. It brings to the surface all the worshipful qualities of our sublime natures. I wish he would write again."

Conductors and Secretaries of Lyceums

Please send me a list of your members, and the name of your lyceum. For some time I have been waiting anxiously for a list of all our lyceums. It is most important that we should have an authentic list of your lyceum, its membership, and address of its officers. Will you not give me this assistance?

The Banner Contest list will remain open through the month of January, so any school that has not reported, send in report at once; but even though you may not desire to enter the competition for a prize, please send report of your membership. The lyceums that have reported are as follows: Los Angeles, Cal.; Parkland, Pa.; Chesaning, Mich.; Pittsburg, Minneapolis, Indianapolis, Decatur, Portland, Galveston, and a partial report from three others. We trust by the close of this month to have a full list of every working lyceum in the United States.

Yours for the children,
ANNA L. GILLESPIE.
121 South Highland Ave., Pittsburg, Pa.

Camp Couplets Concerning Southern Cassadaga Camp.

The only camp in the United States open at this time of year, in that state which has its June in January, sunny Florida.

Mr. C. C. Coolidge, who takes an active interest in the State Grange work, and his sister, Miss Mary, who is active in Political Equality circles, both of Clifton Springs, N. Y., have Mrs. Huff's "Bluff Cottage" for the season.

Mr. George Van Slyke has completed and furnished his new suite of rooms; they are ready for rent.

Mr. and Mrs. Thatcher, well known in Jamestown, N. Y., have finished one of the best houses on the grounds, plastered, with modern conveniences; rooms en suite or singly. Their daughter, Miss Ethie, is with them, and their parlors are open Sunday evening to all for a seance. Much interest is shown in Mrs. Thatcher's talks under influence.

Excursions are planned by a number to DeLeon Springs, Blue Springs, on the St. John's river, and to Coronardo Beach, and Daytona during the automobile races.

The late arrivals are, Mr. and Mrs. James H. Fine, prominent Spiritualists of Plymouth, Pa.; Mr. and Mrs. John H. Williamson, Chester, Pa.; Mrs. Katherine and Miss Norma Pritchard, Pittsburg, Pa.; Mr. and Mrs. H. A. Budington, Springfield, Mass.; Mr. and Mrs. Alonzo T. Hubbard, Tyson, Vt.; Mrs. S. M. Burns, Bridgeport, Conn.; Mrs. Kate Lowher, Brooklyn, N. Y.; Miss Alma D. Leonard, East Calais, Vt.; Miss Anna Irving, Bridgeport, Conn.

LEE MORSE.
Lake Helen, Fla.

The Pathway of the Human Spirit.

Dr. J. M. Peebles, whose books are sharp, full of interest and replete with valuable inspiration, has certainly placed the reading public under a fresh debt of gratitude to him since this, his latest work has adorned our libraries.

"Truth the Highest Authority," is the striking motto engraved in gilt on the purple cover of "The Pathway of the Human Spirit." The volume is composed of 17 chapters, each dealing with some special aspect of the general theme and treating it in the brisk and breezy manner which is the veteran author's characteristic style.

"Why this Book?" is the title of the forewords prefacing the Introduction, wherein we are reminded of bygone controversies, but far more of glorious inspirations which have reached humanity through some of the greatest seers and poets alike, of ancient and modern time.

Walt Whitman and his verse receive a high tribute from Dr. Peebles, who quotes freely from that gifted bard of Nature, whose rhythm is unconventional, and whose heart is in his every line.

Reminiscences are often charming, and Dr. Peebles carries us back to days before many of us were born, and then leads us on in a most fascinating way to the doings and sayings of the present generation. In the Preface the author leaves no doubt in the mind as to his acceptance of the truth of the spirit's pre-existence, in the following words (page 21): "Pre-existence is with myself a settled conviction. But the pre-existence of the spirit is not the synonym of re-incarnation." In that sentence we have the key to the philosophy of the book. The whole subject is very ably and kindly handled and there are no harsh strictures against the doctrine of reincarnation, though the author does not commit himself to its advocacy. He treats its advocates with courtesy and fairness. Theosophists equally with Spiritualists of all shades of opinion can study this volume with profit, and it seems impossible to read it thoughtfully without growing wiser from its perusal. The splendid classic prose, the exquisite poetry, and above all the extremely noble and highly elevating ethical teaching with which the entire treatise abounds must endear it and its venerable author to all those who can appreciate beauty of diction as a vehicle for expressing spiritual truth. 75 cents is an extremely low price for so valuable a book. W. J. COLVILLE.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1.

W. J. Colville in California.

To the Editor:—While thanking you cordially for publishing my last communication in a recent issue, I wish you now to let me inform your readers that since my return to California, I have found excellent opportunities for successful work in San Francisco, Oakland, Alameda and Berkley. San Francisco is rapidly recovering from earthquake and fire, and signs of increasing prosperity abound everywhere. I am now visiting Los Angeles, and expect very soon to be in San Diego, where I have made favorable arrangements to deliver a course of lectures in the Spiritualist Temple, during February. All letters, etc., addressed to me in care of Metaphysical Library, Grant Building, Los Angeles, are sure to reach me promptly.

"Universal Spiritualism," after many delays, is now being bound. The publishers, R. F. Fenno & Co., 18 East 17th street, New York, are acting in perfectly good faith, but they have required that all expenses be met prior to publication. The book may be in your hands now at any moment.

W. J. COLVILLE.

Camp Notes Concerning Southern Cassadaga Camp.

Since my last letter the most important event was the New Year's supper and dance given for the special purpose of raising money for a new fence, and new gates at the camp entrance. It was inaugurated and taken charge of by Mr. and Mrs. Johnson, who have a pleasant home, "Happy-go-Lucky," just outside the gate, and netted $50 for this purpose, so it is not necessary to add that it was a success in every way, and old and young took part in the dance to their heart's content.

Mrs. Twing lectured on Sunday, December 30, reading Tennyson's "Bells," and giving a dissertation thereon which everyone enjoyed.

Mrs. Wheeler of Onset, Mass., lectured on January 6, on "Thoughts of the New Year, and followed her fine discourse with equally fine tests.

The new arrivals of a very recent date have been Major Hopkins and wife of Brooklyn, N. Y. and Mrs. Wilten, who has been staying some time with Mr. and Mrs. Swift of Utica, N. Y. She has bought Mrs. Buchanan's cottage, and will fix it up. Also Mrs. Laura G. Fixen of Chicago, and is occupying and beautifully fitting up her cottage.

The Budington Excursion sails from New York on the 11th, with fifteen booked for Cassadaga Camp.

The apartment house is full—some rooms still in cottages. Brigham Hall has been put in perfect order by Mrs. Brigham, and is very tidy and comfortable.

We are soon to have a new hedge put around the park in front of the Auditorium, which will add very much to the attractiveness.

The Underhill family are expected soon.

The weather is ideal, everybody seems social and happy, and all look forward to the opening of camp with pleasure. LEE MORSE.
Lake Helen, Fla.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Entered spirit life, Wayne Hemenway, aged 8 years, only son of Mr. and Mrs. C. M. Hemenway, of North Leverett, Mass.

A memorial service was held in their beautiful home, January 9, conducted by Francis Bailey Woodbury, of Greenfield, Mass. Beautiful floral tributes were received from the schoolmates of Wayne, the Grange, and hosts of friends. The members of this home are "progressive thinkers" and the knowledge of immortality as a fact proven without doubt cheered and consoled them all.

As the little body was lowered into the grave, the father exclaimed, "Thank God, I know my boy is not being buried; he has arisen."

F. B. WOODBURY.
Greenfield, Mass.

Harvey A. Henry of Lowville, N. Y., passed to spirit life, Jan. 9, 1907, aged 76. He had been a Spiritualist for twenty years; also a constant reader of The Progressive Thinker. He was upright, honest and a good husband and father.

George Hewitt passed to higher life from his home in San Cruz, Cal., on January 3. He was a man of sterling worth, loved and respected by all who knew him. He leaves a wife and a host of friends to regret his going. His wife accompanied the body to Howard City, Mich. The funeral service was held at the home of his brother-in-law, Warren Lisk, Jan. 10, the writer officiating.

MRS. AMANDA COFFMAN.

Samuel Lesher of Mancelona, Mich., passed to the higher life, Jan. 1, 1907. He was born Feb. 26, 1826, at Landcaster, Pa. Mr. Lesher was a firm Spiritualist for a number of years, and was ever ready to proclaim his positive knowledge of spirit return.

A CHANCE TO MAKE MONEY.

Since making my big hit in Mexican Mining property I got so many letters from people I know to be readers of your paper, that I ask you to publish this statement. If you and your wives wish to make money fast and sure invest in Mexico. Cecil Rhodes, Mining King, says that "Mexican Mine investments are the safest in the world and the most profitable." Mexican laws will not permit that wild-cat business that robs the people in the State. It is the richest mining district in the world. Any person can make money. A few dollars' investment now will bring you thousands in a year. I invested $10 for a friend who is now getting $5 per month dividend. I have nothing to sell, and as I am traveling I have no chance to answer letters. The Pittsburg Oaxaca Mining Company, Block 25, Pittsburg, Pa., will give you full information regarding SAFE INVESTMENTS in Mexico. This firm is perfectly reliable. Through them I made $20,000 in less than a year with only a few dollars to start with. You don't have to go to Mexico. Ask them to send you samples of ore. Your old friend,

JACK MARSTON.

AN IMPORTANT WORK.

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QUESTIONS AND ANSWERS.

Department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

"Cleveland": Q. Are the "unknown tongues" spoken, or said to be spoken by the converts at the revival now going on in this city, real "tongues," or simply jargon?

A. To understand the question of this correspondent, some little insight must be had of the "revival going on." Some evangelists came to the Friends church, and they quickly stirred the waters in the usually calm pool of that society. They understood the revival business and "worked it for all it was worth." At times all the assembly were talking at once, every man and woman in a language of their own. It was "Esperanto," "Volupuk" or some such lingo, developed out of their own "subliminal consciousness." For the conveyance of ideas it was as good as the most classic tongue, for as not even the evangelists had any ideas to convey, one articulation was as well as another, if it only made a noise.

Having the power of "unknown tongues," carried with it the divine gift of casting out devils! There were many devils to cast out, for all who were sick were believed by these devotees to be obsessed by devils. They were all believers in "The Great psychological Crime." One lady had two, and another five devils cast out. Said the latter:

"There were five of them. They went from me only after a great struggle. I felt a rending and tearing as from my very bones, and the room was filled with the rushing winds described in the Bible.

"It was so when we cast the demons from my aunt, Mrs. Stough, wasn't it, auntie?"

"So it was," said Mrs. Stough. "I felt the rushing of winds. Though I had been unable to move in bed without assistance, my limbs threshed about beneath the covers. I sat right up. I would have sprung from the bed had it not been for those who knelt by me."

But this was as nothing to the performances when the struggling converts received the "gift," and became conscious of salvation. With shouts they threw themselves backwards into the air falling on the floor with a crash and with waving outstretched arms lay moaning prayers or in stupor.

In fact the revival ran with the evangelists who were conducting it. It would have been a success in a past generation, but in a cultured city of to-day became a farce, too pitiable to laugh at; too degrading to be covered with the mantle of religion. The "unknown tongues," were a suggestion of the Bible, as they are in all revivals. They come from auto-suggestion, and the deluded subjects are victims of the combination of this with the hypnotism of the evangelists. The "unknown tongues" are not languages in any sense, but a jumble of articulations. Revivalists bring in play all the arts and methods of hypnotism, and work on the emotions. Reason is paralyzed and the dazed mental state of the convert is thought to be a mark of the presence of the Holy Ghost.

Its true character, however, is shown by its evanescence, for the evangelists have no sooner sought new fields than the converts return to their old ways of thinking and manner of living. The "power" departs as it came, and reason again awakens.

Mrs. E. S. S.: Q. If a person were bitten by a rabid dog, would you recommend the Pasteur treatment?

A. In the supposed imminence of the emergency, it is assuming grave responsibility to advise in such a matter, yet I have found no cause to recede from the position taken in this column some time ago. As to the value of Pasteur's so-called discovery there is a wide diversity of opinion. While on one hand he is lauded as a veritable savior, and his toxin cure of rabies as a priceless boon, on the other, many able physicians and scientists regard the treatment as quackery. There are grave doubts expressed by physicians of extended practical knowledge, as to there being any distinct disease such as rabies, and they say that the treatment is misleading, and often produces fatal results, developing a disease known as "laboratory rabies." When persons are bitten, they go to the hospital for treatment. If they do not develop the disease from the bite or toxins injected, they are said to be cured. If they take on the symptoms expected, it is said they came too late. A test of the remedy is thus impossible. The bite of a dog that has been eating decayed meat or gnawing old bones, is dangerous because of the possibility of blood poisoning. The saliva of animals at times is poisonous when introduced into wounds. Human saliva is often virulent in its toxic action.

To say the least, the Pasteur treatment is at present empirical, and opposed by physicians and scientists as eminent as those who advocate it. It is conducted in a purely commercial manner, for the money that can be made out of it, and is advertised and exploitered with the brazen superlatives of the patent medicine quack.

But if I was bitten by a mad dog? Well, I should first want to be sure the dog was mad. If I became convinced that he was, I doubt if I would be frightened into having the cultured virus injected into my veins. Some physicians claim that the so-called cases of rabies result not from there being any poison conveyed, but by auto-suggestion. The patient becomes so firmly convinced that he is doomed that the symptoms he thinks expressive of the disease are developed. In proof they instance the aversion for water which is supposed to accompany all cases of rabies, but really dogs afflicted with the so-called madness seek water, but find it difficult to slake their thirst.

The best authorities object to the use of cauteries as making the wound larger and more difficult to heal. It is the time-old way, and as useless as barbarous. Instead antiseptics are recommended, to be applied to the wound as soon as possible, carefully applying so as to reach the deepest part of the wound. It is just the treatment all wounds should receive, and then suppuration, inflammation, indicative of the presence of more or less virulent microbes will be entirely avoided.

Marcus Hawkins: Q. Where are the most extensive catacombs?

A. Those at Rome are the largest, though those at Paris are of great extent. There were excavations for burial purposes in Egypt, Naples and other cities. The deserted quarries were utilized in Paris, but it is now conceded that those of Rome were of galleries excavated for the purpose. The main galleries, with their corridors, extend mile after mile, and would make put together a tunnel hundreds of miles in length. The number of skeletons gathered there has been estimated at six millions, but probably far exceeds that number. There is no other place in the world where there is such a collection of human bones.

A CORRECTION.

To the Editor:—Evidently in the hurry of your duties you failed to read correctly the article embodying the views of Abbe Loisy, which you extract from, with comments, in your paper of January 12. If you carefully read the first part of Fr. O'Kelley's article, you will see that he quotes almost every line, following that from the books put forth by Abbe Loisy, and deeply declared Loisy's extreme views. Fr. O'Kelley criticises them, and certainly does not endorse them. In "The Ecclesiastical Review" were footnotes naming book and page from which he quoted Loisy's assertions. As the "Review" was loaned to me merely for my own reading, and I copied that article without the knowledge and consent of its owner, the least I can do now is to see that it is not misunderstood. The evident purpose of Fr. O'Kelley and the "Review" was to give the clergy at large an opportunity to see just what extremely heretical assertions Abbe Loisy had published; editorial criticism went without saying. While there doubtless is, individually, a more liberal tendency among the clergy and their periodicals for the past year have contained an almost unbroken series of narratives of spirit return, they may safely be trusted to stand by the doctrines and principles of the church.

By the way, when it is proved that Spiritualism inspires as unselfish heroism and devotion to fellow beings, as is on record of so many who found their inspiration in the teachings of the church, we shall be in a better position to call those teachings worthless. "Try all things and hold fast that which is good"—whether its original teacher can be indisputably ascertained or not. One thing is sure: back of the Catholic organization on earth, known as the church, and the powerful spirits who were saintly here, is a supreme power for good. It is very doubtful if those who assume that mortal man is "the whole thing," and God a myth, are as happy and have as strong incentive to be good, as those who pin their faith on God. In these days, we surely need something to hold fast to—someone to believe in as supremely good and wise and powerful; that need has been felt from the earliest human existence, and always will be. While we seek a clearer understanding of teachings handed down to us, there is no occasion to deny the existence of God.

B. E. R. THOMSON.

REINCARNATION.

"Life Is a Part of, or Is Embodied in, Nature."

In The Progressive Thinker, No. 893, Jessie S. Pettit Flint asks if I think "that life is less than nature."

Life is a part of, or is embodied in, Nature. How can life be more or less than that of which it is a part? Can our friend imagine Nature without life or life without Nature?

The question at issue is this: Is the spirit embodied in a material form more than once? I have taken the position that it is not. The spirit cannot enter and occupy a physical body the second time any more than the life of a fowl can return to the egg and develop a chicken, or the insect return to the caterpillar and bring forth a butterfly.

Every law of Nature sustains me in this position. If the theories of some of my friends are upset or interfered with I cannot prevent it.

"Our point of view" is surrounded by substantial evidence. The law is invariable. L. P. WHEELOCK.

Madison, Wis.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

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"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

A TRUMPET SEANCE.

A German Spirit—Two Voices at Once.

On Wednesday night, December 26, 1906, a trumpet seance was held at the home of Mrs. Margaret Spencer, the medium, 177 No. Union street, Grand Rapids, Mich.

We sat in a room up stairs. The door was bolted and we were locked in. A quilt was tacked over the two little windows. The only other opening was a stove-pipe hole; as the room was close, we had some fans to use.

In these seances, it is customary to repeat the Lord's Prayer, and sing, "Nearer, My God to Thee." I could hear a spirit voice taking part in the singing.

The first voice speaking through the trumpet was that of Frank Ogden, deceased son of Mr. and Mrs. John M. Ogden, of 79 Diamond street. He saluted the sitters in a general way.

'Hello, ma," said Frank Ogden, to his mother.

"Hello, Frank."

"I am glad to meet you all, and we will try to have a good seance so none will be disappointed."

"Hello, pa," said Frank to his father.

"Yes, Frank, we are glad you are here."

"Good evening, Mr. Martin," said Frank to me.

"Good evening, Frank."

As I noticed that his controlling spirit spoke in heavy tones and as loud as any man's voice, I said, "Mrs. Ogden, did your son Frank have such a heavy bass voice?"

"Yes, he had a very heavy bass voice."

Mr. and Mrs. Ogden were very silent during the seance, and gave others a chance to talk. They were unselfish. In fact, they are just as good, nice, friendly and exemplary people as are found anywhere.

Here I will say that they have two deceased daughters, Rose and Hattie, making three grown up children in spirit life. It is worth your time to go to their seances to witness the love and affection manifested in this Ogden family. They are a devoted family. The son-in-law, Mr. Fred Engle, an intelligent man, was there. If there was not truth in these phenomena, they would not attend these seances so long, for months and years.

Then a childish voice spoke in a lisping whispers; it was greeted as little "Sunshine," her pet name. All were quiet so we could hear the little one. She, too, likes most everybody, and the ladies thought her childish prattle was nice.

"Sunshine, what is Frank doing while you are talking?"

"Oh, he is standing by his mother looking on."

"Ma," said the deep bass voice of Frank Ogden, "though it has just past, I wish you a Merry Christmas and a Happy New year."

"Thank you, Frank," said his mother.

"Say, pa, what I want to say now is, that many spirits want to thank you for your help in bringing about this seance," remarked Frank to his father.

Then little Sunshine soon spoke in. She likes to call people by their given names.

"Charlie," said she to a man at my right, "why don't you introduce me to your girl?"

The little spirit was then introduced to a lady on his right, who still sat in her wraps, furs and hat.

"You will be a pretty warm girl before this seance is over," remarked Sunshine.

Most of us had been using our fans. I was so warm that I took off my coat without any apology, and hung it up on the floor in front of me. The German woman, Mrs. Millie Nichols, at my left, feeling me move about a little, put out her hand on my head, thinking I might have fainted; but I told her I only took off my coat. Then I found my fan, pencil and note book and used them.

Sunshine and the warm girl, who had never attended a seance before, had a little chat. Sunshine thought the warm girl was already a medium and would make a good medium.

"A little bit longer and things will be gooder," said Sunshine and the sitters were pleased to hear the little one's grammar. A little laughter and some general remarks, or whispering among the sitters followed.

Some one said there was too much whispering to hear what the spirits said. Then all was quiet.

Then Frank Ogden talked to a serious young man who had never been to a seance before. "You will find this spirit world a better one. In your investigations, you will need to be a little patient, and you will find much consolation. If you will only investigate with my parents and their friends, you will find much truth and satisfaction.

Then spirit Rose spoke through the trumpet to her parents and to her husband, Fred. "You are proud of our little girl, are you not, Fred?" said Rose, who died about four years ago. "You will see her often, won't you, and help to support her? and ma, you know how to raise the girl. Ma, I am so very glad that I can hardly hold the forces," "Were you with us yesterday?" inquired Mrs. Ogden.

"Yes," said spirit Rose.

"We had the table set for you and Hattie and Frank."

"Yes, and if you had had a good cry, "Yes," concluded Mrs. Ogden, "it would have relieved the pressure on my brain, for I thought so much I had something like the headache."

Then Frank's heavy voice was heard: "Ma, don't you think Rose did well? She never dropped the trumpet."

"Yes, she did well."

"Ma, if you had cried yesterday, it would have relieved you some."

"Yes, I might not have had the headache."

A voice began whispering in German. The lady at my left responded. Her name was Mrs. Minnie Nichols, who had lived in Lowell, Mich., but had lately moved here. As requested she arose so the spirit could talk to her better. They recognized each other. I could understand a few words, but not what they said. They both talked very fast. The warm lady and some others were so pleased that they laughed a little. I said, "Please keep still so we can hear." All were quiet. Down went the trumpet, and down sat the lady. Someone inquired what she talked about.

"We talked about love and secrets," responded the lady.

The whispering voice of Sunshine spoke out quickly: "I wish everyone could talk United States."

There was a general laugh.

Frank's heavy voice remarked, "Well, that little chatter-box would talk all night if you would let her."

The voice ov a boy, Elmer Bennett, wanted word sent to his mother not to cry so much.

During the seance, I heard someone sighing often, and I inquired. "Mrs. Spencer, do you do that sighing?"

"Well, I don't know, I guess so."

"You don't tell all you know, do you?" said Sunshine.

"Bless her, isn't she cute?" said the ladies.

One spirit voice said to a person, "I am so overly glad to tell you I live. I would like to be with you a little while and hold you in my arms."

Here the reader will observe that the mighty bonds of love are unbroken between the two worlds.

"This is heaven on earth, I am glad I can talk to you. I wish you a happy New Year," concluded the spirit in a strong voice.

Frank said, "Friends, I think I must draw this seance to a close. I hope we may all meet again. I want to thank you for the good thoughts you have entertained and sent out to my medium. Thoughts have force and power to affect sensitive people, so send out good thoughts to help them."

"Frank," inquired someone, "where will you spend the night?"

"I will go home with my mother. She is one of the best mothers in all Grand Rapids."

"Well, good night, girls," said Sunshine.

Down went the trumpet.

All responded, "Good night."

The medium said she would open the door, first, and become accustomed to the light gradually. Then she lit the gas and all went down stairs.

"How do you feel, Mrs. Spencer?"

"Oh, I feel as if I had been running up hill and was all exhausted in my lungs."

All the people were pleased with the seance. Here I might remark that we sang a few songs during the seance. When all were singing in the chorus, "In the sweet bye and bye," I sang "The sweet now and now." I felt the time was a happy one. I paused in my singing to hear the heavy voice of the controlling spirit, Frank Ogden. I heard his voice, and I could hear the medium's voice also. No woman can imitate Frank Ogden's voice.

We paid our twenty-five cents to the tired medium for her time and work.

Every Sunday night she holds a trumpet seance in her own home. After a person has attended a few times, two or three times, his own spirit friends can talk through the trumpet. Every investigator is welcome who will act like a lady or a gentleman. All seances are so quiet that a person can get plenty of proof without striking a match to see where the trumpet is, because no one would strike a light in a photographer's dark developing room, and no one would be so rude as to strike a light in a dark trumpet seance to shock the medium, for all creative power works in negative darkness. Hence, only well-bred people of good manners are welcome in a trumpet or materializing seance.

"Mrs. Spencer, are you unconscious in a seance?"

"Only when I give a private seance."

"Why is that?"

"Because, in a large seance there is so much power and strength from the other sitters that I do not need to be entranced; but in a private seance, my strength is so drawn upon that I am entranced, and because I am not to know the private affairs of my patrons."

As I have done my kind of work, as I have lived among mediums and been to many seances and meetings, and as I have been a school teacher for many years, I still like to be a psychic or occult student and report the results of my observations.

H. EUGENE MARTIN.

Grand Rapids, Mich.

THE WORLD DO MOVE.

The Latest for High-class Divinity Students, From Sources Where the Deeper Study of Ancient Hebrew Literature Is Made a Specialty.

The "Biblical World" is published by the University of Chicago press, and was founded by the late Wm. Rainey Harper. It expresses the views of the divinity school of that institution.

It has an interesting article in the November number, for modern thinkers.

It publishes in each month the International Sunday-school lessons for the next succeeding month with comments and instructions to the ministers throughout the country. In the November number in the critical comments on the lesson for Dec. 16, subject, "Jesus risen from the dead," by Rev. Willard Thorp, is the following:

"The narrative of the soldiers set to guard the tomb, and afterward consenting for money to admit that they had committed the deadly offense of sleeping while on guard, no doubt preserves a story which was current among the early Christians to counteract and explain the Jewish assertion that the disciples had stolen the body. The story of the great earthquake, the descent of the angel of the Lord, rolling away the stone and causing the watchers to quake and become as dead men, evidently represents the attempt of the church to picture what took place before the women reached the tomb, and belongs rather to the realm of imagination than in that of the witnessed fact, the New Testament itself indicating that there were no witnesses of these things.

"There is nothing in this original account of Mark, verses 1-8 or in that which was probably contained in the original conclusion of Mark, which is inherently improbable. Such experiences are not uncommon and have a recognized place among psychological phenomena. They are variously explained according to the view held by many scientific biblical scholars, this and the other resurrection phenomena were produced by the surviving personality of Jesus projecting itself into the minds of the disciples and causing them to see visions and hear voices. Such a view of the resurrection of Jesus, as a real and spiritual event, but unattended by any reanimation of his body, is, on the whole, the most acceptable in the present state of scientific thought, if not also most consistent with the earliest New Testament evidence itself. The chief difficulty with it is the question: What became of the body of Jesus? The attempt to derive from the different gospels accounts of the resurrection appearances a connected and self-consistent story has never been wholly successful. We must for the present rest content with the judgment that at the basis of the narratives there are real experiences of the disciples of Jesus, through which their faith in him being revived and strengthened, they entered into a spiritual fellowship with Jesus which became the moral dynamics of their lives. That their interpretations of the cause of these experiences are not wholly consistent, and that around the record of such extraordinary experiences there are gathered some elements that are historically improbable, is not at all surprising."

Verily, if such information is imparted to divinity students and preachers, it will not be long until the modern preacher will have his eyes opened to the beauty of the teachings of Jesus about his spiritual kingdom and then "peace on earth, good will toward men" will become a reality. Then the new commandment to "love one another" will be appreciated and will rule. Then the millennium will begin, for men will learn that these things are realities instead of theory.

DANIEL S. HAGER, M. D.

Chicago, Ill.

The Cause at Indianapolis, Ind.

To the Editor:—Spiritualism is still climbing slowly but surely to the topmost round. January 6, the Indiana State Association held service in the First Spiritualist Church. Mrs. Allie Buhland lectured and Mrs Josephine Ropp was message bearer; both were highly interesting. Dr. Kingsly in an underhand way had secured the church, and we were obliged to go elsewhere. It was not hard to do, and Mrs. Carrie Mong and Mr. Schram secured Old Pearson Hall, and Mrs. Buhland and Mrs. Ropp were again announced to speak and give messages; but on account of serious illness of Mrs. Buhland's father, she could not be present, and Mrs. Ropp's physician forbid her leaving home. Through the kindness of Mr. and Mrs. Hayden the vacancies were filled, and all were delighted with the lecture and beautiful messages from Mrs. Hayden. Mrs. Crane read from many articles from the audience. Mrs. Mattie Anderson furnished some good instrumental music, and Miss Nellie Joss favored us with one selection. All were well pleased and all who so kindly assisted us have our best wishes.

Next Sunday, Will J. Erwood, state missionary, will be with us, and through his efforts we hope to accomplish some good work.

The Helping Hand Club has re-organized, and have identified themselves with Camp Chesterfield, to secure a fresh air fund to provide a few weeks recreation at the camp for some deserving poor children or women who are sickly, and need such a vacation. If those who may read this feel they can spare anything, all the way from twenty-five cents to twenty-five thousand dollars, we shall be thankful for the same, and the amount received will be published in The Progressive Thinker from time to time. This is a new departure, but we feel as if it will be the means of bringing many into the light of Spiritualism.

Mrs. Thomas O'Neill is president, and your humble servant secretary, and any one having anything to give us, can kindy send to

MRS. MARTHA WOOLSEY,
Sec'y Helping Hand Club.
1517 N. Senate Ave., Indianapolis, Ind.

A Word for The Progressive Thinker.

As the new year, 1907, rolls in I can not but say, that I note with great pleasure the progress and rapid strides "Our Official Organ" has made in the past years. A man as a rule is judged by his works, so the same with our organ, better known as The Progressive Thinker, we find by its works it stands for truth and Justice alone, and will do for the world what no other organ has done so far. It gives unto the people the naked truth, and I am proud to admit it cannot be bribed or bought.

It is the mouthpiece for every honest and true worker. Let us help to spread it throughout the world; let us men and women work, not dream and sleep; it stands us to hand to read and study. We are in need of more workers such as those I met at our recent convention. What we want is more of "the show me," with a good deal of backbone and push in us. So once again let us rally to our most glorious cause, with the aid and help of The Progressive Thinker, my paper, your paper, everybody's paper. May it prosper as never before, and may it always with the help of every honest worker in and out of our field be ever kept pure and clean in all its works.

It is time to be brave. It is time to be true.
It is time to be finding the things you can do.
It is time to put by the dream and the sigh,
And work for the cause that is holy and high.
It is time to be kind, it is time to be sweet,
To be scattering roses for somebody's feet;
It is time to be sowing, it is time to be growing,
Time for the flower of Spiritualism to be blowing.
It is time to be lowly and humble at heart;
It is time for the Spiritualists to press hard their start,
For their aim to be white, and their steps to be right,
And their press to be weaving a garment of light.

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The doctrine of Reincarnation, as taught to-day by certain schools of philosophy, is one of the most pernicious errors connected with occult teachings, and should be persistently refuted by all earnest lovers of the truth of Nature's laws, for the simple reason that re-embodiment of the individual in earthly relations is beyond the province of natural law as expressed through evolution and involution of the soul.

The simple truth about planetary life, in its first stages, is that the entity which survives death is really a product of the planetary relations of the elements, and gets its inception there. If it be forcibly detached it can be magnetically attached to kindred spiritual entities in the form, and obtain life experience through that relation, but it has no power to go back to the primitive status or to become re-embodied at the expense of the embryonic life, and nature most emphatically refuses to permit it.

The great trouble with our modern teachers is that they fail to recognize the eternity of matter as well as spirit, and also fail to connect the two as correlative in the Universal Cosmos. By so doing they miss the knowledge of the inception of the spirit, and vaguely suppose it gets its original impetus from the universal impersonal spirit, which seeks to express itself through matter to obtain knowledge that it could not gain elsewhere.

The metaphysical teachers of reincarnation of the individual spirit, have had to meet many objections and much speculative questioning, but their chief reliance was and still is, that Karma is the cause of reincarnation, and when a good karma is obtained they will not need to repeat the experiences of earth further.

Let us examine the idea of karma and see if it presents any good basis of the theory of rebirth into conditions that necessarily must be extremely likely to produce a bad karma. If the experience of earthly life has not been able in its first influence upon the embryonic spirit to give it a good karma, will the continuation of rebirth into the same or similar conditions be likely to improve the spirit as surely as to detach its thought and desires from that state?

The history of those persons who claim to have a knowledge of reincarnation by actual experience, is this, they were some great personage in their previous incarnation, kings and queens and rulers of empires, but to-day we find them in the humblest walks of life, which shows that according to their own theory, they have retrograded in the scale of being.

Now the law of spiritual unfoldment is this, that the better the conditions, the wiser and purer the life, and while it may be necessary for the spiritual entity to lay its foundation in planetary life, the sooner it can escape from bad conditions there, the more likely it will be to have a beautiful development. It may have to stay in mortal environment for a season to perfect the form powers, but when that is once accomplished no necessity exists for further imprisonment upon earth, for all that earth can teach is what pertains to the physical senses rather than to the spiritual life, and to condemn a spirit to return to it after once having its nature developed in that direction would be rather to degrade than to exalt the soul, nor could anything be gained by it.

Spirits of the scientific order never endorse the advisability of early death, and aver that until the embryonic spirit has obtained the necessary development of earth life, it must remain in the magnetic environment of earth. This gives it all the experience needed, and effectually disposes of the theories of spiritual rebirth into ante-natal life. It is Nature asserting her rights, which no power less than hers can deprive one of, but she can do it without disturbing the equilibrium of either world. The teachings of karma are seen in the idea that the final redemption from a bad karma is to be obtained by translation from earth in infancy, hence abortions and early death from other causes are looked upon by that class of individuals as blessings instead of curses, notwithstanding the fact that Nature enters a most marked protest against early death. Karma demands it, hence infanticide has been practiced by reincarnationists to an enormous extent, so much so, that the civil government has had to impose its strong arm to suppress it.

The original karma idea was that the soul would have to expiate its experiences, the effect of all conditions through which it would have to pass from the realm of unconscious being to the perfect development of all its powers. But it was perceived by the wiser teachers that the spiritual influx from the lower spheres of spirit betokened a bad karma, and that it was not possible for the spirituality of a low order to perfect itself except through a series of mental experiences or evolutions from one plane of thought to another of higher degree, and in the metaphorical expression of language the idea of a rebirth was used to express this process, and was never understood in any other sense until a debased priesthood gave it the literal interpretation which is taught to-day by the schools of reincarnationists. This false theory must be overthrown, for it is not true to Nature's law of evolution.

By the law of spiritual evolution, the spirit once having had its formative stages in earthly or planetary life has no more necessity for returning to that condition than the developed bird has to re-enter the shell of its embryonic life, for the earth experiences at best are but formative, and as far as being of any great value except in the necessity of the embryotic stages of life it may be said to be absolutely necessary to complete the soul's Cycle of Necessity. In the supreme economy the planets are necessary to organize the elements into conscious entities known as spirits, but beyond that function they have no essential purpose of a spiritual character, hence, after this stage has been passed there is no necessity for a return to experience over again what has already been learned, besides nature, in her evolutionary laws, positively refuses to work backwards or to repeat over again any experiences that have already accomplished their purpose.

There is an influx pouring in upon the earth to-day from the subjective reincarnationists that bodes much trouble if it be not checked. India has steadily sunk in the grade of her spiritual powers because of it, for in the place of the pure doctrine of the Vedantic system the priestly perversion is taken in its place as the original ideality. In Europe and America the teachers of the Wisdom Divine are confounding the moral sentiments that are the basis of spiritual unfoldment with the superstitions engendered by the priesthood, and ere the people of these countries are aware they will be invaded by the hosts of the lower heavens who still are seeking re-embodiment, and a carnival of licentiousness may be inaugurated that will sink these countries as low in the scale as India has ever been. The spiritual thought of the people is the standard of its grade in knowledge, and to a soul imbued with the idea of reincarnation to escape the consequences of a bad karma, all avenues are legitimate, and a parentage of adultery is as welcome as the doorway of wedlock.

To teach the theory of reincarnation is to hold the mind solely to the earth plane, and the mind cannot rise to the spiritual realms of thought. To flood the west with the reincarnation theories is to invite an eruption of the vilest grades in spirit life, and no wonder that the higher spheres of spirit are averse to it, and are doing all they can to prevent it and to counteract its dire effects upon the present races of mankind upon earth. The western world has had a deluge of Oriental feudalism to counterbalance its own crude conceptions of the divine nature, but neither formula has proven sufficient to protect its believers from flagrant impositions in the name of their Gods. The Oriental influx is seized upon by the souls in darkness or despair and labeled by various names as well as taught by numerous schools of philosophy each of whom only appreciates a portion of the truth. Some of them deny the individual existence of anything but the impersonal supreme, and imagine they will be absorbed in the divine ocean of spirit upon their transition to the world of soul life, losing consciousness and individuality. Others are sure that the spiritual world can have no direct influx into the sphere of conscious life upon earth, and teach that such an idea is an insane delusion. Others again, are so anxious to become united to the God-head that they forget the great law of spiritual unfoldment, and seek to hurry matters generally ending in disappointment or shame and disgrace.

Fanaticism is slowly rearing its hideous face in the spiritual movement, and the most absurd dogmas regarding the power of the spirit to control material forces are freely advocated. The most irrational ideas of the control of spiritual powers by the will of ignorant and embodied souls are advanced, and the experiments made by the most intelligent minds in spirit to demonstrate the principles, are supposed to be in the regular order of evidence to support the theories of extravagant visionaries. The amount of intelligent ignorance current upon earth is one of the problems that eternity alone can solve. There are societies and systems innumerable for the study of the occult forces of nature, but hardly any two of them can agree touching the nature of the spirit or the true methods of its enfoldment. Even the wisest minds fail here to discriminate between the natural laws of nature and the artificial theories of man; they even go so far as to say that reincarnation takes place alternately in the male and female organism, but fortunately for poor humanity, Nature's law does not call for the return to the environment of earth after its escape from the atmosphere of earthly thoughts, nor does it ever need to express itself again in the realm of earthly embodiment. Its pathway to Nirvana, or perfect at-one-ment with its source of its being is away from earth, and happy the soul who is free from the idea of ever having to tread the path through mortal life again.

Compare the moral power of this thought with the idea that life is a ceaseless round of reincarnations upon earth and weigh well the difference. One exalts the spiritual consciousness to the highest heavens, while the other condemns the victim to perpetual despair. For the thought of return in spirit to earthly environment cannot fail to discourage, eventually, the most heroic soul and will ultimately lead it to despair. It is only when the soul experiences this truth, that it gives up all hope, and is capable of committing any crime known to the calendar of crimes. The western nations have been the prey of a senseless belief in a return to a physical body, and her numerous hosts of her ignorant children hover over the earth awaiting the resurrection morn, yet they can do but little harm compared with the souls whose thoughts are held upon the earth as they strive to impress the mortals here to furnish avenues for the spirit to enter again to expiate a bad karma.

Our western societies of occult thought should be aware that the projection of thought upon earth by a concentrated effort of the will must have its effect here and if that thought be upon a plane of error, it will take many long years ere its effect will be removed, and as nature's laws deny reincarnation to the spirit, they should reflect and meditate seriously upon this subject, before they lend themselves as willing tools to this erroneous theory of occult law, as taught by the "wisdom of man" and not of God, and His sacred hierophants, of the higher realms of being, who have returned to the world through thought transference warning the people not to trust in the wisdom of man, whose interpretation of the laws of spirit, must be vain until he has arrived to that degree of knowledge whereby he knows the nature and office of spirit and form in the spheres of universal being. RAYAH.

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A BABYLONIAN BOOK OF JOB.

With Some Highly Interesting Particulars in Reference Thereto.

That Hebrew literature, as represented in the bible, has derived much from Babylonian traditions embodied in works of Assyrian poetry, history, and law is not a new idea. It receives confirmation from the discovery in the library of Assyrian King Ashurbanapal (668-626 B. C.) of a work strikingly parallel to the Hebrew Book of Job. But while the Book of Job as we know it dates back about 400 B. C., the Assyrian work can not have originated later than 2000 B. C. In The Contemporary Review (December) the learned Orientalist, Morris Jastrow, Jr., professor of Semitic languages in the University of Pennsylvania, speaks as follows of the probable connection between the Hebrew and Babylonian books,

"While there is no evidence of any direct connection between the biblical and Babylonian tales, the great age of the Babylonian parallel, taken in connection with what we now know of the wanderings of Babylonian myths and legends throughout the East as a result of the conquests of Babylonian and Assyrian rulers, as well as through the extension of commercial relations between Babylonia and the surrounding countries, makes it quite possible that the Babylonian tale was a prototype of the Job story. This becomes more plausible when we recall that Job is not pictured as a Hebrew in the book, but lives in the land of Uz, which is probably to be sought in the region of Edom. The names of his three friends are foreign, and their homes are Arabia. The story, therefore, came to the Hebrews through their intercourse with the surrounding nations—perhaps directly from Edom; and in adopting it they strove to give it a Hebraic flavor, its foreign stamp is unmistakable. It ought not, therefore, to be a matter of surprise to come across this tale, or a strikingly similar one elsewhere, and if the Hebrews obtained it from the Edomites, there is no inherent reason why it should not have come to the Edomites from a region still farther to the east."

The Babylonian Job is Tabi-utul-Bel, King of Nippur, whose name means "good is the protection of the god Bel." The King, whose period must have been earlier than 200 B. C., was noted for his piety. In the text he dwells, as did Job, upon his devotion to the Supreme Being, but in spite of his zeal and piety he is afflicted with a terrible disease, of which Professor Jastrow writs as follows:

"He is smitten with a painful disease, which in accordance with the current views was regarded as a symptom of divine displeasure. The ordinary means resorted to in order to drive out of one's own body the demons who were regarded as the cause of disease were of no avail. The priestly exorcisers were powerless; the official diviners were unable to secure any omens through which to determine the duration of the king's sufferings. In his distress Tabi-utul-Bel appeals directly to Bel, pours forth his complaint, and contrasts his service of the gods with the recompense meted out to him."

This painful disease is only at last healed by the providential interposition of Bel. Thus:

"Tabi-utul-Bel describes his sufferings in such detail as to permit us with due allowance for poetical exaggerations to diagnose his ailment as a complete paralysis, involving the loss of eyesight, hearing, and locomotion. Incidentally to this lament he manifests his humble and contrite spirit and admits the possibility that he may have unwittingly aroused the anger of the gods by acts or sentiments that he thought would be pleasing to them. His prayer is answered, and corresponding to the description of his sufferings he proceeds to enumerate how one sense after the other is restored to him, how his strength returns and with it his cheerfulness. The text closes as it began, with a hymn of joy and thanksgiving, to which there is added the moral of the tale, namely, when in distress not to despair, even though priests seem powerless. Help from the gods will come in due time."

The work is distinctly didactic, and in this way exactly parallel to the style of the Hebrew Book of Job, of which the professor writes:

"The Book of Job, a philosophical poem dealing with the fundamental problems of human suffering and divine justice, will always hold its place in literature as the work of a master mind, quite apart from its religious significance. In its tone and spirit, and more particularly in its veiled skepticism, it is more modern than most of the books of the Old Testament—indeed, next to Ecclesiastes, where the skepticism is more pronounced, the most modern. The Book of Job in its present form can hardly be older than 400 B. C., but the underlying story of the pious man overwhelmed by misfortune must have been current much earlier. The story, which is of popular origin, is used by the author of the book merely as a medium for introducing us to his philosophy of life, to his views of sin and suffering, and of divine guidance."

Similarly of the story of Tabi-utul-Bel we read:

"The story is told for the sake of the lesson that it teaches. Our author, therefore, like the author of the Book of Job, uses the story of Tabi-utul-Bel as an illustration of certain doctrines which he desires to emphasize. The interesting feature of the text is therefore not so much the story as the author's reflections, placed by him in the mouth of the king in connection with the king's complaints. He reveals to us in this way his philosophy of life, or—if we choose—his theological standpoint; and though it is Tabi-utul-Bel who is introduced as speaking throughout the text, the sentiments are those of the author, who, like the biblical writer, puts himself in the position of the sufferer."

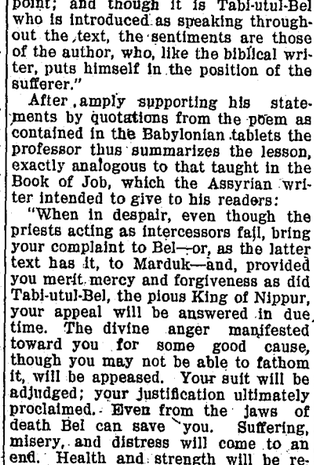
After amply supporting his statements by quotations from the poem as contained in the Babylonian tablets the professor thus summarizes the lesson, exactly analogous to that taught in the Book of Job, which the Assyrian writer intended to give to his readers:

"When in despair, even though the priests acting as intercessors fail, bring your complaint to Bel—or, as the latter text has it, to Marduk—and, provided you merit mercy and forgiveness as did Tabi-utul-Bel, the pious King of Nippur, your appeal will be answered in due time. The divine anger manifested toward you for some good cause, though you may not be able to fathom it, will be appeased. Your suit will be adjudged; your justification ultimately proclaimed. Even from the jaws of death Bel can save you. Suffering, misery, and distress will come to an end. Health and strength will be restored to you, and you will live to sing the praises of your savior.

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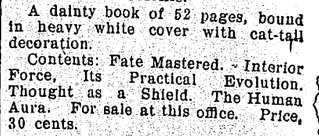
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VOL. 35 CHICAGO, ILL., FEBRUARY 2, 1907 NO. 897

THE REV. MOSES HULL.

An Interesting and Impressive Sketch of His Remarkable Career.

Moses Hull was the son of James and Mary Hull. He was born in 1835, and was one of a family of sixteen children.

When Moses was a small boy his parents moved into Kosciusko county, Ind.—a part of Indiana which was then an uninhabited wilderness, except by Indians. School privileges were impossible. Moses' attendance at school was limited to less than two years. His father was a physician and surgeon of some note at that time. His mother being a natural nurse, and withal a very energetic and intelligent woman, soon became a helpmate in the practice of medicine and almost the sole manager of the home and farm.

The children had free access to the small but carefully selected library, and learned many things not usually understood by country children at that time. The hints and references they found in the books were eagerly followed, and every book on any subject they could buy or borrow, was almost if not quite committed to memory.

Dr. Hull and wife were members of the Baptist church, and their children were carefully taught in all the doctrines of that cult.

When Moses was sixteen years of age he chanced to form the acquaintance of a congregation of people known as United Brethren. Their teachings were more progressive than he had been accustomed to hearing, and became so attractive to him that during one of their revivals, he cast his lot in with theirs. He became so enthusiastic, and made so many speeches at their meetings that, before he was seventeen years old they had him ordained and sent him out a full-fledged minister in that denomination.

But he had learned to study all things, and he soon knew all that was contained in that church.

"The coming of the Lord," or Adventism, began to be preached in that part of the country and attracted universal attention. He attended the Advent meetings, then he commenced to study the scriptures and to his mind the Advents had the truth. He immediately united himself with them, was ordained, anointed, and sent out to preach the Second Advent of Jesus. His father's family were all converted to that belief, and two of his sisters are yet waiting and looking for the Lord.

He preached that doctrine until the summer of 1863, when he became thoroughly convinced of the truth of the philosophy and phenomena of Spiritualism.

From that time he never wavered in his belief of the new teachings. He wrote a great many books and held almost innumerable discussions on that subject.

He also wrote, preached and debated on all reforms.

He published papers in Indiana, Wisconsin, Michigan, Maryland, and Massachusetts.

He was always a student and an investigator. He must know what was contained in the new movements. Every "reform" was thoroughly investigated and accepted or rejected according to its merits. He had not the slightest fear of public opinion. For him to be convinced that an idea was true, was to advocate it, and as far as possible, practice it.

Money could not hire him to preach what he did not believe, nor refrain from teaching what he conceived to be the truth. He always had the courage of his convictions. If a time came that he found he had been teaching error, he stopped it and made known that his mind had undergone a change.

He was of such a positive nature that he made both friends and enemies, yet his most bitter opposers generally "liked the man." He was so large-hearted he could never resist an appeal to his charity, nor turn his face away from any one asking comfort and sympathy. Many times he was misunderstood and maligned by those he was trying so hard to help.

He was authority on the Bible and had students among the leading clergy in several cities.

For forty years he tried to induce the Spiritualists to found a school where young men and young women could learn to present Spiritual truths in a pleasing and convincing manner.

In 1897 he got permission to try the idea in a camp-meeting at Mantua Station, Ohio, where he and Mrs. Hull, Mr. Andrew Weaver, and Mr. Hull's daughter, Mrs. Alfaratta Jahnke, established the first Spiritualist school, so far as is known, in the United States. They taught there six weeks each session for three years. They then moved their school to Lily Dale, N. Y., and taught six weeks each season in that camp for three years. In 1902, the Morris Pratt Temple was offered for a school building, if Moses Hull would act as its president. Upon no other condition could the Spiritualists have it. With Prof. Weaver as principal, Mrs. Mattie Hull as psychic teacher, and Mrs. Jahnke as teacher of oratory, they accepted the charge, and have done all in their power to build up a successful school that will be an honor to Spiritualism and an ornament to Whitewater.

Mr. Hull has been compelled to spend the most of his time out in the world preaching and talking to get people interested in sending pupils and furnishing means with which to carry it on. He and his estimable wife, Mattie, have toiled and traveled, and suffered privations that the school might live. He would say: "I have prayed for a school forty years, and now we have one I must work to keep it alive while I live," and he kept his word. He was preaching three times a day, three days before he left his body. He and Mattie donated their services to the school. Every cent they earned that they were not obliged to use for expenses was given to the school notwithstanding they were obliged to face cruel opposition from those who were envious and jealous.

For years Mr. Hull has been closely allied with the labor movement. He claimed that to be a Spiritualist in the true sense, meant to be a worker in all reforms. I have known him fifty-two years, and I have always found him earnestly engaged in trying to ameliorate the conditions of humanity. Of late years he had been working with the Socialist movement, and the Socialists of his district at the last election honored him by nominating him for Congress. He re-

(Continued on last column.)

Was He Obsessed?

A Problem Very Difficult of Solution.

Something in the Occult Line That Will Puzzle the Philosophers—A Case That Will Go Down in History as Most Peculiar—A Thug While Asleep—A Youth, Somnambulist, Breaks Into Saloon, Attacking Owner and Wife—Memory of Deed Blank—Psychic Marvel, With Respectable Young Man as Burglar, Proved in Court.

Somnambulistic thuggery [as set forth in the Chicago Record-Herald] is excusable in the eyes of the law. For when Ross Freeman broke into Fred Folger's saloon at Armour avenue and Fortieth street, as New Year's day was dawning, and attacked the saloon-keeper in his bed room, and terribly beat Mrs. Folger, he was sound asleep and therefore unaccountable, according to the judgment pronounced by Judge W. N. Cottrell of the Municipal Court yesterday.

The case in which Freeman—a refined-looking youth of 20—was acquitted on the ground of somnambulism after being captured red-handed, and with a mask in his pocket, is unprecedented in court annals, and presents one of the most remarkable instances in the records of psychology.

With apparently not the slightest shred upon which to hang a defense except good character and a solemn declaration that he had not the slightest recollection of any of the acts attributed to him, science stepped into the breach with the somnabulism theory.

Judge Himself a Witness.

And to cap the climax of a mass of testimony, expert and otherwise, on somnambulism, Judge Cottrell himself became a witness for the accused youth and, drawing upon an experience of his own as a sleepwalker, unqualifiedly acquitted Freeman against the protestations of the complainant and those who had aided in the capture of the accused man.

It was not until Dr. Augustus A. O'Neil, testifying as an expert, had demonstrated by authorities that somnambulism, instead of being an evidence of weakness of intellect or other shortcoming in the human brain, was, on the contrary, in most instances, associated with genius, that Judge Cottrell, amid the laughter of the attorneys, confessed himself to have been a sleepwalker, and related his experience.

"This is the most remarkable case I ever heard of," he said, "and you were fortunate in having the case come before a judge who can realize and appreciate the possibility of what a person may do while in a somnambulistic state, for since we have had evidence here that somnambulism is associated with genius, I am free to admit that I also have been a sleepwalker."

Judge Tells Experience.

The judge related that on one occasion he had retired as usual and went to sleep, and when he awoke several hours later he found himself on a sofa in another room of the house, partially dressed and with a pipe in his hand preparing to take a smoke. Of his actions from the time he fell asleep until he awoke on the couch, he said, he had not even the very faintest recollection.

Young Freeman wept as he shook the judge's hand after his acquittal and a score of women, who among the large number of neighbors and friends of the Freemans had come to testify to the defendant's good character, also wept and crowded around the youth to congratulate him.

It was shortly after 4 o'clock on the morning of New Year's day that Fred Folger, asleep in his bedroom off the kitchen back of his saloon at 4001 Armour avenue, was suddenly awakened by a noise. Mr. Folger weighs 300 pounds, and his movements are therefore rather deliberate. He turned over slowly, and in the darkness made out the figure of a man standing near a trunk in the corner of the room.

With a shout he started to climb out of bed to get a revolver from the dresser, but before he reached it the man, without a word, walked to him and began raining blows upon him. Although of rather slight build, he seemed to possess a demon's strength, and hurled the unwieldy form of Folger back upon the bed. Then he quietly picked up the pillows as if searching for something, but Folger again started out of bed, and the two men grappled and struggled in the darkness out of the room and into the kitchen, where Mrs. Folger, who had been aroused and left her own bedroom, was trying to strike a light.

Intruder Beats Woman.

When the struggling men bumped against her the intruder turned upon the woman, and, while Folger fled through a side door into a hallway and began calling for help, the assailant backed Mrs. Folger against a wall and struck her blow after blow in the face. Folger's cries and the screams of the woman brought from an upstairs room of the house Cornelius Angstrum, an ex-policeman and a giant in stature, who found the saloon-keeper holding the door on the outside to prevent, as he explained, the assailant's escape, while his wife apparently was being murdered within.

When Angstrum rushed into the room and attacked the assailant the latter fought like a maniac, and it was not until a fireman and several neighbors had arrived that he was overpowered and thrown to the floor. There he lay as if in a stupor, with his eyes closed most of the time. Up to this time he had not uttered a word, and for some minutes after his captors began questioning him he made no reply. When asked where he lived he quietly gave the correct address, 3436 Vernon avenue, but when asked his name his answers were so incoherent that he could not be understood.

Mask in His Pocket.

Then he was taken to the police station and booked for burglary and assault with intent to kill. No weapon of any kind was found upon him, but in the pocket of his overcoat was found a black mask. The front door of the saloon had been broken and a large panel of glass shivered to bits. The crash awoke a woman on the third floor of the building, and it was this alse that aroused Mrs. Folger, who left her bedroom and went into the kitchen, where she stood when the intruder walked through the saloon and into the kitchen, passing between her and the stove without apparently noticing her and proceeding into her husband's bedroom.

All this and much more was told in court on January 3, when a continuance was taken for ten days. The evidence against the young prisoner seemed only too complete, and when he told his own story it sounded so much like the ordinary lie that even young Freeman's friends could see nothing for him but a penitentiary sentence. Some of them were impressed, however, with his manner, and convinced that he was not a burglar, and they advised his mother to engage an attorney and sift the matter to the bottom.

Freeman's Strange Story.

Freeman's story is one of the strangest ever told in court. On New Year's eve, he said, he went downtown to see the festivities. On the street a man handed him a ticket to the ball of the Great Northern Hotel employees at the Coliseum Annex. He went there, and bought a mask. He met and danced with Grace Kelleher of 6438 Bishop St., and two of her friends, Elsie Steeve, 940 West Thirty-fifth place, and Emma Barz, 933 West Thirty-fifth place.

When he offered to escort Miss Kelleher home she told him two young men were going home with the other girls and proposed that they all go together. The two young men were introduced to him. One of them was tall and gave the name of Schultz. None of the girls seemed to like him.

In the weird drama enacted later in the night Schultz is credited with having played some mysterious part, and although four detectives searched for him for ten days he has not been found. The other man gave his name to one of the girls as Peter Moore, and his address as 5545 Wentworth avenue, but search for him has also been in vain.

They Go to Saloon.

According to the story of Freeman, corroborated by the three young women, they took a car and went to the house of Miss Barz, who had invited her two friends to remain with her for the night. After parting from the young women, so Freeman's story runs, he and the men walked about a block, in which direction he is not certain, and then went into a saloon and ordered beer.

He says that as the tall man pushed his beer over to him he noticed that he held his hand over it, but thought nothing of it at the time. He drank half the beer and from that time the rest of the night is a blank.

His last recollection is that he set the beer down and from that moment he knew nothing until he found himself in a cell at the police station, and asked why he had been arrested. This he says he did not learn until his sister called at the station in the afternoon.

His Record Good.

Neighbors and friends of the family came forward and representatives of the Crane Manufacturing Company, where Freeman is employed, came to his aid, convinced that whatever was the solution of the matter he was not a burglar. All gave him the highest praise, and while he was in court being tried a letter was brought to his sister from his employers notifying him of a promotion and an advance in salary. His habits had always been exemplary and he had never before been involved in any difficulty. About the only places he ever went would be to some dance, and he seldom drank.

It was after the continuance had been taken that Attorney Quin O'Brien was engaged to defend the youth. He listened to the young man's story and then verified it. Freeman, in company with the attorney, visited every saloon in the vicinity, but he failed to identify any of them as the one in which he drank with the two men.

Proved by Tests.

It was not until Attorney O'Brien was informed Freeman was a somnambulist that he took steps toward an investigation along this line of defense.

After testing his client in various ways and failing to break down his story in the smallest particular, he took him to a hypnotist, but Freeman could not be hypnotized. Dr. Augustus A. O'Neil was then consulted, and became convinced after an examination, that Freeman was a victim of the phenomena of somnambulism. Both his brother, who is dead, and his sister were somnambulists in their youth, according to the mother, and Attorney O'Brien set about getting evidence about somnambulism.

As a coincidence the attorney himself was the champion sleepwalker of his neighborhood when a boy, and on that account as he grew up had given considerable study to the subject. Dr. O'Neil found authorities to show that there was nothing in Freeman's actions which might not have been done by a somnambulist.

Mother Gives Proof.

Dr. O'Neil testified and produced proof of many remarkable things done by somnambulists, and the defendant's father told of instances in which he had walked in his sleep. An unexpected witness in favor of the somnambulism theory appeared in the person of Policeman Patrick Hanrahan, who is attached to Judge Cottrell's court. He told of his Ohio friend, who, he said, would get up in the night and dress and hitch up his team, and who at times even went so far as to go swimming while asleep. Instances of remarkable work done by men of genius in their sleep also were cited.

It was at this point that Judge Cottrell made the startling announcement that he, too, had been a victim of the phenomenon, and he decided there was sufficient doubt as to Freeman's guilt to warrant his acquittal.

Before formally discharging the youth the court called Saloon-keeper Folger and ex-Policeman Angstrum forward and asked them what they thought of his proposed course.

"Asleep!" exclaimed Folger. "Asleep! Look at that woman's face," pointing to Mrs. Folger, whose features still show the result of the blows she received. "Nobody can tell me that the man who did that was asleep. That's all nonsense."

Freeman's Memory Blank.

The whole thing is a deep, deep mystery to me," said Ross Freeman at his home last night. "It seemed to me when I was arraigned in court that I was listening to a tale of the wrong doings and arrest of another person. I cannot account in any way for what they say I did New Year's morning. I can distinctly remember half of a glass of beer that one of the two strangers ordered in the saloon on Halsted street. The other half I can see now standing on the bar. As regards what happened after drinking my memory is a blank.

"The first I knew of having committed any offense to anyone was when the turnkey at the station rapped the soles of my shoes and gruffly told me to get up if I wanted anything to eat. My clothes were arranged in an orderly manner."

"It would not have done the community a particle of good or have benefited the public in any way to have incarcerated the boy," Judge Cottrell declared last night. "The evidence showed conclusively that he was of a good family, had always behaved himself heretofore and that he was the easy dupe of two men he met for the first time the evening of the unfortunate occurrence."

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

Genius always gives its best first; prudence at last.—Lavater.

THE SACRED CAT.

And the Prominent Part It Is Playing in "Cultured" Boston—The Trenchant Views of Mrs. M. C. Barrett on the Subject.

Some of the ladies in Boston and vicinity are returning to the worship of Egyptian gods. They are to have a cats' cemetery. There is to be a cemetery corporation, "which will probably be conducted just the same as any ordinary cemetery corporation," says the Boston Globe. "As quickly as the corporation is perfected, lots will probably be sold to any one who wishes to buy them. Monuments with such inscriptions as 'Faithful to the end,' will probably be erected over the remains of pet cats and dogs.

"It is believed by those interested in the movement that this is the first time that a movement has been started to lay out such a cemetery in this country. Such cemeteries, it is stated, are common in some parts of England and other countries."

Women with means will spend money to tie up real estate which shall be devoted to the bodies of pet cats and dogs, and to erect costly monuments to their memories, while the bodies of the poor woman's babies are buried in the potter's field, and she has not a house so comfortable as the dog's kennel for her living children.

One is reminded of the old problem that was given to a boy to solve: If the frog is at the bottom of a well so many feet deep, and he jumps a certain number of feet and falls back so many more, how long will it take him to get out of the well? The boy filled both sides of his slate with figures and then said, "If I had one more inch on that slate, I would have that frog in h—."

If, while crematories are being erected in various parts of the country for the sanitary, kindly and spiritual disposition of the dead, the Catholics continue to forbid cremation, and the influential, wealthy ladies set aside valuable ground for the bodies of animals, where will the Frog of Progress land? If he does not get clear down to h—, he certainly will never get out of the well.

This move is a discouraging indication of materialism. It is quite natural and proper to have a deep affection for faithful animals. Few people are inclined to dispute their right to a surviving spirit. They deserve to rise beyond death if human beings do; but it is not kind to any animal—and the writer does not believe it is kind to any human being—to place his body in the ground, fasten it there with a marble shaft, submit it to the horrid process of gradual disintegration, and force that animal or individual to forever be a detriment to future generations by standing upon good soil and pointing the finger of death—death in its worst form—at every one who passes by.

How much kinder and more loving it would be to give the unmutilated body to the purification of the flames—release the living spirit and let it wend its way onward and upward. Keep the bright, living memory before the world and before the immediate friends. A photograph in the home is better than a cold spot of earth outside. Flowers to brighten the breakfast table in loving memory of the one who has gone, thus giving him an opportunity to shed his cheerful presence upon those whom he has left behind, are more useful and beautiful than flowers on a grave. To subscribe for Angell's little paper, "Our Dumb Animals," for some child or friend in memory of Tommy or Fluff is putting money to a more sensible use than sinking it in a piece of unresponsive marble, and is allowing Tommy or Fluff to influence that child or friend, and through him others, to show more kindness to living animals than he perhaps otherwise would.

To chain one's affection to a graveyard is to turn out of doors, out of the home and its privileges, even the memory of the one who has passed through the gates of death. Wouldn't it be finer to buy a block of stone in an institution devoted to education in the form of art or literature, or even commerce, and carve in that stone the name and such data as it is desirable to preserve, than to buy a useless slab of marble to stand like a grim sentinel of death, in a grim lot devoted to the grim purpose of holding down a deserted body that is trying to escape as best it can?

The Egyptians, in their groping after the secrets of life and death, worshiped the white cat, believing, fearing that their ancestors were embodied therein. A man or woman today, if he or she is so unfortunate as to be a materialist, should still be intelligent enough to create a semblance of immortality for his loved ones by keeping their memory alive, not hopelessly dead and buried in the ground. And if a believer in the triumph of the spirit over death, let him employ every means to assist the living, spiritual influence of his departed friends and relatives to permeate society.

M. C. BARRETT.

Mrs. Jennie Hagan-Brown.

Her Passage to Spirit Life, at Arlington, Nebraska.—A Message from the Veteran Moses Hull.

Mrs. Brown was a most remarkable woman. Her lectures and improvisations were marvels of excellence; indeed some of her poems have never been excelled, so full of that vibration that charms the mind. The following letter explains her transition to spirit life:

To the Editor:—I regret to report to you and her many friends, that Mrs. Jennie Hagan-Brown, after a very short illness from blood poison, passed to the spirit world, January 19. I am glad to say Mr. Brown was with her during her last days. Mrs. Brown arrived here January 6, from her home at El Campos, Texas, and gave the oration at Mrs. Jane M. Unthank's funeral—(my mother) the same day. After visiting and resting for a few days among old acquaintances and friends who loved her and knew her since a child of eleven years, she visited a day or two with friends in Blair, returning here Jan. 12, all the time complaining of lameness from a bruise on her knee, caused by falling down some steps at her home, not awakening to the real danger till too late. She passed quietly and peacefully away. Mr. Brown takes the remains to El Campos.

O. N. UNTHANK.

Arlington, Neb.

The following poems came spontaneously to Mrs. Brown, on one occasion while visiting the home of The Progressive Thinker:

LOVE.

I'd give the world if I could prove
My love so fond and true;
Wherever I'm compelled to rove,
My heart will stay with you.

Refrain—
My heart will stay, my heart will stay,
my heart will stay with you.

Oh, if by chance some cruel fate
Should place us wide apart,
Love still will hold its own estate,
The empire of my heart.

No matter what this world may bring
Of sorrow, loss or gain,
If I have cause to weep or sing,
I'll love you just the same.

Love knows its own when once they've met,
No matter when, or where,
It never, never will forget,
But builds its empire there.

OCTOBER.

October has a history,
Wrapped in shrouds of mystery
That none are really able
To fully penetrate;
From her colors,
Soft and mazy,
From her sunlight
Warm and lazy,
From her forests
Dim and hazy,
Comes a subtile something near.
We almost seem to feel it,
Yet she does not quite reveal it,
In her whispering
To our listening,
Yet we know that Autumn's here.

TO YOU.

If the road seems long,
And the dust is deep;
If the glad hours fly,
And the sad hours creep,
Don't feel that your path
Is from others apart,
But just brush the dust-germs
Away from your heart.

If you feel you're alone
In this cold world of ours,
That the pathway is thorny,
And few are the flowers,
Just gather the few
And their perfume impart
To others who need it—
It will strengthen your heart.

If you think that this world
Is harsh and unjust,
That it's all turned against you,
A sinister trust.
Just cast by those shadows
And take a new start,
By helping your brother,
Rub the dust from your heart.

I am speaking to you
Who, discouraged to-day,
Are thinking within
That this life does not pay;
To you who are saddened,
Disconsolate, blue,
I am saying, be hopeful,
Heart shadows won't do!

Rejoice that you're living
In this great universe,
Where life is a blessing,
And never a curse
If only we make it
Ennobled and true
You who are blighted with heartrust,
I'm speaking to you.

You man, or you woman,
The world is here—take it!
Your world is your own,
So beware what you make it.
A beautiful flower wreath
All fresh with God's dew,
Or poor withered and dust-stained,
I leave that with you.

AZRAEL.

Bright-eyed came Azrael
Where a little child lay asleep,
With its pure and tranquil breath,
It never awoke to weep,
As it felt the solemn sweep
Of the robe of the Angel of Death.

Smiling came Azrael
Where an old man lay at rest,
Wrinkled with age and pain
And wearied his heaving breast.
A touch of the clam, white hand,
Peace swept over the weary man.

Calm came the Angel of Death,
To the couch where a woman lay;
The tears on her cheek declared
How grief ate her heart away;
The Angel said, "Thou shalt be spared,"
And bore her to regions away.

Oh! well may we whisper Thy name,
As we know thee of terror bereft;
Oh, thou masterful Angel of Peace,
To our panting, struggling breath.
Thy presence brings holy release,
Sweet Azrael, Angel of Death!

A MESSAGE FROM MOSES HULL.

Through the Mediumship of Mrs. C. A Sprague, at Washington, D. C., Sunday Morning, January 20, 1907, after an address by Mr. E. W. Sprague.

(Reported for The Progressive Thinker by Walter P. Williams.)

Mr. Chairman, Ladies and Gentlemen:—Before I begin my work this morning, I wish to speak of one that many of you know, and know to love, and that is our old friend and co-worker, Moses Hull. Last Friday morning we received a letter from Whitewater, Wisconsin, from the school of which he is the president, stating that Prof. Weaver had received a telegram telling of the transition of Moses Hull, in San Jose, California. The news shocked us, and has cast a shadow over us. We know how much he is needed here. He is certainly needed for the benefit of the school. The cause needs him, but he will not let his work end here; his work will go on, perhaps with a greater power, and, I hope, with greater force than ever before. I hope that some one may rise up to take his place in the school.

Last year that dear old man and his noble little wife—both along in years—started out and made a trip from Wisconsin to California, down through Mexico and Texas, then back to Wisconsin. We were there at the school in May when they returned. They worked hard and faithfully all the months they were gone, and that dear couple sent in to the school $500.

Where is there another worker in the field who would do that? Where are the ones who will now take the interest that couple has taken? This year they started out with the same expectation, and now he has been called to the higher life, when we needed him, and, dear friends, Mattie, his sweet little companion needs your love, your sympathy, and I am going to ask everyone of you that can do so to do something to assist them in that school work, for there is where he has given his life, as we might say, for the benefit of the cause and to benefit that school.

Yesterday I was reading a letter in The Progressive Thinker, perhaps his last letter to us as a mortal, saying that in Portland, Oregon, he received forty dollars in the collections above his expenses, which he sent to the school. The school needs your assistance, and, in the name of heaven, you as Spiritualists know that the school is needed. There is nothing in the world that our Cause needs more than that school.

We had a letter from dear Mrs. Weaver, its secretary, yesterday saying that Mattie wrote the day before Moses passed over, saying that "If the worst comes I will try and be brave and strong to bear it and, if I can, I will go on with the work."

Friends, let us send out our thought in silent prayer to Mattie Hull for a few moments before I begin my work, for we know she needs it.

(During the silence that followed, the medium was entranced, and spoke as follows:)

Yes, dear friends, I thank you for this thought. I heard this medium speak, and I know that it came from the depths of her soul. I am not dead, I live. I am working; I am going to work the same on this side of life that I did while here, and I am glad this medium has sent out the appeal to you for the assistance of your good thoughts to my beloved wife. God bless you, God bless her. We will all stand together and will sustain her in this work, and I am going to say this morning that though I have left that earthly shell, I am still Moses Hull, and I am here to declare to you that I know now that a spirit can return, and I know that I can go on with this glorious work. I thank you all for this privilege. Though not as strong as I hope to be, I am living still and I am ready to do the work. I trust that I may place my mantle on some one who will take a deeper interest in the school and carry on the work, for I have found as I touch this one this morning, understanding the law as I do, that it has helped me.

Dear friends, I am glad to meet you. This was unexpected to the medium, but I thank the guides who allowed me to come, for it has helped me. I shall come again.

May angels guide you all and lead you ever in the right, is my wish.

People may outgrow natural ignorance, but ignorance carefully cultivated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moncure D. Conway.

The scheme of nature, regarded in its whole extent, cannot have had for its sole or even principal object the good of human or other sentient beings.—J. S. Mill.

REV MOSES HULL'S REMAINS LAID TO REST.

Remarkable Address Given by His Wife, Mattie E. Hull, at the Parlors, on South Second Street, San Jose, Cal., Monday, Jan. 14, at 2:30 p. m.

Mrs. Hull is frail in body but strong in the knowledge of the truth of Spiritualism; she feels the angel world is nearer since her dear one passed through the open door.

Robed in white, she arose in the full strength of her beautiful inspiration, and said Spiritualism does not dress death in black, but in white, as white is the combination of all colors, so Spiritualism is the combination of all truth, all love and all peace.

She spoke as none other could have done, of the life work of Moses Hull, of their thirty-seven years' work together, the last four years being devoted to the Morris Pratt School at Whitewater, Wis.

The latter portion of her discourse gave evidence of direct inspiration from the lately arisen spirit, asking the loving thoughts and strength from those present in behalf of the loved one he had left, and adding he should open his book where he closed it here. He also exhorted Spiritualists to be loyal to the cause—they could render him no greater tribute than to be faithful to the cause for which he had labored and should continue to labor in the larger field of expression.

Attorney Wm. H. Rogers, former resident of Wisconsin, and trustee of Morris Pratt School of Whitewater, of which Mr. Hull had been president since its inception, followed Mrs. Hull with some appropriate remarks, adding he did not wish to mar the beautiful effect of the sermon given by Mrs. Hull, by a lengthy discourse. The bearers were Wm. H. Rogers, Dr. W. W. Fraser, Joseph Murray, W. D. J. Hambly, John Harker and W. B. Stone.

Having been acquainted with Rev. Moses Hull, and keeping in close touch with his work since the summer of 1883, I wish to quote what was sincerely part of his every day life and action: "I would die happy if I knew the world was made better by my having lived in it."

In answer let me add:

Yes, the world has been made better
By thy noble work while here,
And the spirit world seems clearer
By the star implanted there.

MRS. DR. DOBSON BARKER.
San Jose, Cal.

OUR MOSES AND OUR JENNIE.

A Touching and Appropriate Poem to the Arisen Moses Hull and Jennie Hagan Brown.

Come and weep with me, my brothers
and my sisters, one and all,
For our Moses and our Jennie have responded to the call,
And so greatly we will miss them in the field of labor here—
But we know they will be welcome in that higher working sphere.

Come and smile with me, my brothers
and my sisters bowed in grief,
For the brother and the sister who have passed to their relief;
We will miss their earthly presence with a depth of feeling great,
But let's smile up at their freedom from the bonds of mortal state.

Come and laugh with me, my brothers
and my sisters, for we know
That their duties, with their hardships and their struggles here below,
For the cause of Truth Immortal have a rich reward insured,
And they each have found advancement for the sufferings endured.

Come and shout with me, my brothers
and my sisters, in high glee!
O'er the work they each accomplished e'er transition set them free,
And let's band ourselves the firmer as a unit in the cause,
For though they have gone on higher, their great labor will not pause.

Come and bow with me, my brothers
and my sisters: not in tears,
But in silent approbation for their services for years.
None could be more true and faithful to the Cause they held most dear.
Let us bow in prayerful silence o'er their well-done duties here.

DR. T. WILKINS.

THE REV. MOSES HULL.

Continued from First Column.

ceived more votes than he expected.

The last of October, 1906, he and Mrs. Hull started on their annual trip to California. The people wherever they stopped gave them hearty greeting, sometimes amounting almost to ovations. He sent all the money he received, except enough for railroad fare, to the school; but it seems his work is ended as a mortal. After two days' sickness he passed to the higher life, on January 11, five days before he would have reached his seventy-second year. He leaves a wife, four daughters, an adopted son, thirteen grand children, two great-grandchildren, two brothers and two sisters to carry on the work he has been engaged in for so many years.

We mourn not as those without hope. We know he has only gone a little in advance. Though we cannot see him in the physical body we know he is with us. While he cannot preach personally to the people he can inspire some who can and we expect to hear him again. We know he is with us as of old.

E. L. A.

A Severe Shock to Spiritualists.

To the Editor:—The announcement of the passing to spirit life of our much beloved brother, Moses Hull, is, to state it mildly, a severe shock to his numerous friends here in the East.

However great may be his gain, our loss as Spiritualists is even greater. He was a great man and a tremendous power. Thousands have been led to a knowledge of Spiritualism through his convincing logic and his ever happy and genial manner of stating it.

We all knew him well, but it will be a long time before we can come to a full realization of the value of his labors and devotion to the cause in which he toiled so earnestly and constantly.

Men may rise up to take his place, but it will be difficult for any to completely fill it.

FREDERICK A. WIGGIN,
Pastor Unity Church, Boston, Mass.

SPIRITUALISM

Teaches the Absolute Necessity of Individual Unfoldment.

Remember, conditions are made by one's self.
Earth's riches and grandeur sometimes prove but pelf;
Then what are we making? What will be our goal—
A hut or a mansion prepared for our soul?

I want to ask all of those so-called developing mediums, those who agree to develop mediumship in their fellow-mortals for so much per lesson, or give their word to guarantee spiritual unfoldment for a stipulated number of dollars, usually to be paid in advance, what kind of a spirit home do you think you are building for your own soul over there?

How often do these tricksters ensnare the inexperienced, unthinking, passive sensitive, who, with their very soul athirst for light, more light, as to how to approach the sacred altar of truth, never suspecting for once that any human being, much less a Spiritualist medium, or at least one posing as such, would dare trifle with heaven's most sacred gift, mediumship.

The crying need of the hour is, not "a higher Spiritualism," for that is impossible of attainment. Spiritualism is something that is of superlative importance. It embraces and retains only that which is pure, chaste, noble, just and right, including all truth from whatever source. Sifting out the precious gems from the worthless dross, it rejects all error, all that is impure. It separates the wheat from the chaff, and declares that, as we live, so we are; as we sow, so must we reap. It holds all individually responsible for the manner in which they mold their respective lives, declaring that, even our inmost secret thoughts are either right or wrong. What more can anything do?

What is needed is for Spiritualists both public and private to realize the great responsibility resting upon them as the light bearers to the children of earth who are groping in spiritual darkness, who in their blindness fail to find the guide posts that point them into a haven of rest and peace; and to bring their lives up to the full standard which Spiritualism demands, which means a higher standard of morality, a higher premium on individuality, a spiritual unfoldment.

If Spiritualism teaches anything, it SURELY TEACHES THE ABSOLUTE NECESSITY OF INDIVIDUAL UNFOLDMENT. It does not mean that we are to be babes in arm always, but rather that we each one develop, unfold our own talent.

I am aware that some people think that only certain ones have any mediumistic gifts, but I think that every soul has at least one talent.

Spiritualism needs men and women on its rostrum who will not shun to declare the whole truth, who know, and are not afraid to tell it, that, when Spiritualism knocked the bottom out of the orthodox hell, it brought into view a far more reasonable, just and effective hell—the HELL OF CONSCIENCE for wrong-doing.

When Spiritualism unseated the orthodox God and tore his throne asunder, even demolishing the golden streets and jasper walls of heaven, it showed humanity a natural God of justice and equity, governing by Nature's law, demanding full weight on the balances of right from every soul; no forgiveness of sins, but every debtor must pay in full, even to the utmost farthing.

Instead of a crucified Savior on the cross of Calvary, dying for the sins of the people, each one must inevitably become his own savior by pruning all wrong from his life, digging, as it were, down into his own soul until he casts out all tendency to wrong-doing, cultivating a desire for right in regard to everything, thus growing away from sin instead of living in it.

Instead of preparing to die we must prepare to live in exactly the environment and condition that we build around ourselves. Instead of groping in blind faith, asking some one else to better our condition for us, it is not only our privilege but duty to demand knowledge whereby we can better our own condition.

With this knowledge comes the responsibility to pass it on to others.

Spiritualism needs and demands laborers on its rostrum whose very souls are aflame with love for humanity, who know and are able to demonstrate that, the oft-repeated question, "If a man die shall he live again?" has been answered in the affirmative again and again, all down through the ages past and present; who know, that the most important question facing humanity to-day is, what is life? The angels of wisdom and spiritual strength are calling back to us from beyond the portals, life is what we make it. Then let us, mediums and all, determine to let the world know what Spiritualism means to us.

Are we ever on the watch, sister, brother,
For some one that's struggling for the light;
Do we lend a helping hand to one another
At all times, as often as we might?

Do we heed the anxious queries, sister, brother,
Pouring in upon us day and night,
For words of instruction to unfold some other
Soul that's yearning for the spirit light?

Are our lives clean and pure, sister, brother?
Are we living daily in the right?
Do our actions prove our love for one another?
Do we speak the words that bring them light?

MAGGIE NORTON.

Springfield, Mo.

BECAUSE YOU'RE GONE.

Because you're gone, the sun no more
Seems shining brightly as of yore;
The wind is always blowing ill,
And everything around is still,
Because you're gone.

Because you're gone, no more I feel
The joy that used to o'er me steal
Whene'er you spoke some loving word,
Which now is longed for but not heard,
Because you're gone.

Because you're gone, I feel some day
That I shall take my homeward way
And wait for you on that fair shore,
For every day I love you more,
Because you're gone.

EDNA JOHNSON WARREN.

Rutland, Vt.

"Spiritism and Mrs. Leonora E Piper, and Dr. Thomson J. Hudson's Theories in Regard to It." By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price, 25 cents.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25cts.



What Is Religion?

Mrs. Clara Watson Tells Vigorously Why She Is Not Religious—President Barrett Makes a Lucid and Comprehensive Explanation of His Position.

I am glad of the effort being made to purge Spiritualism of the dross of fakerism; glad for all efforts to remove the parasites that cling tenaciously to it. I am glad for all efforts to ennoble, elevate, uplift, comfort and enlighten humanity, but I regret the prevailing tendency and effort to narrow this great humanitarian, universal, progressive movement down to the circumscribed level of a church—another religious sect!—for every step in that direction tends to abridge liberty and in time dogmatism follows.

Hudson Tuttle says in his most interesting work, "Religion of Man, and Ethics of Science," that "knowledge carries man away from Churchianity," and we know this statement is in accord with facts. We all know the church rests upon, and is held in place by, the ignorance of its devotees. Why, then, in the name of reason should Spiritualists, the most of them having once escaped from the prison of churchianity where the mind was fettered, the soul dwarfed, the spirit cramped and the body debased, desire to crawl back again into the misama of intellectual stagnation, is past comprehension.

Why leading Spiritualists cannot have a higher and more exalted conception of human upliftment than a church, passes understanding! Why ape the old decaying system of the hoary past? Why not be original? Why not have names for our organizations that stand for something? Echo answers—why?

Hall of Instruction, Hall of Philosophy, Temple of Wisdom, Society for Human Betterment, School of Spiritual Attainment, School of Nature Study, Psychic Association, Humanitarian College, Progressive Institute, School of Scientific Research, or simple, Spiritualist Association or Society—any of these names have significance.

Already the effort at imitation of Christianity being adopted by Spiritualists is bearing Christian fruitage, although that body through its president disclaims being a branch of Christianity; however, the intellectual "thumbscrews are already being applied.

I read with saddened astonishment the letter of Dr. R. E. Coon in The Progressive Thinker, addressed to President Barrett. Mr. Coon reports that at one of his "ordinations" (for he claims three) Mr. Barrett gave the "charge" to him which made the affair complete, in which he (Mr. Barrett) said: "You will not be privileged under any circumstances at any time or place to attack a church, society, institution, etc., that has for its object the uplifting of humanity, nor will you be allowed to attack a preacher, priest or pope* * * who is trying to make humanity better," which is equivalent to saying thou shalt never do this, for "thus saith the Lord."

Who ever knew a church, preacher, priest or pope who did not claim their work was for humanity, or to make humanity better? Only think, a Spiritualist minister must not raise his voice against those terrible institutions called convents and nunneries that imprison and degrade for life the fairest flowers of womanhood; not allowed to attack the hideous doctrines of "total depravity," the "fall of man," the "miraculous conception," an infallible "blood atonement," the power of pope and priest to forgive sin for a money consideration, "salvation by faith," "belief first, morality secondary." Think of Spiritualist ministers not allowed to protest against the awful sin of putting millions and billions of money into temples or churches in which to worship an imaginary God, while people starve and freeze and welter in poverty beneath their very shadow. Spiritualists forbidden to cry aloud against revivalists in the interest of Christian churches, and to fill their own pockets, going about the country frightening children with their cruel words, telling them they are sinners and God is angry with them, and if they should die before morning without Jesus they will not go to heaven, as has been done in this city this winter, until the children cried and screamed with fear and terror!

Spiritualist ministers not allowed to attack the wrongs and errors so largely inwoven with the little good accomplished by the great Christian corporation or "church trust!"

Again Dr. Coon tells us he was "charged" that he would not be allowed to endorse any "false doctrine," deception, etc. Now who is to determine for Mr. Coon what is false doctrine? The Christian church which the N. S. A. is trying so hard to placate, declares the whole of Spiritualism to be false doctrine. If Dr. Coon should use his own reason upon matters of "doctrine" and should happen to disagree with N. S. A. authority, woe be unto him.

Again, Dr. Coon says, "If I was empowered to do so I could organize societies, churches," etc. And now let me ask this good brother, if you have ability to do this work and the avenues are open to you in which to accomplish it, wherein is your power abridged? Have you not the natural right to organize a society if you know how and the people want to be organized? If you have not, by reason of your being "ordained," then you have not equal rights with the unordained; for any common citizen, with the co-operation of the people interested can organize a society, and many Spiritualist societies have been thus organized. Authorized "missionaries" have not a monopoly or corner on this work.

And I would say further to you, brother worker, if your liberty, your freedom, your opportunities to do good have been abridged by being ordained, then in the interest of the greater good you could accomplish if you were free, take the advice of an independent sister worker and request your ordination to be revoked. Surely, my brother, according to your statement of conditions regarding your ordination, you are sadly handicapped. Get out into the open field of independent action then you can do good as the opportunity offers; then you will have the right, the natural right, to battle against error and wrong wherever found and none shall say you nay. Surely if you work without recompense, as you say you do, you will not lack opportunity. There is nothing in this world so glorious as to be free.

But where is Spiritualism drifting under organized power? Back to the "fleshpots of Egypt." It is noted that Missionary Sprague has instituted "consecration" services at the Nation's capital, and it is only a half-step from "consecration" to "sanctification," then "holiness," then popery.

Someone should keep an eye open for the exalted position of "Spiritualist Pope."

I wish, too, to refer to the "religious" place President Barrett assigns myself, with a few others of the non-religious ones. The effort to claim all Spiritualists "religious" is amusing to say the least. Religion seems to be a kind of elastic commodity that may be stretched to cover anything and all things, good, bad and indifferent. In a recent Progressive Thinker, Mr. Barrett quotes a number of different definitions of the word, among them that of Thomas Carlyle, who says, "Religion is labor." Again, "work is worship." Once more, "Blessed is he who has found his work." And then friend Barrett proceeds to say, "If Carlyle is right, then * * * Clara Watson is engaged in daily worship and full of pure religion."

I believe in working. I like to labor with both hands and brain, and have been a laborer all my life, but I never supposed that constituted me religious. If simply labor is religious, then a person need not necessarily be good, honest, upright and true, to be religious, for many bad people labor. If simply work is worship, then one need not necessarily be moral to be worshipful, and surely I am not pleased at being assigned to a religion that does not necessarily imply moral character. I hardly understand why good friend Barrett, who knows me personally, would not let me come in under Prof. Loveland's definition of religion, "service to humanity, and the maintenance of a pure moral character." This kind of religion includes of necessity both labor and goodness, and if I must be classed religious let me be enrolled under Mr. Loveland's banner.

But what does it matter, any way? Religion has so many difinitions that its significance is lost in confusion run riot. It is anything to anybody according to the mental and moral plane of development. Mr. Barrett says: "There is a wide difference between theology and religion." But if Carlyle, Matthew Arnold, Francis Ellingwood Abbott, Prof. Loveland, Hudson Tuttle, Harrison D. Barrett, Noah Webster, and scores of others have a right to define religion, then has not a Christian the same right to claim theology to be religion? and to me it seems just as consistent as to say, labor is religion.

Hudson Tuttle says: "Religion is the citadel in which emotional ignorance has entrenched itself and fought to the death every advance of knowledge * * which is the true savior of mankind." Again he says, "Religion in its highest meaning is devotion to the right, consecration to duty, unshrinking self-sacrifice." And so we want a religion "we pays our money and takes our choice." Really when everybody puts their own meaning to words, language loses its significance, and there is "confusion worse confounded." But the standard definition of Webster still holds good: "Recognition of God as an object of worship"; 2nd, "Any system of faith and worship."

CLARA WATSON.

Jamestown, N. Y.

RELIGION OR NO RELIGION

No one can read the foregoing article from the facile pen of the versatile Mrs. Clara Watson without being greatly benefited by her vigorous arguments. A careful study of her paragraphs will convince the most ardent religionist that in her wish to prove herself irreligious, she has made out the best possible case for religion, and for herself as a living daily exponent of it. The only difference as far as the writer can see, that exists between her views and those of the ablest exponents of Theism, lies in their respective choice—perhaps use—of terms.

In any event, this discussion is bound to eventuate in good to all who read the articles presented, pro and con, and is equally certain to make philology the most popular scientific study of the times. This will do all classes of people no end of good, for it will lead them to be more careful in their use of words, especially of such terms as have been traced to a common root through the knowledge gained of them through their derivatives and synonyms. The readers of The Progressive Thinker have good reason to be profoundly grateful to Editor Francis for making his paper a veritable University by presenting absolutely definite instruction upon all topics pertaining to the welfare of mankind.

The writer agrees in full with Mrs. Watson's excoriation of churchianity, and with her endorses all that Hudson Tuttle says on the same subject. What is true, however, in common between the flummeries of the church as an institution and pure religion? The former is an aristocratic system of sacerdotalisms, with forms and ceremonies galore, yet without one atom of real spirituality in any one of them. Prof. Loveland's definition of religion, taken from the words of the Apostle James, reveals the hiatus between churchianity and religion—"Good works and the maintenance of a pure moral character"—truly, here is religion, tersely and forcefully stated, and it is no wonder that the church, as an institution sinks into insignificance when contrasted with it.

Mrs. Watson is willing to be counted in as a religionist under this splendid definition, and if the writer ever left her out of his reckoning in connection with these words of Prof. Loveland, it was done inadvertently, and he apologizes for it. If the writer has ever failed to endorse the definition given by the apostle James, as lucidly interpreted by Prof. Loveland, he wishes to go on record as doing so now.

It is ever well to endeavor to be original—but is there anything original under the sun, save possibly the new ways of restating old truths? Religion, divested of its theological coverings, has ever meant "right living and right doing," in which is involved (to the writer) the highest possible morality. It originated in man's aspiration to ennoble his life, to broaden his sphere of usefulness, to enlarge his opportunities for doing good, and became an essential in his life through his yearning for knowledge of the whence and whither of his being.

It is true that there have been hundreds of systems of worship, many of them arising out of fear, while others rested upon ignorance and superstition. Is there anything in either one of these systems that prompts to the doing of good works unselfishly, or to the maintenance of a good moral character just for the sake of pure mental satisfaction? The true religionist seeks no reward in earthly emoluments, neither does he desire the praise of his fellows, nor yet a position of power in the state. His reward lies in his consciousness that he has tried to do good, and has kept selfishness out of his life in the doing. Is there anything more original than this line of thought or action? If so, the writer "awaits information in relation thereto." Is there anything harmful in adopting methods that have proved helpful to humanity in the passing of the centuries? Shall we ignore everything that has benefited our race simply because it was first used by some church, and was sent forth therefrom on its beneficent errands? Would it not be the height of bigotry, prejudice and even ignorance for us to cast away good things by reason of their former church associations? The writer believes in making use of every possible means, provided the same be legitimate and ethical, that will aid humanity in its struggle upward. With Whittier, he holds—

"For all of good the Past hath had,
Remains to make our own time glad;
Our common daily life divine
And every land a Palestine!"

In all of the writer's public work, he has consistently pleaded for an equal and uniform rate of taxation for all church and ecclesiastical school property. He has likewise opposed half-rates for all clergymen, and protested vigorously against sectarian instruction in our public schools. He has also gone on record with earnest protests against the appointment of chaplains in the army and navy, also by the National Congress and State Legislatures. If those things constitute truckling to church influence, and a seeking to ape church methods, what, in the name of all that is just and right, would the opposite be?

Right here is the point—the writer believes in making use of existing methods, in the way of civil enactments, for the purpose of gaining a worthy end, provided, of course, that no principle be violated thereby. He has no objection to the terms or names suggested by Sister Watson, but he does venture to ask why they are so much better than those which will, and do, give Spiritualism and its followers equal rights and privileges under the law, with all other classes of people? What do we gain by seeking to use strange terms, and by following methods that place our movement outside of the pale of legal recognition? The writer has the temerity to believe that the propagandism of the principles of Spiritualism will prove beneficent to the human race, therefore is desirous of having machinery that will stand the test of law and prejudice, through which to do this work. If this machinery has worn other labels and served other peoples, thereby proving its worth and durability, is it to be sneered at and ignored on that account? This machine is systematic organization, devoid of all ecclesiastical ipse dixits, and papal pronunciamentos.

Let us now examine Sister Watson's reference to R. E. Coon. The writer first met Mrs. Watson in 1888, and from that time to the present has held her in the highest esteem, and has felt it an honor to be numbered among her friends. In all those years her absolute truthfulness and honesty of soul have grown upon the one now replying to her article. Her word will be taken by the writer upon any question concerning which she may testify, as the embodiment of her honest convictions, her sincere beliefs as to the facts in the case. Sister Watson, the writer asks you to be equally considerate with what he has to say anent R. E. Coon.

Mr. Coon read into the charge things which the writer never said, and omitted almost everything of moment which he did say. Please take note of that fact, Sister Watson, for it happens to be true. Mr. Coon is a Bible Spiritualist, and holds many beliefs peculiar to himself with which the writer does not agree.

In interpreting "the charge," Mr. Coon, no doubt honestly in his own mind, sought to fit it to his preconceived ideas and immediate notions. If Sister Watson knew Mr. Coon as well as does the writer, she would be less disturbed by what he wrote regarding this matter. Mr. Coon has heretofore been considered by the writer to be an honest man, seeking to teach that which he believed to be the truth according to his grasp of the subject. Recent developments (and Sister Watson's quotation of his words is one of them) have led the writer to wonder if Mr. Coon does embody that which he has previously been thought to represent.

He has put words into the writer's mouth that were never uttered by him, nor ever entertained by him in secret. He charged nothing upon Mr. Coon with regard to points of doctrine nor yet with respect to refraining from combatting error. Mr. Coon was bidden to qualify himself for the position of a public teacher. He was charged that "no man can teach that which he does not know," hence was urged to read Huxley, Spencer, Darwin, A. J. Davis, S. B. Brittan, R. D. Owen and other noted instructors. Nothing very ecclesiastic or orthodox in that advice!

Mr. Coon was also told that the minister was a servant of the people—all of the people, too, who might need aid. He was admonished that it was his duty to go to any one who might need help, no matter whether that person were rich or poor, good or bad, white or brown, and that he should respond as quickly in the night watches as in the hours of daylight. He was also bidden to remember that the world now has need of constructive, not destructive work—that he should resort to iconoclasm only when error stood athwart the pathway of progress—that he should always have something better to put into the place of that which he took away from those to whom he was ministering. The writer did say then, and he believes it to be a mathematical truth unto this day, that Spiritualism would stand higher, be of more use in the world, serve humanity better, were its teachers to spend more time in emphasizing its principles, and less in sneering at the beliefs of other people, whose opinions are entitled to respect so long as they are honestly held.

Mr. Coon was charged to be on guard against every form of wrong. He was urged to frown upon counterfeiting in mediumship, and upon sham in everything. He was asked to be perfectly fearless in his warfare against falsehood and injustice, and bidden "to cry aloud and spare not" those evils which were dragging humanity downward. No reference whatever was made to the parties quoted by Sister Watson from Mr. Coon's letter. The charge dealt with verities—not with the preconceived opinions of the candidate.

The closing words of the charge were: "Be free! Call no man master, neither be a slave to a book, nor yet to a creed!" Sister Watson, what is the matter with those words? Do they say anything at all about "false doctrine," or set up any claim on the writer's part to be the one privileged to determine the difference between truth and error? Was it wrong to ask Mr. Coon to make an energetic fight against the social evil, against child labor, against ecclesiasticism and sacerdotalism?

Mr. Coon was bidden to go forth among the masses, proclaiming the truth as he felt it to be, and was urged to organize societies, that he might thereby demonstrate his ability as a missionary worker. Did this seem to limit him in any way? His ordination was only a qualitative one any way, hence the repeated urging on the writer's part for him to do his best during the year ere he sought his full papers.

The writer gave "the charge" at the request, and in the name of the Clackamas County Society of Spiritualists, and not by virtue of his office as president of the N. S. A. In fact, the writer made this statement in public at the time the aforesaid charge was given. With Sister Watson, the writer declares that "there is nothing in this world so glorious as to be free!" Yes, free within the limits of the moral law, for no man in his freedom has the right to jeopardize the freedom of his brother, nor to do that which will result in material or spiritual injury to that brother. Those who are developing mediums and locating mines, lost husbands, pots of gold, and clearing the human stomach of snakes, at prices ranging from five dollars to five hundred each, please take notice of these words—the writer means YOU!

It is not necessary to prolong this discussion. The writer did not mean to drive Sister Watson away from Prof. Loveland's banner. In a previous paragraph he has endorsed the gifted nonogenarian's definition, and stated that he thought he had done so publicly long ago. True it is that mere labor does not make anyone honest, neither does it make him religious. Had all of Carlyle's words respecting work been quoted, he would have shown that the writer meant to involve morality in its highest and purest form in every mental and physical effort in which the children of men engage. "Bad men labor"—true—but every bad man has to pay the penalty in full of his every evil deed, and must likewise face the consequences of his every evil thought. Honest labor for the good of others generates good—not evil—thoughts, and in proportion as man becomes unselfish, in that same ratio does his labor become the highest type of worship and pure religion—morality and brotherly love.

The writer again affirms that there is a wide difference between theology and religion—between ecclesiasticism and devotion to the truth. The one is a system of creeds and dogmas formulated out of the prejudiced opinions of bigoted and superstitious men; the other is a system of pure morality and unselfish service to one's fellowmen. The writer does not object to being called "religious," but he does ask his friends and foes to refrain from calling him "pious," or "theologic" in his views. As he grows older, the Immanence of Life appears clearer and clearer to his inner vision, and for the want of a better term, he calls that all-inclusive life-essence "Theism." That term involves no anthropomorphic deity, nor any churchianic concept of the Infinite. It means to the writer the all-embracing principle of Life, the "Great Positive Mind" of A. J. Davis, the Cause that had no cause—the Over-ruling Power—the Inner-ruling Principle—the All-pervasive Energy.

"The All-in-All from out whose hand,
The centuries fall like grains of sand!"

Yours for Religious Spiritualism,

HARRISON D. BARRETT.

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POSSIBILITIES OF THE LYCEUM.

Read Before the Fourteenth Annual Convention of the N. S. A.

When thinking about the possibilities of our Lyceum, there are so many suggestions to be made that it is almost impossible to enumerate all, and I fear the best will remain unexpressed, on account of the limited time.

Let us say, first of all, those who have had opportunity to help build or form a Lyceum, have them devote more time to the children, no matter what age they may be, either those still in the care of parents or those that have older grown by years, but not in knowledge. Let us be like those of old, help where we can.

Those who have had and still have a lyceum in their midst, be not afraid to attend as a member or rely upon your neighbors for support, nor worry about sending your children for fear it is not as popular as the orthodox Sunday-school might be. But attend all its sessions and make it just as popular as the other Sunday-school, and help it to grow by giving suggestions and support wherever needed.

The lyceum is not a creed-teaching school, but an unfoldment of mind, helping the mind to express itself upon all subjects and questions of life. Not to bind mind, soul and body into something that must be undone in coming days. A school of liberal expression and free thought. Liberty in all conditions of life whether great or small, it matters not. Each is helpful when properly expressed. Let us bring the right and truthful teachings to the children, make them understand to not fear death. As I had occasion to hear a boy of twelve say when questioned by a lyceum conductor, "Are you afraid to die?" the answer was, "Yes," with great trembling, and when questioned why, he said, "I'm afraid God will not permit me in heaven, because I am not always a good boy, and never like to get my Sunday-school lessons, or commit the bible verses."

Now this child was taught to fear God in the wrong manner. After the conductor explained, "We do not need to fear an angry God,' and questioned other little children on the same subject, one little girl said, "My mamma says God is with us always and not coming to me when I am dead."

This was a beautiful idea to be expressed by a child, and to see the radiance that these thoughts brought to this little mind was more than a great many can realize.

Let those that know and have the opportunity teach to live a pure, clean and unselfish life to our children, that all who meet them will be pleased and anxious to also have their little ones attend the school.

We who claim Spiritualism as our religion are not always ready to have our children attend our meetings, because we are not always ready for public conviction, and as long as our Spiritualists feel that way our cause cannot take its place in the world as it should. How beautiful when our great teachers and seers, such as Andrew Jackson Davis, Emma Rood Tuttle and others who have so earnestly labored to bring books and papers into our ranks for instruction, and have seen the groups of children assemble in that higher life and receive instructions, how we should bring this great truth to the little ones, in this life. Thus bringing attractions which are uplifting the human family into an altitude such as we have never before.

If our ancestors could have had these advantages, how much crime and misunderstanding of bringing children into this life could have been avoided.

So let us begin to-day, give more time to the little ones, and not wait until they have grown to manhood and womanhood to undo the wrongs which might have been avoided or never committed if this right living had been taught in childhood.

To those present I most earnestly plead, take more time for the little ones and do not place them in conditions unpleasant, and expect them to be perfect when grown where all time was wasted, when time was ripe to mould and fashion everything. But bring them whenever opportunity presents itself. Then the responsibility of our lyceum will be fully realized, not before. MISS LOUISE G. LOEBEL.

Milwaukee, Wis., 202 North street.

BRAIN DOES NOT IMPROVE.

Opinion Given by Professor Thomas of the University of Chicago.

The average human brain is not only no better than it was thousands of years ago, but it is really deteriorating, according to Professor William I. Thomas of the University of Chicago in an article in the January number of the Journal of Sociology, which will be issued by the University of Chicago Press.

"Nature is not producing a better average brain than in the time of Aristotle and the Greeks," says the professor. "The brain is less likely to improve now than in earlier time, because the struggle for existence has been mitigated so that the unfit survive along with the fit. Indeed, the rapid increase in idiocy and insanity shown by statistics indicates that the brain is deteriorating slightly on the average as compared with earlier times."

Women have much greater endurance than men, continues Professor Thomas, while men are quicker to move and think and better fitted for bursts of energy.

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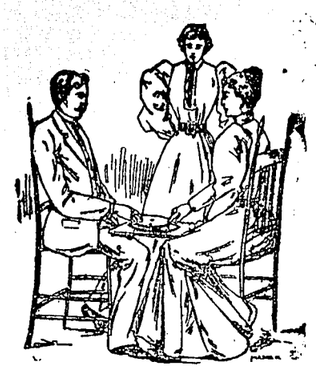


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Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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Did it ever occur to you what the after-death sensations are like?

Assuming that you believe in immortality have you ever reflected on what passes through the soul a minute after connection is severed with the body?

What do you suppose is the difference between the soul sensations a half hour before the end of life and a half hour after?

What change does, what change can pass over the soul in its quick transition between the states of existence?

Is not the soul really the same?

Has it not only changed its place?

It has stepped out of a temple and no more change has come over it than would come over a light which had been taken out of the window.

How can the separate imperishable elements of the ego, the real self, which develop by slow and tedious stages be intrinsically modified in ten or fifteen minutes?

Memory, love, fear, perception of God, or all of these and the other definite qualities of the soul may be either soothed in slumber or fired to the zenith of the soul energy by the change, but how can the intrinsic nature be altered?

The body has been dropped and the soul moves in its old accustomed path. The soul qualities of sight and hearing are there.

A man falls dead on the street. The soul leaves the body. How far does it go? A foot? A block? Into the air? Why should it do any of these things?

Considering how slow the process of education is and how difficult it is to grasp a new experience what is there to lead it to suppose that the transition of death has taken place?

A man with heart disease is on an errand. He drops dead. The soul severs itself from the body. It hovers beside, perhaps. The eye and ear are merely avenues through which the soul senses of seeing and hearing are manifest.

Electricity does not need the incandescent lamp to vibrate. Does the soul need eyes and ears to see and hear? Assuming that it does not, would it not be most natural to suppose that it would continue talking to people, watching the sights and hearing voices and the clatter of a city life as before? Would it not take an interest in its own body? Would it not follow it? Would it not go to its home and to its accustomed haunts as before?

"What can we reason but from what we know?" and what can the soul grasp of the unknown beyond what its state of knowledge will admit? What can it do beyond what it has been taught? What must be its sensations then if it asks questions as nearly as it can in the old way and these questions are unnoticed, unheeded?

It is in the spiritual world. That world and this must border. To the soul newly introduced over the border are the scenes the same? The process of a new education must begin. The soul no doubt must drift away from the old conditions. New environments are no doubt found. The distance from earth must get greater. Others who have gone before are met and mingled with and the process of education is facilitated.

The soul suddenly thrown out of the healthy body must no doubt receive a shock more terrible than imagination can in the least estimate. But the soul that leaves the aged body well spent in years must do so at the behest of natural law and the immediate sensation must be all that imagination can desire. —T. S., in the American Reveille, Bellingham, Wash.

The Cause in New York City.

In New York there are three regularly organized societies which are conducting meetings with mid-week sociables, which are attracting large audiences. The management all working harmoniously together, and a feeling of cordiality and welcome is extended to your modest representative and other others, which is very gratifying, and an apparent effort is made to interest and entertain strangers, which is very commendable, and will attract and instruct those who come as investigators into an acceptance of our phenomena and philosophy, where a cold indifference, which we have seen manifested at other gatherings, will chill and prejudice many who would like to believe and who have been in association with people who are like themselves, cultivated and refined, and are often repulsed and prejudiced by those in the direct management of some services who are lacking to a deplorable degree in those desirable qualities.

I would like to refer to my pleasant experiences and the earnest, cordial people, friends and strangers alike, but I am fearing I may trespass to much upon your valuable space, so I forbear mentioning only in conclusion the pleasure it afforded me in meeting with Mrs. Jennie Conant Henderson, the former Banner of Light message medium, who, with her husband, are now residents of Brooklyn, and also Mrs. Maud Lord Drake, who, with her husband, is holding Sunday meetings at 10 East 125th street. They have been away from New York, in California, and adjacent territory for a number of years, and they will be welcomed back by a host of admiring friends who, with many who know her only by reputation, will throng her meetings and be instructed by her inspired utterances upon the platform, and in her parlor meetings as well, for I venture to assert there have been very few mediums who have been held in higher esteem and who have made more converts by their mediumship among a class of New York's representative people, including its literati and those in all professions, who were attracted to her seances, and it is a great deal to say that in those days the genuineness of her mediumship was never, or rarely questioned.

Among this number were such men as Rev. H. W. Beecher, Henry Kiddle, Judge A. H. Dailey, of Brooklyn, Horace Greeley, and scores of other people many of whom have experienced the beautiful realities of a sojourn in that fair clime beyond the skies.

A public announcement was made by Mrs. Milton Rathbun, representing the New York State Association of Spiritualists, that a Mass Convention will be held in Elks Hall, 8th avenue and 59th street, New York City, on February 14, 15 and 16, details of which will be given later in your columns. It is believed that the holding of this convention at this time will accelerate the interest and good work now being done by the local societies, and a large attendance from all parts of the state is earnestly desired.

Your correspondent will represent the Spiritual press, take subscriptions and have copies for sale.

DR. G. W. FOWLER.

139 So. Elliott Place, Brooklyn, N. Y.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price $1.

IMPORTANT SUBJECT DISCUSSED.

The Difference Between Inspiration and Obsession.

To the Editor:—The great work you are engaged in of spreading the real truth of what is commonly termed Spiritualism, to my mind, deserves the endorsement and hearty support of every lover of truth, no matter what his or her personal beliefs or prejudices may be.

That marked progress is being made toward a better understanding of the laws governing psychic phenomena and kindred subjects, is largely due to the free and frank discussions found in the columns of The Progressive Thinker, is, in my opinion, so evident a fact that it is hardly debatable.

One of the most important questions confronting us at the present time is that of so-called obsession. With your permission, I will, on this occasion, write a few words in reference to that subject.

What experience I have had teaches me that the difference between inspiration and obsession is one of degree only.

Why is it, then, that the one is eagerly desired and sought after while the other is feared and detested?

Simply because inspiration is what may be termed partial control, almost invariably by higher intelligences, and resulting only in good, while obsession is total, or nearly total control by intelligences in all stages of development, in fact, oftentimes so ignorant that their highest thought is the gratification of personal desires, and therefore resulting in evil.

So, after all, it is only a question of degree.

The question is, to what extent is inspiration desirable? And is it possible to control it at all, if so, how?

That any person in normal health need fear obsession by a spirit intelligence, I am positive that I can answer in the negative. Providing, of course, that they use the same precautions that they would to prevent control by an intelligence still in possession of an earthly body.

It seems to me that just a little common sense in this matter is all that is necessary. If a person in the body should persist in an endeavor to control our affairs and try to compel us to do things that we did not desire to do, it would not take any of us very long to infer him that he was overstepping the grounds of propriety, and he would be extended a hearty invitation to, as is commonly expressed in slang phrase, "take a walk."

Now, why is this not done where spirit control is attempted? Simply from the erroneous belief that because after a man is dead his power of control is greatly increased.

Whereas, the truth is, as I believe anyone can easily verify, the preponderance of evidence shows that exactly the reverse is what we can confidently expect.

After an intelligence has left the earthly body, its power to control other intelligences not yet passed out of the body, is so greatly lessened or decreased, that it is only after repeated trials, and with conditions entirely favorable, that anything at all can be accomplished in that direction.

How is it, then, I imagine some one will say, that obsession exists at all?

I answer, simply because the conditions have been made (not purposely, perhaps), but made just the same, for the result of obsession to be obtained.

Let us see if I can prove that: Look out upon the world to-day, and we see thousands of men and women crazed and ruined by the opium habit, and by the use of alcohol. I believe that nearly all intelligent Spiritualists will agree with me that these unfortunates are cases of obsession, pure and simple. How did they get into this condition? Simply by supplying the necessary conditions. How so? They have begun these habits gradually.

Take the use of alcohol, for instance, those who have taken any pains to investigate know, that around places where it is sold, congregate those spirits who in earth life were in the habit of using it to excess. They are there because it is the only place where their appetite for alcohol can be supplied or appeased.

Now, it is possible for a person to visit such places for years without any particular evil resulting, simply because, as I said before, the conditions must be very favorable for control.

On the other hand, not knowing what those conditions are, every person that enters there and indulges in the use of alcohol as a beverage, thereby lays himself liable to control, by furnishing the very conditions that are necessary.

Am I not right? Is there anyone that will tell me that any man can be controlled or obsessed to become a drunkard if he does not himself furnish the conditions?

What I have said of this one evil, I believe will apply with equal force to all others.

If we do not want obsession, let us be careful not to furnish the conditions.

We do not need to be nearly so careful, as I mentioned before, as we would to prevent what you might term earthly obsession, still there is no use of putting our heads into the halter and then complaining because we can be led.

I will admit that there are certain injuries and certain diseases that will furnish conditions favorable for obsession by spirits, but these cases are the exception and not the rule, and in any case, we have many practitioners who have been and are very successful in the treatment of such cases, any of whom rarely fail to give relief, and to these all such cases should be given, rather than holding them up as examples of the danger of obsession.

If we do not want control by inferior and ignorant spirits let us keep away from the dark circle, especially the mixed circle, where we know not who or what spirit intelligences may attend. Let us be careful what stimulants, drugs and narcotics we habitually use. In fact, let us use the same sense in protecting ourselves from harmful influences from the other side as we would from the same kind of influences from this side.

On the other hand, let us endeavor to furnish the conditions for the higher spirit intelligences to speak to us, and let us do this in precisely the same manner that we would to make agreeable conditions for those of earth life whom we deem worthy and capable of instructing us.

Let me see if I can explain my meaning clearly: In a recent number of The Progressive Thinker, there appeared an article from the pen of Prof. Larkin. The article mentioned was a most excellent one, as in fact are all his productions, but this one in particular seemed to me to be unusually good. Dealing as it did with the problem of the age and probable durability of the material universe, it came very close to being a good Spiritualistic essay, and I understand that Prof. Larkin disclaims any personal knowledge of anything beyond the material.

Now, that article was to me pretty good proof that, notwithstanding all that he has written and said upon the subject, Prof. Larkin is in reality, one of the best mediums in the country!

Why? you ask. Simply because he has made the necessary conditions for the passing through him from the higher intelligences to us, of facts that we can come into possession of in no other way.

The point I wish to make is this: In making the necessary conditions for the reception of truths from higher intelligences, Prof. Larkin very effectually closed the door to any danger of obsession from the lower.

Imagine, if you can, a drunken, frivolous, vicious or ignorant spirit going to the observatory on the top of the mountain in California and attempting to obsess or control Prof. Larkin while engaged in his work there. What arrant nonsense! A drunken tramp, still in the body, with a club in his hand, might stand some chance of accomplishing such thing, providing he could get up ambition enough to climb the mountain (which is decidedly improbable, by the way); but what show would a poor ignorant spirit, deprived of his body, have in trying to accomplish such a thing?

It seems to me that the logic I have used is unanswerable.

If it is not, let some one answer it. I am open for conviction, and above all, I surely want to know the truth.

If there is any such danger of spirit obsession without contributory negligence on our part, as many would make us believe, I am more than anxious to be convinced of the fact.

E. E. BEEMAN.

Pittsburg, Pa.

ST. JAUL AND MINNEAPOLIS.

How Christmas Wes Observed in the Twin Cities.

Will you kindly give space in your paper so that the friends who were not in the cities of St. Paul and Minneapolis may know the societies of those two cities kept Xmas.

On Sunday the 23rd, the St Paul Alliance held continuous services, afternoon and evening. In the afternoon the Sunflower Lyceum held the boards, and having invited 100 children, through the Associated Charities, to join with them, served them a grand dinner, after which the Lyceum was called to order, and the afternoon spent in recitations, etc., after which was the Xmas tree, and every child invited was given a present beside the nuts and candy, also the members of the Lyceum. After the afternoon exercises closed the ladies served supper in the hall and had a good time; held circles at which all mediums present took part. The evening meeting was largely attended, and Mrs. J. P. Whitwell gave the address, and Mrs. Paul Buehler gave the messages.

In Minneapolis the Band of Peace Society gave up their regular services and turned the hall and platform over to the Progressive Lyceum scholars of the Band of Peace. Here, also, as at St. Paul, was rendered a splendid program by the scholars, and then an Xmas tree from which everybody, young and old, was remembered by Santa Claus.

On Sunday, December 30, the North Side Society of Minneapolis held their Xmas exercises, so as not to conflict with the Alliance of St. Paul and the Band of Peace.

On the same day, in the afternoon, the regular services were held at which H. Hegdahl delivered the lecture and Mrs. Courtney and Mrs. P. Buehler gave messages. At the close of the afternoon services the audience was invited to stay and partake of a grand feast prepared by the ladies of the North Side Society, and to have a good and enjoyable time, until the children's or Xmas tree, meeting in the evening, and as the president, Mr. H. Courtney, announced when inviting them to stay, "This is the North Side Xmas, and everything in the way of entertainment and refreshment is free to-day. We want you to stay and enjoy the day with us. I must mention here the music furnished by Miss Grace Davidson, Miss Martin and the singing of the North Side Sextette.

Before the gifts were distributed President J. S. Maxwell and others made short speeches to the children, and the children followed with musical numbers and recitations. After the children had received their gifts, Mr Hegdahl said that they had a surprise for the other people, left by Santa Claus. He called for Brother Maxwell to come first and draw from the basket. As there was nothing but strings hanging out, you took your choice of the strings, and passed on. At the other end of the string was the present. This caused much laughter and merriment. Everyone in the hall, members and visitors, shared alike, and everyone said that the North Side Society had done itself proud.

CORRESPONDENT.

LAKE BRADY CAMP, OHIO.

An Excellent Showing for the New Management.

As it has been some time since you have had anything from Brady, I thought it would be well to let our friends know what we are doing.

Well, Lake Brady is still on the map, and the camp there is progressing finely, in spite of the fact that the present organization was handicapped by the failure of the old Lake Brady company. But, profiting by their mismanagement and failure, injecting new blood, and introducing business methods into the management, we have won the confidence of the people who have come to our assistance, and now, at the end of six years' hard work, we can say what very few camps can say, we own the grounds, have an auditorium second to none, and best of all, it is all paid for, and we have a nice surplus fund with which to make other improvements.

We will build a large rooming house this spring, furnished and equipped throughout, for our friends who wish to stay with us a week, or the entire season.

Our speakers and mediums selected for next season are among the best, viz., Dr. W. O. Knowles, Georgia Gladys Cooley, Anna L. Gillespie, Elizabeth Harlow, Oscar Edgerly and Marion Carpenter.

We will have meetings during the week, and will be prepared to entertain our friends better than ever before.

Our railroad facilities are ample, electric cars every five minutes, connecting at Kent, Ravenna, Akron and Cleveland, with lines to all parts of the State.

We most sincerely thank our friends who responded so nobly, and made it possible for us to accomplish so much.

CORRESPONDENT.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price, 10 cents.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of "Startling Facts." Price, 10 cents each, or two for 15 cents.

SCENE IN THE GARDEN OF EDEN.

A Poetic Tale of the Snake and Adam and Eve.

The Devil stood guard in the garden
when Adam and Eve were alone;
Just why he stood guard in the garden
will doubtless be ever unknown.
He seemed to be gardener and owner
and knew the great value of fruit;
He told them the truth of the apple
and put the great God in dispute.

Yes, someone had told them a falsehood (they thought it came down
from the sky);
Had told them to eat of the apple meant
simply and surely to die.
But when they both ate of the apple
their nudeness was plain to their
eyes;
They knew now the good from the evil;
they ate of the fruit and "got wise."

They knew not till then they were naked, and modesty brought a distress,
So they fastened and fashioned some
fig leaves, and made each a cute
little dress.
homeless to buffet the cold and the
rain,
And they got so despondent and reckless they raised little Abel and Cain.

And when they got settled concluded, as
land wasn't scarce, 'twouldn't harm
To settle right down as sole owners of
this little earth, on a farm;
And this is the way it all happened: A
snake, as the Devil's own tool,
Saw Adam and Eve there together, and
he started with them the first school.

He knew they were there as God made
them, both naked and ignorant too,
And he knew full well without knowledge they would't find much there to
do,
So he stood on his tail in the Garden
and looked the two square in the
eyes,
And he told them of things unrecorded,
and was cursed for thus nailing the
lies.

Too bad that the God of all wisdom
put snakes in that beautiful place;
To tempt our poor ignorant parents to
fall from their goodness and grace.
How sweet must have been their short
wooing, how deep and how ardent
their love,
'Mid the fruit and sweet flowers around
them, a snake, and the great God
above.

With none to disturb or make jealous;
no Grundys or peek-a-boo eyes;
With nothing between their lone spirits
but sunlight beneath the broad skies.
Oh, what a great pleasure to lovers, to
be all alone for a time,
With no one to gossip and slander, or
ripple the silence sublime.

Forbidden to eat of their product of only
one tree were this pair;
But Eve was so hungry she tasted, and
gave to her husband a share.
She thought it was good by its beauty,
But she would not devour it all;
She sampled and gave it to Adam—and
that was the cause of his fall.

Now, this is the ancient old story of
Adam and Eve and the snake,
The father and mother of peing, and it
reads like a gossipy fake.
Though taking the yarn as a symbol of
wisdom, of cunning and wit,
The Lord wasn't in it a minute, but his
snakeship was certainly IT.

That story has blinded for ages the ignorant spirit of man,
But now it is proven creation was due
to intelligent plan.
Though none can remember the coming,
the route that is traveled is known,
For Darwin unearthed it and made it
the pathway of Nature, alone.

Now science springs up and informs us,
with air of conceit in its trust,
That man has evolved from the monad,
and not from a handful of dust,
And this has inverted all fables of
Adam and Eve and the snake,
And given that ancient old Bible, as
record, a modern-like shake.

DR. T. WILKINS.

THE CAUSE IN THE EAST.

A Great Variety of Meetings in Boston.

I have the pleasure of reading your incomparable paper every week. It is surely a magazine of valuable riches. As one who is trying to be an assiduous student of the occult, I must confess I have received more real benefit from perusing its pages than from all other sources combined.

Here in Boston we have a great variety of Spiritualist meetings, each doing its part in enlightening the people in regard to the verities of natural philosophy, but of late I have been more interested in the meetings held at the First Spiritual Temple, Newbury and Exeter streets. These meetings are presided over by Mr. M. S. Ayer, the owner of this magnificent Temple. For several years the speaker at the Temple has been Mrs. M. J. Willis, but during the present month, (January, 1907), the speaker is the well-known peer of all trance speakers, Oscar A. Edgerly.

It is truly remarkable the variety of subjects dealt with by the spirit guides of Mr. Edgerly, and each subject, whether scientific or metaphysical, is handled in an eloquent, logical and interesting manner. It is the general regret of the attendants at the Temple that Mr. Edgerly has not a longer engagement here at this time. He goes from here to Pittsburg, Pa., for February; however, we all sincerely hope that he may serve the Temple for a longer time next season.

I feel that the Spiritualists of this city have a right to be very optimistic as regards the general outlook for Spiritualism. We hear its principles enunciated in the churches, on the streets, in the homes, in fact, everywhere where the people congregate. Now that our dear old Banner of Light has become "non est," we hope The Progressive Thinker will be boomed in this vicinity.

HARRY DE LAVILLE.

Boston, Mass.

MASS MEETING

Under the Auspices of the New York State Association.

A three day meeting is called to be held at Elk's Hall, 59th street, near 8th avenue, New York City, on the 14th, 15th and 16th of February.

Many of our most prominent speakers and mediums will take part in the excellent programme, which is being arranged and will be announced later.

Spiritualists of New York City and vicinity are cordially invited.

H. W. RICHARDSON,
President of the New York State Spiritualist Association.
East Aurora, N. Y.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the sapient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcenus R. K. Wright. Price 25cts.

PROPHETIC DREAMS.

Remarkable Incidents, demonstrating That the Future Is Often Revealed While the Body Is Sound Asleep, While the Soul May Be More Awake Than Ever.

Dreams that pass through our head during the night that is sacred to sleep, from whatever cause produced, frequently turn out to be prophetic in their character.

An instance is given of a young Italian lad named Lugi Tiranti, employed in a home for lost children in London, England, having a dream in which four numbers occurred frequently. So impressed was he that he saved up until he could afford to spend $3 on lottery tickets. At the drawing, which occurred shortly afterwards, the magic numbers were drawn, bringing him $80.

An elderly Oregon woman was the recipient a few years ago of an interesting present from Queen Alexandria. She then lived in Croydon, England, and had several dreams in which her majesty had given her a chair, a shawl, and a bible. Worried by the constant repetition of these dreams she wrote to the queen, and a day or two later a chaplain of the royal lady went to Croydon and fully inquired into her circumstances. Soon after the dreamer was made proud on receiving a beautiful, warm woolen shawl and a bible, on the fly-leaf of which was inscribed that it had been sent by command of the queen.

Dream Decides Breach Suit.

During a breach of promise suit an epistle written by the faithless lover was produced. In it he stated that he would rather terminate all relations with the young lady, as there were "no signs of the coal business ever becoming a fact." In explaining this peculiar reason the defendant stated that for three nights in succession he had dreamed that the father of the girl had been made rich by finding a rich seam of coal on one of his lands. This dream had led him to court the girl that he might investigate the matter and see the likelihood of the dream ever coming true, but his efforts being fruitless, he decided to break off the engagement. In summing up the case to the jury the judge commented scathingly upon the sordid motives of the mercenary lover and the jilted one was awarded $250 damages. The father, though a hard headed business man, could not rid himself of certain impressions received during the young man's telling of his oft repeated dream, so commenced boring for coal in the field and, as the sequel proved, found it in such rich quantities that he and his daughter are now worth a small fortune through such find. The faithless lover now wishes he had married the girl.

A story comes to us from Scotland of a dream being the means of saving the lives of two little children near Dumfries. They were daughters of a blacksmith and disappeared one evening at dusk. Search parties scoured the neighboring country during the night, but without success. One of the searchers went to bed early the next morning tired out with his long search, but, unable to sleep, he passed into an uneasy doze, when he dreamed that he saw the missing children in a hole at a certain part of the woods which he and others had passed in search during the previous evening. Though skeptical of dreams, he got up and went to the place, and, lo, and behold, he found the children fast asleep, though hidden by a dense pile of brushwood.

Mansfield Vision a Reality.

Richard Mansfield, the actor, once had a dream in London, England, which was the turning point in his career. It occurred years ago when Mr. Mansfield was trying to eke out an existence as a painter in London, that his training as a singer enabled him to obtain an engagement with D'Oly Carte in a traveling "Pirates of Penzance" company, but the manager of that company was so exacting, cutting salaries or imposing fines on the slightest excuse, that Mr. Mansfield found it hard to get along. As he did not yield promptly to unjust demands he at last was set adrift with hardly a shilling in his pocket. So he walked to London, found a cheap lodging house, and tried to get a job. On the third night away from the company he dreamed of being called back to play once again for D'Oly Carte. He dreamed he saw the secretary of Carte call upon him in a great hurry, rush his portable property into a traveling bag, and do the the lightning run for the next train. So plain and vivid was the dream that on awakening in the morning at 6 o'clock he jumped quickly out of bed, and without considering how foolish it might be began throwing things into his satchel. But when he had completed his toilet he began wondering why he had been acting so absurdly, when there came a knock at the door. On opening it he saw D'Oly Carte's secretary, just as in his dream; and he was in a great hurry, too! He cried out to Mansfield:

"Can you pack up and reach the station in ten minutes to rejoin the company?"

"I can," answered the actor, calmly pointing to the bag. "It is all ready, for I was expecting you."

The little man was a trifle scared, but Mansfield was bundled into a cab and they hurried away to the station in a way similar to his dream.

Finds Wife's Husband for Her.

Some years ago a wife's dream landed the man who deserted her in the Chicago jail. In 1894, George Baudler married a woman ten years older than himself in Carroll county, Illinois. For awhile he was satisfied with life as a farmer, but after six months of domestic happiness decided that the country was too slow for him, so he went to Chicago. But he forgot to tell his wife of his intentions or that he had taken all the available cash about the premises. Mrs. Baudler was surprised when George did not return, and when, after a week, nothing had been heard from him she had the country searched. The station agent told her that her husband had left by train, and, deciding that she had been basely deserted, she went to see George's mother, disguised as a fortune teller, where, showing a wondrous knowledge of the latter's affairs, she in turn obtained the information that George, her husband, had gone to Chicago. Borrowing money, she left for the city, but might not have located the object of her search had it not been for a dream she had concerning his whereabouts. The fourth night after landing in Chicago she saw, in a dream, her husband coming out of a building which she recognized as Tattersall's. Next day she went there and saw that the real building was a bicycle factory; and at noon she saw her recreant spouse go to lunch. He afterwards was arrested and jailed on a charge of desertion.

Saved From Hanging by Dream.

Another dream comes from St. Louis, in which a wife charged with the murder of her husband is saved and the real murderer discovered through a dream she had concerning the event. Her name was Mary Thornton and she had been in jail a month, when she requested one of the jailers to let her see the judge. This being done she told him that she dreamed that a man named George Ray murdered her husband. Full details of how such murder occurred was given by her to the astonished judge, who was so impressed by the woman's earnestness that he caused a search to be immediately made for Ray. The man was found, and, the judge, charging him with the murder, recited the details of the occurrence as the woman had given them. Ray was thunderstruck. It was as if some one watching him commit the crime had reported the matter in every detail. He confessed to everything and the woman immediately was released.

JOHN MORRIS.

FRAUD IN SPIRITUALISM.

A Trenchant and Comprehensive Statement by the President of the N. S. A.

All intelligent Spiritualists are watching with deep interest the fearless course of the Los Angeles Herald in its exposures of fraud practiced by unscrupulous persons under the cloak of mediumship. That there is fraud, and large qualities of fraud, we are forced to admit in shame and sorrow, yet by that admission rational Spiritualists by no means declare that all of the occult phenomena of the times are spurious. On the contrary, they hold (and with good reason) that the phenomena of Spiritualism are as well established as to their genuineness as is the formula H-2O in chemistry. In warring against fraud, therefore, these truth-seeking men and women respectfully request that a just consideration be shown to the genuine phenomena presented to the world by Spiritualism. In pulling up the tares in which work all honest Spiritualists will most heartily unite with the Herald, it is but fair to suggest that care should be taken lest the wheat be destroyed also. There are those who are qualified to speak with authority on these subjects, and their opinions should be treated with as much respect as those of the great specialists in any field of scientific research.

What Darwin and Wallace accomplished in the field of Evolution, Crookes, Lombroso, Varley, Damiani, Hare, Mapes, Dodge and others have done in the field of Psychism. The Literary Digest of December 15 contains an interesting and instructive translation of part of an article by Father G. G. Franco, orginally published in the Roman Civilta Catholica, a papal organ. In this article Father Franco takes the bold position that the phenomena of Spiritualism ARE SCIENTIFICALLY ESTABLISHED, and that they are questioned only by those men "Whose feet are upon earth but whose wits go wool gathering in the moon." He numbers some of the learned professors in the Universities of Italy in this class, likewise some specialists in psychology.

It is not to be supposed that the Herald writers will claim that they are better able to weigh evidence than Crookes, Lombroso and their compeers. Nor can we imagine that they will accept Father Franco's conclusions in regard to all psychic phenomena. He admits their genuineness, at least the genuineness of many of them, but ascribes their origin either to "Satan" or to "unclean spirits." To admit the interference of "dark" or "unclean spirits" in mundane affairs would be to admit the genuineness of psychic phenomena. The Herald writers are, we hope, not on intimate terms with any of the powers of evil, hence we trust that they will heed Ingersoll's admonition and "let the little lamp of reason shine!" This light would lead them to see that there is a scientific basis for these phenomena and that they are not produced outside of nor above natural law, but in perfect harmony with it. In the LIMELIGHT OF NATURAL LAW, Satan and the unclean spirits quickly disappear, and forever, from the gaze of intelligent people.

Many Catholic prelates admit the scientific, likewise the religious, aspects of psychic phenomena, but hold that they are the property of the Holy Catholic church, hence should not be presented outside of its sacred walls. Not a few progressive Spiritualists freely admit that there are Catholic priests far better qualified to handle these phenomena intelligently and instructively than are many of the so-called mediums in Spiritualism, yet they strenuously object to any and all vested rights and special privileges in spiritual things, hence hold that these phenomena are for the common good of our sorrowing humanity everywhere, consequently plead for their presentation in all sincerity of purpose and honesty of soul to meet the common needs of all the suffering sons and daughters of God. This plea is ever accompanied by a demand that these phenomena shall bear the unmistakable stamp of GENUINENESS, and have no connection whatever with the commercial elements with which the Herald is so courageously dealing.

All that fair-minded, intelligent Spiritualists request of the Herald is this: That due emphasis be laid upon the genuine phenomena that Spiritualism has long since proved to the world whenever an exposure of a counterfeiter takes place. All Spiritualists of any standing are demanding that the augean stables be purged of those elements of wickedness that have long been hidden in them. They will gladly lend their aid and their experience to the work in question, but they ask in all sincerity that the residuum of truth which they know they have for the children of men, be made as conspicuous and equally as emphatic as the admitted presentations of fraud and chicanery. Truth only asks a hearing, for it never fails to overcome Error whenever it is given an opportunity to do so.

Yours for the Truth,

HARRISON D. BARRETT,
President N. S. A.; Editor-at-Large N. S. A.

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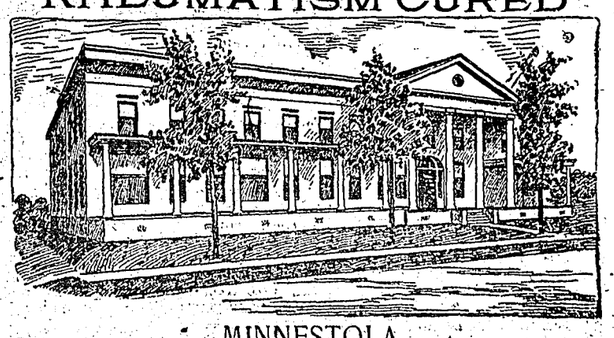
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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, FEBRUARY 2, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

Scaling Heaven.

The Bible tells us they, without designating who were meant by they, determined to build a city and a tower whose top may reach into heaven. "And the Lord came down to see the city and the tower." But the Lord saw nothing would restrain these children of men which they have imagined to do, so, to defeat their aspirations, he confounded their language to the end they could not understand each other, and he scattered them upon the face of all the earth, so they left off to build the city. See Genesis 11:2 to 9.

This story of priestly ignorance and pretended inspiration, was doubtless related to account for the multitude of languages spoken on the earth, all the production of human needs among peoples widely separated from each other. It was recalled as we read an account of a fifty story building to be erected in New York by the Metropolitan Life Insurance Company. The structural steel is already in process of manufacture. Access to the various stories of the Babel tower, probably not a half dozen at most, according to pictures in illustrated Bibles, was gained by a spiral roadway around the outside of the structure. It would have been a tiresome trip up such an ascent round and round to heaven, though greatly preferable to the ladder route on which it is alleged Jacob saw angels ascend and descend.

Our moderns build heavenward because the earth is too expensive in New York and other great cities, to spread their structures over large areas. And these New Yorkers expect to scale heaven by riding up on the wings of the almighty dollar. We apprehend they will be as unsuccessful as were the inhabitants of Shinar.

Still Harping on the Old Subject.

Senator Burkett, of Nebraska, is anxious to secure the indorsement of his Christian constituents by proposing the adoption of a joint resolution by Congress prohibiting the handling of mail matter on Sunday, together with the selling of stamps, and the transaction of any business with the public pertaining to the mails. He gives as a reason for this, that postoffice clerks and carriers should have Sundays for rest, and for attending church services.

As nights, when the sun is in hiding, is the period Nature evidently designed for rest, and as our secular government has nothing to do with churches, why not legislate to compel the people to sleep and rest nights, to the end they can toil to better purpose when the sun illumines the world? Such legislation would be to the interest of health and public morals. The Senator's plan would be in the interest of the preachers, and them only. There is no sense in agitating this subject. The priesthood have been laboring for more than a century in the same direction, and their efforts grow feebler each time they enter Congress with their petitions.

Arose Early Dead Corpses.

"Then the angel of the Lord went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand, and when they arose early in the morning, behold they were all dead corpses."—Isaiah xxxvii:36.

Got up and found themselves dead corpses would ordinarily be counted an Irish bull, but we have divine authority for the expression. It must have been an accomplished fact, else the sacred historian would not have related it. A grim and ghastly sight to see 185,000 dead corpses arising in the morning, still ignorant that the angel had smote, that is killed, them the night before.

SPECIAL NOTICE!

The Spiritualists of the world are respectfully requested to take notice that Mrs. Mattie E. Hull is to continue the great work to which her honored and signally gifted husband, Moses Hull, has devoted his whole life. She feels as if she must finish the work he left undone, as well as complete her own. Let us see to it that her noble endeavor, her unselfish resolution, is carried out in full. Let us send her our sincerest sympathy, our truest inspiration, our best thoughts to sustain her as she moves on over the journey of life alone in the mortal, to the end that she may feel less keenly the loss that is hers, and be able to bless the world by reason of what she is able to do for our beloved Cause. Mrs. Hull will undoubtedly remain on the Pacific Coast until spring is well advanced. Her address until further notice is 230 North Sixth street, San Jose, Cal.

HARRISON D. BARRETT,
Editor-at-Large,
Box 580 Seattle, Wash.

The Christmas Festival.

An English clergyman protests against the observance of Christmas. He says overfeeding characterizes a majority of those who participate in the festival, while the spiritual aspect of the solemnities is conveniently and unblushingly ignored in favor of worship at the kitchen altar. He adds: "A bird's carcass, a pint of beer and a piece of swine's flesh constitute the pivot of Christmas joy."

Has the good dominie ever taught his parishioners and the Christian world, that in glorifying Christmas, they are honoring an old pagan holiday, which the founders of their sect stole from Roman mythology? If not he has not done his duty.

We quote in substance from Lemprier's Classical Dictionary, article "Saturna":

"A festival celebrated say some on the 18th of December. It was instituted long before the foundation of Rome [753 years before our era] in commemoration of the freedom and equality which prevailed on earth in the golden reign of Saturn. * * * The Saturnalia were originally celebrated for one day, but afterwards the solemnity continued for three, four, five, and at last for seven days. The celebration was remarkable for the liberty which universally prevaled. The slaves were permitted to ridicule their masters, and speak with freedom on any subject. It was usual for friends to make presents, one to another, all animosity ceased, no criminals were executed, schools were shut, war was never declared, but all was mirth, riot and debauchery. In the sacrifices the priests made their offerings with their heads uncovered, a custom never observed at other festivals."

The date of these festivals, as given by ancient authors vary a few days, but all agree it was at the winter solstice when the sun, in its seeming annual movement southerward had reached its extreme limit, and had given evidence of its return northward, with greater warmth and light, to be soon followed by verdure, birds and flowers.

All the old sun gods were credited with being born on the 25th of December. Such was the case with Osiris of Egypt, Mithras of Persia, Dionysus of Greece, Bacchus of Rome. The latter god bore some forty different names, one of which was Jes. If, as many scholars contend, this Jes was Romanized by adding to it the Latin terminal us, forming Jesus, then, of course it is correct to fix the date of his birth on the 25th of December, with the other sun gods.

But note: Chambers' Encyclopedia, article Jesus, says:

"As to the month or day of the birth of Jesus, nothing is known, although the circumstance that the shepherds were watching their flocks by night makes it certain it did not take place at that time at which the Christian festival is held."

The same author, in the article "Christmas," repeats the same idea, but adds: "Among the early churches some held the festival in May or April, others in January."

Should it finally appear that a God was never born of woman, then the claim of Topsy that she "was never born, but just growed," may have force in regard to the hero of the popular faith.

The clergyman, however, who has furnished us this subject for review, made a good point against gormandizing, whatever the origin of the festival.

English for English Readers.

"Words are only coins to facilitate the interchange of ideas, and the best word is that which serves the purpose most clearly and concisely." So said S. Laing, a well-known English author in his, "A Modern Zoroastrian." That author writing for English readers will gain the greatest admiration and widest reading, who forgets his classics when he writes, and confines himself the closest to his English vernacular. It looks like pedantry to be constantly using untranslated foreign phrases in the midst of an article which it is expected the populace is to read. Many a book is rendered unpopular by the amount of Greek, Latin and French switched into its pages.

Give up to science entirely, for science is but one.—Seneca.

A well governed mind learns in time to find pleasure in nothing but the truth and the just.—Anon.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max Bewer.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness.—Gelett Burgess.

Reason must be our last guide and judge in everything.—John Locke.

Much of the religion to-day is only respect for the religion of the past.—Investigator.

ENGLAND'S NEW THEOLOGY.

Based on Immanence of God, Says the Rev. R. J. Campbell—Every Man a Potential Jesus Christ—Worship Due Him as Humanity's Highest—Atonement Rejected; Immortality Retained—In Harmony With Science.

The great modifications in religious belief which are taking place throughout the Christian world have recently been manifesting themselves with especial prominence in England. The leader in radical revision of faith is R. J. Campbell, pastor of the City Temple and the recognized head of the English Nonconformists. He is about to make a tour of the country, addressing gatherings of provincial pastors at their request upon the "Restated Theology." Inasmuch as Mr. Campbell rejects many of the chief dogmas of the Bible, such as the story of the fall of man, it will be seen how radically different from the old is the new theology, which is supplanting the religious beliefs of a generation ago in England.

Mr. Campbell states his views with the utmost frankness in the London Daily Mail, and inasmuch as he is almost as well known in America as in his own country they will attract equal attention on the other side of the Atlantic.

"We object," he says, "to the formal statements of belief which have distinguished the theology of the past. We object to ecclesiastical labels. Every one knows that for the last twenty years there has been considerable uneasiness in the churches, due largely to the development of scientific knowledge, the progress of archaeology and the study of comparative religion. This uneasiness has affected every church, even Rome. From the side of science the new theology is typified in the work of men like Sir Oliver Lodge. The lines of divergence between the old and the new go down deep and there is great cleavage.

"The starting point of the new theology is belief in the immanence of God and man. This is where it differs from Unitarianism. Unitarianism made a great gulf and put man on one side and God on the other. We believe man to be a revelation of God and the universe one means to the self-manifestation of God. The word 'god' stands for the infinite reality whence all things proceed. Every one, even the most uncompromising materialist, believes in this reality. The new theology in common with the whole scientific world believes that the finite universe is one aspect or expression of that reality, but it thinks of it or him as consciousness rather than a blind force, thereby differing from some scientists. Believing this we believe that there is thus no real distinction between humanity and the Deity. Our being is the same as God's although our consciousness of it is limited. We see the revelation of God in everything around us.

"The new theology holds that human nature should be interpreted in terms of its own highest; therefore it reverences Jesus Christ. It looks upon Jesus as a perfect example of what humanity ought to be, the life which perfectly expresses God in our limited human experience. So far as we are able to see, the highest kind of life that can be lived is the life which is lived, in terms of the whole, as the life of Christ. Every man is a potential Christ, or rather a manifestation of the eternal Christ—that side of the nature of God from which all humanity has come forth. Humanity is fundamentally one; all true living is the effort to realize that oneness. This is the truth that underlies all noble efforts for the common good in the world to-day.

"The new theology looks upon evil as a negative rather than a positive term. It is the shadow where light ought to be; it is the perceived privation of good; it belongs only to finiteness. Pain is the effort of the spirit to break through the limitations which which it feels to be evil. The new theology believes that the only way in which the true nature of good can be manifested either by God or man is by a struggle against the limitation; and therefore it is not appalled by the long story of cosmic suffering. Everybody knows this after a fashion. The things we most admire and reverence in one another are things involving struggle and self-sacrifice.

"The new theology watches with sympathy the development of modern science, for it believes itself to be in harmony therewith. It is the religious articulation of the scientific method. It therefore follows that it is in sympathy with scientific literature known as the Bible. While recognizing the value of the Bible as a unique record of religious experience, it handles it as freely and as critically as it would any other book. It believes that the seat of religious authority is within (not without) the human soul. Individual man is so constituted as to be able to recognize, ray by ray, the truth that helps him upward, no matter from what source it comes.

"The new theology, of course, believes in the immortality of the soul, but only on the ground that every individual consciousness is a ray of the universal consciousness and cannot be destroyed. It believes that there are many stages in the upward progress of the soul in the unseen world before it becomes fully and consciously one with its infinite source. We make our destiny in the next world by our behavior in this and ultimately every soul will be perfected.

"From all this it will surely be clear that the new theology brushes aside many of the most familiar dogmas still taught from the pulpit. We believe that the story of the fall in the literal sense is untrue. It is literature, not dogma, the romance of an early age used for the ethical instruction of man. We believe that the very imperfection of the world to-day is due to God's will and is a working out of Himself with its purpose a purpose not wholly hidden from us.

"The doctrine of sin which holds us to be blameworthy for deeds that we cannot help we believe to be a false view. Sin is simply selfishness. It is an offense against the God within, a violation of the law of love. We reject wholly the common interpretation of atonement, that another is beaten for our fault. We believe not in a final judgment, but in a judgment that is ever proceeding. Every sin involves suffering, suffering which cannot be remitted by any work of another. When a deed is done its consequences are eternal.

"We believe Jesus is and was divine, but so are we. His mission was to make us realize our divinity and our oneness with God and we are called to live the life which he lived."

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

PROFESSOR LOMBROSO.

He Is a Spiritualist, and What He Says in Some Respects Sounds Like a Fairy Tale—He Says: "A small bell was put on the ground, about half a yard from Eusapia, and all at once her skirt was seen to bulge out as if it had been a bladder filled with gas, and in a moment the bell was seized and rung by what Professor Lombroso calls 'gaseous arms.'"

Under the heading, "Why I became a Spiritualist," Professor Cesare Lombroso, writing in the January number of "The Grand Magazine," says:

"Until 1890 Spiritualism had no fiercer nor more obstinate opponent than I," but in 1892 he was summoned, in his medical capacity, to attend a girl who had been suddenly attacked by violent hysteria. At times she lost the faculty of sight, but was able to see the tip of her ear, and although her eyes were completely bandaged she could read some lines of a page held before her ear. Subsequently her sense of taste was transplanted to her knee, and her sense of smell to her toes. She could see her brother when he was in the wings of a music-hall at a distance from her room, and could feel the approach of her father while he was yet several hundred yards away. She foretold the day and time when she would lose the faculty of walking, and when she would be seized with an irresistible desire to bite.

Although all the clocks and watches in the house were stopped, yet her prediction was accurately fulfilled. Her paralysis, she declared, would be cured by the application of aluminum, and all attempts to deceive her by employing other metals were in vain; she detected the substitution immediately, and when aluminum was used she grew better.

These facts caused Professor Lombroso to surmise that there might possibly be something in Spiritualism which could explain them, and a few years later he had an opportunity of sitting with Eusapia Paladino, and witnessed some striking phenomena in the light—for he refused to take part in any experiments carried out in the dark or in public seances. He saw a table rise from the floor and a small trumpet dart from the bed to the table and back again, when he was in a room alone with the medium, and at another seance he heard "rappings," and says that he was much struck by the fact that "a curtain in front of an alcove suddenly stood out towards me and enfolded me, as it were, with a strange persistence; for several seconds I could not succeed in disentangling myself from it. It felt exactly like a thin sheet of lead."

A plate of flour was found turned bottom upwards, and the flour, which was previously dry, was in a sort of gelatinous condition, which lasted for more than a quarter of an hour. "Just as we were all on the point of leaving the room," he says, "a ponderous sideboard which was in a far corner, began to glide in my direction, as if it had been some enormous pachyderm advancing to attack me."

On another occasion he placed a Regnier dynamometer on the table, in broad daylight, at about half a yard from the medium, and asked her to exert pressure from that distance.

"Suddenly," he says, "I saw the needle indicate 42 kilogrammes, while in her normal condition, Eusapia could never make it mark more than 36."

A small bell was put on the ground, about half a yard from Eusapia, and all at once her skirt was seen to bulge out as if it had been a bladder filled with gas, and in a moment the bell was seized and rung by what Professor Lombroso calls "gaseous arms."

In Milan, at a seance at which Professor Richet was also present, both professors saw "a branch of roses grow, as it were, and slowly come out of the sleeves of our coats, the flowers as fresh as if cut at that instant." Eusapia was asked to write her name on the top sheet of a block of paper. Using Schiaparelli's finger, she declared that "she had written her signature," but no one could see a sign of it; finally the writing was discovered on the inner side of the white tablet.

On another occasion the writing was found on the last leaf but one of the block of paper. Eusapia was put upon a weighing machine, and her weight increased and decreased by more than twenty pounds. Professor Lombroso says "we were all able at will"—to make these differences—which we are somewhat inclined to doubt.

The medium's hands and feet were firmly held, and sometimes her feet were tied securely. Her clothes were all completely removed, and she was dressed again in garments supplied by the sitters so that "there could be no possible suspicion of anything fraudulent."

At later seances, Eusopia, in a state of trance, gave perfectly intelligible and even intellectual answers in languages, such as English, of which she had no personal knowledge, and at times, "suddenly modelled bas-reliefs impossible to produce instantly in normal conditions, and especially for an uneducated person of her description," and those experiences compelled Professor Lombroso to "yield to the conviction that spiritualistic phenomena, if due in great part to the influence of the medium, are likewise attributable to the influence of extra-terrestrial existences."—Light, London, Eng.

"I SEE ANGELS COMING."

And the Child Closed Her Eyes, and Saw a Vision, and Then Fell Back and Died.

"I see the angels coming."

Little two-year-old Alice Glicker, who told her mother she was "always in the way," has gone to join them. She died just as a little daughter was born to Mr. and Mrs. Glicker of Steger, Ill.

New Year's Day the child told her mother she was going to die soon. She became troublesome and was reproved by her mother.

"I'm always in the way, mamma," she answered. "Soon the angels will come to take me. Then you will be sorry."

Soon afterward Alice was taken ill. Wednesday a baby was born and Alice's father went into her room to tell her of her new sister.

"I guess the angels brought it to mamma so she would not miss me so much," said Alice. "They are going to take me back with them."

Then the child closed her eyes and saw a vision that seemed to please her. She laughed and clapped her hands together.

"They are coming for me now," she said, and fell back dead.—Chicago Evening American.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

CHARGE FROM THE SPIRIT SIDE OF LIFE

To the First Society of the Fraternal Order of Spiritualists, Voiced Through the Lips of Mrs. Cora L. V. Richmond, Chicago, Sunday, January 13, 1907.

The word Fraternity is the highest word in the English language, excepting that from which it is derived: Love.

When one enters a sanctuary, whether it be of the mind and spirit, or an outward temple, one cannot enter without the right spirit. Before one can enter a Fraternal Society of Spiritualists one must be a Spiritualist and must be, also, fraternal.

In the realm of souls all souls belong to the Infinite love. In the realm of spirits all spirits are brothers and sisters, and whatever shadows rest upon them, those who are in the light are to help to remove by whatever light is theirs. Those who are seeking the light should seek to fully attain it.

As "perfect love casteth out all fear," so it casteth out all hatred and all of the results of hatred, and the spirit life finds no shadows that cannot be penetrated by the spiritual light and the spirit of love and the spirit of truth. As falsehood cannot abide in the presence of truth, as darkness cannot abide in the presence of light; so there can be no lack of fraternity where there is perfect fraternity and the perfect finding that all life leads in the ultimate to the highest and best flowering out of every human life, which will ultimately be perfect.

Between the states of the first sowing of the seed of spiritual knowledge and the attainment of this individual perfection all the struggles that belong to the individual must come. Those personal and individual struggles are matters of personal and individual seeking for truth. So in the helpfulness that can be given to those who are seeking, the spirit world finds nothing so helpful to one's own state as the aid, care and helping of others. Nothing so assists in the obtaining of knowledge as the imparting of what is known to others; nothing so helps to the attainment of love and wisdom as the giving and manifestation of love and wisdom to others.

It is the supreme law of the spirit that there can be no personal growth without helpfulness unto others; that no knowledge can come unless there is the imparting of knowledge. As the fountain must give forth its waters in order to receive the clear waters that shall renew its life, so every human spirit must give unto others of that which it possesses. If it is strength of the body, one must give that; if it is strength and knowledge of the mind, one must give that; if it is the possession of the power of the spirit, one must give or impart it to others, that one may receive more light from those fountains of life and light.

To this great truth that is manifested unto the world people must look for added knowledge and light. What each and all shall do with this light, the person must decide. If the fountains are kept clear and free and pure, so will the knowledge be. If they are clogged by selfishness, or bitterness, or unworthiness, then the waters cannot flow and the fountains cease to give their life and light. Therefore, as Spiritualism, which was inaugurated by the spirit world, has become the message of the conquest of life over death, so it is becoming the Comforter unto those who have received its inspiration, its philosophy and its religion by its manifestations throughout the whole world.

Fittingly now, the fruitage of that work must be the Fraternity of such lives as have been blest and benefited by its ministrations, and the spirit world looks to you to be loyal to this cause; to be loyal to your gifts of the spirit; to be loyal to one another. You could not be disloyal to any of the human race if you are true to the great spiritual light that has come into the world.

Now as this bond of fraternity is expressed, the spirit world welcomes that which will bind you more closely in the Spirit of Spiritualism that is to come to the world. And in that spirit, and in that fraternity, the Spirit World bids greeting to the spirit of this promise; to this order that promises to unite you; to this strength and light that will be helpful to you in bearing forward this message to the world.

From that White Light, where those who are united in the spirit of Truth and Love, and where all souls are the children of God, we give this, our Fraternal Charge.

IN THE ETERNAL NOW.

In the Eternal Now I stand,
In time and on th' eternal strand;
I hold the past, the present see,
And living grasp eternity.

Within the zones of transient time,
I dwell in the ethereal clime
Of the eternal Now; I am
A vibrant chord in Being's psalm.

The changing seasons come and go,
As drift on the eternal flow;
All finite things float on and on,
But life eternally is one.

Within the changing form of death
Is manifest life's ceaseless breath;
Within death's dark, destroying strife,
Behold the everliving Life.

Within the frown of dark decay,
See Life's bright smile forever play;
And in the depths of darksome night
Dwells the eternal, infinite light.

Though nations rise and people's fall,
Great Being's life preserveth all;
In the eternal verities,
God knoweth every soul is His.

Ever alone, yet ne'er alone,
The soul may wend from zone to zone;
From birth to grave or highest throne,
Great Being ever keeps its own.

Within the Spirit's endless morn,
All time and space are matter-born;
Within the earth's e'er-changing show,
I sense the Now eternal flow.

The narrow vision born of earth,
Expands afar by spirit birth;
I sense mid fading, passing breath,
Life is the other side of death!

O'erspanning Time's illusive dreams,
The everlasting Real gleams;
Through Time's illusive, transient night,
Shines clear the calm eternal light.

Through all Time's change and ceaseless strife,
Death is but other side of life!
The shadow veiling land and tide,
Is sunshine on the other side!

JAS. C. UNDERHILL.
Hammond, Ind.

A good Christian should never go to law; rather should he give up his coat and his pants, and everything that he hath. Churchmen never go to law; they are the most docile and easy creatures in the world on matters of business.—Voltaire.

Annual Convention
—AND—
Mid-Winter Mass Meeting
—OF THE—
ILLINOIS STATE SPIRITUALIST ASSOCIATION
At Handel Hall, 40 Randolph St., Chicago.

Opening Tuesday evening, February 19th, and continuing all day Wednesday and Thursday, Feb'y 20th and 21st.

Business Session Wednesday Morning at 10 o'clock.

Good Speakers; Excellent Message Mediums; and a Rare Musical Program, directed by Mrs. Carrie Crawford Pierce, at all Afternoon and Evening sessions. Remember—Come—Bring your friends.

Watch for Programs.

IMPORTANT.

Spiritualists of Illinois Take Notice!

The annual meeting of the Illinois State Spiritualists' Association will take place on the morning of Wednesday, February 20, at 10 o'clock, in the Blue Parlor on the third floor of Handel Hall, 40 Randolph street, Chicago.

The Annual Mid-Winter Mass Meeting or Convention of the State Association will also take place at Handel Hall, beginning Tuesday evening, February 19, and continuing through Wednesday and Thursday, day and evening sessions.

Noted Speakers and Mediums from neighboring states have been engaged for the occasion, and will be assisted by many of Chicago's best mediums.

The musical part of the program will be in charge of Mrs. Carrie Crawford Pierce, a noted and prominent singer and teacher of music in Chicago; thus assuring the Convention of the sweetest harmony in musical vibration.

Societies auxiliary to the State Association should bear in mind that the membership per capita tax dues must be paid to the secretary (Dr. H. A. Cross) on or before the morning of February 20, to entitle them to delegate representation at the annual meeting, when reports of officers and the election of officers for the ensuing year will take place.

H. A. CROSS.
Secretary Illinois State Spiritualists' Association.

NOTICE TO SINGERS.

All persons gifted with a good voice for singing, who, for the cause of Spiritualism, will volunteer their services for the three evenings of the convention of the Illinois State Spiritualists' Association, to take place in the large auditorium of Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday evenings, Feb. 19, 20 and 21, are very cordially invited to attend a rehearsal for a grand chorus for each of the three evenings named. The rehearsal will take place on the 5th floor of Handel Hall, on the evening of Saturday, January 26, at 7:45 o'clock. Your friends are invited to come with you to this rehearsal. The music will be furnished you free of all expense.

MRS. C. O. PIERCE,
General Director.
4601 Vincennes Avenue Chicago.

Still They Are Coming!

A letter from Dr. Davis indicates that a change has been made in the price of a full set of his remarkable works. They will be furnished per set when republished at $20 instead of $30, as heretofore announced. There are thousands who ought to have a set of these books. Their publication at an early day depends on the number of subscribers that can be secured. His books are a fundamental part of Spiritualism; the history of Spiritualism can not be written without them.

Since last week, the following subscribers to a full set of the Doctor's works have come to hand:

Louis H. Freedman writes from 32 S. Wood street, Chicago: "Please put me down as a subscriber for one set of A. J. Davis's works. Have you any idea when they will be published? I am not able to give you a permanent address at the present writing, but will be at this number until May, 1907, at any rate." They will probably re-published within the next 18 months by some one.

A gentleman who doesn't want his name mentioned, subscribes for a full set of Dr. Davis's works.

J. R. Francis will take five sets of his works.

A NEW EDITION.

The Unknown Life of Christ.

We have had a new edition of the Unknown Life of Christ printed, and it is gotten up in magnificent style, and for the benefit of students in psychic lore we have appended thereto the important lectures delivered by Col. Olcott and Miss Elizabeth Harlow on THE DANGERS OF PSYCHISM. Remember, this book is sent out to all as an ABSOLUTE GIFT when ten cents in stamps are sent to pay postage, and also ONE DOLLAR to pay for The Progressive Thinker one year. It is a book that will especially interest you, and will prove a valuable addition to your library. The Unknown Life of Christ formerly sold for ONE DOLLAR; now it is an absoLUTE GIFT to all on the terms above mentioned.

An Honest God Is the Noblest Work of Man.

To the Editor:—Thomas Harding of Sturgis, Mich., has taken great interest in the saying, "An honest God is the noblest work of man," and desires to place it to the credit of the proper author. I noticed the quotation in the Occult Magazine of January, 1907, and wondered what was meant by the quotation.

Brother Harding speaks of it as a peculiar sentence, in The Progressive Thinker. I think it a very peculiar and misunderstood sentence. I understand it to mean, "An honest worship is the noblest work of man." I believe that is what A. J. Davis meant when he used it, and also Col. Ingersoll. They were liberal-minded, and wished to carry the idea that an honest worshiper was an ideal man.

Taking it as I understand the meaning of the word "God" in the English language, it is to "designate that which an individual worships; therefore the word God is used in place of worship. If the word God in their sentence means a personal being, then it is surely a peculiar sentence, and hard to understand. G. S. KLOCK.
Lincoln, Neb.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume.

THE GREAT WORK.

Its Review by Lyman C. Howe.

Mr. Howe's article came too late for this issue. It will appear next week, and will create a vibration all along the line. Now is the time for Spiritualists to awaken and keep posted as to what is going on in our ranks. Never before have there been so many important issues before the great body of Spiritualists, and never before has Spirit Return been so prominently before the people, and never before has there been such a determination among the masses to seek the truth, regardless of any cult of creed.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
Box 580, Seattle, Wash.

"In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

How oft the sight of means to do ill deeds make ill deeds done.—King

He who is afraid of asking is ashamed of learning.—From the Danish.

The will of man is by his reason swayed.—Shakspeare.

Fame is not got by seeking it. All such pursuit is vain. It may very well come about that a man will succeed through tact and various artifices in making for himself some sort of name. But if there is no inner worth, all will prove empty and ephemeral.—Goethe.

When we have but the will to do it, that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust!—Peter Kropotkin.

In the court of his own conscience no guilty man is acquitted.—Juvenal.

The Word of God.

An Inspirational Lecture by Dr. George A. Fuller, President of the Massachusetts State Spiritualists' Association, before the First Society of Spiritualists, Washington, D. C., Sunday Evening, December 9, 1906. Stenographically reported for The Progressive Thinker, by Walter P. Williams.

"THESE FACTS—THE SPIRITUAL EXPERIENCES OF THE AGES—DEMONSTRATE THE CONTINUITY OF LIFE AFTER THE CHANGE THAT WE TERM DEATH, AND IF SPIRITUALISM DID NO MORE THAN THIS IT WOULD DO MORE THAN ALL ORTHODOX RELIGIONS IN THE WORLD HAVE EVER BEEN ABLE TO ACCOMPLISH, BECAUSE THEY HAVE ONLY BEEN ABLE TO SET ON FIRE UPON THE ALTAR OF THE SOUL THE LAMP OF FAITH; THAT IS ALL. BUT HERE IN SPIRITUALISM FROM THIS EXTERNAL OR THIS EXOTERIC STANDPOINT WE HAVE A DEMONSTRATION OF LIFE THAT CONTINUES RIGHT ON; THAT DEATH DOES NOT INTERRUPT IT; THAT THERE CAN BE NO LINE OF DEMARKATION REALLY DRAWN BETWEEN THE LIFE THAT NOW IS AND THE LIFE THAT CONTINUES AFTER THIS PHYSICAL BODY IS LAID ASIDE. THIS IS A SUBLIME FACT, AND WE HAVE THE EVIDENCE TO PROVE IT, OR MANIFESTATIONS THAT DEMONSTRATE IT BEYOND POSSIBILITY OF DOUBT. WE ARE IN TOUCH WITH OUR FRIENDS OUT THERE, WE HOLD COMMUNION WITH THEM; WE HEAR THEIR VOICES SINGING THE SWEET SONGS OF HEAVEN; WE CATCH THE MELODY OF THAT LIFE."

Invocation.

O Thou who art our friend indeed, whom we call God and worship in truth and in spirit, we call upon Thee not because we would ask for the bestowal of any special favors, but we lift up our voices in adoration, in thanksgiving and in praise.

Thankful indeed are we for the revelations of the past, for every word that has been spoken by seer or prophet; thankful are we for those still newer inspirations of the present hour that lead us nearer to thy spirit and bring us into the recognition of that power which cometh only from Thee. With Thee, we are all powerful; with Thee, all wisdom is ours; with Thee, all life, all glory belong to us, therefore we lift up our hearts in rejoicing at the recognition of these great truths, the fundamental truths of the great spiritual philosophy that is sweeping on with rapid strides through the world at the present hour.

Thankful for every prompting of the soul that leads to the recognition of the continuity of life after that which men term death; thankful indeed for all the higher promptings of our own spirits in communion with Thee; for the knowledge, the light and the glory that is the birthright of every human soul. O may our lives be worthy of these great and glorious blessings; may our lives be richer, deeper and sweeter as we come into closer touch with Thee and with thine angels, and may that light go on in the world until all humanity shall be brought out of darkness, error and superstition, and light, knowledge, peace and happiness rest upon the whole world. Amen.

Mr. President and friends, these words come to me from the past; they are the words of Paul, and were spoken in the early years of the Christian dispensation:

"What, came the word of God out from you, or came it only unto you?"—I. Cor., xiv:36.

This is an inquiry that comes to us out of the past, and at the present time it is well worth our consideration.

A great many people in the world do not understand the difference between the word of God coming out of man and the word of God coming unto man only. The majority of the churches to-day have what they term the word of God that has come unto them. The few who are outside of the church who have received the light of the spiritual dispensation have the word of God that has come out of man. In keeping with this thought we have likewise a word from Walt Whitman, who spoke on bibles and religions like this:

"All bibles and all religions have come out of you, and more bibles and more religions may come out of you still."

Out of man has come the spiritual wealth and glory of the world. Out of human endeavor and effort have come the growth and progress of the world in which we live. No outside or external power has brought about the progress and growth in this world of ours from a material standpoint. Man has accomplished these things by his own efforts. Our great cities, filled with the industries of the world, our great libraries filled with the masterpieces of men of every age in human history, have all been built by man himself. This world in which we live, changing ever, has been changed largely for the better by the work of man. Everywhere we see the impress of man upon the world, the impress of man upon the life which we are living at the present time.

But what is that in man that has brought about all of this change in the world? What is that in man that has compelled him to move ever onward from darkness toward light, from ignorance and superstition toward knowledge and wisdom? Spirit, and that alone has compelled this ceaseless endeavor, this ceaseless upworking toward righteousness, this ceaseless growth toward higher and diviner things. They came from spirit and spirit alone. Not this external physical body, not this wonderful brain, not this mechanism that composes the whole human body, but that subtile something that eludes the grasp of our physical senses; that subtile something that compels us to be, has made all these changes that we behold in the world in which we live.

Out of that something have come the inspirations of the world; out of that something have come the bibles and the religions of the world; out of that something have come the sciences of the world; all art, all literature, everything that conduces to the advancement of the human race, have come out of that something that throbs and beats behind the human brain—not out of the brain, not out of the action of the gray matter of the cells of the brain, but out of that something that rises superior to material conditions that we call spirit—the illimitable—out of that has come all that is, and that is GOD. With Him we are one; one with Him; one with the divine—the divine in us and we in the divine, therefore the inspiration of God comes out of us, therefore the word of God comes out of and not simply to us.

THE MEN AND WOMEN to whom it has come have no apprehension of its source, have no conception of its vital truths. They are like parrots prating a thought that they do not comprehend, but the men and women who have been lifted up through trial, through physical and mental suffering, until at last they have come to the recognition of the thought that spirit is all—these are the men and women that recognize the source of all truth, the source of all inspiration and the source of all life. It is God—spirit—man—call it by what name you please, it matters not; terms are nothing in reality but our playthings with which we express ideas feebly and as best we may.

The truth is what we are after, the truth is the thing we are reaching toward, the truth is of importance in the world, and we are trying, struggling every day of our lives to grasp more of that truth, to bring it into our lives more fully that we may realize it in our everyday existence.

MANY OF THE PROPHETS and seers of antiquity recognized these great truths that we are recognizing now in the present hour. The world has had these truths for ages, but the world has failed to comprehend them, because they simply came to them and not out of them. We can recognize truth only when it comes out of us. Some have said, "How few people are ready for Spiritualism in the world; how few people really understand its spiritual significance," simply because they have not grown up to it, simply because Spiritualism has not come out of them as the flower of their souls. It must come out of every man and every woman as the flower of his or her soul, before it can be fully comprehended; not as an outside thing, but as an interior conception of truth. Not as something that comes merely through phenomena, not as something that presents itself to the physical or external senses. The psychical research societies of the world will never be able to grasp the true significance of Spiritualism. Externally they may understand it, as externally they understand the physical sciences; but spiritually they cannot comprehend it, they do not know its import and its meaning in the world.

One great psychical researcher declares that Spiritualism has come simply to prove immortality. It has come to prove no such thing. It is not necessary to prove immortality. You never seek to prove the truth of the axioms of geometry or of mathematical science. The axioms of spiritual science are above the axioms of material science. It is not necessary to prove them. It is not necessary to go as far as to seek the demonstration of them. Man knows of his immortality when he recognizes that he is spirit—one with God, one with the divine, and when Spiritualism comes out of him he recognizes these great truths, he recognizes this fact and this fact becomes established to him.

THE THING THAT SPIRITUALISM proves through a study of its phenomena externally, through the study of the psychical researcher, is simply continuity of life after the change that we term death—that we live right on. A great thing to demonstrate—a wonderful thing—something that the world has been seeking for a long period of time, and yet these facts have always been with the world. The phenomena have always been in the world. These manifestations of spirit have been in all times in all ages, and yet man has failed to fully and completely comprehend them. These facts—the spiritual experiences of the ages—demonstrate the continuity of life after the change that we term death, and if Spiritualism did no more than this it would do more than all orthodox religions in the world have ever been able to accomplish, because they have only been able to set on fire upon the altar of the soul the lamp of faith; that is all. But here in Spiritualism from this external or this exoteric standpoint we have a demonstration of life that continues right on; that death does not interrupt it; that there can be no line of demarkation really drawn between the life that now is and the life that continues after this physical body is laid aside. This is a sublime fact, and we have the evidence to prove it, or manifestations that demonstrate it beyond possibility of doubt. We are in touch with our friends out there, we hold communion with them; we hear their voices singing the sweet songs of heaven; we catch the melody of that life; we come in touch with the love that has never died—mother love, father love. The husband comes in touch with the love of wife, and wife in touch with the love of husband out there, and father and mother come in touch with the love of children out there on the spirit side of life. How beautiful all these things are. In Spiritualism we have its full and complete realization, not in any other religion.

But we go further than all this in our study of Spiritualism. This is from the study of its phenomena. This is from the study of its manifestations. I would not for a moment belittle manifestations that are important, manifestations that are valuable to all humanity, but I would not stop right there in this phenomenal atmosphere, I would rise above it into the atmosphere of spirit and I would grasp some of the divine possibilities of my own spirit—know what it is possible for me to do, where I am going, what is before me in the future and what is before me at the present moment, which may be, after all, the most important for me to know.

BUT HOW CAN I FIND OUT these things? By questioning the soul. BY LISTENING IN THE SILENCE UNTIL THE SOUL GIVES ANSWER. Now that may seem a strange assertion to make, but I make it advisedly from my own personal experience. By questioning the soul and listening in the silence until the soul shall give answer. Then shall we find the mission in life; then shall we comprehend what Paul meant when he made this declaration or asked this question that we repeated at the opening of the service, whether the inspiration of God, or that life and light and truth of God had come to us or had come out of and these are the questions that we are to decide as Spiritualists.

These are important questions that come directly home to us at this hour. It is not for us now to decide the question of the continuity of life after the change called death. That has been already settled. It is not for us to go over the phenomena again and again. The phenomena have been thoroughly investigated by the great scientists of the world, men like Crookes, Varley, Wallace, Flammarion and Hyslop, and hosts of others, have given in their testimony in favor of the phenomena upon which Spiritualism rests, It is not for us to investigate that phenomena longer, we know something of the revelation it brings to the world, but it is for us to seek the revelation plainer and clearer in our own lives—a revelation in our own lives that shall bless humanity.

SPIRITUALISM MUST MEAN something to us individually; it must mean more to us than the other religions mean to the world. If not, it is of no more importance and no more value, and, like other religions, will gradually be shed from the world. Many great religions have been shed just the same as the trees shed their leaves in the autumn time. They have served their day, they have served their purpose in the world, they have been useful and have contributed in a measure to the welfare of mankind, but they have served their time and their purpose and as the leaves fall in the autumn time, so these leaves fall to enrich newer forms that shall spring out from their mouldering ashes.

Now then at the present time Spiritualism shall go down like all of these other religions, if it has no more to offer the world than the one fact of spirit communion. It has offered that fact, it has demonstrated it, it has made it possible for you and me to hold communion with our friends out there. We know it beyond all possibility of doubt. It is not a question with us, we have satisfied our own minds, our own intellects along this line. We have listened to the rap, we have witnessed the tipping of tables, the levitation of heavy articles of furniture, we have listened to the entranced medium, we have seen the materialized form walk out of the cabinet. We have witnessed all these marvels that Spiritualism has to offer to the world and they have proven to us, beyond the possibility of doubt, that we live after the change men term death, and death becomes only an incident in the life of man; death becomes the beautiful white mother of eternal life, she lays her hands upon the brow of men and women who no longer are fitted to serve the purposes of this present life and calls them to awaken to a newer life; it cracks the shell, it causes the kernel within to germinate and grow out of that old shell, the physical body; the soul emancipated springs not into new life but into the recognition of the diviner possibilities of the same old life.

This we have proven to us, beyond all possibility of doubt, and if Spiritualism has no more to offer the world it has offered its great truth, and laid it upon humanity's sacred altar and must stand aside for something else to take its place and move humanity on to the conception of higher, grander truths. But I do not believe the mission of Spiritualism is yet fulfilled. I do not believe the time has come for Spiritualism to withdraw from the human arena. I believe its work has only just commenced, and other truths are to be revealed and emphasized by Spiritualism in the world.

TO BE SURE NEW THOUGHT has stolen a great deal of our thunder; to be sure, Christian Science has stolen a portion of our truths; to be sure, a hundred and one other cults and sects have come up since the advent of Spiritualism, having taken over something that really belonged to Spiritualism. Well, now, these new cults are not to blame; we Spiritualists are the only ones in the world to blame simply because we failed to recognize their worth to the world.

We have spiritual healing wonderfully displayed in Spiritualism in the early years of the movement. Wonderful spiritual healers went out over the world, men came to them on crutches, women were brought to them on litters and they got up and walked out of the office and went to their homes; the spiritual power was manifest then and there. In the days of Dr. J. R. Newton these wonderful demonstrations were occurring all over the land. It was my privilege to be in his office in Boston one day and witness the marvels that occurred at that time. One man came into that office on crutches, all drawn up with rheumatism. He had been so for nearly three years. He could not get up into the office only as he was carried up from the lower floor. As he was carried up by two men, he screamed from the agony every time they lifted him a step higher until at last they got him into the office, and there after twenty minutes he walked across the floor of that room not feeling a particle of pain, walked down the stairs and down the street, leaving his crutches behind him.

These were the marvels that were performed in the early days of Spiritualism. Christian Science, Mental Science, Spiritual Science, have taken up this line of work and carried it out into the world simply because Spiritualists have ignored it, and the result will be that unless Spiritualists come to the recognition of the power and possibilities of the human spirit it will depart entirely from them into other channels of usefulness in the world.

WE TALK OF THE WONDER of Christian Science at the present time, and as an organized movement it is a wonderful movement. No pope ever occupied the chair of Rome that exercised so much power as Mrs. Eddy, up there in her little home in Concord, New Hampshire. This power has come by and through concentration. The great wealth that has poured into the coffers of the Christian Science Church has come through concentration upon one idea, upon one thought.

To-day all over the land the same sermon is preached in every Christian Science Church, the same selections are read. Think of this wonderful power that is going up all the time from these different churches. It reminds me of an incident I read of Mr. Spurgeon, related in his reminiscences, while in Italy. He always recognized prayer as a wonderful thing, but he said that when one man prays it makes only a little stir in the great waves about him, but let a hundred men pray, he says, and see what a commotion there is everywhere. He said this was illustrated to him nicely when in Italy at one time. He was stopping in a hotel and several friends came there to see him. He thought it would be nice for them to have a little luncheon together and pressing a bell button in the wall got no response. He pressed it again with the same result. He waited a while, pressed it a third time, but there was no response. Three or four gentlemen were present in his room who were also occupying rooms at the hotel. He suggested that they go their rooms and at the same instant press the button in the wall and see the result. They did so, and several buttons were pressed at the same time. The result was that every waiter, and bell-boy and porter in the hotel came pell-mell rushing up the stairs, thinking the whole building was on fire. "Now, then," says Mr. Spurgeon, "when one man prays he only just moves the great bell up there in heaven; when two men pray the bell moves a little faster, but when a hundred men pray the bell rings so that God Almighty has to hear."

If we would accomplish anything in the world we have got to be united and concentrate our efforts upon that one thing. If we Spiritualists all over the land were only united and concentrated in our efforts, see how we would ring the old bell up there in heaven; see what we might accomplish as Spiritualists.

But, "Oh, no, it is not wise for us to be united." It is not well for us to be like anybody else; each one must be so thoroughly individualized that even when he goes to church or to a meeting he has to sit all alone for fear his elbows may touch the elbows of somebody else and something may be imparted to him that does not really belong to his own individuality. It is along this line in our work everywhere, jealousy creeping into our ranks, societies disorganizing, societies dwindling out, breaking up, simply because we will not unite, come together and work together, simply because the word has come to most of us and not out of us as it should. When it comes out of us we can work together, when it comes out of us we lay aside all our petty peculiarities, all our desire of being different from other people, and we come nearer together for the purpose of seeing how much there is in other men and women that we can admire.

IN THE EARLY YEARS of Spiritualism I heard a speaker say the great thing in Spiritualism was this; it was different from other systems of religion, it made men and women different from other men and women; and this one went on so far as to say that our thought differs from the thought of the church; and that individual seemed to spend nearly all of her time emphasizing the idea of the difference that existed between Spiritualists on the one hand and the orthodox Christians on the other. Now it seems to me we have done about enough of that kind of work. Would it not be well for us to turn over a new leaf and see if we cannot find some common ground whereon we can all stand, see if we cannot find some good in every religious denomination in the world—some good in orthodoxy, some good in the Episcopalian system of religion, some good in Romanism, some good in Universalism and in Unitarianism, and see if Spiritualism cannot offer to the world the common ground whereon all of these different religious organizations can meet and worship God in truth and in spirit. It seems to me high time that some move of this kind be made in Spiritualism. (Applause.) High time for the recognition of these vital truths which I deem are the most vital of all that Spiritualism has to offer to the world.

WE HAVE PREACHED the brotherhood of man, the church has preached the brotherhood of man, but how near have we come to the realization of the brotherhood of man? As a nation, how near are we to the realization of the brotherhood of man? We are increasing our armament, increasing the output of our arsenals, building new warships, building new forts and trying all kinds of new explosives in our great love of man! This surely is not the recognition of the brotherhood of man, and we term ourselves Christian people—a people who believe in Christ, and who accept as a leader one who declared "A new commandment give I unto you, that ye love one another." While the minister is preaching love, the congregation is trying to find some way of squeezing out of other men and women one more dollar easier than they have been able to do it in the past, and, likewise at the same time are trying to lay the foundations of some great war that shall add to the wealth of a few men in the world.

I tell you Spiritualism as I understand it recognizes fully the brotherhood of all mankind, and in this recognition of human brotherhood it would declare only one law for the world and that the law of love—that is, the spiritual law. All other laws can be broken, all other laws can be laid aside, all other laws can be controverted, but the laws of spirit can not be broken, cannot be laid aside, and in time this idea shall prevail in the world in which we live and when it does prevail peace, harmony, good will, shall be the birthright of every human soul. Then shall we rise to the recognition of all the higher and diviner possibilities of the soul that is within, and our lives be made sweeter and diviner by the messages that are whispered to us and through us from the spirit side of life.

SPIRITUALISM STANDS before us as the greatest of all the religions of the world; a religion of peace, a religion of good will, a religion of love and a religion of kindliness toward one another. Let us bear and forbear with one another; let us treat all about us as kindly as it is possible for us to do, remembering the great commandment of the hour is the commandment of kindliness toward one another.

One of your modern writers who although not a prophet and not exactly a minister, but who is a preacher after all and has preached and is possibly preaching to one of the largest congregations in the world through his books—Elbert Hubbard—says that the new commandment is a commandment of kindliness toward one another, "and by that," he says, "I do not mean soft spoken words, I do not mean the grasping of the hand of brother and sister and saying, 'Brother,' or 'Sister.' I do not mean anything of that kind, but instead I mean the showing of every man and woman in the world the way to earn an honest living and giving them a chance to earn that living." That is what he means by the law of kindness. That is what Spiritualism means by the law of kindness, giving to every man and woman the opportunities that belong to them and showing them how to make the most of those opportunities.

Opportunities flit by us sometimes. We are blinded, we do not see them. But never fear if a thousand opportunities have flitted by you, thousands of others lie in the way to come, in front of you. Do not be discouraged, do not become pessimists simply because you are growing old, your hairs are whitening and you feel as though opportunities have fled. Remember that there are as good opportunities to come as have ever gone by. Watch for these opportunities and make the most of them when they come. We shall do that when we recognize the word of the spirit that is in us and working through us, the word that is made manifest and dwells in the flesh. Not the word that was made manifest and dwelt in the flesh, but the word that is made manifest and dwells in the flesh. It was all right for those writers to speak of it as they did, "the word that was made manifest and dwelt in the flesh;" it does us very little good to contemplate the thing that has been, but it does us much more good to contemplate the thing that is now and is working in us and through us for the betterment of our lives.

AND SO SPIRITUALISM RISES to this high necessity of the hour, this recognition of the divine possibilities of the soul, rises until at last we shall look toward the mountains—the great spiritual mountains—that lie before us, not turning our eyes backward toward the past, not simply gleaning the fields of the olden time, not walking with hushed and reverent feet down through the corridors of time, pausing by the side of the great altars of Egypt, Greece, Rome, Palestine or India, but standing erect in the glory of this new century, with spiritual mountain peaks all about us and looking ever toward them with our feet ever pointed in the direction of their summit, climbing ever up the sides of those mountains we must hew for ourselves a pathway in the solid rock, we must clear aside the brambles and thorns, we must press with aching and bleeding feet this mountain side and climb, climb ever upward until at last on the mountain summit we shall feel the breezes of heaven fan our fevered cheeks and kiss our brows.

It is true these mountain peaks lie before us, and if we recognize the fact that the word of God is within us, that truth is ours, if we recognize the fact that all these things are possible for us, that man has in the past done even greater things than these, we shall accomplish them all in our daily lives.

We look back to the past and bow in adoration before the wonderful masterpieces of an Angelo or a Phidias; we bow before these wonderful creations of art and we say, "Oh, that we might accomplish something like these." Look up, O man, do not be discouraged, the possibility lies within you and even greater than Angelo, Raphael or a Phidias accomplished you may accomplish in the future.

We look back toward the past and see what has been accomplished in the realm of music by Beethoven, Mozart, Handel, Haydn, Wagner and say, "Oh, that we might have accomplished something like this." Take heart, O men and women, the future holds even greater possibilities in store for you.

We turn toward the past and say, "See what Shakspeare, and Virgil, and Dante, and Homer, and Hesiod accomplished in days past and gone. There is nothing about me now but ashes of dead sea fruit, and that is all that lies about me." Take heart, take courage, O men and women, whatsoever Shakspeare accomplished, or Dante, or Hesiod, or Homer, is a possibility likewise for you, for you are children of the Infinite God, and not all of God's inspiration was wrapped up in Shakspeare, Virgil, Homer or Hesiod, but a little of it is wrapped up in you, and when that little comes out it makes room for still more, and more will come out of you until at last you shall accomplish your heart's desire and stand on the summit of the mountain with the angels in full recognition of the divinity of your own manhood and womanhood, and then over you the angels shall spread forth their hands and declare, "Well done, O good and faithful servants, in the great strongholds of humanity's enterprises, come ye up higher unto diviner things." (Applause.)

FROM OAKLAND, CAL.

The Writer Expresses His High Appreciation of Mediumship

To the Editor:—I notice in The Progressive Thinker, date January 5, 1907, a few lines concerning "Marconi" and the fact of his becoming a Spiritualist, which, of course, I was pleased to note.

I will mention an incident: Only a few nights ago, while in conversation with a gentleman of our office, during which I mentioned the names of Marconi and Edison, and I took the opportunity to "show my colors," which I am proud of. I mentioned the fact of Edison being a Spiritualist and medium, and that all his ideas were received inspirationally from our noble scientists passed on, and that this had been acknowledged.

I said also, that Marconi received his in the same way, but had not yet come to the realization of the truth. The gentleman agreed with me, showing how many people we come in contact with are prepared for truth, if properly and judiciously presented to them at opportune moments. I said to him that Marconi would soon come to realize the source of his ideas, and hence my double pleasure in reading The Progressive Thinker.

In this connection I would like a few words also about "A Student's Views," same issue of the paper: His thoughts, in some respects, are good so far as they go.

Knowing a little of what mediumship is from actual daily contact, I would say, we are all mediums, and dependent ones at that.

Every unit is born without knowledge, and this all will concede, consequently our start in life is receptive or inspirational, and principally so all through the remainder of our sojourn on this first sphere of action, and this not without complete appreciation and understanding of our individuality or personality.

Mediumship has been, and is, the sublime source through which humanity receives all its gems of thoughts, all its inspiration, all its uplift.

Pray what are all our Tuttles, Richmonds, Peebles, Lockwoods, Lovelands, Longfellows, Shakespeares, Shelleys Edison, Marconi, not forgetting my dear wife, a lovely medium, and one who has in public converted many from despondency and doubt and spiritual oblivion, to an open acknowledgment of continuity of spiritual life beyond the grave. As well might we decry the oxygen we live by, as to decry mediumship. I am a medium myself, both independent and dependent. They are inseparable. A. C. PRIEST.

Oakland, Cal.

"Materialization." By Mme. Emma d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

Eye Glasses Not Necessary.

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Mrs. M. E. Champney, 242 West 135th St. New York City, writes: The "Actina" cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend "Actina" for all afflictions of the eye.

Alameda, Cal. March 27th, 1906.

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Gentlemen:—I am more than pleased with the "Actina." When I received it I had been wearing glasses for more than 3 years for Astigmatism. I immediately discontinued their use and have not had them on since. It is wonderful. I consider it worth its weight in gold. I have recommend it to many of my friends.

Nery truly, (Miss) E. F. Tucker,
2041 San Antonio Ave.

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes: "Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office.

"Actina" can be used by old and young with perfect safety. Every member of a family can use the one Actina for any form of disease of the Eye, Ear, Throat or Head. One will last for years, and is always ready for use. "Actina" will be sent on trial postpaid.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

STARTLING FACTS, OR Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

MAHOMET His Birth, Character and Doctrine. By Edward Gibbon. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 25 cents.

Talleyrand's Letter to the Pope. This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts stated, and the keen, scathing review of Romish ideas and practices should be read by all. Price 25 cents.

Song Books

New and Enlarged Edition of C. P. LONGLEY'S Choice Collection of Beautiful Songs,

Containing ninety charming songs for home, camps, circles and meetings—words and music, including "Only a Thin Vail Between Us," and its companion piece; also beautiful words set to choice music, from the poetical works of Lilian Whiting. Of the latter, Miss Whiting writes Prof. Longley her pleasure at his setting to her poems and declares herself honored at the dainty music he has given her words. President Barrett of the N. S. A. writes that wherever he goes he finds the songs of Mr. Longley sung at meetings and by the friends and he affirms it as his opinion that Longley's musical compositions have ennobled the world. Price per copy, 50 cents bound in boards; 75 cents in cloth. wholesale rates made to societies, and dealers.

Maxham's Melodies.
Arranged for Solos, Duets, Quartets, Also Six Poems.
This is a song book adapted to the popular spiritualistic taste, and is eminently fitted to do good service in the lecture hall or family circle. Price, 15 cents.

Echoes From the World of Song.
A collection of 50 charming songs with chorus and music, sheet music size. Price $1.00; postage 15 cts.

COSMIAN HYMN BOOK.
A collection of original and selected Hymns for Liberal and Ethical Societies, for Schools and the Home. Compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents.

A. P. A. MANUAL A complete expose of the principles and objects of the American Protective Association. A book for all patriotic American citizens. Price, 15 cents, or two for 25 cents.

—THE— **Christs of the Past and Present.** By MOSES HULL,
A comparison of the Christ-work or Mediumship of Biblical Messiahs and the conditions they required, with similar manifestations in Modern Spiritualism. This is a good work to study for arguments with which to meet the very common orthodox question, "Why do you always require conditions for your spiritual manifestations?" Cloth bound, 35 cents; paper 25 cents. For sale at this office.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

E. W. Sprague writes from Washington, D. C., where he is lecturing: "Our meetings are increasing in interest and numbers. Brother Wood, the president of the society, told me that our audience last evening was the largest of the season. This is a good society to work for; its members are brainy and they are spiritual Spiritualists, and know how to make the best conditions for good results."

Mattie E. Hull will continue the work commenced in San Jose, Cal., by herself and husband, the first Sunday of the present month. She will accept calls for other points in California, as she does not intend to return East until Spring. Address her at 230 North Sixth street, San Jose, Cal., until further notice.

Dr. J. H. Randall writes: "Recently the Chicago Spiritualists League held two large and interesting meetings for the purpose of determining its continuance. After thorough discussion its funds were considerably increased by voluntarily paid membership fees, and the following were elected to its official positions to constitute its executive board for the ensuing year: Dr. C. A. Burgess, president; Dr. Geo. B. Warne, first vice-president; Mr. A. M. Griffen, second vice-president; Dr. J. H. Randall secretary; Mr. A. G. Cleveland, treasurer; North Side trustees, Mrs. Wm. Hilbert, Mr. Max Gentzke, Mrs. Anna Dodge; West Side trustees, Mr. J. M. Sexsmith, Mrs. Susie Thompson; South Side trustees, Mrs. O. B. Wilson, Dr. Alex Gustafson. The present plan of the league is to visit the different meetings, and to occasionally hold a meeting at some central hall for educational, social and entertaining character, to unite more effectively and harmoniously the workers participating in all other meetings held particularly on Sundays. For particulars address Dr. J. H. Randall, Secretary, 1058 Washington Blvd., Chicago, Ill."

J. C. Craig, the lawyer who went from Clyde, Ohio, to California, lectured lately before the Truth Seekers' Society of Los Angeles.

D. Feast writes from Baltimore, Md.: "The Rev. A. B. Beresford, pastor of the Universalist church of this city, preached to the members of the Mystic Lodge of Masons, January 13, taking for his theme, 'Friendship.' The church was comfortably filled with Masons and friends generally. Right here I want to say that the doctor is very liberal in his religious views. He is quite friendly to our cause. In conversation with the doctor he told me that our Dr. Peebles was at his church during his engagement with the First Spiritual church; that he had the pleasure of meeting Dr. Austin while the pastor in our city. He has been at our services on several occasions, and requested me to forward him a copy of The Progressive Thinker."

Mrs. E. Barrows writes from Fayville, Mass.: "On January 1, I met in Berkley Hall with a few members of the M. S. A. At that time the question was asked, 'What are we going to do about a Spiritual paper?' All seemed to want a home paper, and so do I, as I was a subscriber for the dear old Banner of Light for many years. I think there is money enough, talent enough, and unity enough in Boston and vicinity to start a true spiritual paper; though it might be small to begin with it would surely meet with success. I think it was decided by all to take your paper, The Progressive Thinker, for the present any way."

W. N. Bennett writes: "I glory in your effort to have truth in all things, although it may offend some. The world has sailed under false colors long enough."

A. G. Keck, secretary of Lake Brady Camp, Ohio, writes: "You are certainly doing a good work, and ought to have the support of all Spiritualists."

Mrs. O. B. Wilson writes: "The Hyde Park Occult Society had an unusually interesting meeting Sunday evening, January 20. Mr. J. A. Marvin gave a very pleasing lecture. Mr. H. Fraser, W. M. Traver and Mrs. Bell were our mediums. They did finely. We will have Mr. R. Gilray as a speaker, January 27, and February 3, Dr. C. S. Tisdale."

H. L. Chapman writes from Marcellus, Mich.: "I am again called to record the passing of two true and tried Spiritualists. As you perhaps know that fifty years ago there was considerable excitement over Spiritualism at Vandalia, Mich., and Spiritualists were growing rapidly in number, and had stone and timber on the ground for a Spiritual temple, but just at this time came two or three speakers advocating the free love doctrine, which at once broke up the society, and only those who had gained a knowledge of the higher teachings still remained true to their convictions; among them Mrs. Osborn, Mrs. Leach, D. Copley, C. W. Thorp, John F. Goff, B. Rudd, and possibly a few others who have passed out during the last few years, all of whom gained the highest respect of the community where they lived in spite of the ridicule that was brought upon them by the false teachings; but since that date I do not think there has ever been but one Spiritualist lecture delivered in Vandalia, or a single Spiritualist funeral until the ones referred to in the enclosed notices. There are a few of the true and tried still living, and I feel that they truly rejoice to know that the people of Vandalia have once more had an opportunity to listen to a few thoughts pertaining to the grand philosophy of the continuity of life."

Frank T. Ripley is now ready for engagements at camp-meetings, grove meetings, etc. He has a few open dates for June, July, August and September. Brother Ripley is now filling a three-months' engagement at Battle Creek, Mich., giving good satisfaction there in the new hall of the Spiritualist society. Address him at that place.

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

Geo. A. Letford, the prominent drummer medium, has a few open dates between July 12 and August 13, for message work at camps. Address him at No. 275 Michigan avenue, Chicago, Ill.

W. J. Howes writes: "On Sunday, January 20, we had with us at our hall, 1977 W. Madison street, Dr. Geo. B. Warne, who gave a very interesting lecture, and also spoke very feelingly about the passing to spirit life of our well-known and much-respected brother, Moses Hull. Mrs. Howes gave some very convincing messages, and considering the stormy night we had a very good attendance, and am pleased to say it grows larger every Sunday. Next Sunday we shall have with us Sister Hild."

Mrs. C. Schwahn will hold meetings every Sunday and Thursday evenings at the hall 414 Waveland avenue. The opening meeting will be held on Sunday, Feb. 10, at 3 and 8 o'clock. Take Lincoln avenue car to Waveland avenue.

Mr. Merkel writes: "The Spiritualistic Church of the Students of Nature, at Flynn's hall, 461 W. North avenue and Robey street, had a very interesting meeting. The pastor's subject was 'Be careful what you say.' Sister Smith and many mediums gave wonderful tests which were recognized. On Sunday evening, Feb. 3, there will be a Spiritualistic christening at the hall. All are cordially invited to be present."

Henrietta L. Lichtig writes: "Not being able to stand the latitude and climate of Galveston, Texas, I resigned my charge there and have returned to Chicago. I am open for engagements for lectures and messages, or for funerals; also for camp-meeting work. Address me at 4746 Calumet avenue, Chicago, Ill."

M. Parmenter writes from Lawton, Okla.: "The Church of Spiritual Light of Lawton, Okla., held its first meeting in Hetherington Hall, Sunday, January 20, which has been secured for Sundays for the year. Brother C. S. Simmons, president of the State Association, and Dr. M. H. Owen were the speakers, interesting everyone. We would like to correspond with some good speakers and mediums that are endorsed by the N. S. A., or some state association."

J. E. Coe writes: "On Sunday, Jan. 20, the Golden Star Center Spiritual Society at Star Lodge Hall, No. 378 S. Western avenue, was favored with a fair attendance, who had the pleasure of listening to a soul-stirring address by Brother Peterson of the Magi, and those present will have something to think upon for sometime to come. We also had Brother Walker and Miss Peterson, who rendered some fine musical selections. Prof. McLane followed with appropriate remarks, followed by Mrs. Kusserow with remarks and messages, Prof. McLane ending with fine messages. On Sunday evening, Feb. 3, Brother Geo. B. Warne will be our speaker."

Mary B. Hill writes: "The dramatic and musical entertainment arranged by the social committee of the Band of Harmony and presented January 17, was well received, and merited the applause which was given. Mrs. Gilbert gave from her unlimited store of recitations, and is surely an artist in her line. Miss Dennis gave several rare selections on the violin, with piano accompaniment by her brother, Mr. C. Dennis. Mr. Anson Bushnell, a fine soloist, added to the event with several selections. Others joined in making the entertainment one of the best and most appreciated given by the Band of Harmony, which meets again Feb. 7, 1907, room 512 Masonic Temple. Bring your luncheon and friends."

Samuel A. Huntington writes from Malden, Mass., of the Progressive Spiritual Society, Louise Hall, 138, Pleasant street: "Sunday services of January 20, were interesting as usual. The president presided at both sessions, with Miss Mable Carter at the piano. At the afternoon circle, Prof. Raja Swami from the Temple of Philosophy and Occult Science of India, addressed the meeting on "The black cycle of materialism now passing away and in its stead the beautiful teachings of Spiritualism." Prof. Matook of Boston, followed on "The Astrological Outlook for the Nations of the World for the Coming Year." Sister Morton ended the session with interesting messages. The evening meeting opened with praise, reading of scripture and invocation. Mrs. A. M. Whall of Everett, Mass., was the speaker. She prefaced her work by reading a beautiful poem entitled "The Light of Reason," by Belle Bush, after which she devoted over an hour to giving many beautiful messages. Mrs. M. A. Bonney of Roxbury, Mass., will occupy the platform on Sunday evening, Jan. 27, and Prof. Graham of Boston, Mass., on Sunday evening, Feb. 3."

Mrs. Geo. Williams writes from Cleveland, Ohio.: "Rev. Oscar Edgerly concluded a remarkably successful engagement at the First Spiritualist Temple in Cleveland, Ohio, and was followed by Prof. Peck of St. Louis, Mo., who will remain with us during January and February. Prof. Peck's lectures are well attended, and are of absorbing interest. His lecture last Sunday on 'The Bible of Nature,' was greatly enjoyed by those who braved the inclement weather to hear it. His text, 'Tongues in trees, books in running brooks, sermons in stones, and good in everything,' was handled in such a manner as to convince his auditors that all nature speaks to us in eloquent and varied tones. The ladies of the Temple Fund Society are busily engaged in preparing for a bazaar to be held in the near future. An old folks' concert will be given at the Temple on Valentine's evening, February 14. The proceeds to go to the benefit of the Temple; an enjoyable time is anticipated. On Sunday, Feb. 3, at 7:30 p. m., Prof. Peck will deliver an oration at the Temple, on 'The Life and Deeds of Thomas Paine.' A rich treat is in store for all who can attend."

Will J. Erwood, a Spiritualist lecturer of LaCrosse, Wis., now engaged with the Indiana Spiritualist Association, delivered three able lectures at Mozart Hall last week, subjects: "Foregleams of Immortality," "In the Laboratory of the Soul" and "Spiritual Gifts." He is a young man and was greeted at each lecture by large audiences. He proved himself a man of ability and sincerity, a student of human nature.—Chrisney Sun.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

C. L. Hatch writes from 9 Appleton street, Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual with business meeting in the afternoon. Owing to the severe weather, the attendance was small, and the Snip Sale was postponed. A social time was spent during the evening, Mrs. Annie Chapman, Mrs. Jennie Rhines and others participating. Mrs. Mary F. Lovering presided at the piano. Next Friday a Salad Supper will be served, and a good meeting will be held in the evening, with test mediums. Be sure and come."

Mrs. Lora Holton would like engagements at the camps as musical director, pianist, psychometric reader and musical message bearer. Address her at Vicksburg, Kalamazoo county, Mich.

Rev. Alice Baker writes from Dallas, Texas, to the Oklahoma Spiritualists: "I am now arranging my route, making dates for an early spring tour of the state, as state missionary. I would like to hear from every place where my services are wanted. Please write to me at once. When you write, state the conditions as nearly as you can, so I will know how to arrange my time for you. Again, let me urge those that are not yet in line, get in line at once. You can not afford to be left out. Write now. Direct all letters to my home address, 449 Live Oak street, Dallas, Texas."

John B. Chrisney writes from Chrisney, Ind., of Will J. Erwood, who has been lecturing at that place: "He is a very able lecturer, and gave satisfaction to all who heard him. The Spiritualists should keep him in the lecture field all of the time. He is an honor to the cause we so dearly love."

Mrs. Emma Snow writes from Battle Creek, Mich.: "Frank T. Ripley is filling a three months' engagement with us—December, January and February. He is doing a fine work and making many friends. His lectures are good and his messages fine. One lecture given January 6, contained some prophecies for 1907, in which he prophesied the earthquake in Kingston, and several other things that have come true. New Year's eve the society held a watch meeting, and during the evening presented Mr. Ripley with a beautiful umbrella, and several other tokens from individual friends. We recommend Mr. Ripley to societies wishing a true and conscientious worker. He will always be warmly welcomed by this society. We have just moved to a new hall, centrally located, and modern in every respect. This society is composed of not so many in number, but true hard workers, and harmony reigns supreme, and we are a happy family. Mrs. Anna L. Gillespie returns to us for March and April."

MASS MEETING.

To Be Held by the Wisconsin State Spiritualist Association, at Milwaukee, Feb. 9 and 10.

Mr. Geo. H. Brooks is among the most efficient workers of our ranks. He never seems to tire—what he does, he throws his whole soul in it, and never fails to accomplish something for the benefit of our Cause.

The Mass-Meeting.

Grand Mass-Meeting by the Wisconsin State Spiritualist Association, to be held in Milwaukee, on Saturday and Sunday, February 9 and 10, 1907, in Severance Hall, 421 Milwaukee street.

Dr. Geo. B. Warne president of the Illinois State Association, also vice-president of the N. S. A.; John W. Ring, Crystola, Colo., and others will take part. G. H. Brooks, president of the Wisconsin State Association, will preside at all sessions. The secretary, Miss L. Loebel, will also be present and assist. Come one and all, and enjoy this glorious meeting.

G. H. BROOKS,
President W. S. S. A.
MISS LOUISE G. LOEBEL,
Secretary.

ANNUAL CONVENTION.

To Be Held at St. Louis, Mo., Feb. 27 and 28.

Our annual convention will be held at St. Louis, Feb. 27 and 28. We hope to have with us on that occasion Elizabeth Harlow and other visitors of note, beside our local talent, Brother Grimshaw, Mrs. Hary, Mrs. Jones, Mrs. Price, also Mrs. Stephens of Kansas City, and your humble servant. Every Spiritualist in Missouri is invited to be present and bring their friends. To be held at the Temple of Spiritualism, 3015 Pine street, St. Louis, Mo. PAUL McARTHUR,
President.

Conductors and Secretaries of Lyceums

Please send me a list of your members, and the name of your lyceum. For some time I have been waiting anxiously for a list of all our lyceums. It is most important that we should have an authentic list of your lyceum, its membership, and address of its officers. Will you not give me this assistance?

The Banner Contest list will remain open through the month of January, so any school that has not reported, send in report at once; but even though you may not desire to enter the competition for a prize, please send report of your membership. The lyceums that have reported are as follows: Los Angeles, Cal.; Parkland, Pa.; Chesaning, Mich.; Pittsburg, Minneapolis, Indianapolis, Decatur, Portland, Galveston, and a partial report from three others. We trust by the close of this month to have a full list of every working lyceum in the United States.

Yours for the children,
ANNA L. GILLESPIE.
121 South Highland Ave., Pittsburg, Pa.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

MICHIGAN STATE ASSOCIATION.

The Work in the State, Past and to Come.

To the Editor:—It has been some time since I have sent you any report of our work in the state. Though we have been silent we have been working. We have had several very important board meetings and have accomplished much in a quiet way.

On Nov. 2, we had the pleasure of having our N. S. A. president, Harrison D. Barrett, with us. He gave the board many helpful suggestions and inspired one and all with new courage. We took up our work with renewed effort and felt it was good to have him with us.

We will hold our Mid-Winter Meeting at Jackson, Mich., on February 8, 9 and 10. On Friday the meeting will be in the Unitarian church, corner of Washington and Jackson streets, and on Saturday and Sunday in the Assembly Hall on Cortland street, between Francis and Mechanic streets. We feel we shall have one of the best meetings the state has ever held, and we look forward to a large attendance. We have some of the best talent in our state and much good will be accomplished with these good workers: Dr. A. B. Spinney, Amanda Coffman, Dr. W. O. Knowles, Dr. Julia M. Walton, Mrs. Belle Fuller, and we also hope to have our good brother, Dr. P. T. Johnson with us, besides other mediums of prominence. Come and bring our friends and enjoy the good things that are in store for us.

We are to have Brother Will J. Erwood of Wisconsin with us. He stands high in his work and is well known throughout Wisconsin, Illinois and Indiana. He was at one time president of the Wisconsin State Association. He is one of the best workers on our platform, and in him Michigan Spiritualists will find a rare treat. His writings are well known and his lectures a power of thought. I believe I am safe in saying this is Brother Erwood's first work for the State Association. Come and hear him; it will do you good.

The Home has had a sadness. Miss Ellen Hoben passed away after a week's illness. I wonder if the Spiritualists in Michigan or elsewhere realize what it means to be without a home, no relatives to care for you and no friends. As I stood by her bed I could not help but feel we were carrying out the wishes of our arisen friend and brother, John B. Goff. It means something for a board to carry on a work like this. Spiritualists, can you feel you are living up to the teachings of our truths and not lend a helping hand? If you can, your Spiritualism is vastly different from mine. I believe it teaches us to help the poor and needy and work for the Brotherhood of Man. Awake to the needs of the hour and help our State Association carry on its work, for in unity there is strength, and it is far more blessed to give than to receive.

Those who feel they can aid us, we shall be very grateful for gifts which come in the spirit of helpfulness, no matter how small. Send same to the secretary, 1230 Michigan avenue E., Lansing, Mich.

GENEVRA SPAULDING.
Secretary M. S. S. A.

AN EARNEST APPEAL.

Texas Spiritualists, Attention!—Respond to the Call.

In The Progressive Thinker of January 5, 1907, No. 393, Mr. Virgil H. Mills of Hubbard, Texas, makes an appeal to Spiritualists "everywhere" to "aid himself and brother in establishing a permanent camp-meeting in Texas." I know these young men personally. I know that they gave freely of their time, money, and heart to have a ten days' meeting last August at the park Mr. Mills mentions. I know that almost without exception, Spiritualists in Texas are anxious to have a camp and I know of no better, no cheaper, no easier way than to assist the Mills Brothers in the way indicated. Remember, he does not ask you to give him the money. He will send you twelve stereoscopic views for $1.25. If you have no stereoscope, send them to a friend.

I have many acquaintances, and some friends among the Spiritualists of Texas, and this letter is a direct personal appeal to YOU, whoever you may be. I think I can guarantee that the money sent will be used for camp-meeting purposes, and if enough money is secured we will have a camp in Texas next summer. Don't be afraid to send the money. I think I know that this appeal is made largely to find out the prevailing idea among Spiritualists as to a camp-meeting. We all want one. There are Spiritualists enough in Texas to raise any ordinary sum of money by each paying a small prorata.

Don't think, as many do, "Well, maybe they won't have the camp, and my money will do no good."

You know what force there is in thought vibration, and the very fact of sending $1.25 (a very small sum to each) will start a vibration and cause others to do the same thing.

One thing more, and I will trespass no more on your patience and the editor's space. Send this money NOW. It will take some time to set the wheels in motion to have a successful camp-meeting, and speakers and mediums must be secured before other camp engagements are made; so send for a set of 12 stereoscopic views at $1.25 at once.

While this appeal is primarily to Texas Spiritualists, it is an invitation to friends everywhere to help us, and at the same time give yourself the pleasure of these views. This letter is an earnest appeal to every Spiritualist I have ever met, to respond promptly to Mr. Mills offer. I appreciate the kind things said of me, but I am in no way peculiarly interested in this camp-meeting but am eager, anxious, to see the cause advance in Texas. Let me make a prophecy (my special phase of mediumship, but am not, never was, a commercial medium). To each one who sends for these views there will come some special pleasure traceable to it. I cannot tell what prompts me to make such a prophecy, but there it is.

CARRIE M. HINSDALE,
President T. S. S. A.
Fort Worth, Texas.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of special interest and value. Price $1.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisition to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

SPIRITUALIST CONDUCTS THE FUNERAL OF BARBOUR.

Many Handsome Floral Tributes Grace Bier of Late Politician.—Obsequies Largely Attended by Friends and Relatives.

According to the simple rites of the Spiritualistic faith, of which the deceased was a liberal believer, the funeral of the late William H. Barbour, prominent Republican politician and former county office holder, was held from his late home, on West Third street, Thursday afternoon at 2 o'clock. W. V. Nicum, an ordained minister of the Spiritualistic cult, delivered a sermon, in which he eulogized the life of the deceased and spoke of the doctrines of his faith with reference to death.

"The separation of body and soul is but a step on the pathway of progression," said the speaker, "and a doorway to a higher condition of the spirit."

The obsequies were public and were attended by a large representation of friends and relatives of the deceased, in addition to many who were drawn thither by the quaint simplicity of the ceremonies of the Spiritualistic faith. Handsome floral tributes graced the bier, the majority of them the offerings of the public and fraternal societies with which the deceased was affiliated.

The burial was with military ceremony, the Union Veteran Legion conducting services at the grave in Woodland cemetery. The Republican executive committee attended in a body. The following members of the regiment with which the deceased fought in the War of the Rebellion bore the remains to their final resting place: Captain P. M. Harman, Charles Ware, Charles Onderton, Michael Kurtz, Robert Jackson, Abel Ensey, John Wry and Philip Marquardt.

The Republican county executive committee, with which W. H. Barbour was identified for a number of years, adopted resolutions commending his upright life, his loyal public service, his kindly spirit, and his devotion to all the duties as a member of the committee.—The Dayton (Ohio) Daily News.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

My brother, Benjamin Flint Leighton, passed to the higher life from his beautiful home in Haverhill, Mass., on the morning of January 5. He was 86 years of age on Christmas. His aim was to leave the world better for his having lived in it. I now have four brothers and three sisters waiting to welcome me on the flower-gemmed shore of a brighter land and a better world.

GEORGE F. LEIGHTON.

At Hudson, Ohio, Dec. 26, 1906, Mr. Leach passed to the higher life, aged 71 years. He was firm in the faith of Spiritualism, and his wishes were fulfilled by his sons, that D. A. Herrick speak the last words over his mortal form. Interment at Northfield, Ohio.

At Ashtabula, Ohio, Jan. 7, 1907, I. J. Counterman, aged 25 years, went to the other life by his own hand. No cause was known for this deed, and he leaves a wife to bear the loss of a husband, also father and mother. D. A. Herrick officiated. Singing by the Spiritualist quartette composed of Mrs. A. H. Talcott, Mrs. O. Bliss, Chas. Hooley and H. F. Munsel.

At Columbus, Ohio, Dec., 1906, Frank A. Skinner passed to spirit life. After years of suffering he gladly welcomed the summons to join the loved ones on the other shore. He left a wife and one daughter, who with himself, are ardent Spiritualists, and know full well that their loss was his gain. Six members of the Musician's Union, of which he was a member, made beautiful music during the services, which were conducted by his old time friend, D. A. Herrick, of Akron, Ohio.

Mrs. Nancy Osborn of Vandalia, Mich., passed to the higher life, Jan. 15, 1907, aged 86 years. She became a Spiritualist in 1852, prior to the wrong teachings and downfall of Spiritualism at Vandalia, just as they were about to build a temple about fifty years ago; but having gained the knowledge of the higher teachings she tried to live it, being kind and generous, and always on the side of right and justice. She outlived the ridicule, and won the community as her friends. Services at her old home, Jan. 17, by the writer. Interment at the Prairie Grove Cemetery.

H. L. CHAPMAN.

Mrs. Jennie Leach, who had long been a resident of Vandalia, and for many years a staunch Spiritualist passed to spirit life at the home of her niece in Chicago Heights, Jan. 16, aged 69 years. She was a close friend of Mrs. Osborn, and will be sadly missed by her many friends in Vandalia and vicinity. Services by the writer at her home in Vandalia, Jan. 18; burial at the Lily Lake Cemetery.

H. L. CHAPMAN.

My daughter, Mrs. Sibyl Henney, passed to spirit life on January 17, at Woodville, N. Y., aged 43 years. She was reared a Spiritualist, and had a knowledge of spirit return from childhood.

R. BRUCE PHELPS.
Woodville, N. Y.

A CHANCE TO MAKE MONEY.

Since making my big hit in Mexican Mining property I got so many letters from people I know to be readers of your paper, that I ask you to publish this statement. If you and your wives wish to make money fast and sure invest in Mexico. Cecil Rhodes, Mining King, says that "Mexican Mine investments are the safest in the world and the most profitable." Mexican laws will not permit that wild-cat business that robs the people in the State. It is the richest mining district in the world. Any person can make money. A few dollars' investment now will bring you thousands in a year. I invisted $10 for a friend who is now getting $5 per month dividend. I have nothing to sell, and as I am traveling I have no chance to answer letters. The Pittsburg Oaxaca Mining Company, Block 25, Pittsburg, Pa., will give you full information regarding SAFE INVESTMENTS in Mexico. This firm is perfectly reliable. Through them I made $20,000 in less than a year with only a few dollars to start with. You don't have to go to Mexico. Ask them to send you samples of ore. Your old friend,

JACK MARSTON.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

"The Jesuits." By Rev. B. P. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 cents.

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Each is building his world from within; thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title-page.

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All of Prof. Lockwood's publications are on sale at The Progressive Thinker office, Chicago, Ill., and at the rostrum when he lectures. These treatises contain the wealth of a vast historical and scientific research.

The Universe

By L. M. Rose.

This booklet contains 71 pages of explanation regarding force; the beginning of creation; what matter is; what life is; immortality; psychic science; the soul of things, and ends with a poem entitled "Song of Psyche," by Emma Nickerson-Warne. Price 25 cents.

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By R. H. France, Translated by A. M. Simons.—Cloth, Illustrated, 50 Cents.

A cardinal point in the philosophical systems favored by the ruling classes is that the mind of man is something unique in the universe, governed by laws of its own that have no particular connection with physical laws. Modern science has proved that not only animals, but also plants receive impressions from the outside world and use data thus obtained to modify their movements for their own advantage, exactly as human beings do. These facts are told in this book in so charming and entertaining a style that the reader is carried along and does not realize until later the revolutionary significance of the facts.

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

H. G. Purinton: Q. Is it true that Houdini can escape from a packing box, being first handcuffed, and placed therein and the cover of the box tightly nailed down by a committee chosen for that purpose?

A. Apparently he does. Even more is done by other performers. Prof. Marcus is handcuffed by a sheriff chosen by the audience, his legs tied together, placed in a sack, the sack tied, the knot sealed; the sack then placed in a box, the cover tightly nailed, and in a few minutes he walks into the front door of the theater, down the aisle to the front and salutes the audience. But he has no supernatural assistance. It is a trick of magic art, and a wonderfully clever performance. It yields the magicians good salaries, and they will be slow to give away the "trick" by which their audiences are bewildered. It is exceedingly remarkable that many rest their faith in Spiritualism on manifestations which are of this character—rope-tying, etc. As the seer A. J. Davis has said, if these are genuine they are the work of spirits descending to sleight-of-hand performances. Why should Spiritualism seek evidence in these wonder works?

Yet all religions in the world rest their evidences on this foundation. The performer of impossible things—that is apparently performing—was believed to be endowed with divinity. A man exhibiting a phonograph two centuries ago, if he had managed to escape being burned, he might have succeeded in starting a new religion, and made his votaries worship the instrument as a divinity and accept the words he had privately made on its records, as the voice of God. Never a wise man, seer or prophet had the superlative chance a phonograph would afford. They had to rely mainly on "healing the sick," most illusive of all manifestations, taking chances on foretelling the future, or sometimes they descended to sleight-of-hand, or availed themselves of chemical knowledge unknown to the densely ignorant masses.

I repeat, that it is strange indeed, that Spiritualists should seek evidence for their belief, not in the higher ranges of psychic manifestations, but in such as are given and have been given by wonder-workers, since history made a record. Ask the Christian what proof he has of the divinity of Christ, and he will refer you to healing the sick, raising the dead, walking on the water, changing water into wine, feeding thousands on a few loaves and fishes.

Should the Spiritualist follow this pitiable lead, and when asked for the fundamental evidence of his faith reply, that is the release of the medium when tied with ropes; the escape of the medium from a box, the appearance of spirits from a cabinet constructed for that purpose; the healing of the sick?

Now I do not want to be understood as objecting to any of these manifestations. I only wish them to be taken at their real value.

First of all the primal principle which is held fast to by every genuine scientific investigator, in whatever field he may enter, never brings the greater cause to account for phenomena that are explained by a lesser. That is, he would not refer to spirit agency, anything that could be explained by physical causes.

The Spiritualist who has investigated patiently, well knows that the line cannot be sharply drawn, but even if it should cut too far into the spirit border, there is such an infinite field remaining that the cause would be strengthened rather than weakened.

Inquirer: Q. I often see the term "the new Spiritualism." What is meant by it?

A. This is a difficult question to answer, for the term covers a wide range, formerly covered by the words "occult," "psychic" manifestations, and the odds and ends of credulity and ignorance. It has never been defined and is used by those who would be considered as having something better than plain Spiritualism. But after all, is not the old Spiritualism good enough?

There has been a definition given by spirits which clearly presents its empire:

"As a science, Spiritualism is the knowledge of the psychical, or spiritual, nature of man; and as spirit is the moving force of the universe, its study is that of creation, and is not complete until the unknown becomes known. In a narrower sense, as applied to the communion between spiritual beings and man, it embraces the facts, conditions and laws of such intercourse. It unitizes the psychical phenomena of all ages, and races of mankind, by proving that they are all governed by the same underlying laws. Modern Spiritualism is distinguished from that of the past by its acceptance of the doctrine of law; that the spirit realm is governed by laws as fixed and determinable as these which rule physical matter."

This definition includes everything beyond the borders of physical matter, and by the subjection of matter to spirit, takes in the physical universe as well. It is difficult how a "new Spiritualism" can exceed this, or embrace provinces not already exempted. While admitting that there has been a marked change in the attitude of many toward Spiritualism, and in the theories advanced, it appears to be a drifting away from the firm shores with no more than theories for guides.

Spiritualism is for the home and the eager-hearted. If there is any one place in world or heaven where the departed would desire to come it would be to their old homes, to the family circle. If there means are provided to receive them and allow of their communication, the ideal is gained. That is the Spiritualism following the years of its advent. The spirits came as realities, they spoke of their sphere as a reality. It was almost like meeting face to face. All that Spiritualism has become has been the outgrowth of this plain intercourse with the unseen world. Its most eminent lecturers were developed in these circles; its most valued writers there received their first inspiration; its most crucial facts have there been presented.

Now we are told that this product of a half century of growth is valueless because ill-observed, and without scientific methods. We will henceforth call Spiritualism "Occultism," "Theosophy," or "Psychic Research." A medium will no more be called by that ignoble name, but a "psychic"; a circle will be a "session for occult research." We will hand the whole matter over to a coterie of scientists and after a while if they determine that the probabilities are that something they do not understand is manifested through the psychics they subject to the "sweat box"—in police language—we'll follow by saying, "Yes, there is something in it, but we don't know." Meantime the assurance of the old-time circle is gone. The feeling that the dear departed were near us, and although fettered by the method of communicating all they desired, and in a manner, yet able to prove that they lived and loved!

The danger of these circles! The dangers of mediumship! I wish to write this reply in largest letters: THAT TO THOSE WHO INVESTIGATE SPIRITUALISM WITH PURELY SPIRITUAL MOTIVES; A DESIRE TO KNOW OF SPIRIT LIFE, AND PRAYER FOR THE COMING OF LOVED ONES, THERE IS NO DANGER. There may be to those who seek amusement or the furtherance of their worldly affairs by knowledge thus gained; by those who would prostitute it to fortune-telling, for to every one comes his own, and a reception of what he seeks. You may talk of obsession by evil spirits; the devil never obsessed an angel. It is said he tempted a Christ but failed.

It does not seem necessary to use any adjective to qualify Spiritualism. It is exceedingly ancient, yet it is not old; it surely cannot be called new, And as Materialism designates the realm of matter, Spiritualism presents that of spirit.

Those who would substitute for this wonderful all-embracing word the fine-sounding phrases, "occultism," theosophy, psychism, which severally or together only represent a small fraction, remind me of a gardener who, while shelling peas was asked what he was doing, replied: "Shelling the vegetable world." When expostulated with, he indignantly answered: "Peas should be the name of all vegetation. If you would have this proved to you put a peapod over your eyes and see if there will be anything else visible!"

THE BOOK OF THE WARS.

When the book of the wars of men is done
And the story is truly penned
From the yellowing page of the tale begun
To the chapter that holds The End—
When the trumpets of peace the world around
Have blent in a chorus grand,
And the battle flag shall no more be found
As a shadow above the land,
Will we keep the Book of the Wars of men
In a high and honored place
That our children's sons may be thrilled again
With the stories their eyes may trace?
Will we cherish the book in faithful pride
That men of a future age
May acquaint themselves with the ones who died
That the volume might have a page?
Will the Book of the Wars of Men tell truth?
Will it mingle the songs and cheers
With the sacrifice of the beardless youth
And the dew of a mother's tears?
Will it blazon in gold the noble deed
That won a forgotten fame?
Will it tell of the grips of a ceaseless greed
That has wrought for a nation's shame?
O, the Book of the Wars of men; it waits
Till the wakening of the world,
Till the banners that tell of scorns and hates
In the glory of peace are furled—
Will we keep it to tell of the rolling drum
And the peals that the fifers know,
Or to speak to the men of the days to come
Of the ways that they must not go?

—Chicago Tribune.

"How to Train Children and Parents," Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price, 75 cents.

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It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

J. M. Peebles, M.D.

The Veteran Author and Lecturer at Melbourne, Australia,

There has always been a tender place in my heart for Dr. Peebles, as his was the first lecture on Spiritualism that I ever listened to, some thirty years ago. This subject, although sternly tabooed at that time by the orthodox, was attracting great attention in Australia, and the Victoria Theatre, Sydney, where the lecture was given one Sunday afternoon, was filled with attentive listeners.

I remember as if it were yesterday, how Dr. Peebles walked on to the platform with a large piece of stone in his hand, went straight to the base of the spiritual philosophy by declaring that if that stone were exposed to sufficient heat it would resolve itself again into the gaseous vapour whence all so-called "matter" is formed. It was a new aspect of Spiritualism to one like myself, who was then only an investigator, and gave the subject a scientific turn that commended itself at once to my attention. This is, indeed, the foundation of the spiritual philosophy and of its every offshoot. Prentice Mulford, who may be claimed as the chief promulgator of advanced spiritual ideas, takes the evanescent character of matter and the potency of spirit as the raison d'etre of his divine message to the world. This lecture of Dr. Peebles' and some purely scientific ones about the same time on Sound, Heat and Light, when the vibration theory, afterwards so ably expounded by Sir William Crookes in connection with a psychic world, showed the limit of our bodily senses and the illimitable unseen forces around us, gave Spiritualism for myself the scientific and firm basis that its ablest defenders all the world over claim for it. And now by the latest American mail comes evidence that Dr. Peebles has not only defied time in his 86th year by an activity that fills columns upon columns of the American papers, but that he has begun anew also to attempt a solution of the deeper mysteries of this boundless Universe in his latest volume, "The Pathway of the Human Spirit," with sub-title, "Did it pre-exist and does it re-incarnate again into mortal life?"

Those of you who remember the pamphlet issued about two years ago by Dr. Peebles on "Re-incarnation," and the strenuous opposition to this doctrine put forth therein against all-comers, will agree with our contemporary, London Light, that "his answer to these questions does not seem as decisive as of old. "Re-incarnation," Light goes on, "used to provoke him to the fiercest specimens of his always fervid vocabulary, but he appears to have had a walk around to the other side of the shield and to see the connection between pre-existence to which he has always been friendly and the re-incarnation which he has always abhorred." Although he says in his preface that the arguments in favor of re-incarnation are "growing in favor" with him, nevertheless he informs us that his "last word has not been spoken on the subject."

The Theory of Re-incarnation.

And who will ever say the last word on it? It is a subject on which people are strongly disposed to dogmatise, and for my part I am convinced that many will be the illusions dispelled, many the cherished dogmas shattered when the spirit enters that wonderful spirit world where all is Love and orderly Evolution.

That the soul has pre-existed goes without saying to such as realize that the divine spirit of which every human body is the temple, is a portion of the universal spirit pervading all nature in which we live and move and have our being. Some of the greatest minds—F. W. H. Myers among the rest—who, though not Re-incarnationists are on the highest spiritual planes, believe that great Teachers are occasionally sent again either by their own volition or desire or at the behest of some great spiritual conclave in the spheres as special messengers. But we are all incarnations of the Divine Spirit with an eternity stretching before us of infinite progress, and our sure path is to be ever pressing forward "toward the mark of the high calling of God," leaving all questions that can never be definitely settled to a wider and fuller knowledge. And this in a measure is the attitude of Dr. Peebles, for he says in his introductory chapter if people "who have not thought along the line of the spirit's purpose they will see that his aim has been to present tentatively the higher teachings of life and immortality in relation to involution and evolution and has followed the injunction to

"Speak thy thought if thou believ'st it;
Let it jostle whom it may,"

to which sentiment I cordially subscribe. But let us be free from dogmatism!

Dr. Peebles and Walt Whitman.

For myself, the most delightful part of Dr. Peebles' book, "The Spirit's Pathway," is its charming introductory chapter, in which he devotes himself in a quite unexpected manner to a dissertation on Whitman with a few personal details. It would be difficult for me to explain in a short article the influence that Whitman has had on my own spiritual development. Whitman and the bible are my constant companions whatever else comes along. It is over a quarter of a century ago that when on a visit to the Blue Mountains of N. S. Wales with a party of friends that one of them passed me a volume of Whitman edited by W. M. Rossetti. Strange to say I opened the book at that remarkable poem "To You," and its stirring appeal

"There is no endowment in man or woman that is not tallied in you,
There is no virtue, no beauty in man or woman, but is good in you,
No pluck, no endurance in others, but as good is in you,
No pleasure waiting for others, but an equal pleasure waits for you,"

struck me like words of fire. Then I turned to "Whispers of Heavenly Death," and found that here again was written that I had been in search of for so long—all my life in fact. "This is the first poet who speaks direct to the soul," I remarked, as I returned the book to my friend—"the first man who dares in his 'Carol of Death' to welcome the Great Deliverer."

"Dark mother, always gliding near,
with soft feet,
Have none chanted for thee a chant of fullest welcome?
Then I chant it for thee—I glorify thee above all—
I bring thee a song that, when thou must indeed come, come unfalteringly."

Years afterwards, when I had read every line Whitman had written, I came across W. M. Rossetti's mention of him in a volume of letters, in which he said to Mrs. Gilchrist, the biographer of William Blake: "That glorious man will one day be known as one of the greatest sons of Earth, a few steps below Shakespeare on the throne of Immortality." And so it was good to read how Dr. Peebles had, like the friend who gave me my first glimpse of the "Good Gray Poet," met Whitman in the flesh, had chatted with him on great themes and the great minds in our midst. "Longfellow," Whitman told Dr. Peebles, "called upon him with Childs, the great publisher. His manners," he said, "were stately conventional—all right, but careful." "Was his conversation striking? Was he at all like Emerson?" asked Dr. Peebles.

"Not at all. Emerson was as different as day from night. Emerson had the best manners of any man I ever met; by this I mean manners in the right sense; manners, words, thoughts, always right, yet never at any time suggesting preparation or design. * * * Dear Emerson! I doubt if the literary classes which have taken to coddling him have any right to their god. He belonged to us—yes, to us—rather than to them." It was Emerson who said on the first publishing of 'Leaves of Grass," over half a century ago, that "it was the greatest piece of wit and wisdom yet produced."

About this wonderful life of ours that Dr. Peebles is endeavoring to elucidate, Whitman says:—

"O, but it is not the years—it is I, it is You.
* * * * * * * * * *
We stand amid time beginningless and endless, we stand amid evil and good,
All swings around us, there is as much darkness as light,
* * * * * * * * * *
I believe Materialism is true and Spiritualism is true, I reject no part."

And here we leave this great subject of Life among the stars and systems in which we are all being whirled along on our course, and for further information on Dr. Peebles' volume will ask our readers to turn to the excellent "Review" kindly furnished by our distinguished contributor, Mr. James Smith.

What Dr. Peebles is Doing Now.

By the latest advices we learn that our enterprising traveller was just about to start on his fourth journey around the world, and that he will take in Australia on the way. This is good news for his many Australian friends. He was to sail from New York, we learn from "The Two Worlds" of October 19, on that same date for England, en route to India. Dr. Peebles has long desired to again visit that country and to speak in that wonderful land of Occult mysteries of the light that Modern Spiritualism is pouring into these newer civilizations and of the life-giving spirit it is infusing into every branch of modern thought. In Dr. Hensoldt's most interesting and learned lectures just given in Melbourne, he spoke of the sadness that permeates the life of the Hindoo. Life is looked upon by them as something to be endured rather than a never-failing source of joy, so well defined in that splendid poem of Tennyson's, "The Two Voices." It is not until we get at the meaning of Life here as a school for the development of the soul that we learn to rejoice in it, and it must not be forgotten that Buddha, in his "Day of Enlightenment," rejoiced as he felt himself at last "at one" in loving sympathy with every breathing, sentient thing. Life's lesson is not learned until we can rejoice in the face of difficulties and be independent of externals for the light that Love brings perpetually to the earnest soul. Dr. Peebles is full of this all-pervading optimism, and his mission to India will be watched with interest by his many friends all over the world. As Tennyson says in that poem, "The Two Voices:"

"'Tis life, whereof our nerves are scant,
Oh, life, not death, for which we pant
More life and fuller that I want."

"The Spirit's Pathway Traced."

Dr. Peebles, who may be said to be eighty-five years young, for his mind is as full of fire, his brain as active and his pen as rapid as they were at five and twenty, has just published a book thus entitled, as an answer to the questions: "Did the Spirit pre-exist, and does it re-incarnate again into mortal life?" In a preliminary chapter tells us it was written under the same powerful spiritual compulsion which urged him two years ago to compose "The Demonism of the Age and of Spirit Obsessions;" and that when he paused for some assurance of the necessity of such work at the present time, the answer came in tenderest tones of earnestness, "Write—write! The time has has come." And no one who is watching the direction of the currents of modern thought can doubt that the world is just becoming ripe for the illumination which a volume like this is calculated to bestow upon it. For the foundations of that great deep, which we call the human mind, are being broken up. Men are falling away from the faiths of their forefathers; the theologies of an ignorant and superstitious past are being renounced in all directions, with a feeling of wonder that they should ever have found even temporary acceptance; and while not a few persons are falling back upon Agnosticism, numbers are eagerly desiring the light that cometh from above. And never, perhaps, was the promise contained in the words, "Seek and ye shall find," more abundantly fulfilled than at the commencement of what promises to be the most eventful century in the history of the human race, more so even than the first century of the Christian Era, because assurances reaching mankind from those higher intelligences, who are co-workers with the Master, for the redemption of mankind from the dominion of Self, that before the arrival of the year 2,000 he will have completed his mission on earth.

We are glad to find that to the first of the two questions propounded by Dr. Peebles, he was enabled to furnish a very emphatic reply. "Pre-existence," he writes, "is, with myself, a settled conviction." And the reader will find, in the succeeding chapters of this book, an overwhelming weight of testimony to justify that conviction, which is likewise held, at the present moment, by 400,000,000 of human beings in Asia.

To the second question, Dr. Peebles returns a more guarded answer: "That there is an underlying truth in the theory of re-incarnation, few with a philosophic turn of mind will deny;" and after rejecting the oriental idea of the transmigration of souls into lower forms of animal life as unscientific and, indeed, ridiculous, he goes on to say: "But re-incarnation considered in relation to involution and as the descending arc of the circle, is not only plausible but logically true, and so I am a believer in re-incarnation in the higher esoteric sense of that all-too-often misunderstood principle."

Without re-incarnation it would be absolutely impossible to reconcile the appalling disparities of character, capacity, opportunities and circumstances which prevail among mankind with the Supreme Justice of that Divine Being who is "no respecter of persons;" while this great truth, as the present writer holds it to be, supplies a master-key wherewith to unlock some of the profoundest mysteries of human life.

"The Pathway of the Human Spirit" is a book to be read and re-read with increasing profit and pleasure, and as such I cordially commend it to the study of my readers; merely asking its gifted author, in conclusion, to rectify, in a second edition, the error he has fallen into on page 47 of attributing to the poet Longfellow the noblest ode in the English language, namely, that entitled "Intimations of Immortality, from Recollections of Early Childhood," which Wordsworth was inspired to write while he was on the shores of the Lake of Grasmere.—Chas. Bright, in Harbinger of Light.

SOME PLAIN THOUGHTS.

The Ignorant Minister Is the Devil's Best Friend.

To assist our fellow-man in his struggle to a higher plane of spirituality is indeed a noble aim.

However, the apparent failure of the church everywhere, in this line of work which she assumes to do and pretends to accomplish, is deplorable in the extreme, and the almost general indifference to spiritual progress is only outdone by the frantic efforts for material things.

It is painful to observe the insincerity of those who pose as pillars and leaders in churches and kindred societies, who forever exhort their neighbors, shout the most amens, and make the longest prayers, and yet are far from living their public utterances in their private life.

A great fuss is being made of late in the religious world over the alleged success of those hell-fire and brimstone revivalists, with the devil to assist them "to awe their flocks a-quaking with rantings fierce." And, as a result of these mutual excitations, the most sensitive among them frequently break down under the mental strain; and now thousands of them languish in over-crowded asylums to eke out their miserable existence, and millions of others who have escaped this ignoble doom have nevertheless become spiritual cripples, whose diverse deformities are due to the reckless teaching of absurd doctrines by ignorant men, who have the impudence to brand a God of love as a vindictive monster, of whom they say he will wreak vengeance on all who have not found Jesus or salvation.

They fail to realize that salvation depends upon a well spent life and a rectifying of the past; and as the future is clouded with doubts, and the past with difficulties, nobody, and least of all the foolish preacher, can boast of his salvation until it has been worked out and earned. It is subject to a process which cannot be hastened with a shout and a scare, with a jump and a grab, by whitewash, or force-pump, or by any feat of mental gymnastics, no matter how emotional.

Salvation is the Truth; to find and live it makes our path and duty clear, and it alone can set us free.

The scripture tells us of one Jesus, who came to destroy the works of the devil, and to cast out demons, and said that those who would live up to his instructions should be his disciples, and also do the things he did, and even greater works should they do.

Now what are the works of those would-be disciples now-a-days? Do they cast out demons? or set the obsessed free? Verily, no! but to the contrary, they fill those with them who were free from them by forcing their ridiculous and false doctrines with threats and exhortations, upon the resistless victims, which muddle the brain and confuse the sensitive minds, and thus open wide the door for external influences to enter.

And when then in their ecstasy they shout and act foolish, the leaders say, "the spirit is upon them"—and so it is, but what kind of a spirit is it? Without saying so, the leaders would like to make one believe it is the Holy Ghost, or the Spirit of God, but for the fact that the poor victim becomes unmanageable in many cases and is sent to the mad-house for safe-keeping.

And thus it happens that those ignorant and overzealous salvation-peddlers, who call themselves followersd of Jesus—for which, by the way, he would be very grateful if delivered from—instead of helping to destroy the works of the devil, they, in their ignorance, have become his most industrious helpers and faithful servants.

G. A. WOLTER.

Chicago, Ill.

Camp Couplets Concerning Southern Cassadaga Camp.

Mrs. Elsie Stumpf gave the address January 13, from the words, "What Shall the Harvest Be?" and brought out the point that as we sow so shall we reap.

Mr. J. H. Young read the address of January 20, subject "Life," given to him by automatic writing. It was a masterly effort.

Next Sunday a symposium by Mrs. Twing, Mr. Alonzo Hubbard and Mrs. Morrill of Grand Rapids, Mich., who with her husband has arrived and taken the speaker's suite of rooms in the Apartment House, and express themselves as delighted with their surroundings in general, and the climate in particular.

Camp will begin its first meeting, February 5.

Card parties, dances and public seances are well attended; private seances are more frequent, and strangers becoming more interested.

A large party will leave Tuesday for a week's visit to the beach; some going to Coronada and some to Sea Breeze, but all will see the automobile races for a day at least.

The Blue Springs and De Leon Springs parties speak highly of their trips.

The Hotel Webster will open Feb. 1, under the able management of Mr. and Mrs. John A. Jeffreys (nee Marguerite Webster). This house is near the camp grounds, with all modern conveniences, including steam heat.

Mr. and Mrs. Mack of Hartford, Ct., have taken their rooms in the Apartment House.

Cupid has been playing pranks with the hearts of Mr. Irvin and Mrs. Johnson. A trip to Tampa, and a return to domestic felicity in her cottage is the result.

LEE MORSE.

Lake Helen, Fla.

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GREETINGS!

An Interesting and Breezy Letter From Lole F. Prior.

A New Year is ours. As it unrolls its white scroll I am reminded that many weeks and months have passed by, since I last spoke to my dear friends through The Progressive Thinker. Weeks and monthsthat have been so filled with work and changing scenes, I have been almost unconscious of their passing. Many miles, by both land and water have I journeyed. I left Christ-Church, New Zealand, in March, 1906; returned to Wellington, N. Z., and remained four months; from there I went north to Gisborne, Auckland, Wairhi and Rotorua. At each city I spent some time, and hope have sown seeds which will bring forth a good harvest.

New Zealand is ready for Spiritualism, and it is too bad that more of our workers do not go there, especially as the society at Wellington is willing to pay well, and wish to engage a speaker by the year. After spending some time in the North Island, New Zealend, the last of September, I again crossed the Tasman Sea, and spent a short time visiting friends in Sydney, N. S. W., then on to Melbourne, Victoria, where I lectured in October. It was with sincere regret that I bade goodbye to these dear warm-hearted Australian friends, November 6, 1906, and turned my face once more westward. This time journeying further from home, so as to return to it.

Five long weeks on the sea, does not seem long, where one recalls that it took as many months, only a few years ago to make the voyage from Melbourne to London; but it is quite long enough. The passage was a very pleasant one, congenial people on the ship, attentive officers and stewards, who saw that each passenger was well taken care of. The rough part of the voyage was crossing the Australian Bight; where there are so many cross currents the sea is always rough. We experienced some nasty weather, and all were glad when we put in at Adelaide, So. Australia, where we spent a day.

Our next port was Freemantle, West Australia, from which port we took rail for Perth, the largest and most progressive town in the west, and where there is a very nice Spiritualist society.

I regretted that I could not spend some weeks there; but the "power" said, "go on your way."

From Freemantle 'tis ten days ere land is again in sight. It was a very pleasant time of the year, however, to be in that part of the world, not too hot, and the days passed quickly, for we had deck games, in the afternoon, and music and dancing at night.

I was all anxiety as we drew near Colombo, Ceylon, for it meant my first view of the Oriental life. I was not disappointed. How picturesque! how gaudy! how different from all that to me was familiar! Spent 24 hours, hours that were full and pressed down. Each one who spent the time on shore returned tired and broke; for somehow the natives have a knack of getting one's money out of his pocket; and you must be very careful or you are taken in by the wily Indians. One lady paid £2 (about $10.00), for what she supposed to be an emerald, and which proved to be a bit of glass! Oh! they are very clever, these men of dark skin!

Just as our ship got well under way, leaving Colombo, there was a cry "Man overboard!" Such a dreadful sound! all was confusion among the passengers, but how calmly, quickly and systematically did the sailors work; it did not take them long to have a boat in the water, and in less than half an hour had picked up the cast-away, for so it proved to be; a dark skinned man who had fallen from a Scotch ship, that had left three hours before. It seems almost incredible that anyone could remain in the Ocean that long without drowning; the poor fellow was half dead when picked up.

Ten days from Colombo to Suez. Will I ever forget the passage through the Red Sea? Or my first view of Egypt land?. No, never!

Then Port Said! The strangest, dirtiest seaport in the world. The most immoral spot to be found, so 'tis said, upon the east! Suez Canal. But I must not linger nor attempt to describe all the wonders of those five weeks! Little did I realize that there was still more in store for me.

When we entered the Mediterranean we had a nasty storm to battle against, but after 24 hours it abated, and we saw how beautiful can be that Ocean. How beautiful is Southern Italy and the Isle of Sicily. With mighty Etna rising in solitary grandeur to a height of 10,743 feet. The day was beautiful; warm sunshine, tinting the olive groves, vineyards and snow-peaked mountains, until all showed forth in many irridescent colors.

At the Straits of Messina, it is only seven miles from Sicily to Italy, and here is to be found some of the most picturesque spots in the world. Who does not recall a bit of history connected with this land? Is it not here that Giants; Cyclops and Lotophagi once dwelt? Did not Trojans, Cretans and Phoenicians once sail their ships in these waters? Did not Rome and Egypt once sail their great war galleys here? But if I linger too long will be my letter, and half is not yet told.

At Naples I left the "Orontes," the steamship that had been my home for so many weeks.

Naples, beautiful Naples! spent six days there, visited Pompeii. Walked in the silent streets and felt strongly the psychological influence of the place. Went to Torre Annunziata and Boscotricase, the two villages that suffered so much through the eruption of Vesuvius last April. At Torre Annunziata the ashes were six feet deep, but the Italian government sent the soldiers there, they cleaned the streets and houses; and rebuilt those that had collapsed; but Boscotrascase was less fortunate, a stream of lava swept through the main part of the town, killing many and covering to a depth of 40 feet over 50 houses; in places the lava was still hot. I climbed to the crater of Vesuvius, a hard walk of two hours, now that Cook's tram-line is destroyed, and standing on the edge of that great "blow-hole," one can form only a slight idea of the great quantity of lava fires, gas and ashes that has come forth from time to time.

From Naples I went north to Rome, passing through historic ground. I spent eight days in the Eternal City, days that were all too short. Would that it could have been months. Space forbids me entering into detail, but I must speak of one experience: I had an audience with the Pope, Pius X. Little did I think that such a privilege would be mine. From Rome a few hours brought me to Pisa, from there to Nice. Monte Carlo and along the Riveren, to Marseilles, France, where I spent two days, and there took passage on the "Oruba," December 23, for London, which city I reached after a stormy voyage the last day of the year.

My work in England has opened with bright prospects and as I am expecting to visit Wales and Scotland while here, I may have something of interest to say in my next letter. I will also tell about the royal welcome extended by the London Alliance.

I do not expect to remain here longer than three months, and will return to the U. S. A. in time for the camp meetings. Am open for any engagements after April first. 1907.

Letters may be addressed Lois F. Prior, 18 Endsleigh Gardens, N. W. London, England.

I hope my letter is not too long. You will hear from me again soon, however. I may be in the U. S. only a few months, for it is now my wish to return to the colonies again the last of this year. If so, I'll be away some years, for I will then go to South Africa also.

With the New Year's greetings.

LOIS F. PRIOR.

18 Endsleigh Gardens, London, Eng.

IMPORTANT CONVENTION.

The N. A. W. S. A. Will Hold Its 39th Annual Convention, February 14-19, in Music Hall, Fine Arts' Building, Chicago.

The friends of equal rights will come together on this occasion with an outlook even more than usually bright.

During the past year full suffrage has been granted to the 2,500,000 women of Finland, the greatest victory since full national suffrage was given to the women of Federated Australia in 1902. Within the past year municipal suffrage has also been granted to women in Natal, South Africa; National Woman Suffrage Associations have been organized in Hungary, Italy and Russia, and the reports at the recent meeting of the International Woman Suffrage Alliance at Copenhagen showed a remarkable increase in the agitation for woman suffrage all over Europe. In England, out of the 670 members of the present House of Commons, 420 are pledged to its support.

In the United States, widely-circulated newspapers and magazines, representing the most opposite political views, have lately declared for woman suffrage; the National Grange has just endorsed it unanimously, and the American Federation of Labor with only one dissenting vote. In Chicago, 87 organizations with an aggregate membership of 10,000 women, have petitioned for a municipal woman suffrage clause in the new charter, and the men and women most prominent in the city's good works are supporting the plea. In conservative Vermont, a municipal woman suffrage bill this year passed the house 130 to 25, and came so near passing the senate that a change of three votes would have carried it. In the Vermont Constitution Convention of 1870, woman suffrage received but one solitary vote.

In Oregon, where an equal suffrage amendment was last spring submitted to the voters for the third time, a more systematic and organized campaign was made against it than ever before in any other state. The combine formed against it was said to have been the strongest ever effected against any public measure in Oregon. Yet the amendment received a larger vote than ever before, and came so near victory that a change of 5,022 votes in a total of 83, 893 would have carried it.

In California, five of the six political parties this year put woman suffrage planks in their state platforms.

In Colorado, the chairmen of the Republican and Democratic State Central Committees have united in denying over their own names the anonymous report that equal suffrage was a failure, and that the leaders of both parties had determined to nominate no more women. Mrs. Katherine L. Craig, the newly elected State Superintendent of Public Instruction for Colorado, was the only one of the victorious State officers who ran thousands of votes ahead of the ticket.

Men and women are natural complements of oneanother. American political life to-day is marked by executive force and ability, qualities in which men are strong, but it is often lacking in conscience and humanity. These a larger infusion of the mother element would supply. We believe that men and women in co-operation can accomplish better work than either sex alone.

We invite all who share this belief to meet with us at our National Convention and in an earnest effort to crystalize public sentiment, to consult together, to devise plans for co-operation and to take such steps for advancing the interests of our Association as will best serve the progress of woman's enfranchisement.

The gathering will lack the visible presence of Susan B. Anthony, the beloved Honorary President of the Association for so many years; but in the rapid advance of the movement to which she was devoted, her soul goes marching on. One day of the Convention will be a memorial meeting for her; but the best of all memorials will be to carry forward to victory the cause she loved.

Signed,

ANNA HOWARD SHAW,
FLORENCE KELLEY,
KATE M. GORDON,
ALICE STONE BLACKWELL,
HARRIET TAYLOR UPTON,
LAURA CLAY,
DR. ANNA B. JEFFREYS.

Clairvoyant's Diagram Leads to Stolen Jewelry.

Lynn, Mass.—By means of a diagram drawn by a clairvoyant, whom they had consulted on the case, Inspector Firth of Portland, Me., and H. C. Mason of the West End Hotel in that city, found jewelry valued at more than $2,000 buried in the cellars of two houses here.

The jewelry is the property of the wife of Colonel Castner of the West End Hotel and of Mrs. H. J. Lessard of the Jefferson Hotel, both of Portland, and is said to have been stolen by Carl Dunbar, alias Earl Robert, alias Charles DeLacey, who has already a long police record, and Dr. Paul Castner and his wife. The two latter are under arrest in Portland charged with larceny.

One package of gems, valued at about $1,000, was found in a house on Eastern avenue, the second in a house at Lynn Highlands. The people of these houses are not implicated in the robbery.

The diagram was given the Inspector by Frank Vaughan of Portland, whose wife, a clairvoyant, had been consulted by the Portland officers in regard to the matter.—Boston Post.

ANNOUNCEMENT.

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THE BRAIN AND HABITS.

"Likewise We Are Compelled to Believe That If We Follow This Train of Reasoning We Can Give No More Praise to the Virtues, Than We Can Offer Censure of the Faults of Friends."

The publication recently of a scientific article with illustrations showing how youth with criminal instincts or predilections could be converted into normal beings, by operations upon the brain suggested to us at the time the probability that irresponsibility would be at once claimed by many youthful persons who commit unlawful acts; but we were hardly prepared for the shrewd theory put forward by a St. Louis boy of 12, who says that ever since his ear was operated on "his head has been lopsided, and he just had to go and steal something."

We see here the scientific doctrine reversed. The operation caused the lesion. Manifestly another is necessary to correct it. But there is something comforting for frail human nature in this new speculative view of surgery. Vagaries and abnormalities of behavior of all kinds have their explanation. The man who entertains a whimsical taste for mustard on his pie which he himself cannot explain, may now know that it is due to a peculiar convolution in his brain or a bony button within or without his cranium.

All phases of human action which seem extraordinary are thereby accounted for. It changes our whole attitude toward each other and ought to bring in an era of charitableness universal in its comprehensiveness. We should no more look with amused contempt upon the young man who flies into a towering rage because he breaks a shoestring, than if he had a club foot.

He has a club head, that's all; and if it had a glass top and we could peer into it we should see there the malformation that causes ungovernable temper. Likewise, we are compelled to believe that if we follow this train of reasoning we can give no more praise to the virtues that we can offer censure of the faults of our friends. They are all as nature made them, and the best we can do is to kindly but firmly perform operations on them when they need it.—St. Louis Globe Democrat.

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MARY T. LONGLEY,
Secretary.

Prayer; Its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.

FREE SALVATION.

Cause of Opposite Conclusions.

I cannot accept the theories of E. J. Schellhous in The Progressive Thinker, under the head of "A Critic Criticised."

Without debating them I want to take up the question he has stated and answer it another way.

"Why do men of equal intelligence, being equally honest and sincere, having equal opportunities to investigate and learn, come to opposite conclusions on the same subject?"

This may be ascribed to several causes. There are hundreds of conflicting theories on the same subject and persons of different characters will not give the same answer to a question, because they have been educated differently and are biased by their faith and training. They don't seem to conceive of anything beyond their faith, and affirm a thing is true because they believe it, taking their faith and conceptions for reality. They are victims of delusion.

Faith is no proof of a fact; and some believe things that others deny, and the conflict of their arguments is evidence of their error and ignorance.

There is little chance to disagree on matters of fact, truth, nature, science; such matters are soon settled. Persons who disagree on various subjects make use of faith, theory, assumption, and make one false assertion prove another.

Most persons dislike to have their cherished views disturbed. Opponents who disagree cannot both be right, for there are many chances to be wrong and none to be right. The main cause of opposite conclusions is, the subject is unknown, and based on religious faith. False conceptions and conclusions are inevitable products of a false system. The tenets of religion are necessarily irreconcilable, because anything specifically belonging to Christianity is fundamentally false. It is a breeder of sects.

That is no better evidence of its shams and delusions than the divisions and differences of its votaries. They all claim to exist by divine authority, ostensibly for the service and worship of the same god; they disagree in that also.

What is approved by one sect is sacrilege to another.

The Christian religion is a fraud, a solemn farce; it came not to bring peace; it came to bring the sword of war, division, strife, and has filled the world with discordant theories, fraught with harmful results to humanity.

Every interpretation of it breeds discord, and the antagonistic churches are its concomitants.

"Free Salvation."

Christians often declare "The Gospel of Salvation is free for all people."

How is it free? It is free for them to accept, and they are free to bind and pledge themselves to it; then they are "Servants of the Lord." And the subjects of this "free salvation" find themselves in servitude to an imaginary ruler.

This free gospel of salvation comes with a powerful argument for its acceptance—a threat of damnation for all who do not accept it. This is a forcible incentive to submission.

It takes a big sum of money to run the Christian religion.

"There are millions in it." It constantly calls to its adherents, "Give! Give! Give!" Yet it gives no equivalent in return. It is a fraud. There is no advantage derived from it commensurate with the increased expenses to its devotees. The purpose of its teachers is to get all the wealth they can from its victims, and they make it pay. When a churchman of 10 or 20 or 30 years standing counts the cost of his imaginary "free salvation," he finds in the aggregate a large sum of money.

A. H. NICHOLAS.

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SUGGESTIVE THERAPEUTICS.

Plan of Getting Well by Laughing Away Melancholy.

A lawyer of prominence in New York, who has no patience with any form of faith cure, ascribed his recovery from a prolonged and bitter siege of dyspepsia to auto-suggestion—to his determined purpose to think himself well. This purpose he achieved by conducting himself as a perfectly well man—laboriously laughing away melancholy, sneering at pains and, in short, treating all indications of disease as a figment of the imagination. He thinks anybody can do the same, or, if any person has not the power to deceive himself into health, he is to be pitied and allowed to fill himself with drugs.

It is not necessary that the suggestion of cure should come from the patient himself. Perhaps the most experienced of the authoritative advocates of suggestive therapeutics is Dr. H. H. Seeleye, an officer of the Massachusetts Medical Society. He has dignified the system with the name of psychotherapy, which is in itself almost enough to effect a cure of a light malady. He does not limit his treatment to imaginary diseases. His first case was that of wryneck, the result of exposure to cold. Telling the victim that he would apply a sovereign remedy of instant efficacy, he rubbed a little water on the neck, and in five minutes the man was well.

An educated lady, suffering from laryngitis, was cured as quickly, her severe pain vanishing in a few minutes. Another patient had a sunstroke, fell unconscious and had violent spasms. Having aroused him the physician, addressing the spectators to impress the patient, said he would have him well at once. The placing of the hand on the sufferer's head was enough. Other cases, including one of infantile paralysis and one of apparent mebraneous croup, showed the same happy results, though not always so promptly.

The lawyer who uses auto-suggestion is the man whose method is to be followed—he has no doctor's bill to pay. Besides, it is less humiliating for a person to be deceived by himself than by somebody else. He may maintain that it takes a smart man to make a dupe of him, and so plume himself on his shrewdness.—Washington Post.

HOW THE BIRDS WERE SAVED.

The Songsters of the Air Have a Spiritualizing Tendency Among Humanity, and Should Be Protected.

To the Editor:—[As set forth in the Chicago Daily Journal] public sentiment in the matter of bird protection has proved to be better than law. It is patent to the most casual observer who ever leaves brick and mortar behind him that the birds have increased in numbers the last few years faster than any enthusiastic followers of Audubon ever dared dream.

It is true that since public sentiment was aroused in the matter the laws against the killing of the song-birds have been more rigidly enforced than ever they were before, but fear of the law nevertheless has had comparatively little to do with the recent immunity from shooting granted to the songsters. The Audubon societies, the press and the schools have done their work.

Ten years ago everything was game to the boy and to the pot-hunter who went out to the slaughter. Women wore hermit thrushes and scarlet tanagers on their hats, and the woods and fields were fast becoming the silent places.

The Audubon crusaders took up the work of quickening the public conscience, and it has done the work well. The organization has shown the good that lies in "keeping everlastingly at it." Its labor for ten years has not lagged for a day, and there is yet no lagging in sight. The members were condemned as cranks. The man members were called "old women," though in the main they belonged to the husky tribe of the field and woods trampers. For an effeminate lot they did several men's work.

The flicker, the robin, the martin, the blue-bird, the white-throat and the rest have come back to their own. The sea-birds that ten years ago were going the way of the great auk and the Labrador duck are now under the protection of the wardens paid by the Audubon societies and under the stronger protection of public sentiment.

At the beginning of their work the bird protectors had an indifferent public to win over and an open commercial enemy to fight. The public succumbed to reason, and commerce was thrashed in the courts. To the "crank" the country owes something.

A.

HAECKEL'S LAST WORDS ON EVOLUTION.

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The Cause at Portland, Oregon.

The First Spiritual Society, the mother society of the Spiritualists of Portland, Orogon, has just held its election of officers for the ensuing year. The society has had a successful year, during 1906, under the administration of President E. F. Staley and the retiring board of officers.

The officers for 1907 are, Mrs. Emily L. Driscoll, president; Edward Kling, vice-president; E. de Young, secretary; Mr. Trigg, treasurer; Mrs. Struble, 2nd vice-president; C. Affolter, 3rd vice-president; Mrs. Bailey, financial secretary; Miss Jennie Werner, corresponding secretary.

The outlook for progressive Spiritualism in Oregon is very bright, and the First Spiritual Society will, as ever, be in the van during 1907, to lift high the banner of the Harmonial Philosophy, and the intelligent thinking people show by their appreciation of its meetings that spiritual Spiritualism is growing rapidly.

Conference at 10 a. m.; Lyceum, 12:30 p. m.; Musical and Dramatic Club, 2:30 p. m., and a lecture and spirit messages at 7:45 p. m., every Sunday.

The conferences are of a high order, and capable speakers address the audiences.

The Lyceum is under the able management of Mrs. Avilon, who is one of the most enthusiastic workers in lyceum work. Mr. McHenry and Prof. Paul, actors of many years experience, have charge of the Dramatic Club, and Miss Werner is instructor and lecturer in the musical department. Mrs. Driscoll is tactful and graceful as the presiding officer.

E. DE YOUNG, Sec'y.

Cortland, Oregon.

A Missouri Medium's Peculiar Phase.

More wonderful to all of our little family than the phenomena given from week to week in your valuable paper, is that which has been given through some psychic influence to S. D. Black.

Living in a community where Spiritualism is not tolerated, and only an occasional one of the belief can be found, it came to him a few years since, if for any purpose beyond his own enlightenment, it has not, as yet, developed. Not in any circle or seance, but lying in bed in the darkness of night, phosphorus letters and symbols came on the blackboard with startling and vivid distinctness. Pointing away back past the dark ages, to where the alphabet first originated, commencing with the letters C, and L, and the meaning together with the power characteristic of the form, etc., and from them on as the vowels and other attributes were added.

That which seems lost in the make-up of words to-day, for in Webster's dictionary we find the occasional phrases, "It is supposed to mean" so and so. "It is generally understood" thus and thus, etc. Therefore it is plain to the student that there is not a thorough understanding.

To President Roosevelt's attempt at reform in simplified spelling he says most emphatically, NO! For all the letters that are used in the make-up of different words help to convey their meaning. Without them words would lose their power. Strange indeed it seems that this knowledge should come to him, information that some people are spending years of research and study to obtain. Whether anyone but himself will ever be benefited by this theme remains yet unanswered.

He is at this time 73 years old, living on a little farm a short distance from Fordland, Mo. Neighbors are not in sympathy with him, for he is misunderstood, and his whole enjoyment is in going over the long-forgotten or lost art of using the letters in their proper and symbolic meaning.

From whence did this knowledge come? He does not himself know. He was, at the time, engaged in studying the bible, and with the earnest desire that he might understand it, came the wonderful lessons, as they were, commencing at the beginning, with symbols explaining mythology, and finally the bible stood out plain, all written with its double meaning, one for the wise and the other for the ignorant.

He concludes that there are not many who understand this subject to-day, or they would be more particular in the way they use words.

ADDIE BLACK.

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Mr. William Payne Cole of Grange, Md., writes: "I do, indeed, thank you for the grand work you have done; things of which you spoke have already come to pass. I feel that if I had had this reading two years ago, I would have been better off to-day. May God bless you and your good work."

From Allie Wardwell, Converse, Ind.: "I received my Horoscope and I am well pleased with it. You have a wonderful knowledge of human life. It is the best Horoscope I ever had. Please accept my thanks."

While Professor Postel is modest and unassuming, it is clearly seen by a glance at his features that he is a man of keen perception, open-hearted, generous and has a kindly feeling toward humanity. The writer has received one of the readings similar to those which Professor Postel is sending to all who write him, indicating the month and year in which they were born, and it is truly amazing, how accurately he describes the life of an individual with only the date of birth and his superior knowledge of astrology to guide him.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., FEBRUARY 9, 1907 NO. 898

PLYMOUTH SPIRITUAL CHURCH.

The Beautiful Temple at the Mecca of Spiritualism Selected in the City of Rochester, N. Y., Famous as the Birth-place of modern Manifestations Through the World-Renowned Rappings of the Fox Sisters.

Plymouth Spiritual Church at Rochester, N. Y., which was opened for public service last October, has become one of the popular places of worship in that city of churches.

It was expected when the beautiful edifice was acquired by the Spiritualists of Rochester, at a cost of $15,000 that there would be difficulty in securing a congregation that could meet the expenses of maintaining so large a church, and doubtless, had the attempt been made ten years ago, the venture would have met with failure, by reason of prejudice against Spiritualism, and lack of courage on the part of believers to be seen in regular audience at the service.

But since the dedication of the Church to Spiritualism, and the institution of morning and evening services each Sunday, exercises on Wendnesday evenings, and a class in soul culture every Thursday, the attendance has been most encouraging and increases as time progresses.

The Church membership is composed of many Spiritualists and liberals, and each Sunday there may be seen in the congregation notable professional and business men who evidently attend either out of curiosity or to gain an insight into Spiritualism.

No doubt the reputation of Rev. Dr. Austin as a lecturer, and one-time famous Methodist Divine and college president in Canada, attracts many of the educated and inquiring minds in the city and vicinity.

Another attractive feature of the services is the music, which is of a high order of excellence. The Church contains the third largest organ in Rochester, and is presided over by Mrs. Williams, a notable organist and musical director of some thirty years experience. There is a choir of good singers with experienced soloists under the leadership of T. T. Swinburne.

There is an entire absence at Plymouth Church of the cheap clap-trap songs and hymns that characterize the boisterous, meaningless music of evangelic revival meetings and many orthodox gatherings. Instead, the Plymouth music is inspiring, uplifting and consoling.

Rr. Austin was careful in the matter of music in the church, which was to be under the critical observation of a great cultured public, the majority of which inherit a prejudice against Spiritualism.

The method of conducting the Sunday services is most admirable. After a voluntary by the organist, followed by a selection on some spiritual theme by the singers, Dr. Austin delivers an invocation, always in keeping with our spiritual philosophy, and couched in beautiful language, and pointed diction; blessings appreciated and invoked in the name of Truth. Then follows a hymn, such as "Lead, Kindly Light," or "Sweet Hour of Prayer," joined in by the congregation, after which the Doctor delivers his sermon-lecture. This is followed by the usual notices of functions, meetings, etc. The collection is then taken up while the organ and choir render a selection.

The next feature of the service is the presentation of messages by a medium, and in this connection it may be said that some excellent tests have been given by the following well-known mediums who have visited Rochester since the dedication of Plymouth Church, and been secured by the pastor: Georgia Gladys Cooley, Tillie U. Reynolds, Mrs. Gillespie, Frank T. Ripley and Mrs. Judderson.

Rev. Dr. Austin has certainly made his mark in Rochester as an orator and teacher. It is a fact that every lecture he has delivered from the pulpit of Plymouth Church has been reported in the daily papers, particularly by the Democrat and Chronicle and the Union and Advertiser. This publicity has been most helpful to the Church, by awakening the interest of the people. Among the themes of Dr. Austin's lectures which have attracted the notice of scholars and thinkers are those pertaining to the origin of religions, the evolution of morals, the history of the bible, the Spiritualism of the bible, the new religious thought as propounded by Rev. Dr. Crapsey and the higher criticism, the old religious ideas of various nations, a review of Mohammedanism, the Buddhist religion, and kindred subjects, all of which have been intensely interesting and instructive.

People outside of Spiritualism are realizing that by attending Plymouth Spiritual Church they can learn something worth knowing, and escape from the humdrum, conventional and obsolete theology, and at the same time be strengthened in their desire to find the true pathway to spiritual development and the higher life.

Dr Austin is peculiarly fitted for the pastorate of this newly organized body of Spiritualists in Rochester. He is unusually esteemed for his moderation and courtesy in discoursing upon the shortcomings of organized Christianity, or rather "Churchianity," and in his efforts to show the demonstrated facts in regard to the spiritual philosophy and spirit manifestation which gave rise to every religious movement since the advent of man upon this planet.

Dr. Austin, while wholly declaring his views regarding Spiritualism, so clothes his language as not to antagonize nor give offense to those whose ignorance of the subject renders them staunch supporters of the orthodox superstitions and ceremonials, consequently he draws people who, under ordinary conditions, would not be seen at a Spiritualist meeting.

Plymouth Church has a good many members who live at a distance from Rochester. They are people who have been identified with Spiritualism since what is known the world over as the "Rochester Knockings," or "Rappings," due to the Fox Sisters.

These non-resident members feel it a duty to help maintain what may now fairly be considered the most beautiful temple for Spiritualism in the United States, which will stand as a perpetual memorial to the little Fox children, through whom the spirit world inaugurated the great revival of Spiritualism in the 19th century, and may be proudly pointed at by all believers in the beautiful philosophy as the National Temple at the Mecca of Spiritualism. It is hoped that Spiritualists throughout the country will do what they can to help Dr. Austin and the trustees of Plymouth Church to pay for the building. Donations for that purpose will be very helpful.

The Church cost $45,000 some 35 years ago. The property is now valued at about $80,000 due to rise in property value. In the hands of the orthodox dehominations it has not succeeded as a church. There were mortgages on the property which were paid from time to time until the amount was reduced to $15,000; when the Spiritualists of Rochester stepped in and took it up.

The invitation to all Spiritualists is to make a pilgrimage to their Mecca and hear the real glad tidings of great joy in its beautiful Temple.

A. W. MOORE.

Rochester, N. Y.

A LIVELY TIME.

A Spiritualist Lecturer Creates a Commotion in Indiana.

To the Editor:—It is seldom that the announcement of a Spiritualist lecturer coming into a city causes such a stir, and arouses such an interest among its citizens, as did my going to Mulberry, Ind. Brother J. H. Steckel, a recent convert to Spiritualism, but prior to this, a prominent and influential member of the Lutheran church, flooded the town with handbills announcing my coming and lectures to be given January 21 and 22.

Our first meeting was well attended, and I believe from what followed that it was a success. Every one appeared interested, few having before heard a spiritual lecture.

The following day I heard that my lecture had created quite an interest among the people, and that I might expect a crowded house that evening.

On arriving at the hall, I found at least three hundred people, eager to hear what might be said. The subject for the evening was, The Laws Governing Spirit Return. The manner in which it was handled must have hit somewhere. Two Lutheran ministers were in the audience, and after our meeting was dismissed, Rev. P. E. Wike, pastor of the church, arose and announced that we would now hear the other side of the question discussed by the Rev. N. J. Seiberling, of the Lutheran Academy, which is located here.

I look upon ministers as harmless creatures, and therefore feeling no fear, I invited Rev. Seiberling to the rostrum, grasped his hand and welcomed him. His handclasp was given in a reluctant manner; however, I could not censure him for this, for he then stated that I had aroused his righteous indignation. He then proceeded to expound scripture, but having prepared it beforehand, it fell short of touching or overthrowing one point made in my lecture. A question was asked by some one in the audience, requesting him to explain where God got the material out of which he created the devil. Now any Reverend should have known that, but from some cause, Brother Seiberling could not quite explain where, and finally said God did not make him, but that he made himself. That is, he was a good angel, but grew into a devil.

His definition I think hardly satisfied the questioner, and many more of the audience. The Rev. appeared confused and proceeded to pray (that was the easiest way out of it) for the speaker whom he designated as the devil's agent misleading the people. I think possibly he was using me to illustrate, or rather as a comparison with the original fallen one. He was there, he said, to defend his Lord and Master, and I gave him all of the assistance I conscientiously could render. I always believe in helping the under dog. However, I felt called upon to reply to him, which I did. He again clamored to be heard. I then informed the Rev. that if he desired to discuss the subject of Spiritualism in debate, to name the date. This silenced him. And thus closed two spiritual lectures, somewhat out of the ordinary, in this day of thought and enlightenment.

I will say, however, that the public sentiment in the town was strong in denouncing the ministers. One prominent citizen said that the scene reminded him of the one pictured of Joan of Arc, warning the Christians to be careful, as they builded the fires to consume her body at the stake, lest they burn themselves. I think the audience found no trouble to distinguish who was displaying the Christ spirit.

As I took my departure from the town, I could but think that a spiritual awakening would follow, for as one gentleman had remarked that the recent floods, railroad wrecks and not even the earthquake, had caused so much commotion among their people. And indeed there are some lovely people among them, and especially do I kindly remember Mr. and Mrs. Hood, who so delightfully entertained me, and Brothers Steckel and Dryer, who made it possible for me to hold the meetings.

SARAH A CROSSFIELD.

Muncie, Ind.

WHAT THE WAVELETS SAID.

I took a stroll one summer night;
The moon and stars were very bright;
My path lay near the water's edge,
Where wavelets dashed on rocky ledge.
Their splashing sounded like a plea;
Their voiceless call attracted me.
"I'm pleased," said I, with this grand view."
"We know," said they, "that this is true.'

And as I gazed upon the scene,
Admiring the bright and silv'ry sheen
The moon and stars produced that night,
My better, "conscious-self" took flight.
I was with loved ones far away,
And heard their cheery voices say
That I still loved them well they knew;
"Yes," sighed the wavelets, "that is true."

And, as I journeyed, I met those
Whose bodies in their graves repose;
Whose souls move in a higher sphere;
Yet who to loved ones oft draw near,
To guard them from temptation's snares,
And lift them out of worldly cares,
And minister to all—to you,
The wavelets cried, "'tis true, tis true".

Then, conscious of the time and place,
I looked up into endless space
And felt that all that is is good,
Though ne'er by mortals understood;
But how to merit all this love,
All good things here, and there above:
A thought arose that I but knew:
The wavelets said, "Be good! Be true!"

J. H. YENNI.

Chicago, Illinois.

To My Brother, Moses Hull.

An Impressive Brotherly Tribute in Honor of the Arisen One.

Many years ago, in Northern California, I stood one day and watched a corps of lumbermen as they were felling one of the mighty redwood trees found in the great mountain forest of Humboldt County. Axe and saw were used with skill and vigor until at last the giant stood tottering upon the foundation whereon he had rested in perfect safety for perhaps a thousand years. A simple turn of the hand and the great tree fell to the ground. There was a moan that died away into a pathetic echo as the tree started earthward, that went straight to the onlookers' hearts. There was a deep melancholy sigh as the line of perpendicular was forced into new relations with the center of gravity, a wail that rang for days afterwards in the ears of all who were near on that occasion, when the forest king fell to rise no more, forever.

Other forest giants tossed their arms frantically as their larger, stronger brother swept past them on his way. Wave followed wave in quick succession in the surrounding atmosphere, moving grass, shrub, flower and even mortals by the force of its impulse, bending them all to its will, like reeds in the wind, and making them all to appear as if they were wringing their hands in agony of grief at the tragedy that was being enacted before their eyes. When the Goliath struck the earth, it seemed as if a seismic shock rivalling Catina and Lisbon, was moving the earth to and fro, as if it were a feather in the hands of a zephyr. When the echo of the crash and groan of the fall had died away, there lay before us, prostrate, motionless, yet majestically grand, the monarch that had looked down upon ten or more centuries of changing scenes of earth.

When I heard of the transition of Moses Hull, this Humboldt County episode came vividly before my mind. I felt the shock as of the fall of a king of the forest, heard the low, sad wail, the heart moans, the bursts of grief, even the sobbing of sorrow that must have way at such times, when I realized that he was to be with us no more in mortal form. I felt the atmosphere swirl around me, until it seemed as if I were being moved by some mighty force, like unto that which swept me from my feet when the redwood giant went down before my eyes in those days of the far away past. My eyes turned in the direction of San Jose, but I saw no tree where hitherto he had stood, and felt no inspiring breeze from its branches as in days agone, since he journeyed southward to take up his residence there. It was a gap in the forest, a veritable void in the midst of earth's busy millions, and no one able to completely fill the place.

It took centuries to grow that tree, and the tree of the soul obeys the self-same law. The outer shell was visible for a time, yet it, like all material substances whence life hath departed, had become but the outer appearance of the thought of its Creator that had died away in an echo. It is ever thus with all who assume mortal being, through which to gain the experiences that will make them neophytes in wisdom when they return to the sphere of the Soul, whence they came, seeking instruction, in the long ago.

"A giant has fallen in Israel." This Hebrew saying can well be applied to the Spiritualists of the world in their present loss. Moses Hull was a teacher of teachers. He was a minister who ministered to the real needs of mankind. He stands alone to-day, as he always has stood, in the special field in which he labored. No one among the Spiritualists and the Christians of the world knew the bible better than did Moses Hull. It does not matter whether his interpretation of the bible was original with him or not. There is nothing new or original under the sun. Originality consists in making new or unique use of old truths, or of developing methods of presentation that indicates strong personalities on the part of those who put those methods into vogue. Moses Hull possessed a strong, virile personality, and he had the courage to set forth what he felt to be the truth in ways that left a permanent impression upon the minds of his hearers. Perhaps his great claim for originality lay in his signal ability to analyze, compare, explain, and expose the conditions with which he was dealing.

In his early life he had the privilege of listening to that signally gifted and highly inspired man, Alexander Campbell. Perhaps it was Campbell's influence that turned Moses Hull's thoughts towards the ministry, yet that influence was not sufficient to make a Campbellite of him. Possibly he was attracted more by the enthusiasm, the verve, the spiritual fervor of the Methodists than by the serene spirit and calm logic of Campbell. In any event Moses Hull became a conscientious student of the bible. Upon his conversion to Adventism he centered all his energies upon the task of becoming a perfect master of the contents of the book. He was a natural conversationalist, and being a keen logician, was able to score point after point with whomsoever he came into contest. Adventism is largely controversialism, and it proved a good school for "our Moses."

It was about 1860 or 1861 that his attention was called to Spiritualism. It is needless to relate the story of his conversion here. He became a zealous a Spiritualist as he was Adventist. It is a curious fact that W. F. Jamieson, once an eloquent Spiritualist speaker, now an atheist, was largely influential in bringing the truths of Spiritualism home to Moses Hull. Mr. Hull soon became a tower of strength in the cause he espoused, while Mr. Jamieson did not advance one step after he helped his friend into Spiritualism. He had finished his work.

For forty-five years Moses Hull has written and spoken in behalf of the religion of Spiritualism. He has traveled far and wide, and has, I believe, spoken, in every state in the Union, besides making several tours of the Canadas, in behalf of the religion of his choice. Week nights and Sundays, day in and day out, month after month this indefatigable worker toiled on in behalf of the movement that meant so much to the children of men. Large audiences greeted him everywhere, and it is no reflection upon other speakers to say that no one among us had a larger personal following throughout the numerous debates in which he engaged as the champion of Spiritualism.

For the last ten years of his life he held a commission from the N. S. A. making him the official champion debater in behalf of Spiritualism, in America. In his hundred or more debates, he never once came out second best. A clergyman said to me recently in speaking of our arisen brother, "I know of no clergyman who has any business to attack Moses Hull, Mr. Hull is able to wipe the earth with the best man we have." This is high praise—deserved praise—and it comes from a man who holds a position of influence in church circles.

Moses Hull was an author, reformer, preacher, politician, and instructor combined in one. His books, some twenty in number, have exerted a most helpful influence upon the minds of people just graduating from the church, also upon those who were honestly in search of the inherent truths of Christianity. His theological writings are now to be found in every theological school in America, where they are exerting a salutary influence upon the minds of the young men who are fitting themselves for the Christian ministry. In this way he will continue to instruct his fellow men for many generations to come. It is to be hoped that the ministers whom he has helped through the mediumship of his books will be honest enough to give him credit for it now that he has taken leave of earth. Especially should this be true of those Spiritualist speakers and mediums who owe their start in our work to his generous aid. He was a firm believer in education, and spent the last five years of his life on earth in the arduous labor of establishing a Spiritualist school, the Morris Pratt Institute, upon a self-supporting basis. Were a monument to be erected to the memory of Moses Hull, I know of no one that would be so appropriate as that of a generous endowment of the Morris Pratt Institute.

Other hands than mine must write the story of his labors in behalf of abolition, of financial independence for our nation, of economic reforms, social and industrial progress and political liberty. He did a needed work in all these fields of endeavor, and a truthful record thereof should be given to the world. I have known of Moses Hull ever since the Cooper and Cary Campaign of 1876 and the Greenback days that followed, but I never met him personally until the early nineties. He has grown upon me with the passing of the years, for I have ever found him to be a truth-seeker, a truth-defender, a lover of right and justice.

The oppressed of all nations had a friend in Moses Hull. He was not always just to himself, for he would give away that of which he himself stood in need, even if the suppliant were to him a total stranger. No doubt "our Moses" had his faults—he would not have been a human being if he had not—but to-day as I write these words of him, I do not feel qualified to determine what they might have been. I have seen Moses Hull only in part—when I see him the full orbed soul of man, I shall then be qualified to speak of his short-comings. By that time, I shall be so completely occupied with my own, I shall have no time to dwell upon those that any of my brothers may seem to possess.

Moses Hull was a firm believer in organization and advocated it as the surest means of spiritual success, wherever he was called upon to labor. He was president of the New York State Spiritualist Association for one term, and was often sent as a delegate to its conventions. For five years he has been the president of the Morris Pratt Institute at Whitewater, Wisconsin. He has been a delegate to every National Convention since 1893, with two or three exceptions, and I believe every exception was due to illness. In those conventions he always took a leading part, either as the chairman of some important committee or as an exponent of the religion of Spiritualism in the evening services. He has been a legal resident of more states in the Union, and voted therein as a citizen, than any other man I have ever known. In the political compaign of 1906 he was the candidate of the Socialists for Congressman from the Eighth Wisconsin District, and made a thorough canvass of the same, speaking almost every day for full six weeks. He was honored by running far ahead of his ticket in many precincts. He took his Spiritualism into everything he said and did, hence it is not strange that we find united in him the zealous religious teacher and the earnest civic reformer.

Of the work of Moses and Mattie Hull in their joint fields of effort for thirty-five years or more, all who know anything of Spiritualism are already informed. Their names are household words, wherever Spiritualists reside, and many there are outside our ranks who hold them in the same high esteem. She is now compelled by the progressive law of life to part with the one who has so long been her husband, her sole comrade, her helper in the affairs of life. Let us send our deepest sympathies, our "psychic push" as she takes up life's duties and journeys on towards the setting sun alone. With her, all Spiritualists are parting with "our Moses" as a mortal, but with her, in spirit we shall ever have his spiritual impress to aid us in our endeavors. Let us help her in her efforts to complete his work—to finish her own. Let us remember our arisen teacher, defender and prophet, at his best and recall the good he has done with tenderness in our hearts, and gratitude in our souls. "In the land of the Pomenah, in the realm of the hereafter" we shall meet "our Moses" face to face. For him, now no more pain, no more physical privation, no more worry, no more torture of soul; with him, as with others who have gone before, "all is peace."

In freedom now he awaits the coming of those to him most dear in his home," just around the turn of the road in the land beyond the cloud-rift.

Brother Moses, Hail and Farewell!

Auf wiedersehen!

[The writer of the above forgot to append his signature, but out of consideration of the theme and the grand tribute it contains for our loved and honored arisen Moses Hull, we publish it and await the author's recognition and name.—Editor.]

A MEDIUM'S VIEWS

On Prophets, Prophecies and Fortune Telling.

"And in those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world, which came to pass in the days of Claudius Caesar."—Acts 11: 27, 28.

The above quotation comes to my mind after reading the very able article by H. D. Barrett in No. 894, "The Arrests in Seattle."

Mr. Barrett generally is sound as a white oak post on every question pertaining to Spiritualism.

I am impressed, however, that in this article he is drawing the line a little fine between proper and improper, legitimate or illegitimate mediumship.

Unless we are to define "fortune-telling" a little clearer, it is going to be a pretty tough job to discard it altogether.

If it is to be a crime to "prophesy," which means to foresee the future, we must banish all the evidence we or any other religious body ever had regarding the truths and use of each and all of the religious movements recorded in the world's history.

I am so dull of comprehension that I can see but little difference between the principles of obtaining the advice of the lawyer and paying his retainer fee for his ability to foresee the future fate of my lawsuit, and fortune-telling.

The same difficulty in the distinction arises when I employ a physician to foretell the result of my physical ailment, or that of my loved ones.

The principles of life and fire insurance are based upon the future probability.

All business, commerce and trade of every sort; likewise every invention and building project receives the stimulating effect of the keen business foresight of the promoters else no money would be invested in the enterprise.

The four men who, against unthinkable opposition, followed their foreseeing instincts and successfully engineered and completed the Union Pacific and Southern Pacific railroads across the Rocky Mountains, thus furnishing means of transportation for millions of human beings from the east to the west coast, were pretty good fortune-tellers.

The weather man gets a salary for forecasting the future weather, good or bad, hit or miss.

Our Christian Bible as well as all other bibles are full of prophecies, and it seems the prophets were accustomed to assemble in conventions to compare notes, when at this particular time one Agabus arose and prophesied regarding the dry season to come.

They all gave heed to the prophecy. It is worth noting that they proceeded to pass the subscription paper at once.

I am, and always have been, squarely opposed to the exceedingly materialistic methods employed by many "professionals," and do not advocate the glaringly improbable advertisements that are seen in the papers. At the same time, if we are to be forbidden the use of the natural prophetical powers that are always demonstrated at any ordinary "reading" there will be but little left of the reading that the "sitter" will care for. And, too, there will be but few who will desire the services of the best mediums that exist.

I am accustomed to write an outline of the future events every New Year's eve, and generally hit it remarkably correct. My success in foretelling coming events has kept me in the body thus far.

Hundreds could testify to the benefits derived from that which I have told them. And yet I do not claim to be a "fortune teller" in the sense that many do.

Our entire Christian religion is founded upon "dreams and prophecies," but I believe I never foretold anything so utterly at variance with nature and common sense either.

In studying the "Ten Great Religions of the World," I find every one of them based upon fortune tellers, prophets and astrologers.

We are admonished by Paul the Apostle to "cultivate spiritual gifts and despise not prophecy."

After all the experience of thousands, aye, millions of people in the past, can we discard psychometry? Can we refuse to receive a warning from our spirit mothers and friends? I think not; rather let us draw the line on the methods and motives apparent in the conduct of the prophet, and refuse to recognize him unless he contributes his talents and means to a generous extent, to the organized cause of Spiritualism.

Oakland, Cal. G. F. PERKINS.

THOUGHTS.

Rise up higher, ever higher,
Let your thoughts forever cry
To reach on and up and outward;
Never stop until you die.

Never say, "I can't go farther,"
Never were you meant to stand
In one place, but on forever,
Till you reach a higher strand.

Life ofttimes is not all sunshine,
And dark clouds obscure the way,
Soon again within our vision
Everything looks bright as day.

You have often heard the story
Of the mighty oak that grew
From a little dark-skinned acorn;
May your thoughts so grow for you.

Let your thoughts reach ever higher;
Try to see what they can do;
Never stand within the shadow
Of the old, but reach the new.

MRS. HARRY WEBBER.

Riverside, Cal.

A PHILOSOPHER.

In winter time he's happy
When he's pelted by the snows;
In summer time he's singing
[he gathers one sweet rose;
And earth seems ever better
For the happy way he goes.

If dark the tempest's frowning
And no stars are in the night,
He thanks God for a shelter,
And sleeps, and dreams of light,
And somehow, earth is brighter,
For he ever makes it bright.

And so, in joy and sorrow
He walks his earthly way,
And thanks God for to-morrow,
And does His will to-day,
And somehow, Earth is brighter
For that lesson—love—obey!

—Atlanta Constitution.

A Heartfelt Tribute

To My Old Friend, Moses Hull.

Seldom have I known a death that grieved me as this one. Not so much on his account, as on account of the uncompleted work of his life, the laudable ambition of his riper years, the educational enterprise.

For nearly a generation Moses Hull and myself differed widely in our views upon the great question of future existence—and it is a great question, the profoundest of the centuries, "If a man die, shall he live again?"

Again and again we met in the polemical field, and I say now, as I have always declared ever since I knew him, that a more courteous debater I never encountered, nor an abler one, apt, witty, philosophical.

Nearly forty-five years ago (we were mere boys then) I first met him in Paw Paw, Mich., for six sessions, two hours each, before packed audiences. No revival of religion could compare in intense interest with that famous debate. He was an Adventist minister, I a Spiritualist lecturer. We were both full of enthusiasm and "rushed in" where angels and ministers fear to tread. Moses was eloquent, mirthful, sarcastic. To my way of thinking he was a natural-born orator; rapid in utterance, cyclonic. With his bible before him he had a habit of "cuffing" it open to read anything to suit him. Furthermore, he had a prodigious memory; was a walking biblical encyclopedia.

I have always since meeting Mr. Hull on that memorable night in October, 1862, greatly admired his genius; have always liked the man. There was something noble in him. He was free-hearted. He was manly. He loved his friends and forgave his enemies.

Next day after the Paw Paw debate Dr. J. M. Peebles, in Battle Creek, then the home of both, met Mr. Hull, and inquired "how he came out in the debate." In reply, Mr. Hull held up a document, saying, "Here is my recantation of Adventism!"

But the "Advent Review" refused to publish it. Mr. Hull wrote to me at Albion, Mich., that his church friends declared that he had been captured by the devil, and they begged him to give them a chance to save him from the devil's wiles. He asked for my counsel. I wrote to him: "Give them that chance. If they can win you back you are not ripe for the new philosophy."

They prayed for and with him three weeks, and he went with some of the "brethren" on a preaching and baptizing excursion. A gifted soul was at stake. The Adventists worked in desperation to "save" it.

At last Mr. Hull wrote to me, saying, as he did immediately at the close of our Paw Paw debate, "I have preached my last Adventism." He entered the field of Modern Spiritualism and became one of its most popular advocates. As he expressed it: "Though starvation seemed to stare me, my wife, and my four little daughters in the face, I was a free and happy man.

"Salary or no salary, I would preach; somehow I could not help it. My preaching was as spontaneous as the singing of birds."

Perhaps this is why it was ever a delight to hear him. He had something to say, and know how to say it. Very few in Christian pulpits could be compared to him in preaching ability. I have heard Henry Ward Beecher, Wendell Phillips, O. B. Frothingham, T. DeWitt Talmage, Benjamin F. Butler, John B. Gough, Bret Harte, and scores of other pulpit and platform celebrities. Moses Hull was their peer as an orator and as a man, an individualized man. His speaking on the public platform carried with it an indescribable charm.

His wife, Mattie, full of courage, brave little woman, pursues her work, saying, "Spiritualism is the only sustaining influence in an hour like this." Whether it is the only sustaining influence or not, it does cheer every one fully imbued with its teachings. I know that from my own experience. Many years ago, when I had not one doubt of a future spiritual existence, I was aglow with happiness; joyous with songs of birds; thrilled with woodlands' beauty; entranced with the contemplation of the starry firmament where, sometime, men and women and the beautiful children should find their permanent home and universal happiness. For years, under the influence of Spiritualism, mine was a life of ecstasy. I was greatly indebted to the writings of A. J. Davis for this harmonious condition of mind and body. Little cared I for the petty ambitions of this world.

Some, doubtless, say with Hull: "If Spiritualism be a delusion it is a charming delusion, and I hope never to live long enough to find it out." He did not. Many of my fellow-travelers assert that, inasmuch as this philosophy does make mankind happier and better, why seek to prove it a delusion? While we live, the conviction that it is true, I admit, makes this earth a heaven. Another admission: Multitudes of Spiritualists are positive that spirits exist in earthly bodies, continue to live after their decay, and communicate with people on earth.

Still another admission: No materialist, and no scientist, has ever demonstrated that Spiritualism is a delusion. The materialist who says that "death ends all," dogmatizes. It is a mere assertion based upon an appearance. I have never been that kind of a materialist; but for years have said, death may end all. With Francis E. Abbot I say, "Truth, though it slay me!"

Spiritualism may be true. The Spiritualists proclaim: "It is true—I know it is true."

That is the main difference between Spiritualists and myself. It was enough, however, to exclude me from nearly every Spiritualist platform in the country. There is no people that I esteem more highly than Spiritualists, not mere defenders of frauds, which have been, and are, such a blight upon a glorious philosophy; and I loved Moses Hull as an own brother.

That clear-headed thinker, Lyman C. Howe, is impelled to acknowledge that there are "bigoted, sectarian Spiritualists." There are "bigots," "sectarians," who are materialists, too.

When Moses Hull undertook the role of "Reformer," thorns and briars were his portion. As he expressed it, "thoroughly misunderstood by both friends and enemies," and added: "I am to-day heartily thankful for all I suffered in that fight."

The day may come when the man and woman wearing no label, working diligently for humanity's good, for universal mental liberty, telling truth as the speaker sees truth, shall be welcomed by every assembly of people who love Truth, Freedom, Equality.

W. F. JAMIESON.

Pentwater, Mich.

HOME CIRCLES.

Experiences, with Thoughts on Reincarnation.

To the Editor:—I am much interested in your paper, and think it would be helpful to have a home circle column, as it has been suggested, and readers contribute their experiences. I for one have had most wonderful experiences in spirit return. Have seen wonderful writings, drawings and visions. Often hear voices, so natural that I easily recognize them, though sometimes they are as inaudible as thought. Have had warnings, when death was about to enter my family, before my son died, and later, when his wife Cora, passed away.

She was ill, yet not dangerously so, and I had lain down, closed my eyes, felt drowsy, yet, knew my surroundings, when a bright light appeared in front of me, and in the center of it the form of a young girl appeared, resembling Cora, dressed most beautifully with wide gimp embroidery of gold and silver down the front of her dress, which glistened and sparkled as she moved. I gazed in astonishment when she pointed upward, and slowly moved away. Cora told me she had a young sister who passed away many years ago, though I did not tell her of my vision. A few days after, when Cora was dying, her eyes moved, apparently seeing some objects she recognized, and sweetly smiling till she passed out of the body.

The first winter I was in Oklahoma I lived in a shack one-half mile from any house. Weather 15 below zero. Windows frozen down, high, cold winds, when one morning I tried to build a fire before I had dressed. The stove began to pour out a thick black smoke, filling the room. I rushed to the door (a self-locker). As I stepped out I heard a voice distinctly say, "Don't shut the door—you will freeze!" I turned just in time to prevent the door locking. If it had closed, myself on the outside, nothing could have saved me from freezing to death.

I felt the presence of so many people about me, those whom I knew, too, that I must believe it was the spirits of friends who have passed away, who gave me the warning.

I do not pretend to be a medium, though I often see faces, hear voices and have restored lost articles. Have asked, in writing and other ways, if reincarnation was true—and the answer has always been "No! There is no such thing where we are, and we don't know of any place there is." Have read a great deal on the subject, and cannot see anything reasonable or just in the belief. If it were natural for one to remember back 1,000 years it would be for every one. Spirits tell me the life, or spirit, commences with the body, and grows with the body, to maturity. When the body is worn out, the spirit enters the higher life, to progress, and not to return to a lower state of existence; and it is absurd to think they ever enter another body to live over another experience. It is natural for old people to die, and they are usually glad to pass out. I would be miserable enough if I thought I would have to come back into another body, and live this life over again. The cause of one child in a family being vicious, and another virtuous can easily be accounted for in a natural physical way—through inheritance, or some act of the parents—so also with talented people.

I know of parents, who had no musical talent whatever, and yet a daughter was a fine musician. Back a generation was a relative who was talented in music, and this daughter greatly resembled her.

How absurd to think a matured spirit would degenerate into a simple babe, who has everything to learn; and even if it were true, what benefit is it to us when we can't remember our experiences. God works in a natural way. If it were true. I wish some one would answer these things in a reasonable way.

I have had as reliable communications from the spirit world as anyone ever had, and I positively know spirit return is true. Guardian spirits often bring back children to see their parents, for different causes, to love them and to comfort, grow up with them, but never to enter another body. People should use common sense in their investigations, and reason, as well, which I hope to hear.

Goodwell, Okla. M. R. J.

Correction.

To the Editor:—Please allow me space in your valuable paper to correct a statement in my short article on Reincarnation in The Progressive Thinker No. 896, as it does not fully convey the meaning I intended and has been muisunderstood.

Where I say "the spirit cannot enter and occupy a physical body the second time," etc., I should have said, "the spirit cannot develop or occupy a second physical body, any more than the life of the fowl can return to an egg and produce another chicken, or the insect return to a caterpillar and bring forth a butterfly."

I want to call the attention of every disciple of reincarnation to the very clear, thorough and comprehensive article on this subject by Rayah, on page 8, of The Progressive Thinker. If a careful persual of this article does not clear the brain of every advocate of the re-embodiment theory, their case is hopeless.

L. P. WHEELOCK.

Madison, Wis.

HOW JOSEPH JEFFERSON CAME TO WRITE "IMMORTALITY."

Thomas Jefferson [says the Chicago Journal], who has succeeded his father, the late Joseph Jefferson, in his most famous role, Rip Van Winkle, gives the following account of the publication of his father's lines on "Immortality":

"My father was a good deal of a thinker along the lines which lead to the things of the next world, and as he grew older he thought more and more about the future life. One day, not long before he joined the great majority on the 'other side,' he was out in Buzzard's bay with his two good friends, Grover Cleveland and E. C. Benedict of Indian Harbor, Ct. The three friends were lunching on Mr. Benedict's yacht, the Oneida, and the conversation turned on the life to come. My father expressed himself as being grateful for the good things of this world which had been heaped up for him and his family, as he had had more than his share of the joys of this life, and he was ready, he declared, at any moment, to meet the fate common to all mankind.

"He told his two friends that he had been 'scribbling some doggerel,' and at their request he repeated the lines which are reprinted herewith. He promised both men copies of the verse, but they had some difficulty in obtaining the lines. But he finally fulfilled his promise, and ex-President Cleveland gave them to the public after father had passed through the gates. My excuse for giving them to The Journal now is the editor's request to do so, a letter having been received at your office asking for them from G. W. Palmer of 2710 Indiana avenue. Here is the verse:

"Immortality," by Joseph Jefferson.

Two caterpillars crawling on a leaf
By some strange accident in contact came;
Their conversation, passing all belief,
Was that same argument, the very same,
That has been "proed" and "conned" from man to man,
Yea, ever since this wondrous world began.
The ugly creatures,
Deaf, dumb and blind,
Devoid of features
That adorn mankind,
Were vain enough in dull and wordy strife,
To speculate upon a future life.
The first was optimistic, full of hope;
The second, quite dyspeptic, seemed to mope.
Said number one, "I'm sure of our salvation."
Said number two, "I'm sure of our damnation;
Our ugly forms alone would seal our fates
And bar our entrance through the golden gates.
Suppose that death should take us unawares,
How could we climb the golden stairs?
If maidens shun us as they pass us by,
Woud angels bid us welcome in the sky?
I wonder what great crimes we have committed
That leave us so forlorn and so unpitied?
Perhaps we've been ungrateful, unforgiving;
'Tis plain to me that life's not worth the living."
"Come, come, cheer up," the jovial worm replied,
"Let's take a look upon the other side;
Suppose we cannot fly like moths or millers,
Are we to blame for being caterpillars?
Will that same God that doomed us crawl the earth,
A prey to every bird that's given birth,
Forgive our captor as he eats and sings
And damn poor us because we have not wings?
If we can't skim the air like owl or bat,
A worm will turn 'for a' that.'"
They argued through the summer; autumn nigh,
The ugly things composed themselves to die;
And so, to make their funeral quite complete,
Each wrapped him in his little winding sheet.
The tangled web encompassed them full soon,
Each for his coffin made him a cocoon;
All through the winter's chilling blast they lay,
Dead to the world, aye, dead as human clay.
Lo, spring comes forth with all her warmth and love;
She brings sweet justice from the realms above;
She brings the chrysalis, she resurrects the dead;
Two butterflies ascend, encircling her head.
And so this emblem shall forever be
A sign of immortality.

DREAM LEADS TO RICH GOLD MINE.

Denver Man Sees Lucky Spot in Vision and Finds Ore on Claim.

G. O. Johnson, tailor, of Denver, Col., saw in a dream one night not long ago great riches for him. Now his vision of a gold mine has come true. Johnson, tailor, is now Johnson, gold mine owner.

Johnson plied his trade in a modest way here. He prospered moderately. In his business he has always sought to be fair with all the world and to treat his fellow-men rightly. Thus is he popular. His modest little fortune will now be spent in developing his mine and buying property in its vicinity. His friends, also, will back his venture.

It was in July that Johnson dreamed of a spot in the mountains which, when touched with prospector's pick and spade, would bring forth gold for him. He says he awakened his good wife and told her of his dream. "George, can we believe it is so?" she asked him.

Johnson, keeping his secret, visited the spot not many miles from this city and quietly bought up the land. Then he put men to work prospecting. These workmen brought up from the earth gold ore. The prospecting continues. Johnson and friends are still buying property near his claim. He will name his mine "Dream Mine."

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisition to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of special interest and value. Price $1.

Emmanuel Church.

An Interesting Account of a Distinctively Unique Institution.

It is Refreshing to See a Church Organization Taking a Step in Advance, and Drawing Near to the Angel World by Humanitarian Work. The Uplifting, Spiritualizing, Tendency of Unselfish Humanitarian Work, Can be Witnessed in This Church Organization in a Marked Degree, Affording a lesson that in Many Respects Might Be Copied by Spiritualists. Good Deeds Win; Mere Belief, Without Humanitarian Work, is a Skeleton Void of Any Lasting Vitality. Spiritualists, Read and Profit by the Lesson.

Religion and Science have joined hands in Boston to heal disease. The experiment, which is arousing enormous interest in the city of culture, is designed to correct Christian Science by methods which are orthodoxly Christian and exactly scientific. The movement, launched during last November in a series of Sunday night talks in Emmanuel Church which organized into classes during December, has now got thoroughly under way with a list of cures, crowded testimonial meetings and an epidemic of excited curiosity which brings letters from all parts of the country.

Emmanuel Church is in Newbury street, near the public garden, Boston, Mass. It is not "high," as the Church of the Advent, or "low," as famous Trinity, but "broad," belonging to that middle ground in the Episcopal world from which so many sociological experiments have sprung. It has, perhaps, the largest Episcopal parish in Boston. Dr. Elwood Worcester is the rector, and Dr. Samuel McComb the first assistant rector. Dr. Leighton Parks, now rector of fashionable St. Bartholomew's, came to New York from the church in 1904, and immediately electrified his parish by launching a crusade against divorce.

THE WORK OF SOCIAL RENOVATION. It is in the spirit of Emmanuel Church to do things... It has only just allowed Boston to simmer down from the excitement caused by its tuberculosis cures in the tenement districts. But the movement in psycho-therapeutics seems destined to make old Emmanuel the most talked-of church in America. The rector and his colleague are preparing a book on their experiment, and what the "church clinics" fail to do in propaganda it is safe to say the book will complete. Morton Prince's "Dissociated Personality" and Boris Sidis' "Multiple Personality" must fade in dramatic importance before the forthcoming volume on religious neurosis from the pens of Dr. Worcester and Dr. McComb.

Boston, with its $2,000,000 Christian Science Temple, its various New Thought clubs and College for Metaphysical Healing, its Babtists and its Theosophists, supplies a splendid culture for the germ of a new idea. **CHURCH AND SCIENCE** joining hands is a distinctly new idea; this is perhaps the first time in the history of civilization that such an experiment has been actually made. It must not be confounded with the health guilds of London, although that experiment in sanitation was a pointer which the initiators of this project acknowledge.

The black beast which the Boston clergymen have called in the scientists to aid in expelling from the garden of social life is that terrifying monster of smothering embrace and devouring jaws which is claiming victims among the richest and most educated, the horror of overripe living, NEURASTHENIA. The beast is known variously as melancholia, moral fatigue, hysteria, suicidal mania, psychopathic sexualis, kleptomania—in a word, psycho-neurosis.

The rector's study was haunted by despairing Christians of his parish who displayed so certainly the stigmata of mental disease that he, being a psychologist as well as a doctor of divinity, saw that something more than a clergyman's counsel was necessary.

Dr. Worcester came from St Stephen's Church, Philadelphia, where he was rector for eight years. Before entering upon that pastorate he was professor of psychology and the history of philosophy in Lehigh University. He is a graduate of Columbia General Theological Seminary, with degrees from the University of Pennsylvania, and Hobart College. His colleague, Dr. McComb, is a graduate of Oxford University, and has studied at Trinity College, Dublin, and Glasgow University. Both of these gentlemen appeared as theological counsel for Dr. Crapsey in the recent trial at Batavia.

It will be seen that this movement rests upon ripe scholarship; that it originates in a church made up of vigorous intellectual membership, and it is projected along strictly scientific lines, as will be shown.

CONTROL AND SUGGESTION.—The Sunday night meetings which originated the movement were four in number. The first was addressed by Dr. James Putnam, of Harvard, who spoke on "The power of Control." The second was addressed by Dr. Richard Cabot, whose subject was "The Value and Limitation of Suggestion." These men, both eminent psychologists, so aroused the Boston public that the Sunday night neurasthenic meetings as they were popularly known, soon overflowed with outsiders. They came from every quarter of the town, and every creed was represented. There were Hebrews and even Catholics present. The new thought adherents swarmed like bees to honey, and strange little dowdy figures shrunk here and there in corners, suggesting evangelicalism gone astray to a ritualistic temple.

In the last two meetings of the series the rector and his assistant told plainly what they intended to undertake—religious therapy was explained and two scientific books were expounded, Paul Dubois' "Psychic Treatment of Nervous Diseases" and Dr. Joseph Jastrow's "The Subconscious." These two works were spoken of as text books for the movement.

IT WAS THE INTENTION of the two rectors to be very conservative and begin quietly and simply a sane movement along scientific lines. They were unprepared for the onrush that ensued. At the last of the four meetings the sidewalk and vestry were crowded before the doors of the chapel could be opened. People struggled for places much as they do at the Friday rehearsal of the Boston Symphony orchestra, only the personnel was different. When the doors were finally opened a football rush followed. Fully half the people had to stand, being unable to find seats, and many sat in the ledges of the Gothic windows and on the edge of the platform.

Through this throng Dr. Worcester crowded his way from his study and arrived breathless, dishevelled and **plainly astonished, in the small space** reserved for him on the platform. The atmosphere of the room was charged with the intensity of the people gathered to hear of something miraculous, and this electric feeling did not subside even with the singing of a number of well-known hymns, the recitation of the Apostles' Creed and the Lord's Prayer. The people had come out to hear a new thing. They were ready for it and wanted it without delly.

IT WAS WITH BREATHLESS attention that the assemblage hung upon Dr. Worcester's words when he arose to expound the the new dogma that deadly poison lay in evil thoughts which the most searching drugs were powerless to reach.

"I want to tell you," said the clergyman, "why this movement, which is to be largely moral and religious, is likely to affect our physical condition. Huxley used to say that consciousness could no more affect the body than a steam whistle could a locomotive. Scientists for years ignored THE ELEMENT OF THE SOUL. It is only within the last ten years that a revolt against materialism in medicine has sprung up from the writings of certain eminent physicians and scientists, such as Dubois and Carpenter and others, men who have recognized the relations of the mind and body. Christian Science, mental healing, New Thought carry people away from religion into illusions, because each contains a certain element of scientific truth, and, strangely enough, this revolt against materialistic medicine and orthodox religion is a popular revolt in the name of the soul.

"BUT IT IS NOT NECESSARY to go outside of orthodoxy, it is not necessary to desert true science to lay hold of this wonderful healing power that has been discovered within the mind. There is a fine body of literature growing today on the very power residing in the soul. We purpose to lay hold of these newly defined psychical powers through the means within our grasp, religious faith and exact science, and while we are going to establish a "clinic," we expect to confine our efforts to nervous diseases resulting from conditions of the mind. The conditions may be observed by the layman in recurring or fixed ideas and melancholia. We have all seen rich men in dire terror of poverty and persons with apparently well bodies but sick minds. The Church has an almost unique opportunity. It can bring to bear religious faith to heal moral maladies which drugs, hygiene, massage cannot reach.

"Sin and the resulting remorse eat the heart. That is why the Catholic Church has found the confessional such an energizing agency. To establish mental health the individual must be in right relations with himself, with society, with God. Not until then will he find satisfaction in his life. It is not enough to fight against evil thoughts; they must be driven out with something else. The human mind is so constituted that it cannot entertain opposite views at the same time. We shall not deny the reality of pain, but assert that God's face is set immovably toward health. We invite you to lay hold on this truth. We shall not use electricity, but the grace of God. And we do not expect to work miracles."

The scientific and philosophical basis for this new school of healing was given by Dr. McComb in an analysis of Jastrow's "Subconsciousness." The greatest psychological discovery of modern times, Dr. McComb claimed, was the subconscious mind, the region of natural impulses, the place of storage of the stuff that "dreams are made on," the hiding place of lapsed memories.

THIS SUBCONSCIOUS MIND is stored with subtle powers, which, when highly excited, blossom into genius. It is the subconscious which is in closest relation with the religious life, and the uprush from it works so marvellously upon life that in common affairs we behold its performances as miracles.

Mental healing, according to Dr. McComb, is simply releasing these stored up powers by the way of suggestion. Man is a very suggestible animal, and from the subconscious region a wealth of dynamic energy may be obtained. It is useless to deny the reality of the physical body and its pains through deranged functions. "But the new psychology is saying that the mind has power over the body almost limitless," said Dr. McComb. "It is as difficult at times to pierce the sick man with this idea as it is to penetrate the moral despair of the sinner. If you haven't the key to open the subconscious we wish to give it to you by suggestion scientifically made. Behind this movement are the most scientific minds of New England. Reassure yourselves whatever is the form of your neurasthenia you can be healed."

After meeting there was a rush to register for admission to the clinic. Staid matrons and men of affairs elbowed each other, and young women who looked as if they ought never to have heard of nerves were in that forward press. Neurasthenia seems almost fashionable at the moment in Boston. Acquaintances looked at each other in astonishment, as if to say, "What in the world do you think ails you?" But no one gave up his place of vantage, or backed out from shame.

THE WEEK-DAY CLINICS are now established, and it is not an uncommon thing to see an excited knot around the doors leading to Emmanuel Church vestry.

The other day an insane woman was taken there in a carriage, and, escaping her keepers, ran wildly up the walk, creating a panic before she was captured. Another day a man plainly suffering from too much stimulation, whether of the alcohol or opium sort, did not develop, arrived at the vestry. He was led away by the sexton.

SEVERAL NERVE SPECIALISTS are employed by the church to hold conference with all who apply for treatment free of charge. These conferences are for the purpose of diagnosis, and are held in private rooms of the church. They take place on Wednesdays and Fridays, and while a general meeting is in progress in the classroom. There scientific talks are given, music and conversation follow, and after all the patients have had their talk with the physicians tea is served. There is a regular Wednesday night meeting also, at which testimony of progress and cures is given.

But the unique feature of the Emmanuel Church healing movement is not the scientific diagnosis at the hands of the nerve specialist. That departure from church work is astonishing. Yet it is safe to say that the dramatic moment is reserved for the conference with the rector. He it is who must get at the real cause of disease in the patient; he it is who must extract the decayed thought imbedded in the mind **OF EVERY NEURASTHENIC PATIENT, and often it comes out with** But that thought must be got at, and so some of the conservative members of the parish are horrified at the idea that a confessional is being set up in a Broad Episcopal Church.

THIS CONFERENCE, which the rectors themselves declare has nothing in the nature of a confessional, has elicited data more vital than any the doctors could obtain. Jealousies, rivalries, appetites, cowardices, passions, have been confessed. Sometimes it is a flirtatious stenographer, sometimes a morphine syringe, sometimes a bond at three per cent a month. Names are held sacred, but the rectors have acknowledged that these confessions show the necessity of READJUSTING THE PATIENTS' LIVES IN MORAL RELATIONS before a cure can be accomplished.

In the Confessional.

"In every large congregation," said Dr. Worcester, "there are numbers of persons suffering from melancholia, depression, suicidal tendencies. They are the most difficult of a pastor's parishioners to aid in the religious life. These persons suffering from moral maladies most naturally seek religious comfort, but it is almost impossible to persuade them to make a clean confession of their difficulties. They are vague, excitable, hysterical and often evasive. Even after an interview has been had with a clergyman he cannot properly look after such a patient, for usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character. I have had as many as two hundred callers of this sort in a month, and you may be able to understand what a heavy burden this is upon a pastor with a large parish to look after, special philanthropic work to oversee and sermons to prepare.

"I DO NOT THINK, a clergyman has the right to avoid these duties. Whatever his church, whether he be a Methodist or Congregationalist or Episcopalian, his study must to a certain extent fulfill the requirements of a confessional." The confessions which come out of the pastor's study are seldom formal. They are vital, often tragic. It was because of the necessity of dealing with these parishioners intelligently in the first place, and second, because I have been for a long time a student of psychology and a most interested follower of the Nancy school, in which the names of Bernheim and Liebault stand forth so brilliantly, that the whole theory of suggestion has so long interested me.

"These forces were at work in my consciousness, the parish need and the scientific remedy. But they did not approach each other in a plausible scheme for action until last June. During the annual Convention of the Christian Science Church in this city, there was at the same time a national convention of physicians. The Christian Scientists opened their new Temple and Harvard Medical School opened its splendid new home at about the same moment. There they stood opposite to each other, yet each seeking the same end, the life of health.

"I attended certain sessions of the nerve specialists while the medical convention lasted, and I also visited the new Christian Science temple and attended one of the large 'experience meetings.' The Christian Scientists, without the aid of music, eloquence or famous names, held ten meetings on the same evening, and judging from the crowds unable to gain admission, they might have held fifteen. The service consisted only in simple and apparently honest accounts or recoveries from illness and death, escapes from great dangers and from ingrained evil habits, together with JOYFUL ASSURANCES OF SPIRITUAL PEACE AND WELL-BEING. It was not necessary for the speakers to lift their voices, for the great congregation, hushed and silent, hung upon the very word. Their appeal, of course, was immense and doubtless hundreds of converts were made that very evening.

"I SHOULD REJECT without investigation seven-tenths of the miracles recounted by the Christian Scientists, partly because no evidence worth the name was offered and partly because many of the diseases supposed to have been cured are not susceptible to mental treatment. I felt a deep impression, while conscious that fearful harm might be wrought by these unreasoning enthusiasts, of the power for suggestive therapeutics in the foundation of an absolute religious faith. Then this movement was suggested to my mind.

"I hope the public will keep very clearly in mind the distinction between what Emmanuel Church has undertaken and the cult of Christian Science. We are not denying the realities of this universe nor propounding any new doctrines of faith. Immanuel Kant said:—'A dream which all persons dream together and which they must dream is no longer a dream, but a reality.' As a scientist, and as a Christian, too, I know that the relations of the soul and the body are most intimate, and FOR EVERY CHANGE IN MIND THERE IS A CHANGE IN THE BODY. The mind has an immense power over the state of the body. And the minds of a number of people working together affect each other. A concourse of joyous-minded people has a tremendous curative power. That is why we design to bring together those who need social comfort and by testimony to set free the contagious suggestion which works for health."

Dr. Worcester has already carried on a remarkably successful work in combating the plague of tuberculosis in the tenement districts by co-operating with a specialist and organizing the church's charitable undertakings scientifically. He has secured results equal to the best consumptive sanitariums in the country. In Philadelphia Dr. Worcester conducted an industrial farm for the unemployed. He is no novice in sociology, and appears to have a genius for making new uses of the social machinery of the church.

AN AIM.

Give me a man who says,
"I will do something well,
And make the fleeting days
A story of labor tell."
Though the aim he has be small,
It is better than none at all;
With something to do the whole year through,
He will not stumble at all.

Better to strive and climb
And never reach the goal
Than to glide along with time—
An aimless, worthless soul.
Aye, better to climb and fall,
And sow, though the yield be small,
Than to throw away, day after day,
And never strive at all.

—Exchange.

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The Points Omitted.

How to Make the N. S. A. More Effective In Its Work, as Pointed Out by R. F. Little.

In the two preceding articles under above heading, I have endeavored to call attention to the fact that, owing to the rapid increase in the number of those who are becoming believers in, and supporters of, the phenomena and philosophy of Spiritualism, if we would gather up and mould into form these important elements and make the N. S. A. a national in fact, as well as in theory, some important changes must be made, both in structure and methods of propaganda.

In this, and probably the last upon this subject I wish to be more specific, and submit for consideration a definite plan—not to supersede, but rather to amend that through which we are now operating.

Allow me to say that in my judgment "Organization" is not only a help, but a paramount necessity, if what is valuable in our cult is to take definite form in shaping the dominant thought of the future. Two ways open before us. One, in which chance and experiment are to play the leading role; the other, along the lines of a well thought-out, and systematic united effort.

Given the right kind of organization, all will agree that the latter is preferable. Much depends upon the character and effectiveness of the organization, however. There are two sides to this phase of the subject.

Our National organization was born of necessity. It was a result rather than a cause. Its growth has been governed largely by the operation of the same law that brought it into being. It has followed, rather than led, in the main, conscience and the best thought possible, have been given to it, and much good has been accomplished through its agencies.

Nothing is plainer to my mind than that it must now prepare to lead, rather than follow; not so much in thought as method; not so much to enter the field for converts, but rather to gather and mould into effective use the converts already made, and those who are breaking away from the old and worn-out system of the past, and are earnestly seeking for the newer and better expression. I am not concerned with reference to leadership. I AM concerned in gathering together the potencies springing into activity all along the line, and fashioning them into concrete form.

In the past we have depended largely upon our annual gatherings, not only to show the character of the work accomplished, but to initiate measures for future use. This is a common method, and so far as it can be made effective is commendable; but experience has demonstrated the failure of delegate conventions to accomplish what is expected of them. I never knew one to do this unless its work had been previously arranged, or its action forced upon it by the logic of events.

In general the work upon which it is to enter is new to the delegates. Much of it is in crude form. To act intelligently and wisely under such conditions does not lie within the realm of probability, or, we might say, possibility; and allow me to suggest that none of the established organizations are attempting to do so.

Now, in our case, it should be noticed that we are attempting to cover a territory limited only by our national boundary, and to take notice of all the various phases known to the cult. Anything less than this discounts our claim as a National Association.

The means we are employing as a National body, are practically limited to our annual gathering, together with what can be done by our National Board, which is selected, of necessity, from different portions of the country, and whose members have personal or professional business of their own to attend to. The dynamic forces behind the real movement will outclass all attempts at organization under these conditions.

I am not overlooking the existence of local and state associations. These are factors that are necessary, and useful. Their interests, however, are local rather than general, and these should not be diverted from their natural functions.

The National has functions of its own that extend into every locality, and which cannot be fully met by local associations.

As before suggested, other organizations that have become really national; recognize the fact, and act upon it.

I do not wish the National to become an imitator, but what there is of good in other systems we can safely follow.

Our National government has found it advisable to group the several states and territories into 'departments," and some one person selected to look after the government's interests in that particular department, and report its success or failure. Its jurisdiction reaches into every portion of the domain at home and abroad. Its army and navy are governed in precisely the same way. It is possible that in this system we may find a solution of the problem.

The Methodist Church recognizes and adopts this system from the laity up. Even the Salvation Army has learned its value. Examination shows that no movement has become really national in effectiveness that has not followed a close parallel.

Now, we don't need any beating of tom-toms to call sinners to repentance. We are rather seeking to gather in the righteous (?) We do not need any military trappings. Our recruits furnish their own uniforms, and to a great extent their own rations, while the truth sweeping with tidal majesty "across the border" will furnish abundance of ammunition; but we do need a system by and through which the national can become conversant with any and every portion of the country, so that by the time our National gathering is held, the delegates can be made acquainted with the status of the movement.

If prosperous, we can learn the secret of its success. If the opposite in a given locality, we can learn the facts by one who has had the opportunity to investigate and initiate the assistance needed.

It seems to me that the necessity for this movement is apparent. With all my reading and other means of information, I do not know, for instance, why there are so few local and State Associations in the south and southeast portions of the country. I can guess, but I do not know.

I do not know why so many of our state associations in the North and north-central states are so ineffective as stated in President Barrett's last Annual Report.

Again I can guess, but I do not know, and at present I have no way of finding out. This, I believe I do know: That there are thousands like me, who would really like to know and assist in applying a remedy, if it can be done.

If it is not the function of the National body to obtain this information and furnish the same to delegates when assembled in convention, then I shall have to acknowledge myself mistaken, and I will cheerfully "go back and sit down," while someone points out a better agency to do the wark.

To sum up, then, briefly, the purpose of this article, we want to see the people known as Spiritualists, or the major portion of them, acting in unison, and we believe the following action will assist in bringing this about.

1. Our structure must be democratic; that is, rest upon the intelligence of the people as a whole, and not upon a class.

2. Our National President, Secretary and Treasurer should be located near each other so as to establish a center.

3. Select those methods that have been found effective with like organizations, and I know of no better plan than working through departments—grouping the states for that purpose.

I am inclined to think that some one can be found in each group that will undertake this work, if proper encouragement is given. Of course, the question of finance will intrude itself as it always does. It is a fact, however, that many of our most effective workers ARE WORKING FOR NOTHING AND BOARDING THEMSELVES, while few, if any, are more than covering expenses, and this in all parts of our jurisdiction. I don't like this system, but it may occur, and doubtless will, that where reasonable prospects of success are in view, the "willing workers" will still be found, and no portion of the country be put to expense that will be burdensome.

I believe the people will respond to the additional expense, in view of the additional benefit derived.

Let me conclude as I began: I am not a critic, neither am I a pessimist. I am as well satisfied with life and its experiences as anyone with whom I am equally well acquainted, and a great deal better satisfied than many, both within and without our ranks, who ought to be perfectly happy.

I believe in the ultimate triumph of righteousness, regardless of the frailties of human agencies. Within reasonable limits I want the best there is for myself or any movement with which I am identified. I believe also, it is time "we sat up and took notice," lest we fail—not only in our duty to our organization and our own time, but likewise fail in our relations and duties to the future.

R. F. LITTLE.

Seattle, Wash.

IN MEMORY OF A BROTHER.

Another Spirit Added to the Band of Masters.

On January 11, 1907, the spirit of Moses Hull, our most honored and worthy brother, took its flight to those mysterious realms where the King of Kings and Lord of Lords reigns supreme, where the wicked cease from troubling, and the weary are at rest. He passed into the great beyond fully prepared to continue the grand work he had commenced on the earth plane. For many years he has been the faithful advocate of our beautiful doctrines of Spiritualism. He was no ordinary person.

There was an individuality about him that made him distinguishable among men. Possessing the courage of his convictions, and being honest and brave, he has won many a battle for our cause. He had added to these traits of character a strong and vigorous intellect and a memory inexhaustible that served him well in the many discussions he had with the greatest religious prelates that ever graced the public rostrum, and he never failed to win.

Thrice is he armed who has his quarrel just. Taking the doctrines of Christ and the Bible from a Spiritualistic point of view, he could not fail to win, and like the Nazarene of old, his works were often spoken of as the works of the devil. He had a heart to feel another's woes, and never turned a deaf ear to the despairing wails and beseeching cries of the distressed and the afflicted. His hand was ever open to relieve the wants of those to whom fortune had been unkind. He was not one of those who with one hand put a penny in the urn of poverty and with the other take a shilling out; on the contrary his deeds and practices of sweet charity were unostentatious, and whatever of kindness he performed to lift up the heart and to assuage the grief of suffering humanity was done almost stealthily and as silent as the passing of the snowflake. Deep down in his heart there was an unceasing spring of pity that never went dry, and never failed to strengthen those who in the agonies of their distress cried for help and craved its waters to nourish the desert places of their sinking hearts.

As a friend none was ever more faithful, none was ever more loyal, and in all the relations of life he came up to the full measure of a true man's duty. Bravely and radiantly he fought the battles of life, and whether basking in the soft sunlight of prosperity, or shivering on the bleak and chilling shores of adversity, he was the same noble, uncomplaining patient and trusting man. No warrior ever fought on field, no plumed knight ever tilted at a tournament, who bore a braver heart. He certainly laid down his life for his friends, and the Nazarene said, "No greater love has any man shown than he who lays down his life for his friends," having worked for the glorious cause of Spiritualism to the end. It will be said of him, "Well done, good and faithful servant, enter into the joys of thy Lord."

My heart goes out to his faithful wife and helpmate, who for all these years has stood by his side to the last moment. She, too, will have an abundant entrance into the beautiful spirit land when her work is finished on the earth plane. May the spirit of her dear husband come and comfort her, as we know he will, is the wish of one who pays to her honored husband this loving tribute.

REV. R. E. COON,
State Organizer and Missionary of Oregon.

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THE HOME CIRCLE.

As Reported by James I. Mettler, of Helena, Montana—A Continuation of His Communication Began in No. 895.

These circles were held in Great Falls, Mont., then our home. We began to receive written messages, which we dated upon receipt, and find among the first the date of July, 1898, and the last, July, 1903. On the spirit side we found the medium's brother who died in an army hospital during the Civil war, and an old earth life friend of the writer, who was, as he said, attracted to me because he could when with me see the earth as he saw it when living. Up to the time we began getting written messages we were troubled with receiving many untruthful statements, until I became disgusted and said, "If you have nothing for us but a lot of lies, I am going to close these circles."

The medium's brother then wrote: "It's this way. Spirits come to us clamoring to know your people, and want to communicate, and we permit them to do so; and it is from that class the lies originate."

I then said, "You and Jim (meaning my old friend) take charge and keep everybody from communicating unless you know them or we can identify them." This was agreed to and rigidly enforced, and we had no further trouble from liars.

My friend Jim, before the medium could write messages, had told us there would be war, a short one and a longer one. I asked if the United States would be involved in these wars? He said yes. I could not believe him, but it proved true. Besides being apparently able to see in the future, Jim was a handy man in other ways. I could get him to hunt up and bring to our circle any one in spirit life I wished to see. He found a man in spirit life with my name, brought him to the circle thinking he might be a relative. He proved to be an uncle whom I had never met in earth life, and later became one of the ten who wrote messages by controlling the hand of the medium. He wrote a very peculiar kind of hand. He had a daughter in St. Louis whom I had met, and I wrote her asking her if she could recognize the message (which I enclosed in the letter in such a manner that upon opening the letter she would see the message first) as her father's hand-writing. She replied, the moment she saw the hand-writing she recognized it as her father's, and wondered where it could have come from, for he had been dead so long. I had no way of comparing the hand-writing of the other ten writers.

On one occasion there were some very loud raps on the table. I said, "Jim, do you see who that is making those loud raps? Find out who it is and let me know."

"Shortly the medium wrote, "My name is Sam Kenyon; don't you know me?"

A member of the circle said, "I do. Who was it killed you?"

"David, my own son," was the answer. This member of the circle said they never learned who killed him.

After I had been under medical treatment and undergone a number of surgical operations, the last having a limb amputated, and got so I wanted something to pass the time, I took th old messages, and read them over, and when I found San Kenyon's, I wrote a party at Black River Falls whose name I had seen in The Progressive Thinker, asking him what he knew of this case, if anything, and received this reply dated at Black River Falls, Dec. 14, 1905: "Something over twenty years ago Sam Kenyon was shot and killed one evening as he stepped out of his house. He was a farmer and lived about three miles west of this place. The murderer was never found out, but at the time it was believed that he was connected with the family. There was an inquest held, but the evidence did not show who did the shooting, and no one was ever arrested, and nothing was ever done about it."

Sam Kenyon came and wrote me several messages to induce me to expose the boy David, but I did not care to do anything, for I could not see as I could do anything and so told him; but you can see the spirit of revenge had not been lived down in twenty years of spirit life, and David must meet Sam, his father, face to face and settle that matter in the future, and it is my opinion there will be no Jesus to assist in the settlement or dictate the terms. Evidently the young man is still on earth, and the old man has been camping on his trail, and thought he saw an opportunity to punish him, which no doubt he justly deserved. There are no secrets in the spirit world. We had many cases where we were convinced of this fact, and in a future article will relate some of the cases that came to us at our home circle. JAMES I. METTLER.

Helena, Mont.

A Christian Plaint.

To the Editor:—The writer has, with great care, read most of the communications of your correspondents in last issue, and has found all of them miss the real question, contradict authentic history, and either ignore the Christian Bible or treat it with irreverence and disrespect. Some articles contradict common human experience, notably that of Clarence Severance of California.

Let me remind the Editor that all the good in the world to-day, and there is much good in it, has come from belief in Jesus Christ, whom, from your writings, I observe, Spiritualists seem to ignore.

Note also the civil and religious liberty we all enjoy has its source in the bible only—in nothing else.

Further, I may say, "A scholar's Conclusions," are false history. We must all of us cultivate a docile spirit, wanting in some people at the present day.

May I respectfully suggest to the Editor, that if he and his correspondents would try to place themselves in the position of those on the other side of the fence, by which Spiritualism is surrounded, and think how these people, like myself, feel when they find the bible and Christian doctrine so roughly treated by Spiritualists. Can you wonder that such seekers after truth are discouraged, and often made to give up the search, when they find those who claim so much for Spiritualism as a religion, show so little of the spirit of religion?

I cheerfully subscribe myself a seeker after what is good in Spiritualism.

J. C. QUINN, M. D.

Trenton, N. J.

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SPIRITUALISM.

What It Is, What It Stands For, Should Be Clearly Defined by Spiritualists.

We have scientific authority for the genuineness of certain phenomena associated with Spiritualism.

Minus any proof of genuine phenomena, Spiritualism at once hangs upon the slender thread of the imagination, a worthless vagary.

Are genuine Spiritualistic phenomena more frequently imitated, and is fraud in this connection more common than formerly?

Whatever may be said with reference to the present effectiveness of genuine phenomena in Spiritualism, it is absolutely certain that cause obtains for their imitation in greater degree than ever before, and we might expect, as a logical sequence, more fraudulent or imitative expression of them than at any prior time.

Obviously, fraud could find no financially profitable opportunity for operating in the spiritualistic field, until a general interest in Spiritualism created a demand for its phenomena.

Demand for any kind of pure food, forces the danger of its being adulterated. If money was neither a value nor its representation, there would be no demand for it, and consequently no one would attempt to counterfeit it. Value attached to any commodity creates a demand for it in the market and is an occasion for incentive to its adulteration or imitation.

When fraudulent imitations of spiritualistic phenomena are observed, some little comfort may be derived from the knowledge that their value to the world furnishes the only inducement for counterfeiting them.

Every government carefully guards against any vitiating or imitating of its currency. Strong and efficient organization obtains under government appointment to detect spurious money and, if possible, cause due lawful punishment to be meted out to the offender of law. Spiritualists, in many cases, have failed of adopting the government's policy with reference to keeping pure currency of its sacred phenomena, and furthermore, have held to the inverse of this principle, heeding rather the scriptural injunction to "Let both (wheat and tares) grow together."

WHICH IS THE BETTER POLICY? Each one will here speak for himself, but for one, we firmly believe that the government will be strongly upheld, in this relation, and furthermore, because of our estimate of the respective value of commodities in question, we claim that the purity, or genuineness of these phenomena merit even more careful watchfulness in order that they are neither imitated nor vitiated.

As Spiritualists, with common consent we agree that it is wrong to imitate these phenomena for the purpose of deceiving the public, but may we not go further and do all that is possible to prevent their being vitiated?

At a risk of seeming too explicit, we will explain, by illustration, what we mean by imitation and vitiation in this connection: When a boy upon an April Fool's Day, I picked up what I believed, in my childish innocence, to be a genuine dollar bill. Upon attempt to pass it I of course found it valueless as money, being but an imitation. Later in life I tendered a conductor a silver coin in payment of my passage which was refused because a hole had been bored in it and then filled with lead. The coin had been vitiated with a baser metal than was necessary to meet government demand in its pure coin.

Let it be carefully observed that we are referring to phenomena and not mediums, only indirectly. The currency of Spiritualism, if it has any standard value, will be found in pure, unadulterated phenomena and in the accurate and precise statement of its philosophy, religion and science.

If this standard is carelessly allowed to become vitiated, lack of any confidence in it is sure to follow. It is true that certain phenomena, as presented, has no other recommendation than simply that it is true. Can any truth coming from the spirit world fall of value? Proof that it comes from the spirit world would doubtless give to it the importance of a fact in nature, associated with communication between human incarnate beings, but the real force of the communication may be only in connection with the knowledge that it had its origin in the world of excarnate beings. Axioms frequently become trite although they may be always true.

However full of the realization of a truth a soul may be, precision of expression comes under the domain of a well recognized law, whereby all become amenable to the absolute necessity of careful research, study, contemplation and reflection.

Prof. Lockwood, J. Clegg Wright, Doctor George A. Fuller and a score or more of others among the lecturers and mediums for Spiritualism, are men and women meeting this sacred requirement, but with many this ability for even any evidence of a disposition to acquire it seems so lacking that the character of many of their utterances often vitiates the message, whether of Spiritualism's philosophy, or one given for the consolation of the depressed and sorrowing, in the form of a "test."

Is not the entire structure of Spiritualism daily vitiated and consequently misunderstood by the general public because of the lack of a clear definition of just what it stands for? If such a definition is to come from the National body, perhaps it should not be expected as its best, if formulated by the more or less promiscuous gathering constituting the delegate body of the National Spiritualists' Association in Convention.

There are at least two somewhat widely divergent views of just what Spiritualism stands for. Broad-minded, well-educated men and women are in the field of Spiritualism, who intelligently represent the radical and conservative aspects of Spiritualism.

We believe that Spiritualism would gain prestige as never before, if the National body would appoint, or cause to be appointed, a commission consisting of twelve or eighteen members, carefully selected, and who intelligently represent the cause of Spiritualism in its many divergent aspects, with instructions to meet, say at Washington, D. C., and there hold daily meetings for a week, or even two weeks, if necessary, for the purpose of formulating in precise and brief terms as possible, a statement of what in their judgment Spiritualism stands for, and then, if their report is sustained by the N. S. A. in convention, let the Association plainly and thoroughly inform the country just what Spiritualists themselves have decided that Spiritualism stands for.

No greater or no more valuable missionary work could be done by the National Association than this, and for one year let the money that is now being expended for missionaries be applied to the payment of this commission for its services, if thought wise, but at any rate meet the expense in such a generous manner as to impress the commission of the importance of its duty.

Certainly Spiritualists believe something, and it is due to Spiritualists and to the world at large to know just exactly what that something is. If now, any representative of Spiritualism is asked what Spiritualists believe, no one, not even the President of the N. S. A. can speak authoritatively or even at all, without the risk of contradiction by the next person to whom a similar appeal is made. Thus is Spiritualism being daily vitiated in the public mind. Such a commission should consist of fair, broad-minded members, void of all personal ambition to impose upon the public any personal littleness, and having only one object in view, namely, represent the truest and best in Spiritualism in all its bearings and aspects.

When determined just what constitutes Spiritualism, qualification necessary for being a Spiritualist is decided at the same time. Some of us are getting weary of being asked what Spiritualism really stands for, and of being forced to the admission that we do not know, or at least can only answer for one.

Without doubt there is a STANDARD SPIRITUALISM. Must we admit of an inability to define the standard? If we cannot adequately do it, may we not approximately do so? Some will say, "IT IS TOO BROAD TO DEFINE." This is but an admission that it is TOO BROAD TO BE UNDERSTOOD. If it cannot be understood, of what use is it to anyone until it is explained?

Time and noble endeavor have been given, we understand, in preparation of Spiritualism's history. When Spiritualists are properly organized, and become wise enough to stand together in expressing that organization, they will begin to make history that can be written; but the strongest and most forceful organization possible may as well be despaired of until Spiritualists come out and stand together upon some well defined platform, a platform broad enough to meet Spiritualism's every aspect.

It is obvious that the "Declaration of Principles" as adopted by the N. S. A. does not meet the requirements of this suggestion, for the six articles all woefully fail to state what Spiritualism stands for to the great majority of Spiritualists. These "Principles" are not strong, and bear the imprint of immature thought at almost every point.

We need a platform broad enough for every honest, intelligent Spiritualist (or who aspires to be intelligent) to stand upon, but with not so much as an inch upon which the ignorant advocate or one who boasts of ignorance as a virtue, the CHARLATAN OR DECEIVER CAN FIND A FOOTHOLD.

We are not asking for "Articles of Faith," "Creeds and doctrines." From all these, as generally understood, we would forever be delivered. We are advocating the necessity of a clear and logical statement of what the best thinkers in Spiritualism conceive to be the mission of Spiritualism in the world, the aims and objects Spiritualists seek to accomplish.

FREDERICK A. WIGGIN.

Boston, Mass.

BOSTON NOTES.

Just a Piece of Cherry Pie—Dr. Dean Clarke and His Poems.

Chas. L. C. Hatch, of the Hatch Brothers, was able to spend Christmas with his parents at Boston, through a somewhat unpleasant circumstance. He was touring through the Middle West and just as he was about starting for his next engagement in St. Paul, Minn., he became violently ill with ptomaine poisoning from eating a piece of cherry pie. In four days' time his strength was so reduced that he cancelled his engagements and started for home, where he arrived the night before Christmas, and where he is rapidly recovering.

A familiar figure about the famous spring in Franklin Park, Dorchester, Mass., is Dean Clarke. People come to this spring from miles around to drink this delicious water, and to carry home jugs full of it. Dr. Clarke spends hours sitting near by and watching the men, women and children of all classes and descriptions.

He named the spring "Ponce de Leon," and wrote a poem which was published, together with his picture, in the Boston papers.

Dr. Clarke's brain is clear and active, and about a year ago, in addition to his other ailments, he lost the use of his hands, which deprived him of the luxury of reading or writing, and made him wholly dependent upon others. While he admits that his physical condition frees him from care and responsibility, and that he has many things for which he is grateful, yet he quotes Byron to prove that he would willingly exchange his forced inactivity for much responsibility: "Quiet to a quick soul is a hell."

When placed upon his feet, Dr. Clarke is still able to walk at times, though he frequently becomes "footfast," and is obliged to wait until some one assists him to start. He cannot rise from a sitting posture without help, and suffers greatly from sleepless nights, when he thinks—thinks—thoughts of which he cannot dispose by putting them on paper in the old way.

He feels, however, that he is being held in the body for a purpose; and that purpose, he firmly believes, is to place before the public his one hundred or more poems in book form.

Dr. Clarke has devoted his life to the cause of Spiritualism, and he has been a credit to it. His lectures and essays contain the result of clear, logical thinking. His poems are a part of the history of Spiritualism and should be preserved. One of these poems: "The Triumphs of Man," sold at the rate of a thousand copies in three months, through newspaper notices alone.

Are there not enough Spiritualists who are willing now to subscribe for one or more copies, at one dollar each, to justify Mr. Francis in undertaking to publish them in book form?

M. C. BARRETT.

Boston, Mass.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 cents.

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THAT REMEDY.

"For Fake Seances and Other Evils."

To the Editor:—In a late issue of The Progressive Thinker is an article from the pen of Dr. James B. Candy; he taking for his text the words forming the caption of this writing. The good Dr., no doubt, meant it for just what it reads.

But to the writer of this paper it appears rather drastic, for the purpose intended, as will be shown in my explanation. But I will first make a restatement of the Doctor's prescription. Here it is in full allopathic style:

"For the advancement of the truth of Spiritualism, we make this suggestion: If we are earnest in our desire as Spiritualists to advance its truths, its realities, its love for humanity, it becomes us now to adopt such methods as will banish all public seances.

"This can only be accomplished by a drastic measure: Let Spiritualists in each State unite as a society, or individuals, in a petition to the judiciary thereof, for a prohibition of all public seances. No seances in any case whatever, excepting those that are held privately at which those only are present as are known as Spiritualists."

Readers of The Progressive Thinker, the above is the plan, verbatim et literatim, laid down by Dr. Candy, for the advancement of our cause—the spreading of the gospel of Spiritualism, and its "Love for humanity," as well as for the healing of the moral maladies that apparently blighted its fair name and made encroachments upon its pure nature health. What do you think of the plan? Do you believe the prescription apropos? I have no doubt but a little therapeutic attention properly applied would be conducive to the advancement of our cause in its onward march to the true goal; but I am sure it will require a very different remedial agent than that of Dr. Candy.

Why, friends, the remedy as prescribed evidently shows that the Dr's. abilities are unequal to his zeal, so much so that he will have to be passed by as incapable to deal with the case. Why, listen! "We must petition for a prohibition of all public seances." I wonder how this would apply to our public schools of any and all descriptions, either as a remedy to purify them of the many mistakes and false teachings, or to advance the cause of knowledge and general education? Would it not be rather a means of repressing the cause of education and therefore, forcing every boy and girl seeking knowledge to stay at home and learn of their parents, providing they could teach the young scions how to shoot; and if not, then plod their way alone, grow up untaught and seek for bliss in sheer ignorance.

Again, if this is to be the remedy, then let us abolish our camp meetings, also, for our public speakers know nothing, absolutely nothing of Spiritualism except what they gathered from its phenomena as manifested everywhere over the lines of their travel, unless they chance to get it by inspiration direct; and even then it is a phenomenon which, to be of any great value, must be placed before the public; and not kept private. And this is just what has to be done in case of every humanitarian movement that ever comes within the domain of human thought.

See here, Spiritualists, you or I—any of us who know the blessings of Spiritualism and its divine truths, are wanting to extend the same to others of our kindred, must, to carry out Dr. Candy's plan, first petition the judiciary (whenever and whatever that may be) to establish or enact a law to prohibit us from doing that very thing we are striving for. That is, let none of our outside brothers and sisters into the seance room that they, too, may learn and with us enjoy the fruits thereof.

But let us turn back and take another view of the Candy medicine, and we will find when drank to the dregs, it means death, and only death to the one great, grand cause into which all truths ever discovered to and by man, as pertaining to Life, have culminated.

Listen, again: "No seances in any case whatever excepting those that are held privately."

What else, Dr. Candy? Why these private seances, "at which those only are present, as are known as Spiritualists."

Not a man, woman or child to enter the seance room except those who are absolutely converted! This would be disseminating the truth and knowledge of Spiritualism with a vengeance, wouldn't it? In the course of a generation the Spiritualists now known, will have passed on to the land of souls; and then there will be none left either to attend seances and learn, or to go out and teach. Remember, none but those as known Spiritualists are to see inside the school or seance room!

Well, then, good bye to Spiritualism.

I told you, Spiritualists, at the start, the Doctor's drastic measure was too drastic for the purpose in view. Oh, when will would-be teachers cease to pin themselves to the coat-tails of others, for fame and themselves for lack of true knowledge die at the game?

Spiritualism in its modern advent to the mortal plane was the result of a long, earnest, wisely studied plan of highly exalted souls of philanthropic men and women who had passed on to higher planes of being—had learned more of life, its possibilities and purposes, and losing none of their interests for their kindred left behind, they returned to them in the most befitting manner practicable, to carry out their plans for the uplifting of humanity, even to the establishing of the one universal religion, to-wit: The brother and sisterhood of the human race. Their plan was one of education, the unfoldment of life in all its relations to the full rounded out man and woman; to the end that they should be free and equal in all rights and opportunities for happiness. And woe, woe, woe, unto those who heedlessly or purposely stand in the way. "For their sins will find them out." Fraternally,

DR. J. H. MENDENHALL.

Chesterfield, Indiana.

THE RICHES OF CONTENT.

I crave not riches nor the gems of earth;
I crave not gold nor palaces, nor lands;
I envy not the scepter in the hands
Of men who rule o'er men by chance of birth.
No man I envy in whose heart is dearth
Of human love, and all that love demands;
I envy none, save only him who stands
Calm, kingly and supreme in native worth.
I covet not a portion of the whole
Of wealth which some adore with worship blind;
Though sparingly his store may Mammon dole,
Well am I pleased if through my toil I find
The riches of a calm and peaceful soul,
The blessing of a sound, contented mind.

—Willis Leonard Clanahan.

An Open Letter.

From a Scientist, Addressed to Spiritualists and Skeptics.

There comes to every man and woman a time in his or her life when they must decide for themselves the great questions vital to their life and happiness. The claims of Spiritualism and the beliefs of the truth asserted by Spiritualists are the most vital of the questions, and we all must sometime either recognize these truths and facts, or else in sublime ignorance deny them.

To me has come the time for making a positive assertion. I have been quoted often; sometimes incorrectly, again falsely. I have been unable to publicly deny all that has been falsely said, and I have been unable to publicly say just what I actually believed.

For years I have been investigating Spiritualism in a scientific manner. I have investigated in a materialistic way, until I found that you cannot measure the spiritual with a material foot-rule. I have had to comply with scientific logical laws in order to be a "scientist," which means "a fool-headed, materialistic unbeliever of all that cannot be weighed, measured with gauges or put upon the ice to be kept cool." Such are the limitations of a true scientist's investigations of any power or force of this universe. It is really strange to find scientists admitting that such a thing as ether exists, and can account for the wireless messages. For ether is unseen, unknown and unmeasurable to the ordinary laymen. But even scientists make a mistake and forget themselves, and admit something when it is proven to them. And this is really how I came to admit that spiritual communication is actually possible; for it has been proven to me.

When a scientist investigates spiritual claims and the usual phenomena, he is governed by set rules and regulations. He is supposed to be careful and accurate; precise in his measurements and truthful in his appreciation of facts presented. For this reason, and no other the assertion of a scientist relative to all popular phenomena is accepted by the lay mind, the newspapers and all those who are not interested enough to investigate for themselves. How readily the lay mind and the news editor will accept a scientist's article disproving Spiritualism, but how reluctantly will these people accept the truth or positive affirmation of Spiritualistic claims.

One of the logical axioms which a scientist must observe while investigating spiritual phenomena is that "nothing must be accredited to supermundane causes which can be accounted for by natural ones." This means that the scientist must never believe that anything was caused by spiritual means, or supernatural means, if the same thing can be accounted for or produced by natural, earthly causes. This logical axiom did not interfere with the spiritual phenomena, as there was no natural cause which could account for a medium receiving information which she had never learned or acquired through her objective conscious faculties. For this reason the scientists would have to accept the spiritual cause, or hypothesis. This would never do. They had to prevent it some way, and the result was that such men as Dr. Thomson Jay Hudson and others gave birth to the beautiful pet theory of "telepathic communication between living people." Lately they have had to stretch the possibilities and limitations of this pet theory to such an extreme that were the theory a rubber band the band would have long ago broken. However the scientists have beautifully shown us how telepathy can account for everything that happens inside and outside of the seance room. And yet the strange part of it is that these same men, notably Dr. Hudson, admit that they know "comparatively little regarding telepathy, its possibilities and limitations." If this is true, then how account for their fine adaptation of all spiritual phenomena to the possibilities of telepathy.

Long ago I found that telepathy could not account for all that I had seen and heard. There might be some other cause than spiritual to account for what I have seen or heard, but why speculate? It appeared to me to be a more logical axiom to say that the most simple cause for any phenomena is to be accepted in preference to one which is an endless chain of wild speculation. Does it not appear that the communication of spirits with those of this earth is more simple and easily demonstrated than that every human being is directly and indirectly en rapport, mentally, with every other human being on this earth? Does not the wild theory of Dr. Hudson, that "A can telepath to B and that B, unconscious of having received a message, unconsciously, subjectively, telepaths to C" seem to be beyond reason? Why have it that every human being is a wireless station, constantly attuned to receive messages, and that every human being can unconsciously communicate with any human being regardless of distance, time, condition or circumstances?

These were the questions which I, as associate editor of an "occult monthly" magazine, president of a Research Society, and otherwise placed in a "scientific" (materialistic) position had to answer to myself.

I found the answers, and at once decided that as a "scientific investigator" bound to the scientific axioms and logical conclusions, I could never learn the whole truth. I found that as a scientist I was blind. I have been told by expert magicians that they would rather have upon their platforms as investigating committees a body of "scientists" than a body of level-headed laymen. I found that the scientist with all his logical conclusions and deductive, inductive, syllogistical reasoning was the easiest fooled. He was blind to truth. He started to investigate with a pet theory thoroughly fixed in his mind, and he fitted every phase of the demonstration to work in harmony with his theory. What did not fit he ignored, and he finally came to the logical conclusion that his pet theory was right and that he had made a startling truthful discovery.

I was one of the blinded investigators for several years, and I am glad that I have not waited until I reached the future life to give my spiritual message; for I am going to give it now. I am glad that I have not had to wait until I became a spirit, to speak to others and admit that I "was wrong in my earthly life while investigating, for I find that I was a blind unbeliever." I make my admittance now, while I live, and although I expect that this admission will call forth comment and unpleasant notoriety, I am going to do that which hundreds of other scientists should do but are afraid to do. I am going to raise my colors, face the truth, and say that I HAVE FOUND PLENTY OF PHENOMENA WHICH CANNOT BE ACCOUNTED FOR BY ANY OTHER CAUSE THAN THAT OF SPIRITUAL COMMUNICATION AND SPIRITUAL INFLUENCE.

I have had my say. I have made the assertion which, I assure you has taken long and careful consideration and forethought. I have taken a stand contrary to that taken by those who are scientists, and as long as I live I shall stand ready to make this same assertion publicly or otherwise until the time finally comes whereby, through the unknown method, I can give this message to thousands who will never know of it otherwise.

Thanking our good Brother Francis for this opportunity of speaking the truth and here, publicly, thanking our good and faithful Sister Margaret Gaule, through whom I have become so thoroughly converted by her remarkable mediumistic powers, and wishing this paper, the Truth standard, a more prosperous and successful campaign of conversion, I ask for that peace that comes and has come through Truthful Knowledge of Divine Laws and Blessings.

H. SPENCER LEWIS,
President New York Institute for Psychical Research.

A MODERN SERMON.

With Liberal Ideas and an Elevating Spiritualizing Influence.

"Providing for honest things, not only in the sight of the Lord but in the sight of men."—II. Cor., viii:21.

The religion that will not stand the strain of modern business may have been good for some other age; but it is valuless in this one. The test of your piety is not peace in the pews of the church, but power and direction in the stress of the market, its adaptability to your activities as well as your meditations.

Religion is built for business, the only creed that is worth a moment's thought is a working creed, that is, one that gets into action. Religion is not the mere acceptance of a speculative philosophy of this and other worlds. It consists in principles, ideals, and motives which dominate conduct. It is more concerned with the kind of a world you are making here than with the conceptions you may have of a world beyond.

Religion is more than an institution; it is a course of life. It has to do with the church only in so far as the church serves its purposes. It is more concerned with what a man pays his employes than with what he puts upon the plate at the collection. The man who can put all his piety into the prayer-meeting and the services of the church never has enough serously to embarrass him under any circumstances.

If for your religion you have adopted principles of high living; if you have set the worth of the soul above all other things; if you have determined to frame your life according to the golden rule of the great teacher, and, with him as hero and ideal, are seeking to do good to others AND MAKE THE WORLD A BETTER PLACE FOR US ALL, WITH LESS OF SIN AND SORROW AND MORE OF JOY AND LOVE, YOU WILL MAKE YOUR BUSINESS AS WELL AS YOUR PRAYING THE SERVANT OF THESE ENDS.

But if you have said that you wish to do these things, that you wish to live the pure and beneficent life while in your heart your sole desire is to get riches, to gain fame, to secure power, then there is bound to be conflict between the religion you profess and the business that possesses you. The truth is that fortunately there always will be a conflict between a passion for the gains of business and a pretense of religion.

Everything depends on the purposes of living, on the things a man really and deep within himself sets first in his life; he will follow those things no matter what other professions he may make. BUSINESS AS A SERVANT DESERVES OUR ALLEGIANCE AND DEVOTION; BUSINESS AS A MASTER IS THE MOST EVIL AND SOUL DEVASTATING THING IN THE UNIVERSE.

There is the most perfect harmony; there is relatively easy settlement of problems and difficulties if but this principle be adopted: that you have taken as your chief business in life the ends of true religion, the development of character and the service of humanity, and, with this purpose, the daily toil, the opportunities and enginery of your trade or profession shall be made to serve these higher ends.

Religion then becomes the motive in business and business the manifestation of religion. A man serves the Most High in his office with the same devotion and elevation of spirit as a priest at the altar. He is doing a great work, because the spirit is great. In questions of conscience he can afford to lose everything except the great end; he will not sacrifice the lesser to the greater.

When our work all is done and our business weighed in the balances, our work is to be judged and our satisfaction insured not by having been sharp or shrewd or successful according to passing standards, BUT BY HAVING MADE THE WORLD RICHER, LIVES LIGHTER, HEARTS HAPPIER, AND WHETHER WE HAVE FOUND FOR OURSELVES THOSE RICHES OF WHICH DEATH AND THE GRAVE CAN NEVER DESPOIL US.

HENRY F. COPE.

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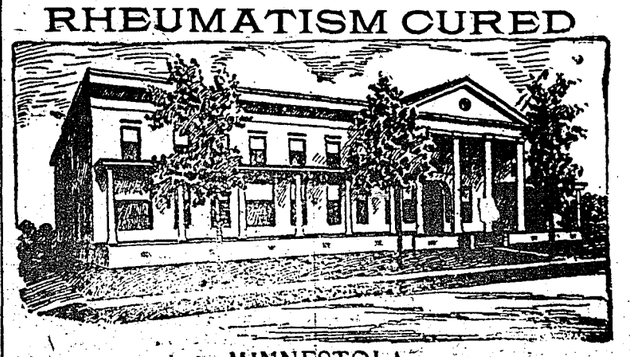
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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

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Six Months..... 50cts
Thirteen Weeks..... 25cts
Single Copy..... 5cts

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SATURDAY, FEBRUARY 9, 1907.

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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

A Heart to Heart Talk.

To relate the facts in regard to the practical evil influence of Christian teaching on morality is to incite the anger of churchmen, and misrepresentation as to motive. Even truthful quotations from church workers are supposed to be garbled to make a point against religion.

In this great city of Chicago we have illustrations of the neglect of the churches to look after reformatory work. Let us resort to facts for proof:

Mrs. Arnold Heap, of the Civic Committee of the West End Woman's Club, shall be heard. She was one of a party which recently visited the Levee District, looking after the notorious resorts in that ill-reputed part of the city, and holding heart to heart talks with the inmates, with the view of curbing vice. Says an exchange in relating her observation:

"Mrs. Heap launched her philippic against churches after a day spent in thinking over the many things she saw in her trip through the 'red light' district.

"'Churches seemed flat, stale and unprofitable to me,' she said, 'when my eyes were opened to the awful iniquity going on at their doors. I have been a church and reform worker all my life, but I do not look with pride upon the reform work the churches are carrying on. The Salvation Army men and women are better Christians. They are working in the spirit of self-sacrifice which Christ teaches. The church members are moralists. They go to church and sit in beautiful pews and gaze at stained glass windows, drinking in beautiful music and the words of the pastor. Then they go home and eat a turkey dinner and sit around in their best clothes.

"All this time the worst imaginable sins are crying out near them, and dying souls are going down for need of some help and some words of cheer and comfort. I do not know what the women's clubs will recommend. The only thing spoken of was that if the mothers of the boys who frequent the district would go there more often, the boys would not go so much.

"'It is said church members own the buildings that are given over to this terrible traffic. I do not know that, but if true, it would be a good thing to investigate and put up to the church members for correction. I think many of these girls could be induced by a little work to leave that life.'"

Sophistry of Christian Politicians.

"As evidence of the wisdom of Almighty God," said the deacon, "he had noticed Providence had caused large rivers to flow past large towns."

Did not the same great power have just as much to do in setting aside a DAY for rest, as he had in making rivers flow past large towns? Good Christian reader, think of it: For what purpose did God make the nights? Was not day and night a fact millions of years in advance of man? Then was not man in his evolution adapted to the condition of things in nature, just as cities were built by large water courses for the convenience of the later tenant? It looks that way, does it not? Then why all this hullabaloo about God setting aside a day for rest? The day was originally set aside to exploit priestcraft under false pretenses, and the delusion has been perpetuated by the rehearsal of that same falsehood. The Progressive Thinker has no objection to a seventh day release from labor and the cares of business, but it does object to its observance on false grounds, the making of it compulsory and that without regard to the needs to the immediate contrary.

A Hope.

The Cathedral of St. John the Divine, in process of construction in New York, by Roman Catholics, it is reported, will require a hundred years at present rate of progress to complete. It is hoped in that time the church will be revolutionized along modern lines of thought, and scientific knowledge will take the place of its original paganism

A Crushing Arraignment.

"Christianity has retarded the progress of the human race by at least fifteen hundred years," said Dr. Oswald, lately deceased, in his "The Secrets of the East."

"The fruits of science and social reform, which our descendants will reap in fifteen centuries hence, might be enjoyed at the present moment, if the last sixty generations had not wasted time in disputes about the interpretation of idiotic dogmas, and in the attempt to gain the heaven of a future world by despising the blessings of the present.

"On the altar of her anti-natural idol, the Christian church has sacrificed the lives of eighteen millions of the noblest and bravest of our fellowmen. Two millions were butchered in the wars against the freedom-loving children of nature, the Saxons, the Sarmatians, the pagan Scandinavians; one million in the wars against the Arian heretics; at least five millions in the seven larger and four smaller crusades. The extermination of the Spanish Saracens reduced the population of the peninsula by seven millions. One million were slaughtered in the fifteen years' man-hunt against the Albigenses, the Thirty Year's War against Protestant princes, the massacres of the French Huguenots, the Waldenses, and the insurgents of the Netherlands. A full million human lives were devoured by the Moloch of the Holy Inquisition and the witch tribunals, which for nearly seven centuries infested all the principal cities of Christian Europe. To this number, we might add the twelve million aborigines of the New World, who in less than a century fell victims to the insane fury of their Christian conquerors and the unremitting persecutions of the Christian Inquisition. Many of the Inquisitors were men of spotless morality. Montfort, the butcher of the Albigenses, was a pious and righteous cavalier. Jean Bodin and Judge Sprenger, the defender of the witch tribunals, sincerely pitied the fate of their victims; but their horrible creed left them no choice. The blood of thirty millions of our fellow-men cries out against the nature-hating fanatic who inculcated the belief in the sinful instincts, the guilt of skepticism, and the possibility of Satanic incarnations.

"Christianity has turned whole nations of freedom-loving men into slaves and flunkeys. The precepts of self-abhorrence and passive submission to tyranny and injustice was a direct declaration of war against the manly self-reliance that is the basis of all true independence.

"The worst tyranny that has ever oppressed the children of earth was perpetrated in the name of God. When Charlemagne conquered the pagan Saxons, thousands of brave men were slain like wild beasts; thousands were transported to the slave farms of the Abbot Alcuin, or imprisoned in Christian convents; hundreds of widowed and bereaved mothers suicided; hundreds of children were scourged to death for resisting the brutality of their jailers, or in trying to regain their liberty. The Spanish Unitarians, the Jews and Moriscoes, the most industrious of the inhabitants, were hunted from province to province, and when, after centuries of horrible persecutions, a remnant of the fugitives sought refuge in Portugal, the Christian king was forced by priests to break his promise; the refugees were banished or dragged away to slavery in Catholic convents.

"Leckey, in his History of Rationalism, vol. 2, p. 270, says: 'The church abolished slavery in name and promoted it in fact. Her doctrine implied a divine sanction of despotism, and an entire disregard of man's natural rights. The slave-barracks of ancient Rome were temples of liberty compared with the dungeons of church torture-dens, where thousands of nature's noblemen vainly invoked death and madness to escape from the power of ecclesiastical demons.'"

Tricks That Are Vain.

Sometimes in searching for the cause of things we have to go below the surface. A superficial examination will not reveal all the facts. Is not this the case when trying to learn why the great opposition to the Japanese in the public schools of San Francisco? The common explanation is: Because it is bringing cheap labor into the country to compete with white labor? It is the revival of the opposition to the Chinese, which resulted in Congressional legislation prohibiting their landing on our coasts. It is said:

"If the children of Japanese parents can be educated in the common of such children will come to support those children while in pursuit of those children while in persuit of knowledge, they will sell their labor at prices which will drive the white labor out of the country."

Was it not a fact that the clergy were the most violent in their opposition to Chinese immigration? And is it not a fact that this same class of "politicians," aided by the Christian press, are the loudest in hostility to the Japanese who wish to learn American ways in American schools, to the end they can carry back to the Sunrise kingdom our learning to engraft on theirs.

We stated in these columns some time ago that the Japanese government had made provision that after a term of years, we think six, had been spent in acquiring the rudiments of Japanese learning, the next four years of childhood were to be given to the learning of English. Where are the teachers for the millions of Japanese youth who are to be taught English to come from if not from English-speaking people?

But we apprehend the whole truth is not told. Those youth who wish to be educated in our schools are advanced in years. They are Buddhists, and it is impossible to convert an educated Buddhist to Christianity; but when American youth learn the truth in regard to Buddhism they will not view it in the light our preachers have taught. Instead of mere learners they will become teachers as well, and fill the place of Buddhist missionaries. There is the source of danger, and the cry of "cheap labor" is thrown in to divert attention from the real fact.

It is not alone the heathen Chinee who practice "tricks that are vain."

The scheme of nature, regarded in its whole extent, cannot have had for its sole or even principal object the good of human or other sentient beings.—J. S. Mill.

"The Great Work."

A Review, Chapter by Chapter, by Lyman C. Howe.

During the last few years there have been THREE important works presented to the world, which have created a most decided sensation all along the Spiritualistic lines of thought—"THE GREAT PSYCHOLOGICAL CRIME" and "THE GREAT WORK," by an unknown author, and "OBSESSION," by Dr. J. M. Peebles, one of our leading speakers. We were never requested by either of the authors that we in any way exploit prominently their respective works. We did this voluntarily, and of course WITHOUT ANY PAY THEREFOR, anticipating great good to result from the discussion that would naturally arise. "The Psychological Crime" and "Obsession" were THOROUGHLY AIRED, and GREAT GOOD was accomplished by the views of many prominent Spiritualists, and now it remains to consider in a comprehensive manner "THE GREAT WORK," that contains many STARTLING STATEMENTS of great significance and importance, if true.

The author thereof knows that Spirit Return is a grand truth, and he has daily intercourse with the Brothers of the SCHOOL OF NATURAL SCIENCE on the spirit side of life, and he is trying strenuously to raise the world to a higher plane along his line of thought.

The fact is, leading speakers and mediums DIFFER WIDELY in regard to one exceedingly simple question,—"Do animals live in spirit life," some asserting THEY DO, while others equally as prominent, asserting THEY DO NOT. Scores of other simple questions, exceptionally important, are also received with strenuous AFFIRMATIONS AND DENIALS; such being the case, Spiritualists should calmly and philosophically consider everything that relates to SPIRIT RETURN, especially when emanating from those in close touch with the spirit side of life.

Suspicion is well nigh universal. The best acts of life are almost certain to be credited to some selfish motive. If a man does a kindness to some needy one, the critic at once suggests that "he has an axe to grind." So universal is this tendency to suspect human motives, that a truly sincere effort for good subjects the best of men to evil suspicions and cynic scowls.

The prominence given to this new book, entitled "The Great Work," in The Progressive Thinker, is likely to evoke a suspicion that Editor Francis "has an axe to grind." That he is in league with the Indo-American Publishing House, with a mutual agreement to boom the book for money. Such was the charge respecting the "Great Psychological Crime," because The Progressive Thinker gave it such prominence, and seemed to endorse the author and the book. I am not in a position to testify, for I know nothing of the business relations, if any, between the two publishing firms. But I can testify that my part in discussing it with Mrs. Huntley had no money consideration in it, and no purpose to cajole the author or his reputed "science." Nor was there any intention to weaken the evidence upon which Spiritualism rests, or to compromise it in the smallest degree, or to surrender one truth that belongs in its history or philosophy.

The same is true of the present attempt to review this third volume in the Harmonic Series. But there are some claims made by the author which I would be glad to know are true. Every Spiritualist in the world, I think, would be glad to know that, by another method than special mediumship, a life after physical death can be and is scientifically demonstrated. If there were a hundred ways to prove that "Death is but a kind and gentle servant who unlocks with noiseless hand life's flower-encircled door, to show us those we love," it would not detract from Spiritualism, but rather, add to it.

In the face of all our knowledge, and the millions of experiences in which many thousands have been brought face to face with the denizens of the spirit world, there are yet many millions who know nothing of the proof that death does not end all. There are yet many who have witnessed phenomena which to others are proof positive, (and leave no doubt that the question is settled), who still hold the evidence insufficient, and remain skeptical.

Alfred Russel Wallace has said that "no more evidence is needed to prove Spiritualism, for no accepted fact in science has a greater or stronger array of proof in its behalf." Dr. Wallace is the peer of the ablest and best informed men of science in the world. But Dr. I. K. Funk, after thirty years' study of the subject, still expresses doubt. Did he doubt the account of the hand-writing on the wall at the great feast of Belshazzar, when he was expounding the bible to his church? Did he doubt that Jesus appeared alive after his crucifixion? Did he doubt that Moses and Elias talked with him on the "Mount of Transfiguration"? What more evidence had he that these reputed events really occurred as reported, and that the spirits that were said to appear were realities, than he has had a hundred times repeated in Modern Spiritualism?

These queries seem pertinent as showing the continued need of proof, more proof, more experience, more facts, more demonstration, more and better mediumship.

The extraordinary claims made by the disciples of the "Great School" will open the door to profound questionings, and to startling wonder, further on in this review. I may not be able to satisfy the reader, or myself, as to just what is true in these claims; but it seems to me if they are entirely true it should have been possible and easy to have settled the question of a future life for every intelligent person in the world centuries ago.

The author lays his foundation well. He analyzes and illustrates plainly. The first chapters are preparing us for the tremendous problems that confront us as we proceed.

Chapter II, or classification of data, divides them into four definite classes.

These he introduces with a few axiomatic statements, viz.: "Some things we know, and we know that we know them. Some things we assume to know, but we know that we do not know them. Some things we believe, but we do not know them, nor do we even assume to know them. All other things we neither know nor assume to know, nor do we even believe them."

That the reader may get a definite idea of the way our author uses facts and builds conclusions, it is necessary to extend quotations at the outset. Thus, in "classification of data, he presents the "First Class" as follows:

We know that we exist.

We know that other people exist.

We know that other things, besides ourselves, exist.

We know that fire burns and water quenches thirst.

(Query: Do we absolutely know that water quenches thirst? I have known thirst that water would not quench, and the more water swallowed the greater the thirst. If thirst ceases soon after drinking, do we know that it was the water that did it? Some hypercritics on Spiritualism class all tests of personal communications from incarnate men as coincidents. With as much reason may we not say that the diminution or cessation of thirst soon after drinking water is coincidence? Since it does not always follow, and sometimes water seems to aggregate thirst, instead of quenching it, can we truthfully say that "we know that water quenches thirst?" The scientific certainty of continued life after physical death is disputed by some critics of Spiritualism. To such I offer this challenge: Prove to me that water quenches thirst, and I will consider your denials of our evidence. I do not intend to be hypercritical in this review, but I do intend to analyze all statements and claims that do not seem to me to be well sustained. The claim of this book is to represent the "School of Natural Science," and this school is assumed to be far superior to any other as an interpreter of exact and comprehensive science. But to continue with things we know:)

"We know that we can think, and that we can convey our thoughts to others." (Query: Do we know that we can convey our thoughts to others? Circumstantial evidence is very strong in favor of this conclusion; but as the author claims—and justly, too, I think—that our own personal experience is the only means by which we can know anything, how can we know that we convey our thoughts to others? The experience of receiving our thoughts which we fancy we convey to others, belongs not to us who speak or write, but to the receiver. That we receive thoughts that seem to proceed from others, does not give us the personal, experimental knowledge that others receive the thoughts we attempt to convey them.)

Second Class.

"We assume to know that the earth is round. * * * But on a basis of actual test it is doubtful if one in a thousand of the human race as it exists to-day has ever personally demonstrated the truth of that assumption. * * * The very large majority of us do not, in literal truth, personally know whether the earth is round, or square, or cubical, or pyramidal. * * * We only assume to know. We assume to know how old we are. * * * We do not hesitate to go into court * * and solemnly make oath as to our respective ages."

"And yet in all human probability not one of those who read this page knows to a definite certainty his or her own age. * * *

"Indeed, if we but held ourselves to a rigid and strictly truthful differentiation of the data we employ, there is perhaps not one of us but would be greatly surprised, if not genuinely humiliated to find how many things we assume to know, which are in truth altogether outside the limits of our personal knowledge. We do not know them. We merely assume to know them, and our assumption passes current for actual personal language."

Third Class.

"Many there are who believe in a God, in the sense that the Great Creative Intelligence is a distinct and definite personality. But there are also many others who believe, just as firmly, that the Great Creative Intelligence is not a God, in the sense of a definite personality. It would seem, however, that among all of these there are few, if any, who could truthfully assert that the subject is one which falls within the limits of their personal knowledge. * * * There are also those who believe in the absolute inherent immortality of all mankind. Others believe in conditional immortality, only as a reward of individual effort. And there are others who believe, with equal earnestness, that immortality is only a pleasant dream, a comforting delusion, a fascinating fiction, and that physical death means total extinction. * * * All such beliefs, however, may be distinguished without difficulty, from definite personal knowledge, or even assumed knowledge, as these are classified and defined above."

Fourth Class.

"We neither know, nor assume to know, nor can we formulate a well-defined belief as to when time began, or when, if ever, it will end; where space begins, how far it extends, or where, if at all, it ends."

"We neither know nor assume to know, nor do we have even a definite belief as to where, when or how matter first came into existence, how long it will continue to exist, or what will ultimately become of it."

I think this statement is open to question. It may be true of the author, and many others, that they have no definite belief as to how matter first came into existence, how long it will continue," etc. But many thinkers have a very definite belief that MATTER NEVER CAME INTO EXISTENCE, and that IT WILL ALWAYS CONTINUE TO EXIST.

Others find scientific evidence that matter was evolved from pre-existing and eternal energy, and is still in process of evolving. And some recent experiments in chemistry and physics have given vitality to the belief that matter may be destroyed, and that certain states and conditions of it are continually passing away. That atoms are not ultimate, but compounds; and while the chemical stability of the atomic unit is persistent, and reliable as a working hypothesis, yet certain phases of matter seem to divide and sub-divide the atom, and the end is not yet. But all of this need not disturb the general idea which the author is aiming to illustrate. The purpose of the author in these classifications and illustrations seems clearly to be to draw lines of distinction between the sources of our knowledge, and to emphasize the importance of personal experience. This agrees perfectly with the claims of Spiritualists. Direct personal contact with nature, through our senses is, he insists, the ONLY MEANS BY WHICH WE KNOW ANYTHING; and to this Spiritualists will, I think, unanimously agree. But the author does not ignore the value of other helpful sources to guide us on our upward way. No one person can be a witness to all of the splendid achievements of science, or the experiences of human evolution along the upward leading lines of destiny that have molded into advancing types and slowly improving individualities the cosmic elements of nature. But we may all share the revelations that genius has evoked, and profit by the luminous testimony of science, as if we had each and all been personal factors in the fields of all discovery.

The author says: "Things we assume to know are in general, the discoveries and demonstrations of science, the data of history, the deductions of philosophy, and the great body of Spiritual Revelations." I find more in this chapter than can be included in this letter, without extending it beyond proper limits for a single issue of The Progressive Thinker, and will therefore leave it for the next writing. I wish to condense as much as is consistent with a thorough review, and make all clear to the general reader. The questions involved are of the highest interest to every Spiritualist who cares to know of life here and hereafter, and wants to profit by all the attainable knowledge that makes sure the foundations of faith and the demands of Nature that hold infinite promise in the guidance of truth.

LYMAN C. HOWE.

Fredonia, N. Y.

THE GREAT WORK.

Words of Appreciation From J. C. Shafter.

To the Editor:—"Many men of many minds" might be paraphrased to read "Many books of many kinds," and in this multiplicity of number and kind, who shall help us to choose except it be those who have read, studied and enjoyed.

Regarding the new and delightful book, "The Great Work," which has been noticed in several ways in your paper for thinking people, may I add a word, as I believe it to be worthy of more than ordinary attention, for it is a book based on logic and reason, and not simply common sense, but uncommon good sense. It is a book which bears the STAMP OF TRUTH on every page, and is evidently the work of a man who has "made good" along the lines of thought and action on which he claims to know. It is a book which will last, because it appeals to "the progressive intelligence of the age" to whom it is addressed; because to read it is to be lifted into a higher condition of consciousness, and thereby be made a nobler, better and truer man. It is a book written along the lines of love and devotion to all that is GOOD AND PURE. It gives the key to many religious and scientific puzzles which have perplexed many a thoughtful man and earnest student. It is a book not simply to be read and laid aside, but one to be studied and lived. It gives in a practical way the key to the method of practice which will enable any with an earnest desire, to begin NOW to "live the life" about which so much has been written and so little has been told. I wish I might place a copy of the whole series of "Harmonics" of which this is Vol. III, in the hands of every thinking, aspiring soul.

JAMES C. SHAFTER.

Minneapolis, Minn.

The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in $1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

Annual Convention

—AND—

Mid-Winter Mass Meeting

—OF THE—

ILLINOIS STATE SPIRITUALIST ASSOCIATION

At Handel Hall, 40 Randolph St., Chicago.

Opening Tuesday evening, February 19th, and continuing all day Wednesday and Thursday, Feb'y 20th and 21st.

Business Session Wednesday Morning at 10 o'clock. Good Speakers; Excellent Message Mediums; and a Rare Musical Program, directed by Mrs. Carrie Crawford Pierce, at all Afternoon and Evening sessions. Remember—Come—Bring your friends. Watch for Programs.

IMPORTANT.

Spiritualists of Illinois Take Notice!

The annual meeting of the Illinois State Spiritualists' Association will take place on the morning of Wednesday, February 20, at 10 o'clock, in the Blue Parlor on the third floor of Handel Hall, 40 Randolph street, Chicago.

The Annual Mid-Winter Mass Meeting or Convention of the State Association will also take place at Handel Hall, beginning Tuesday evening, February 19, and continuing through Wednesday and Thursday, day and evening sessions.

Noted Speakers and Mediums from neighboring states have been engaged for the occasion, and will be assisted by many of Chicago's best mediums.

The musical part of the program will be in charge of Mrs. Carrie Crawford Pierce, a noted and prominent singer and teacher of music in Chicago; thus assuring the Convention of the sweetest harmony in musical vibration.

Societies auxiliary to the State Association should bear in mind that the membership per capita tax dues must be paid to the secretary (Dr. H. A. Cross) on or before the morning of February 20, to entitle them to delegate representation at the annual meeting, when reports of officers and the election of officers for the ensuing year will take place.

H. A. CROSS.
Secretary Illinois State Spiritualists' Association.

NOTICE TO SINGERS.

All persons gifted with a good voice for singing, who, for the cause of Spiritualism, will volunteer their services for the three evenings of the convention of the Illinois State Spiritualists' Association, to take place in the large auditorium of Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday evenings, Feb. 19, 20 and 21, are very cordially invited to attend a rehearsal for a grand chorus for each of the three evenings named. The rehearsal will take place on the 5th floor of Handel Hall on the evenings of Wednesday and Saturday, Feburary 6th and 9th, at 7:45 o'clock. Your friends are invited to come with you to this rehearsal. The music will be furnished you free of all expense. MRS. C. C. PIERCE,
General Director.
4601 Vincennes Avenue Chicago.

DR. A. J. DAVIS.

For special reasons, hereafter made known, we will cease for a time to secure subscribers for a full set of the remarkable books written by the great seer, Dr. Davis.

OLD SPIRITUALISTS PASSING AWAY.

"All Hail to the Workers of the Past, and Cordial Support and Encouragement to the Workers of the Present, but the Spiritualists Who Are Convinced, Satisfied and Who Attend no Meetings and Give no Help, Are Hardly Worth the Name of Spiritualist."—Letter From a Prominent Lecturer.

Although Modern Spiritualism has done a splendid work during the little more than half century of its existence, and its liberalizing effects are manifest everywhere, especially in the trend and class of thought taught by the modern church preacher, the old workers and those who made their work possible are rapidly going on, and the question naturally arises, what is the future of the cause, as a movement, to be? Within a year I have been called upon to officiate at the funerals of five of the oldest and most prominent Spiritualists of Willimantic, among them being George W. Burnham, long known as the father of Spiritualism in Connecticut, three more in Norwich, and two in New London; and now comes the word that Moses Hull has gone on to his reward, Sarah Byrnes having preceded him by a few months. Where are the young people to take the places of these aggressive, honest, courageous workers of the past? And they were aggressive, because they had to be. When I think of the burden they had to bear, of the courage they manifested, of the scorn, villification and contempt which as standard-bearers of an unpopular cause, they boldly faced and overcame, as a speaker of to-day I feel a deep debt of gratitude to all the early workers, lecturers, mediums and laymen. And we are told, and I believe, that their work will be carried on by them from the invisible shore. Well, it will if we find them the material to work with, and to work through, and in order to do so, WE MUST PAY MORE ATTENTION TO THE YOUNG PEOPLE; we must encourage lyceum work if we want to perpetuate Spiritualism as a Cause, "THE CAUSE" for which they dared all and gave all. ALL HAIL to the workers of the past, and cordial support and encouragement to the WORKERS of the present, but the Spiritualists who are convinced, satisfied, and attend no meetings, and give no help, are hardly WORTH THE NAME of Spiritualist.

ALBERT P. BLINN.

Norwich, Ct.

A MASS-MEETING

Of Special Importance to Spiritualists.

The Spiritualists of Wisconsin are to hold a mass-meeting in Milwaukee, Friday, Saturday and Sunday, Feb. 8, 9 and 10. The Friday evening meeting will be at the St. Charles Hotel, in the hall they have on the first floor. The St. Charles Hotel is on East Water street. The other services will be held in the Severance Hall, No. 421 Milwaukee street, Saturday evening and Sunday afternoon at half-past two; evening at quarter of eight. Dr. G. B. Warne of Chicago, and John W. Ring of Crystola, Colo., are to be the speakers. The Friday evening meeting will consist of short speeches by Miss Loebel, secretary, and others. A most interesting and enjoyable time is expected. G. H. BROOKS,
President.

New York State Association Mass-Meeting.

A fine programme is being arranged by the officers of the state association for the three-days meeting they are to hold at Elks Hall, 59th street and Columbus Circle, New York City, on February 14, 15 and 16. Among the eminent speakers and mediums who are to assist, are Mrs. Helen M. Russegue, Mrs. Margaret Gaule Reidinger, Mr. Geo. Fuller, Mrs. Nellie Brigham, Mrs. Henry Newton, H. W. Richardson and others. The lectures and spirit messages will be interspersed with beautiful soul-inspiring music under the direction of Madam Voight of New York City.

H. W. RICHARDSON,
East Aurora, N. Y. President.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
Box 580, Seattle, Wash.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

Genius always gives its best first; prudence at last.—Lavater.

People may outgrow natural ignorance, but ignorance carefully cultivated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moncure D. Conway.

What Is Faith, and How Shall We Use It?

A Discourse Delivered Through Mrs. Cora L. V. Richmond, Sunday, November 25, 1906.

Perhaps there has never been a word more abused or more misused in the English or any other language than the word faith.

Love has been greatly misused, liberty has been abused and misused, but faith has had more subtle, unmeaning and more deliberate insults than almost any other word in the English language.

Faith, as defined by Paul, is "the substance of things hoped for; the evidence of things unseen." That makes it a very inoffensive word.

Theology has insisted upon belief being faith, and has mistaken its various forms of beliefs for true faith. You must subscribe to this or that, or other belief; yet faith the redeeming quality always in the mind and spirit.

The agnostic and materialist have accused faith of being "blind," "unreasoning," and all that sort of thing, so familiar to those who understand the phraseology of agnosticism and materialism. Yet there is not one human being who could exist for an instant of time without faith. This boasted "natural law," which they have hard work in separating from intelligence, they have faith in; they have faith in their community, faith in one another, or they could not breathe. You destroy faith in banks—which is rapidly being destroyed—and there would be no commerce. Destroy faith in one another and you could not exist here for an instant.

"The substance of things unseen." Perhaps there is not a more invisible thing than abstract mathematics. Every high mathematical problem is a mental process, in the solving of it; the measurement of the stars, the distance of suns, every thing of that kind is mental. Until you know and have faith in mathematics, you cannot build a house, yet you decry faith as blind, mistaking it for belief. Faith is the flowering out of the spiritual knowledge of the world. It is the blossom of all that you know concerning the realm unseen, yet palpable.

Without other evidence than that of the senses there is no real knowledge. The evidence of the spirit is a great deal stronger evidence than that of the senses. You go to the prestidigitator's conjuring performance and he will make you doubt everything you see, simply because your senses deceive you. That which you see ordinarily is not only colored by your mental state, but by the limitations of the senses. If you have imperfect vision, which most of you have, no two see anything just alike. The whole process of deciding the reality, even of material phenomena, is a mental process; and the process of deciding between right and wrong, between the absolute principles of the universe is entirely a process beyond the senses and beyond reason.

You must know a thing thoroughly before you can reason upon it. You must have faith in it before you can use your reason upon it at all. Faith is born of knowledge, and knowledge comes from within. Therefore, the great lesson of true work and true spirituality is faith. Spiritualists, after they have the physical phenomena, think they have the foundations for belief, but when they have spiritual and mental evidence they have knowledge, and upon that all their faith in the future life is based. Yet, even so exalted a poet as Shelley railed against faith, because he mistook it; he mistook faith and its work for the belief in the theology of the day; yet no one had greater faith in all the exalted powers and forces of the universe than he.

The entire structure of the universe as revealed by astronomy is based upon this inner knowledge which could never be demonstrated to the senses. Just think how long it would take to count a million; just think how long it would take to count a billion, yet you can state the distances of planets in millions, billions and trillions of miles from this globe. You can solve the positions of these heavenly bodies by that process of faith which mathematics has given to the mind. When the spirit is just as certain of spiritual truth as the mind is of mathematics the entire problems of life are solved.

There are no two truths concerning any one thing. People talk about truth as though it were a graded school and the arrival at it is by a gradual process. Primal truths are just as certain as the bases of mathematics. There are no two systems of ethics. The truth is, that what is absolutely true in the realm of the spirit is always true. It is true for every age and clime, and conditions and class of people. "A new commandment I give unto you, that ye love one another." There are no gradations. Some people love some people "worse" than they do others (as the little spirit control of one of our friends expresses it) which sometimes seems like hatred.

Love is the one affirmative, the one postulate. Wisdom is what shall be done, the love is that which perceives. There are no two ways of construing the Golden Rule. For instance, every effort of society, creed and dogma, and worldly-mindedness is simply not to construe it at all, not to "do unto others as you would that they should unto you." The acceptance of it as the highest standard of human ethics is because every nation beneath the sun has accepted it in some form of statement or other. The principle being the same in the far Orient: "Feel toward others as you would that they should feel toward you." Of course, if you feel right you will do right. So the essential principles of Christianity are right feeling and the right state of mind. But it is in this just like it is with the last ones who have new thoughts of truth thinking they have discovered it, the truth. Of course, every time one arrives at the state of perceiving a primal principle, that one thinks he is the "discoverer" of it. This is why there are so many "discoveries" of the truths of nature. This is why there is so much discussion of the priority of one or another in the discovery of a new planet. This is why there is often a dispute about a principle in science, as to who discovered it first.

But the question is not as to priority: Truth is prior. And the mind that is here on earth attempting to solve the problems of life, cannot solve them by anything less than the truth in relation to those problems. You have discovered that in mathematics, but you will not admit it in social science or in government. A government based absolutely upon individual liberty has never been fulfilled, for two reasons: One is there has never been a government founded upon it, and the other, and more important one, is that there are no people ready to avail themselves of it if there was such a government. Because absolute liberty means the absolute recognition of the rights of every other living soul. So when you have faith in freedom it is because you have knowledge that freedom can only come with the greatest enlightenment.

What the Russians are struggling for over there, and what they will obtain, is the measure of liberty or freedom that the oppression of the past, by contrast, makes them think is the perfect independence that they seek. Which, of course, thousands and millions are not ready to enjoy. But the great light of freedom that was set across the ocean more than a century ago has reached those nations of the East and caused them to seek to find, and to illustrate also the same light of freedom. What a beacon fire was this that Columbia placed before all the world! What a light, what a white light, was this!

If humanity did not have faith in the ultimate freedom, in the ultimate knowledge to humanity that freedom brings, there would be no such conditions as there now are in Russia. People say: "Why, they are doing nothing over there; all this talk about Russian freedom is a dream." Don't you believe it! They are doing more in their preparation than other nations have done in precipitating their revolutions. This great tide of thought will never go backward. No one knows so well as the poor prisoner (the Czar) in his palace what it means when these fires are set free within the mind to burn away the dross of despotism.

People talk about faith as "servitude" and "bondage." They do not know what they are talking about. It illuminates, it sets free all the attributes of the spirit in the realms of the spirit. "Thy faith hath made thee whole," Jesus said to the one who was ill and who simply touched his garments, or who simply called upon his name. "Thy faith hath made thee whole. I did not do it." This healing power that he possessed is in accordance with the divine plan. Whenever you set your faculties in harmonious action with this healing power, you must be healed. There is not only the direct action on you to heal you, which does not often succeed, but there is the conjunction of two requisites necessary; one is readiness to receive, and the other the power to give.

When anyone would be made whole by the healing power the first condition is readiness to receive, and it does not make any difference, even if it is the bread pills of the family doctor, you will be cured by them because you have placed yourself in harmony with the healing power. No class of people know better than the doctors, the experienced physicians, how little value there is in materia medica, and how much value there is in the conditions of faith in the mind of the patient. This is why many doctors prefer to take their own medicine with them instead of leaving a prescription; and this is why they want laws to "protect the practice of medicine," because in a little while there will be no business for druggists. What will be the value of a five years' study in a medical college, if some one is to come in here and tell you you will certainly be healed if you place yourself in accordance with the laws of healing? Then what of those laws, physical laws, hygienic laws, fresh air plants, good food plants, good exercise plants, if the adjustment of the spirit with the body is all there is to healing? All healing is adjustment. Sometimes it is done by a shock, sometimes it is done by a beneficent look of kindness, sometimes it is the beaming presence of the family physician with a little colored water in a bottle for you to take, sometimes it is one thing or another; but whatever the power is, it is because of your faith: the knowledge that the spirit can be adjusted to the habitation, the mechanism that it uses, and that knowledge, the more it opens up these higher chambers of the mind, the more is the power of that knowledge possible.

Faith is like a "grain of mustard seed." If you have had to contend with the wild mustard as the farmer has, you know where it once gets started there is no such thing as destroying it; it is worse than thistles. That little grain of mustard seed is precisely like faith. With true faith you can move mountains. Now mountains are not all material, but there was a very large (physically) lady in London who was a very good medium for the physical phenomena. She was often levitated in her seance room, and when once, as proven by the positive evidence of many reputable witnesses, she was borne rapidly from one place in London to another place two or three miles distant, it was called the "transit of Venus" by the daily newspapers. Was not that moving a mountain? So if you can place yourself in accordance with that law of faith in the unseen and invisible forces of the universe there is no more trouble in moving a mountain than there is in moving a table.

But it is not intended that these invisible forces shall do your physical work for you. Although in the house of Dr. Phelps, (the father of the Andover Phelps who denounced Spiritualism) more things were done than Hamlet ever dreamed of in his philosophy, things were carried by invisible powers from one room to another; dishes were brought from the kitchen into the dining-room, and articles of furniture were brought from other rooms into the parlor. But just as soon as the ministers came to pray it out of the house, of course, the family had to move. All this unseen force was a ministering power. Dr. Phelps had read the Bible enough to know that these things could be.

Now the reactionists. There are always reactionists in every movement. The reactionists are making people doubt whether there are any real genuine manifestations or not. You do not create faith by going into a bank and telling the cashier, "I believe you are a fraud; I think you are going to steal my money, but I want you to take it and give me an account book." That is not the way to establish confidence. Yet it is the usual way that people seek to investigate what they call spiritual phenomena. The attitude of the self-styled investigator is the attitude of the pre-determined doubter. Now we have not said this for the first time to-day; we said it twenty, thirty years ago. There is not a more unfortunate state of mind than the state usually described as the chronic "investigator," except it be the musical or dramatic critic of the daily press. But these states of mind do not affect the thing that is investigated. Because there is a different realm that takes a different reasoning process.

If a man is going to sail on the ocean and has only a sail boat he must measurably adapt himself to the winds and tides. Of course he has great faith in his craft, he knows how it is built, he understands the favoring winds and tides, he knows the dangers of the shores. But when it is a steam boat he does not have to be so careful about winds, or tides. By and by, when he goes in a boat propelled by still more subtle forces of nature, like electricity or those finer forces of ethers there will be still less need of heeding the winds and tides.

Now what has telepathy to do with winds and tides?

When the power of the spirit is let loose upon the world, through these spiritual forces, there is no limit to its power. But it is not coming to express its power by your rules, but by its own rules, its own methods. When Mr. Crookes, now Sir William Crookes, was investigating the phenomena of Spiritualism in his own house through the mediumship of Miss Florence Cook, he said the object of his investigations was to pursue the scientific methods, that he would dictate what the conditions should be, but he discovered, whenever he allowed the powers producing the manifestations to do them their own way, he had more perfect manifestations, and under better "test conditions" that he could have arranged. Which means, that if you place yourself in accord with the intelligences that know how to govern substance, substance will be obedient to you.

But, you ask, "cannot an investigator have any test conditions? Can he not be guaranteed that the manifestation will be genuine?" If you are intelligent enough to be called an investigator, your intelligence ought to teach you when you have good proof. So it is not a question of fraud at all, any more than real bank notes are a question of counterfeits. It is a question of faith in the powers unseen having larger influence and wider knowledge than you have. Now when you place yourself in accordance with those forces you have faith in their power. It is not "blind credulity;" it is not "belief" simply, it is not asking about your speculations or 'Change expecting a correct and profitable answer. But it is all the forces of the universe bent to the invisible power of that intelligence. When you are in accord with that your body is not only healed, but your mind is strengthened and secure.

This is why we have said that such a thing as the demonstration of immortality by mental methods or by the senses is an absurd proposition. Immortality is a perception; if you had it demonstrated every day it would be in time and sense, and would only be good for that day. But the real demonstration comes from within, and the perception that knows this, is able to judge of the manifestations that prove it. That is the only real kind of evidence, and that is from within the soul.

We knew of a certain learned man who was called upon to witness a demonstration of some unusual force in science in Boston; we think it was electricity. When he was asked to be present, he asked what he might expect to see as the result of the demonstration? Meaning that he wished to prepare his mind by knowing what he was expected to witness. An entire ignoramus on the subject might not know what was demonstrated when he saw it. So we do not think people are qualified to investigate psychic phenomena, as they call them, unless they have some mental and spiritual preparation. You cannot demonstrate to a materialist a spiritual proposition. You must educate his mind first. You can demonstrate unseen forces, but he will stop there, as all such minds do until the Psychic Research Society compels them to go one step further in the line of unseen and unknown forces in nature. But they HAVE NOT INTELLIGENCE ENOUGH TO KNOW INTELLIGENCE WHEN IT IS MANIFEST. If at either end of every telegraphic instrument there is no intelligence sending the message, or no intelligence receiving it, there would not be much use in the telegraph system. Wherever in the universe, whether from spirits within or out of the body, a message is sent and the message is received it shows that there is the same kind of intelligence sending and receiving the message.

So we go back to the primal point of faith, which is knowledge, that the universe is just as full of unseen, impalpable forces as it is of the visible manifestations of those forces. That all forces of the universe are unseen, the manifestation only is visible, and the manifestation is very often entirely unlike the force that produces it.

What people are most in need of, is not "blind credulity," nor simply "belief" that such and such things occur, or can occur, but FAITH IN THE IMMUTABLE SPIRITUAL FORCES OF THE UNIVERSE. Faith that they will do their work and fulfill their purposes according to the spiritual needs of the universe, and that when those spiritual intelligences through spiritual forces are manifested to the inhabitants of earth they manifest, taking the initiative because you do not know how to do it; and they manifest according to your needs, not at all according to your desires, very seldom according to your wishes; but according to your needs.

When the great spiritual movement was let loose upon the world sixty years ago it was when there was recognition that the faith of the inhabitants of earth had been trifled with; that theology had made people blind and deaf. And there was recognition through that faith that something higher and more perfect was needed. There had been the preparation through the liberal line of thought that had come down through the Quakers, the Shakers, the Unitarians and Universalists, and the light of the spiritual fires had never been quenched. When the new statement was needed here it came. It was not given to any human being to decide how it should come. If the "investigators" of the "Rochester Knockings" had placed themselves in accordance with the forces producing the manifestations, as they do with other things in nature, instead of the sapient conclusion of the Buffalo doctors that the rappings were caused by the "snapping of the toe joints" of the mediums, there would have been a more commensurate understanding of them. But it simply proved the lack of capability to conceive of spiritual manifestations through matter, so that was the only answer the Buffalo doctors could give.

Now faith as "the evidence of things unseen" includes all possible manifestations, includes every kind of demonstration when needed, not when demanded, not when called for capriciously. When Prof. Tyndall, after a derision of "faith cure," made the proposition to have one ward in the hospital set apart for the scientific methods, to prove the fallacy of the former, he was issuing a direct challenge to the invisible powers. Since when have divine forces been fighting duels? Or been responding to challenges as in the prize ring? This was a scientist's challenge to the spiritual forces of the universe: "I do not believe in you! I do not believe in healing by the power of the spirit! If you can do it, do it!" Of course, whatever the result was, we believe this proposition was rejected by the authorities, people have been cured by faith from time immemorial.

We well know that faith sets in motion all those forces of the universe that, according to human needs, will illustrate the power and ability of the healing of the spirit. We do not say that every individual prayer for every individual case would be answered, but we say that the healing forces of the universe are for the individual that is to be restored. We know this faith includes also the other side of the proposition, that some lives must go, that the next step of life is just as important as this step, and if you have the full measure of faith you will be able to grasp this proposition. There are plenty of people who have faith as long as things go the way they want them to, and how pleased they are to pat themselves on the shoulder and say, "I had faith." But let the shadows come, let there be a turn in the tide of fortune, let friends be taken out of their human sight and they rebel. But it is true faith that sees through the shadows, that extends beyond the walls of human life, and knows that the life beyond is the greater life. That is the faith that uplifts, glorifies and sets free. There must be no limit, no qualifications.

The "facts" of the universe prevent Love and Faith from doing their work. They (facts) are like mosquitoes: You live in a beautiful place, there are lovely gardens, and magnificent groves, but you cannot go out in the evenings on account of the mosquitoes. So your faith is always qualified by some little mosquito, or something in some other shape has limited your full belief or measure of knowledge in the absolute Love and Wisdom of the unseen yet palpable powers of the universe; the Love and Wisdom of God. Do you suppose that this little shadow that you are under has anything to do with that Love? Do you suppose that that love is diminished? You might as well say that the rain upon the very flowers that need rain is evidence of a lack of wisdom.

We assure you, that there is room in the vast and wonderful pavilions of the skies, not only for all the worlds and systems that move harmoniously there, but for all souls and all lives to the fulfillment of all that they need. And the unquestioning knowledge that everything in the universe, not only can become, but is governed by the Love and Wisdom that is supreme. That when you want to know it, and when you have arrived at the condition to appreciate it, you have but to set your face toward the light, and unfold the thoughts that reach in the direction that you wish knowledge, and there is at once the indication of this realm and of those forces that you would employ, and employ in accordance with that realm.

Whosoever seeks to unlock the storehouse of the kingdom of the spirit for mere selfish human ends will always fail. Whosoever seeks to unlock those powers of the spiritual universe for selfish greed and aggrandizement will fail. Whoever places himself or herself in accordance with those powers for the highest good of the greatest number of souls will always succeed, even though Calvary awaits him or her, even though the outer world persecutes and derides.

The Sermon on the Mount and the Golden Rule, the words of Confucius and Zoroaster, and of all Oriental philosophers and sages shine out through the night-time of the earth and the world is redeemed by them.

We have faith in these divine principles! Only by placing oneself in accordance with the Divine, can one know the limitless powers of the Divine.

What Is Coming.

Prophecies Concerning the Future of Earth and Man.

The world will soon come to an end, the heaven will take its place, when people understand the visions and wisdom given them of Spirits from far off planets. This will be arranged before the ending of the year 1925.

Whether or not the above prophecy will become a fact will be when the said time has passed. Most people will naturally think it to be impossible; but I have faith in it and will give some reasons why:

Things are to a person what they may impress upon his mind. Some man may take a stone into his hand and examine it, still by his best effort to search for its character, he can see no more about it than simply that it is a stone. Some other man may take the same stone, and to him it will unfold a history of creation, for it was formed as a gas out of the densest known substance, through its countless changes into its present stage, and he may continue to follow its stages up, see it pulverized into sand, where it may serve the plants for nourishment, and from plants it may go into and become a part of man's body.

The white race of people have, in a general way, through many generations accepted the words in the bible as the only authoritative description of heaven and earth, wherefore I will, for convenience sake, analyze my theory from that standpoint.

The same word may have different meanings to different people, and there is possibly no other word that conveys so many flimsy ideas as the word "Heaven" does. The orthodox believe it to be a place, located above the clouds, where some Almighty spirit is sitting on a throne of gold, with Jesus on his right side, where they are blessing or condemning the souls of the dead people, and whatsoever judgment it may please them to pass upon them, so their conditions shall be forever.

More liberal-minded people have arrived at the conclusion that the word Heaven means a peaceful and pleasant state of the mind, which in a way is to change the old that they cannot comprehend, into a shape where it suits their tastes. However this may be, it appears to be the more reasonable and substantial of the two.

Anything is to a person what it appears to him to be. This can not be contradicted, therefore the orthodox heaven is vanishing fast, because there are comparatively few people that in our days believe there is such a place, and those that do believe it are not counted among the brightest scholars. It is, however, a subject that requires much carefulness for anyone to affirm or deny.

If on the other hand, we accept the heaven to be a state of mind, then all there is to be done is to change the minds of the people on the earth into a state of peace and happiness, thus we have the earth shaped into a heaven.

The above theories can only be considered as parables, as they contain no sound foundation, and still they are factors that cannot be omitted.

The conception of a personal God is not without a foundation, although it has been misrepresented and misconstrued. We must admit that in all that is, there is but one principle life energy and we can reason out that the same power that is creating life on the earth, is also creating the lives upon all other planets, without exceptions to the distance they are from it. To personify this power, we must see it as a unit of individualized matter, defined and outlined within certain limits, although thereby its almightiness and omnipresence vanishes.

To describe this we have to deal with one of the greatest problems that can be laid before us, and yet it can be made very simple, when we do not go into too many details.

Any individual life consists of an organization of matter, and each has its own peculiar organization. There is one thing in common with all lives, and that is the life energy, also called spirit; this is the only true life. All manifestations of life are the doings of the one life force.

The life force is invisible to men; but its presence is manifested in uncountable ways: that is, the real life force does not manifest; but the material that it works upon, which still is invisible. The best known form of that is magnetism, and we will use it for this illustration as if it was the real, and say that magnetism is the cause of attraction and repulsion, attraction and repulsion is the cause for motion, and motion causes chemical changes of matter; this is all that creation consists of, and everything from the very smallest to the very largest is subject to that law.

As stated before, every individualized life has its own peculiarity which can easiest be distinguished by classifying them into plants and animals, and call all that is fastened to the earth by their roots for plants, and all that move about for animals.

All lives have come from the same source, and consequently have belonged to the same class; but have in time been shaped according to climatic conditions, which have made them grow into different classes.

As climatic conditions mainly have been the cause for the variations of forms outward, so it serves to cultivate the intellectuality inward. It is easy to se the different appearance of people who have been reared under different climates, and not only their outside look, but also their characters and abilities are much different.

As the climate changes from season to season, so it also changes year after year. There is a vast difference of the climatic conditions of the earth. If we could prove how it was a million years ago and then compare it to the present. The climatic conditions of a million years ago were only fit for rude kinds of animals and plants; eruptions were so frequent all over that even they had a hard time to keep alive.

All planets have their ages and changes, which goes on from birth to death, or from when they begin to form until they are entirely dissolved. If you, by the aid of reason can accept this as a fact, then, too, you will be able to understand that planets differ in climatic conditions. Some of the planets are many times larger than ours and some are considerably smaller. The size and age of a planet does not, any more than of a man, determine its character or its climatic condition.

Although the climatic conditions influence a man and to some extent shape his character, it is not a certainty by which to determine his ability and desire; because men do bodily inherit their character from their parents; but their spiritual and mental environment is inherited partly from their relatives of former generations and also from strangers, either spirits from this world or from some other planets, which purpose to serve as guardian angels. The spiritual influence, more than anything else, leads men to their destinations. The spirits are very determined and jealous of the man that they take upon themselves to guide through his earthly life.

The character of a spirit cannot be determined by what planet he has lived upon as a man. There are many spirits who have seen the growing up and the dissolution of several planets, without having the least recollection thereof, and many spirits do not even know that they at some time have been human beings.

A long life is not an eternal life; at one time those very spirits, who now have no recollection of themselves, were very bright; but the quality to maintain and to grow were not in them, therefore in time they will be dissolved into the eternal whole. From that you may see that inspirations are of very widely different character, ranging from the very least of intellectuality to the very highest standpoints of cultivation.

Those spirits who have the quality in them to maintain and to grow, and the more of that quality the better are their chances, they are the ones that should be consulted, and the only ones to take any advice from.

Their character is peculiar compared with all other grades: first, they have sympathy for everybody, wherefore they know of no special sympathy for anyone in particular; but are always ready to teach and help all whom they come in contact with, and do that to the interest of all, their object being to lift as many of humanity up to their standard as possible. By their superior knowledge they have the reins of most things in their hands, and lead as well what is called bad as what is called good; they work all with the one object in view, to elevate mankind.

The earth has so far produced very few men with that quality in them, and for that reason there are not so many who will understand us; but the time is at hand when the truth can be uncovered, and therefore we have commenced that part of the work.

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KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

A. F. Hill writes from Boston, Mass.: "Isetta B. Sears, Spiritual Evangelist, will hold services Sundays, 7:30 p. m. in Arcade Hall, 7 Park Square, to be aided by musicians, speakers and other good talent. We intend to continue these services till May, 1907, or to the end of the season."

On Sunday, January 27, Oscar A. Edgerly concluded a very successful month's engagement at Ayer's Spiritual Temple, Boston, Mass. On Sunday, February 3, Mr. Edgerly will begin a month's engagement with the First Church of Spiritualists, of Pittsburg, Pa.

Prize Masquerade Ball, given by the First German Spiritualist Society, at Gartelman's Hall, Corner Ashland avenue and 18th street, Saturday evening, February 16, 1907. Tickets, 25 cents a person. Given for the benefit of the Spiritual Old Home.

A Lamon writes from Cincinnati, Ohio: "The Lamon anniversary was celebrated Tuesday afternoon, January 22, at the home of Mrs. Hobelman, in Cincinnati. A dainty lunch of fruit and wedding cake was served. The psychic and musical demonstrations were highly appreciated. A Thomas Paine Memorial was held on Tuesday afternoon, Jan. 29, at the home of Mrs. A. E. Kibby. It proved an interesting meeting. Chocolate and bon bons were served. Both affairs were arranged by Mrs. Dr. Lamon as a 'good-bye' to her Cincinnati friends."

Prof. Bearse writes from Wichita, Kansas: "One month made a change for the betterment of the cause of Spiritualism in this rapidly growing city. Hundreds who had not taken any interest in its phenomena or philosophy, now desire a better acquaintance. It is being talked of in the home, at the shops, and in the offices. In fact the name of Max Hoffmann is now coupled with Peace, Hope, Love. The First Spiritual Society has just closed its engagement with Mrs. Margaret Vestal. Her audiences were invariably well informed people. The hall was packed to overflowing. The Winfield society desires her ministrations the coming month. We commend her to any society as a true medium."

Louie Stanton, secretary writes: "Just a word from St. Joseph, Mo. W. F. Peck finished a very successful engagement with the First Spiritualist Society, serving us for two months and a half, beginning in October. Great interest was manifested and goodly audiences always greeted him. He is a convincing and inspiring lecturer and won many friends while here, who will be glad when he can come to us again. Mr. W. C. Jessup, the well-known trumpet medium and also our president, followed Mr. Peck a few Sunday evenings with messages which were highly appreciated, every one being recognized. Burdens were lightened and hearts made glad by the realization that loved ones live and do communicate to their friends. Mr. John W. Ring of Crystola, Colo., is with us for this month and lucky we are to secure one so wonderfully talented. He is a young man of striking personality, and has a most convincing way of expounding the truth of the cause which he advocates. He at once won many admirers and friends, and he is drawing large crowds. We have rented the Unity church for our mid-week meetings, and are making them a question and message service, and great interest is being manifested. We hope to fill the new year with renewed efforts to make our little society one of the strongest in the state."

Lucy S. Carroll writes from Washington, Pa.: "We have held two very interesting public meetings in the hall on Chestnut street. E. B. Gillard of Pittsburg has charge of the meetings. People are well pleased with her good work. The Ladies' Spiritualist Social Union held their second anniversary at Mrs. Annie Berg's. Twenty ladies were present. Good music, fine decorations. Mrs. Berg is a fine hostess and a charming entertainer. After a recitation by Miss Laura Gatfield we were escorted into the dining-room where there was a table loaded with everything pleasing to the sight and taste. At a late hour we all wended our way homeward, saying it was good to be there. We meet every Thursday afternoon from 2 to 5, as an aid to the First Spiritual church of Washington. We have readings and talks on different subjects. We also keep the society together at times when we are unable to have public meetings."

Ferd C. Suhrer writes: "On Sunday day afternoon, January 27, the services of the First Society of Fraternal Order of Spiritualists were largely attended. The circles held at 4 o'clock are becoming popular, many well known mediums participating. Our suppers are tempting, and at 5 o'clock all went down stairs to do justice to well filled tables. Our congregational singing commences at 6:30 and is participated in by all. At 8 our concert is a strong feature as the numbers are rendered by artists of ability. Mrs. Cora L. V. Richmond addressed us in the evening and gave us many gems of thought. This gifted medium will favor us again on Sunday evening, Feb. 17, and you and your friends should avail yourselves of this opportunity. The Hon. Chas. E. Hughes will give us another interesting lecture, Sunday evening, Feb. 10, that will benefit all. We will soon hold a public initiatory service and all desiring to unite with us should see our financial secretary at the close of Sunday's services. One dollar pays for one year's membership in the most popular organization of its kind in existence. Be one of the first. Come up and see us anyway. The Fraternal Daughters, an auxiliary, meets in Atlas Hall, same building, first and third Wednesdays of each month, afternoons at 2; supper at 6:30; evening social, etc., at 8 o'clock."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

John W. Ring writes: "I am pleasantly located in St. Joseph, Mo., at the home of Mr. and Mrs. Warren Snowden, 113 N. 18th st. The First Spiritualist Society is made up of a lovely class of people, all of whom assist in making my ministrations pleasant, and I trust beneficial. Our meetings are well attended. Mr. Wilson C. Jessup gives messages at each Thursday night meeting, and because of their accuracy they are well received. Mr. Jessup's trumpet seances during the week are well attended, and many are being convinced of spirit communication and cheered by comforting words received. February 9 and 10, I will be in Milwaukee, Wis., for a state mass-meeting; 12th and 13th, Muncie, Ind. I would like to lecture at near points."

T. J. McFerron writes: "As previously announced in the daily press, this morning's conference was turned into a memorial service in memory of our dearly beloved arisen brother, Moses Hull, the services being led by his old-time friend and co-worker, Will C. Hodge, than whom no other could have expressed more beautiful thoughts. Others followed with glowing tribute, not only to our brother, but to his beloved and loving companion, our Sister Mattie, as well, which made it a very interesting and entertaining meeting. In the evening that grand, energetic worker, Sister Adah Sheehan-Patterson, talked to a highly appreciative audience. Our large auditorium was packed to its utmost capacity. So you see the First Spiritualist Society of San Diego, Cal., still lives. Mrs. Patterson is to speak for us again on Feb. 3, 8, 9 and 10. There will be held in our Temple under the auspices of the California State Spiritualist Association, a three days mass convention, and the week following that Brother W. J. Colville is to take up a three weeks' course of lectures, which we know will be a great treat. So we of San Diego are rejoicing over the many good things coming our way, and wish that the friends of the cause everywhere may rejoice with us."

Samuel A. Huntington writes from Malden, Mass., of the Progressive Spiritual Society, Louise Hall, 138 Pleasant street. In my hastily written report of the turkey supper, held on the 10th inst., I unjustly omitted a very important part of the program, which was the presentation to the president, Mrs. F. S. Sheriff, of a very beautiful bible and gold pen, by the first vice-president, E. J. Patch, on behalf of the members and friends of the society, and her very feeling reply. Sunday services Jan. 27, 1907, the president presided at both sessions. Sisters Carter, Morton and Brother Dean occupied the session at 3 p. m. in giving messages. At 7:30 p. m. the evening meeting opened with praise, reading of scripture and invocation. Mrs. M. A. Bonney of Boston was the speaker and message bearer. She prefaced her work by reading a beautiful poem entitled, 'I Cannot Think of Them as Dead,' and chose the same for her theme, giving a very feeling and interesting address, after which she devoted an hour to giving many fine messages. Prof. Graham of Boston, will be the speaker on Sunday evening, Feb. 3, 1907, and Mr. Chas. L. Willis of Boston, Sunday evening, Feb. 10, 1907. The Rev. F. A. Wiggin will resume his work again for the society on Thursday evening, Feb. 21."

Mrs. A. E. Sheets, president of the Michigan State Spiritualists Association, will be present as one of the speakers, and chairwoman at the mass meeting to be held at Jackson, Mich., February 8, 9 and 10.

Correspondent writes from Rockford, Ill.: "The Psychical Research of Rockford, Ill., met with a severe disappointment in the failure, on account of depressing illness, of Mrs. Bloom, of Chicago, to fulfill her engagement for a lecture and messages, on Sunday evening January 26; but the fine audience was well compensated with home talent. President McDougal announced the sudden death at San Jose, Cal., of one of our ablest champions of Spiritualism, in the person of Moses Hull, identified with the cause from its very beginning. He was followed with an instructive account of the life work of our departed friend, by the secretary, Mrs. Howe. She read an inspired poem, well adapted to the occasion. Both speakers enlarged on their subject and followed with really fine addresses. Dr. Booth and Dr. Hammond each gave short but excellent discourses along the general lines of advanced thought. All the speakers were generously applauded by the intelligent audience. The society has a large development class under the supervision of Dr. Hammond. They assemble in the parlor of their hall at 6 p. m., of each Sunday, and continue in session until 7:30 o'clock, when they adjourn for the general meeting which immediately follows."

John L. Frisbie writes: "I cannot possibly get along without The Progressive Thinker, each number of which to a progressive mind is a feast of reason and a flow of soul. I want to know what the angels and those that are not angels are saying through its columns from week to week. Many single issues of the paper is worth the cost of a year's subscription; and ought to be taken and carefully read by every person of an inquiring mind along the line of the occult or otherwise."

First Society Fraternal Order of Spiritualists, Dr. Alex Caird, president. Services at Hygeia Hall, 406 Ogden avenue, corner Robey street. Every Sunday, afternoon 2:30; circles, 4; supper, 5; song service, 6:30; concert, 7; evening, 8. Talent for February—Speakers, Mrs. Cora L. V. Richmond, 3rd and 17th; Hon. Chas. Hughes, 10th; Geo. B. Warne, M. D., 24th. Platform message mediums for 3rd and 17th, Mrs. Dr. Caird, Mrs. Barbara Hilbert, Mrs. J. Staner-Adams, Mr. Chas. Thompson. For 10th and 24th, Mrs. Alice Sexsmith, Mrs. A. W. Bloom, Mrs. Henrietta Liehtig. Prof. Joseph Singer, musical director, Miss Marian Gordon, pianist. Mrs. Myrtle Haschke, soloist. Mr. Robert Fessler, bass soloist. "Fraternal Daughters, an auxiliary to the First Society Fraternal Order of Spiritualists, meet in Atlas Hall, same building, first and third Wednesdays of each month. Afternoon, 2; supper, 6:30; evening, 8. All mediums cordially invited to take part.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Miss Ada M. Came writes from Cambridge, Mass.: "The Cambridge Spiritual Industrial Society held its regular meeting, Friday, January 25, when a fine audience assembled to listen to Mrs. Katie Ham, who was unable to be present, on account of sickness. The society, however, was able to obtain the services of Mrs. Mamie Helyett, who ably filled Mrs. Ham's place. This society holds its meetings the second and fourth Fridays of the month, in Cambridge Lower Hall, 631 Massachusetts avenue. Mrs. James Scarlett, a former member, and a well known lecturer, will be the speaker of the evening, Feb. 8."

Laura Cummings writes: "The annual meeting of the Spiritualist society of Hardwick, Vt., was held at the home of Mrs. Booth, Saturday, January 26, and the following officers were unanimously re-elected: Mr. C. T. Jennings, president; Mrs. M. V. Booth, first vice-president; Walter Noyes, second vice-president; Maurice Jennings treasurer; Mrs. Glen Booth, secretary; Mr. Geo. Hill chairman of the executive board, Mrs. Sarah Jennings, Mrs. Sarah Noyes, Mrs. Glen Booth assistants. A very harmonious element was appreciated by every one present, and a new impetus given to the work to be done here in town and elsewhere. The president, Mr. Jennings is an untiring worker in the cause, and is the right man in the right place. He is always ready to give the wheel of progress another turn and with the kind co-operation of the other officers we feel that a genuine old revival of the truth that Spiritualism embodies will come to the faithful ones in this town."

E. J. Trott writes from Hamilton, Mass.: "American Psychical Research Society, Harvey Redding, president. An inspirational lecture was given by the president on 'Be Ye Not Troubled.' Mr. Redding's subject are based upon scriptural selections. He is a forcible speaker, and held his audience in extreme silence and attentiveness. By request, Cyrus, the Persian (through his medium, Mr. Redding), recited a poem in the Persian language. Mr. Osgood F. Stiles, vice-president of the society, gave some fine tests. Mrs. Osgood F. Stiles gave messages that were readily recognized. Mrs. Abbie Burnham, recording secretary, gave a fine address. She handled her subject fluently, and the audience listened earnestly. Mr. Redding gave some wonderful messages. Our Thursday evening meetings at the home of the president, 202 Main street, Everett, Mass., are still successful. He gives delineations. He is assisted by Mrs. M. E. Dean, Mrs. Knight, Mrs. Smith and others. We have very interesting meetings, and they are well attended."

C. F. Short writes: "Well do I remember when a boy in old Indiana, of asking my religious superiors questions respecting the state of the departed. They said like this: 'Oh, it is hard to say. For there are Hades, Gehenna, Tartarus, Heaven, Hell, Paradise, Purgatory, the lake of fire, the bottomless pit, and other cheerful localities; just which they now are in is not easily answered. Oh, the gloom that saddened my very soul; but oh, not so awfully as when I asked about their mental condition. I was told it was a state of sleep, a shut-in, dazed, comatose condition, a state of suspense, waiting for the second coming, the end of the world, the resurrection of the body, and the day of judgment. The gloom, the misery I suffered was past expression. But the spirits come. "Let me go, for the day breaketh. Sing unto the Lord a new song. They came, they come, they will come. Gloomy? No, radiant, bright, full of hope, love, alive, active at work, progressive, full of knowledge, and ready to solve life's great problems. The darkness is ended. The true light shineth. The mountains break forth into singing and all the trees of the field clap their hands."

C. F. Short puts forth a few thoughts that we trust our readers may consider with profit: "Allow me to inveigh against the evil of demanding messages all about earthly affairs, how to buy, sell, beat or cheat somebody, stocks, races, gambling, speculation. Now they are or should have done with these base, sordid matters; they why lower and degrade them by urging them to do it? Far better is it that we ascend to their exalted plane. This will make them a blessing to us and we to them."

Hattie F. R. Peet writes: "The third of the series of dances, under the auspices of the Illinois Sunflower Club, was held in Washington Hall, Monday evening, January 28. Those not caring to dance enjoyed themselves with progressive euchre. With fine music, dancing and lunch all passed a most enjoyable evening. The next party of this series will be held in same hall, Monday evening, February 25."

E. H. Thompson writes: "The Fraternal Daughters, an auxiliary to the First Society F. O. O. S., held their first tea party in Atlas Hall, 406 Ogden avenue, January 30, and are pleased to state that it was quite a success. Commencing at 2:30, supper at 6:30 and an entertainment from 3 to 9:30, presided over by our president, Mrs. A. Sexsmith, and the following persons took part: Dr. Alex Caird, Mr. Warner, Mr. C. A. Thompson and Mrs. Squires, who made some very encouraging remarks along the line of our Fraternal Order. Mrs. A. Sexsmith and Mr. Zimmerman gave us vocal solos, and Miss Knapp rendered a piano solo, after which our meeting came to a close. We will continue to hold these meetings the first and third Wednesdays of every month. All are cordially invited."

Harry J. Moore used flowers in the christening of five children in the San Diego, Cal., Spiritualists Temple, Sunday, January 6. On Sunday, Jan. 27, he participated in a memorial service to Moses Hull. Brother Moore writes that he has under course of preparation two more character lectures. One on the life and work of Major Bitters, who passed away at Rochester, Ind., and the other from the life and work of Moses Hull.

S. M. Tucker writes: "We have had quite a revival in spiritual matters in Wichita, Kans., this winter. Max Hoffmann has held seven or eight meetings here, and has given general satisfaction. Mrs. Maggie Vestal, trumpet medium, has given ten public meetings for trumpet work in the light. Her meetings have been well attended. She has given three or four seances each week. All of her work has given general satisfaction. Of course, there are some wise ones who can account for anything, without spirit intervention."

Wanted by a business woman, free modern unfurnished housekeeping rooms, with liberal-minded people, or small flat. Address 40 Loomis street, Chicago.

Mary P. Clapp writes from Norwich, Ct., "From time to time there have appeared in your columns notices of the meetings held weekly by our society, the First Spiritual Union of Norwich, Conn., indicating the good work being done for us by Mr. A. P. Blinn. At a meeting of the committee on Speakers held recently, it was strongly felt to be for the best and highest good of the society to retain Mr. Blinn for the coming season, and a motion to that effect was passed unanimously. It is with pleasure that I announce that Mr. Blinn has consented to accept this offer and will be our resident speaker for the season of 1907 and 1908. I cannot speak too highly of the good work done by both Mr. Blinn and his good wife, for us during the past two seasons. Our society has increased in numbers, a growing interest is felt in our philosophy, and our standing in the community has been greatly strengthened by the dignity and influence gained for us by a settled speaker. At present, Mr. Blinn's mother, Mrs. Annie E. Barnes of Boston, who is with him, is very ill. We hope she may recover at least a portion of health and strength, and she has the devoted and loving attention of her good son and daughter-in-law, and the earnest desires of many loving friends for her speedy upbuilding. The ladies of the Helping Hand have organized a sewing circle which meets every two weeks on Thursday afternoons, and on the alternate Thursday nights are held the usual fortnightly suppers of the ladies' society."

Louise E. Zimmerman writes: "It is some time since Elmira, N. Y., has been heard from, and she seems to have dropped into the shade, but the work is going on, even though services are not being held in the church. Parlor meetings are held at the homes of the members where local talent and developing mediums are doing good work. On January 27, with the mercury hugging the zero mark, a goodly number attended meeting held at the home of President E. F. Evans, at the close of which, it being his birthday anniversary, a surprise was presented to him, in the form of a very handsome substantial oak combination and rocking chair, as a token of esteem and appreciation of his efforts in behalf of the church and Spiritualism. A short time was spent in congratulations and surprise number two was sprung in an invitation to adjourn to the dining-room, where a table, groaning under its spread of good things, which had been prepared by the good wife and hostess, invited all to be seated and feast the inner man. The evening was spent in happy social intercourse and receiving messages from the loved ones; time passing all too quickly when good-nights must be spoken, the departing guests wishing mine host many happy returns of the day, and voting host and hostess royal entertainers. Thus an afternoon and evening passed away, which will always remain a pleasant memory in the hearts of those present."

Dr. Geo. B. Warne writes: "Two of our Chicago mediums, Mrs. Mary Weaver of 46 DeKalb street, and Mrs. Susie Thompson of 769 West Van Buren street, rendered efficient aid at the Eighth rally on Sunday, January 27. Their message giving, thoroughly enjoyed by all present, was noticeable for its unassuming directness which led to very general recognition by the stranger recipients. Neither one of the ladies made any attempt to ape the method of the sensational mediums in the same phase, who for notoriety's sake do stunts in the name of the spirit world as startling as double somersaults in the sawdust ring. It requires confidence in the guiding intelligences to attempt the giving of messages before an audience of entire strangers without a particle of previous preparation for the part. Success under those conditions arouses interest, leads to investigations and final conversion. All hail! to every such worker and there are many of them. Ask some of the stars in this phase of platform work to face on a moment's notice either a circle, or a hall full of strangers, and study the responses made."

J. E. Coe writes: "On Sunday evening, January 27, the society of the Golden Star Center had for its speaker, Brother J. C. Burgess, president of the Chicago Spiritualists League, giving us one of his practical talks, and illustrations followed by Brother McLane with remarks and messages. Our speaker for Feb. 10, will be Brother Clarence Tisdale.

Mrs. Frances A. Koehler was suddenly called to New York State at the bedside of her father, who is very sick with pneumonia. He is some better at this writing.

Jennie L. Stevens, Secretary, writes: "At a meeting held December 23, at Seaside Hall, Field street, the Spiritualists of Belfast organized a society known as The Seaside Spiritualist Church, of Belfast, Me. There are thirty-two charter members; president, Orin J. Dickey. Our cause here in Belfast is interesting more people than ever, as we have local talent of a fine order, and we are expecting a season of satisfactory success."

Rev. Albert P. Blinn writes from the First Spiritual Union, Norwich, Conn.: "During the month of January this society has held very successful meetings with unusually large attendance at each service. As pastor, I have spoken upon a variety of topics among them being, 'The Great Mystery, Life,' 'Religion and its Effects,' 'Facing the Future,' and 'Evidences of Immortality.' Prof. Dowsett's splendid rendition of classical music upon our new pipe organ has been a treat each Sunday, and the solos and quartette numbers by members of our choir are a feature of the services. Good music is appreciated with us. On Sunday next we are to have Mrs. A. J. Pettingill with us as message bearer. Since our meetings opened last October, the philosophy has been expounded each Sunday by the writer, and twice we have had message bearers follow the addresses, Wellman C. Whitney and Annette J. Pettingill, and both did excellent work. Through sickness Mrs. May S. Pepper was unable to be with us to give a week evening seance during the past month, but we expect her in February. In spite of bad weather our suppers and socials have been largely attended, and goodly receipts netted."

Letters will now reach Helen Stuart-Richings at the present time if addressed in care of General Delivery, Boston, Mass.

S. S. King writes from Hamilton, Ontario: "I am pleased to report our society here in a very prosperous condition. We have a frequent change of speakers. In October we had Lyman C. Howe, and Mrs. Ripley for November and December; Mrs. Travis for January and February, and next comes Mrs. C. Fannie Allyn. With such exponents of the truth, the most confirmed orthodox hearers must admit that they have been groping in the dark."

Mrs. A. Metcalf writes from Los Angeles, Cal.: "The Progressive Thinker has been my constant companion for sixteen years, and I know it would be doing violence to my feelings to be separated from it now. May it ever prosper, as it should, and go on giving the glorious truths which make us feel that life is worth living."

Mr. G. H. Brooks is actively at work in Wisconsin, and it is sometimes difficult to locate him. However, a telegram or letter will reach him if directed to his home, 114 President street, Wheaton, Ill., or to 202 North avenue, Milwaukee, Wis., will be forwarded at once.

C. L. Hatch writes from 9 Appleton street, Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual with the president, Mrs. Mattie E. A. Allbe, in the chair. Although the weather was extremely bad, a large number were present and a most delicious supper was served, and a pleasant social time was enjoyed. The following talent took part during the evening: Mrs. Alice S. Waterhouse; Mrs. Hattie C. Mason, who has been so ill at the hospital, was able to be present once more, and give cheering thoughts; Mrs. Maude Litch of Lynn, gave an interesting talk and voiced many messages. Mrs. Frye of Beverly gave messages, as did Mrs. Seers-Hill and Mrs. Dinen. Mr. Samuel Graham gave two selections upon the violin, accompanied on the piano by Miss Alice Waterhouse, granddaughter of Mrs. Alice S. Waterhouse. Both selections were much appreciated. Mrs. Lovering was the pianist for the congregational singing. Next Friday we hold our Snip Sale, and Friday, the 15th we have a valentine party. Thanks are extended The Progressive Thinker for reports of our meetings."

Conductors and Secretaries of Lyceums

Please send me a list of your members, and the name of your lyceum. For some time I have been waiting anxiously for a list of all our lyceums. It is most important that we should have an authentic list of your lyceum, its membership, and address of its officers. Will you not give me this assistance?

The Banner Contest list will remain open through the month of January, so any school that has not reported, send in report at once; but even though you may not desire to enter the competition for a prize, please send report of your membership. The lyceums that have reported are as follows: Los Angeles, Cal.; Parkland, Pa.; Chesaning, Mich.; Pittsburg, Minneapolis, Indianapolis, Decatur, Portland, Galveston, and a partial report from three others. We trust by the close of this month to have a full list of every working lyceum in the United States.

Yours for the children,
ANNA L. GILLESPIE.
121 South Highland Ave., Pittsburg, Pa.

ST. PAUL, MINNESOTA.

Spiritualists of That State to Have a Grand Mass-Meeting.

The State Spiritualists Association of Minnesota will hold the annual midwinter mass-meeting in St. Paul, on February 22, 23 and 24, at Odd Fellows Hall, corner Wabasha and Fifth streets, with an all-day session each day, beginning at 10:30 a. m. Mrs. Catherine McFarlin of LaCrosse, Wis., will be the principal speaker at all the meetings. All the local talent of the Twin Cities will also be present, and take part in the exercises. Programmes will be mailed to any one on receipt of address.

F. E. IRVINE,
Secretary S. S. A. of M.
904 Hastings Ave., St. Paul, Minn.

GRAND RALLY.

A Mass-Meeting of Spiritualists and Liberalists.

A mass-meeting of Spiritualists and Liberalists under the auspices of the New York State Association of Spiritualists, Thursday, Friday and Saturday, February 14, 15 and 16, 1907, at Elks' Hall, 59th street and Columbus Circle (Pabst Bldg., next to Majestic Theatre—present meeting place of First Association of Spiritualists, Sundays at 3). Take Subway train to Columbus Circle, or 6th or 9th avenue "L" to 59th street; also all surface cars, North and South, transfer to 59th street crosstown cars to Columbus Circle.

Sessions 10:30 a. m., 2:30 and 8 o'clock p. m. Morning session free. Afternoon and evening sessions, 25 cents. Eminent speakers, renowned phenomenal mediums and excellent music, under the direction of Madame Louise B. Voight, will make these meetings most interesting and attractive.

Each and every worker in the Spiritualistic field and in the field of progressive thought is invited to unite with the state association in making this convocation a glorious success. State associations are of vital importance in various ways to both local societies and individual members, notably because they stand between them and the state legislatures to prevent the enactment of unjust laws, curtailing the liberty of religious thought and action—such as are constantly being attempted before the various statute-making bodies throughout this land.

It would therefore seem a duty for every lover of Truth, Liberty and Justice to support this mass meeting, thereby encouraging and aiding the state association in its battle for the rights of human progress. "In unity there is strength."

By order of
MASS-MEETING COMMITTEE.

Mrs. L. A. Holt, West Potsdam, N. Y., Chairman, (Director N. Y. S. A. S.); Harvey W. Richardson, East Aurora, N. Y., (President N. Y. S. A. S.); Miss Sarah A. Woodruff, Colden N. Y., (Secretary N. Y. S. A. S.); Mrs. Milton Rathbun, Port Washington, N. Y., (Treasurer N. Y. S. A. S.), Chairman for Greater New York.

ANNUAL CONVENTION.

To Be Held at St. Louis, Mo., Feb. 27 and 28.

Our annual convention will be held at St. Louis, Feb. 27 and 28. We hope to have with us on that occasion Elizabeth Harlow and other visitors of note, beside our local talent, Brother Grimshaw, Mrs. Hary, Mrs. Jones, Mrs. Price, also Mrs. Stephens of Kansas City, and your humble servant. Every Spiritualist in Missouri is invited to be present and bring their friends. To be held at the Temple of Spiritualism, 3015 Pine street, St. Louis, Mo. PAUL McARTHUR, President.

"The Religion of Cheerfulness," By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

The World Has Never Seen the Like!

At Great Expense we have secured the copyright of Mr. Ghandi's translation of the "Unknown Life of Jesus Christ." It is to be sent forth as a gift to our subscribers, as set forth in the following:

It is an absolute fact. We are enabling our subscribers to form a valuable library at a nominal cost. One of them writes:

"I have your THIRTEEN premium books, which if I had bought in the open market at the usual price would have cost me at least $15. Sending each year for one copy at the cost of 25 cents, the whole thirteen volumes have cost me exactly $3.25. As you paid the postage thereon, which amounts to not less than $1.40, all you receive for the Thirteen copies I have, is exactly $1.85, causing you to lose in the aggregate each year a large amount of money in order to benefit your subscribers."

The above is an accurate estimate. All we have received for the thirteen premium books when they have been ordered one at a time for thirteen consecutive years, is approximately $1.85, a little more than the price of a single book.

We now offer as a GIFT OUTRIGHT, one of the most valuable books of the present age—THE UNKNOWN LIFE OF JESUS CHRIST. In order to obtain this book, you must send TEN CENTS in stamps to pay the postage thereon, and ONE DOLLAR for The Progressive Thinker one year. Your library is not complete without this remarkable book. Every Spiritualist should have it for study and reference. Every orthodox Christian should read it, and thus learn the whole truth in regard to Jesus. Remember it is a GIFT to you on the TERMS MENTIONED above. We expect to distribute at least Twenty Thousand copies as GIFTS.

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Truly, the world has NEVER SEEN the like before. Search the annals of history, ANCIENT AND MODERN; critically examine the history of Spiritualism; look here and there, in every nook and corner of the world, and you CANNOT find a parallel to the offer made in reference to these THIRTEEN remarkable PREMIUM BOOKS. They constitute a wonderfully valuable Spiritualistic and Occult LIBRARY, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are DELIGHTED WITH THEM.

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HUDSON TUTTLE.

W. L. Allen: Q. Are any of the advertised remedies for making the hair grow—I include the mechanical contrivances as well—of real value?

A. Without any reservation, as for the restoration of hair that has fallen out, the promises of all preparations and mechanical methods are delusive. Dandruff, a fungus growth at the roots of the hair, is almost the exclusive cause of its falling out. It may be destroyed and the health of the hair preserved if taken in time. After its work is done nothing can restore the bulbs from which the hair springs. There are preparations which give gloss and color to the hair, and stimulate its growth, but none that reproduce on a surface from which the hair has fallen because of the death of the bulbs, or roots. It is well to remember when reading the eulogistic advertisements of these preparations, that they promise results impossible to obtain; which no physiologist with a reputation to sustain would declare possible.

A. C. Kellogg: Q. Is not the belief in a devil and hell as clearly expressed in the orthodox creeds of the present, as a century ago?

A. Creeds embody the ideas predominant when they are made, and to be authoritative must be received as infallible, and hence changeless. A creed does not change. Parts may wither and die but they are not lopped off, or decently buried. They are embalmed, and the living members have to carry the dead. The existence of a personal devil and literal hell stand written largely in the orthodox creeds. Only a generation since they were chief stock-in-trade to force frightened sinners into the fold. When pastors receive ordination, they are asked if they believe the creed of the church into whose ministry they propose to enter, and although this includes these mumified beliefs, they vow they do to the letter. After the callow stage has been passed, after they learn more than to repeat the platitudes of the reverend professors, they give no sermons on these beliefs. The devil and hell are ignored, and if they are again brought to play the active part as of yore, a red-hot evangelist is imported to bake sinners over the coals of eternal wrath.

No minister having a reputation, dares preach these once cardinal dogmas. Even the hymn-books have ruled out the once popular doctrinal hymns. There are some of them in the books especially prepared for revivalists. The hymns in common use are more songs than hymns, and there is a wide interval between them and the old long metre scare hymns.

The difference in the hymns and music show the advance that has been made. The old pessimistic wailing has given place to optimistic joy.

In my boyhood I shuddered at the awful words of "Hark, from the tombs," and I remember the horror which filled my mind at the singing of another hymn which was a favorite of the itinerant minister who on his circuit made my father's house a station. I give a part of this hymn, which to sing now before children would be little short of criminal. I cannot divine what pleasure the pioneer people derived from the singing, but as I remember they entered heartily into the performance. Perhaps there was something responsive in their hard and strenuous lives.

Far in the deep where darkness dwells,
The land of horror and despair,
Justice has built a dismal hell
And laid her stores of vengeance there.

Eternal plagues and heavy chains,
Tormenting racks and fiery coals,
And darts t' inflict immortal pains,
Dipt in the blood of damned souls.

There Satan, the first sinner, lies,
And wails and bites his iron bands;
In vain the rebel strives to rise,
Crushed with the weight of both thy hands.

There guilty ghosts of Adam's race,
Shriek out and howl beneath thy rod;
Once they could scorn a Savior's grace,
But they incensed a dreadful God.

Tremble, my soul, and kiss the Son;
Sinner, obey thy Savior's call;
Else your damnation hastens on,
And hell gapes wide to wait your fall."

That was a hymn sung in doleful long meter, that was not an opiate for a sensitive child before his retiring, and if it had been realized by the singers would have driven them mad. No more of these lugubrious hymns—false, cruel and blasting. Church choirs now sing of Christ's love, of angel presence, and scores of hymns in words and inspiring music are unobjectionable to the most radical thinker. Prof. Edgar L. Larkin, the astronomer, who has made himself famous from his watch of the heavens at the Lowe Observatory, says, "Man has only been free for the past ten years." What depths of superstition, what ignorance, what mental enslavement is written between the lines of such hymns.

It may be a coincidence that the real breaking of the chains began at the advent of Spiritualism. May we not with more plausibility say that a new light dawned on mankind at that time, and that the spirit world has taken an active part in this emancipation?

"Askalon": Q. Is there a sect called German Catholics? Also German Baptists?

A. In 1844, in the turmoil of the political storm which has received the name of the "Revolution of '48," there was a secession of discontents from the Catholic church, led by Ronge and Czerski. Various heterodox doctrines were introduced and the usual dissension of religious bodies absorbed the strength which should be given to vital issue. The government interfered, and after the revolutionary fever had subsided, the sect was absorbed into the orthodox denominations.

The German Baptists or Dunkards, also called Dippers, and better known as Brethren, are another sect, split off from the mother church, because of some fancied points of doctrine. They were expelled from Germany in the early part of the last century and came to Pennsylvania, from whence various colonies have been sent to western states. Their custom of washing each other's feet before the Lord's supper has perhaps given them more publicity than any other. Why it should be made a subject of ridicule by other sects is passing strange, for it is strictly a Bible usage.

They believe and practice "triple baptism," anointing with oil, and laying on of hands; take the Bible as supreme authority, and love the simple life. They are honest, industrious, thrifty and densely ignorant, superstitious and bigoted. They do not believe in war, hold aloof from political life, and form communities almost independent of the people around them.

"HOW SHALL I BECOME A MEDIUM?"

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From the Spirit Side of Life.

A Spirit, Through Mrs. Elizabeth Schauss, Discusses the Divorce Evil—Harmony Seems to Be the Cure.

At a recent meeting of the Psychic Research society, of Sandusky, Ohio, Mrs. Elizabeth Schauss of Toledo, was the speaker. In accordance with her usual custom, the audience was requested to furnish subjects for the address to be given under the inspiration of her spirit guides. One person suggested "The Divorce Evil, and How to Eradicate It," while a lady gave as a subject "Harmony." Mrs. Schauss spoke in part as follows:

Harmony—that one word encompassing all that would make peace and plenty and satisfaction and contentment, all over the universe, and into every heart and home. You will ask us to speak upon the evil of divorce and its cure, and we answer you in that one word "harmony."

It is the cure, and we would ask a question in return, is divorce at all times an evil? Are there not sometimes cases that come under your observation that seemingly are justifiable? Are there not instances where you may say and would say that it is better to live apart in peace THAN TOGETHER IN WAR? True enough. But why should we in this enlightened age, be confronted with such conditions as that? Why is it that so many of those who enter into the state of *marriage or matrimony, seek separation* one from another? To what is this state of affairs due, and how shall we cure it? Why cry out to you "harmonize the people, teach them to become harmonized within themselves, that they may be harmonized unto others?" then there will be nothing to cause a desire for separation or any of the many evils that we are confronted with at the present day.

WE NEED MORE HARMONY; we need a great deal of exemplification of harmony in societies, in congregations, in homes, if you please; but where shall we begin. Where must we begin, in order that we may establish harmony and thus do away with many of the evils that society of to-day is afflicted with? And we say to you at all times, "There is no need trying to adjust and better the conditions, by enacting laws." "There is no need of trying to erase the effect so long as no attempt is made to reform the causes." "There is no need to try to polish over or whitewash an unclean surface." It may look better for a time, but the knowledge of it remains underneath. The corruption and the knowledge of that fact brings the thought that some day the corruption will burst through the polish and come forth and be visible again.

HARMONY MUST ALWAYS, in all instances, begin with self-culture. We talk harmony to others. We may admonish them, but that is all idle talk and for a moment perhaps, a short time, may have an effect upon the individual and keep them for a time in a sort of submissive condition, so to speak. Therefore, we say to you, when you wish to teach harmony unto others, begin first by exemplifying it, for never should anyone forget that the most effective lesson that can be offered to any person or set of persons is that lesson which is contained in the example of your own individual life, and if you have learned how to balance your own force, how to harmonize your own self so that you can arouse others, and throw them into a pitch of excitement, and be so kind as to tell them how you aroused your own curiosity, by saying kind words, tell them only things that arouse great excitement and curiosity.

LEARN FIRST TO harmonize yourself. It is absolutely necessary, in order that you might give to the people the remedy, the cure that you learn and know, and possess the ability of knowing how to place yourself in other person's positions, no one has a right to sit in judgment upon another. No one is called upon to pass judgment upon another or to convict another, or even to try to convict that other, unless he is perfectly capable of placing himself in that other's position and place, and then to ask himself the question in that place with such conditions, "What would I do?" The answer to that question will, as a rule, cause him to go home and think it over. But in a general sense, there must be something that can be done in order to take away some of the existing evils of the divorce court. And we say to you that we believe in the course of human development, we shall arrive at a state where persons will question themselves thoroughly as to their qualifications before entering the matrimonial state, where people will forget themselves and give up and sacrifice rather than make another unhappy. But how to arrive at this stage of the game is yet a problem.

There is but one way, and that is to teach each and every individual to turn the searchlight upon himself, find out his duty and go forward with the light. But in study, thought and foresight, we find a solution of the problem. But what studies do we find in the curriculum of our modern schools? Instead of more practical studies along the lines of physical, mental, moral and spiritual development.

WHEN WE THINK OF IT—that in many of our high schools, much of the time is spent in classical recitations of Latin and Greek, it seems almost a sacrilege that the time of the growing youth should be exhausted in that sort of a way, and all other practical and useful studies eliminated. When you enter the high schools of to-day, and go over the curriculum of their studies, what does this education in reality profit the youth in after life to know Greek and Latin phrases, when or where it was testified with regard to the flatness or roundness of the earth? This will not help them toward being real useful men and women, or true citizens.

It is useless to have taken a classical course and passed through the studies of the high school in that direction and unless they are fitting themselves to become teachers of the same they have actually no use and derive no benefit of that lot of study. If they come across an English, German or French phrase in some book, they are able to know what these sentences mean, but what help is this in life's battle?

WE NEED TO STRIKE at the root of the evil. We need reform in our school system. The teachers must bring forth what is in the children, and it is through the daily study and routine of study that the development comes on. And with a lesson each day that would tend to harmonize the individual being, that would tend to develop something of that, we venture to say he would be quite well balanced mentally, physically, morally, and spiritually, and would be able to know where he is at.

The great fault to-day is that the majority of us, however, do not know where we are at. Through personal magnetism many young people are attracted to each other by peculiar attractive force, but so long as nothing happens to disturb that element, all is well, for before disturbed they are at peace with one another. But the very moment that the spell is broken, there comes a clash, because of a lack of understanding, and the result is the divorce court.

Too many such cases there are in existence. Too many people enter into the matrimonial state before their perfect understanding and congeniality has been proved and tested, and therefore the individuals or contracting parties do not know really what they are doing.

BETTER EDUCATION, a system of learning that would enable them to develop the spiritual side of self and would place them in a balanced condition, is what we need. It is possible by proper attempt to adjust one's self to every instance, but it is only accomplished through discipline and self-denial. And thus it is, if you wish to be balanced and harmonized within yourself you must not seek to avoid those things that would tend toward your growth. On the contrary, you must go courageously forward and overcome them. It is necessary if you would overcome them that you must go forward.

Let us say, for instance, that you are to perform a certain task. The task would not be so very difficult were it not for someone, knowing that you are determined to master that task doing everything they can to make it just as hard as possible for you to accomplish that task. A natural feeling of rebellion rises in you. You are not going to undertake any such conditions. You are not going to waste your plans on anything which is made so hard for you.

My friends, the moment that you take that stand you have fallen in the estimation of yourself and of everyone else. But then, if, on the contrary, you will achieve, look over the task, see what it means and determine within yourself that, even though it means sacrifices of self-esteem, perhaps, it may be said that you have won the greatest kind of a victory.

But what is victory? Is it the victory over self? Yes, it is the victory over self. **The determination within yourself,** which is eager to perform that difficult task and be master of that situation. When you have done that you have won the victory over self.

There is hardly a person on the face of the globe who at some time or other does not find himself in a like position. For instance, by allowing a brand to rest upon themselves, they are able to save another person from the ridicule of the remainder of the community or society where they may be.

IF SUCH CONDITIONS came to you how many are there of you who would be willing to do what is right? Now, we say to you, those of you who have found yourselves in this position but who have not found it within your power to go ahead and do what is right, sacrifice yourself! The contemptible condition in which you have placed yourself by trying otherwise would never bring you peace. It may be a long time before you can see it—it may be a long time before you can realize that it is through just such sacrifice that you attain peace, and only in peace do we find harmony. Such acts from kindliness, from such little charities we come one step nearer the development of a harmonious being, and until we become harmonious beings within ourselves it is an impossibility for us to be harmonized with others. And another thing that we must do is, we must not wait for someone else. Let someone say something that does not please me, shall I withdraw or hold myself back simply because someone in that society has done something I do not like? To do anything like that, why, what a narrow state of mind I must have, of character and of the great object of life. Because of the opinion of one, two or a dozen I have withdrawn myself from things I know and the community in which I live know to be right.

Now, my friends, there is something that we each can take home to ourselves—how to harmonize ourselves. When we sometimes catch ourselves doing these very things of which I have just spoken, that is the thing we must avoid. When we catch ourselves doing these things, resolve that it shall not occur again. Resolve to place a penance upon yourself. Sometimes people laugh at the idea of doing penance, but we say actual doing of penance is based upon scientific principles. It is not merely to expiate an error but is based upon a scientific basis.

EDUCATION IN THE RIGHT direction, along the right channels, is the solution of every problem. Education of our girls and boys from childhood up in the uses of their latent powers within them, will bring about the solution and cure of the divorce evil in young and old. Teach them to use their forces and balance their natures. More evil is wrought through ignorance than a desire for wrong-doing.

Years ago in the day schools that existed, we used to find there were separate rooms for the girls and boys. We found that they were held apart. They must not be allowed to mingle one with another, but, in time the schoolroom was arranged so that the boys and girls could become better acquainted with each other, and much of the evil and wrong was eradicated, which shows that in the solution of this problem we need classes in the study of natural laws.

THERE WAS A TIME when books written upon that subject were considered obscene and were held up to ridicule and the publication suppressed, but to-day we find our public libraries flooded with books that treat upon that subject, for it is these things alone that will bring to us the solution of the questions that confront us. We must teach the young people the truth. We must let them know. We must teach them that there is something more in life for them than to be merry. That they are here for use and not abuse. We must teach them these things, and the books written by Mary Wood Allen should be in the hands of everyone. We advise mothers to speak to their children, to teach them at home.

Then there would be more of happy marriages; there would be less of unhappy marriages and the divorce evil would die away. Harmony will bring the solution, education will harmonize.—Sandusky (Ohio) Register.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price $1.

TEXAS CAMP GROUND.

A Stirring Appeal to Spiritualists for Their Aid.

Dear Spiritualist Friends:—Fully realizing the need of help from those who should feel the need and importance of a State Camp Ground, I hope I may not weary you by asking a little help of you.

I am not a begger, nor was I raised to beg, except only from the orthodox God to have mercy on me and save my unworthy soul from an eternal fiery pit of punishment. But, good friends, the deliverance of my mind from that terrible thought has been already to me worth more than the wealth of nations.

How many are truly thankful in their real souls for the knowledge that their friends who have lain aside mortal form can come to them and prove to them that they still live and love them?

Money and material wealth must fade into nothing compared to this great knowledge of the continuity of life and love of the soul after the demise of its material form.

Oh, dear friends, there are thousands hungry and thirsty for this knowledge. Can we as true Spiritualists sit and let those who would be as happy and thankful as we were for this knowledge, when we have the power to co-operate with one another and bring this great light to the many hungry and thirsty souls?

Oh, dear friends, we who are true to Spiritualism will never rest so long as we have the privilege and love for it, to sit idly and dumb and let those thirsting perish when we can give them drink.

I, as one, love the cause of my religion. I am going to do what the loving angel world will help me, and if I should fail in doing the work of making this camp ground a true success, I am sure my reward will be none the less for my hard and sincere efforts in this direction. Now, I know I can't do the work of erecting a camp ground by myself, and I feel the need of all those who have this work at heart, to help. I received very few orders for the views of the grounds. I suppose, possibly, many who read my letter did not realize the importance of this work at this place.

And possibly some did not have the $1.25 to spare. Friends, I must tell you that the profit on those views is very little. Now, there are at least 4,000 Spiritualists in the United States, who will read this letter, who can send me 55 cents and never miss that amount. I am spending much more than this at this work, I work all day and work till 11 o'clock at night making those views.

All my heart and soul is in this work, and I want it to bring forth much fruit.

We want to have a glorious meeting here this summer, so, dear friends, now put your shoulders to this work and we will surely succeed. I am not going to ask you to give me the 55 cents. I am going to give you more than the worth of 55 cents to you. Now I want everyone who feels that they should help to build up a great camp ground here, to send the amount to me and I will send them a large, beautiful photograph of the grounds and a valuable recipe for making one of the finest liniments I have ever known. It will cost you only about one-fourth as much to make this liniment as the common liniments on the market, and I know of no liniment that is its equal. This recipe has never been published in any paper or recipe book, and is worth many dollars to any family. So, dear friends, let me have your help and we will meet here at this place when we get our grounds in condition for a meeting and have a grand, good meeting.

With best wishes to all and hoping that we will make a success of this work, I am always for the cause and help of truth.

VIRGIL H. MILLS.

Box 202, Hubbard, Texas.

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WE HAVE LOST MUCH.

A Tribute to the Memory of Moses Hull.

To the Editor:—Having just learned through Brother Harrison D. Barrett, that Brother Moses Hull has passed over where the innumerable dwell:

"What is time?
I asked an aged man, a man of cares,
Weary and worn and white with hoary hairs.
'Time is the warp of life,' he said, 'oh! tell
The young, the fair, the gay, to weave it well."

Such was the reflection of one who wrote over a century ago. The people's cemeteries of departed centuries remind us we are but transient upon the stage of life, and that very soon we, too, must give place to the unborn generations of men.

When I first met our beloved brother in Buffalo, N. Y., some eight years ago, I loved the man for his kind and ever pleasant face. I have been exceedingly helped by his works and by his profound earnestness for truth. Those of us who knew him well, knew him but to love him. Have lost much, those of us who knew the life of our departed brother, his intellect, his soulful nature, his comprehension of every obligation that rested upon him, his high endowments in all thousand elements that go to make man the greatest of all created beings.

We feel and know his lot will be an exalted one in the Land of Spirit, and we, his students here, have met with an irreparable loss. The silken thread binds many men and nations together. The jewels men grown old, and growing old, hold priceless in the securities of their memories, are earnings of their self-denial, and of their self-sacrifice, the fruits of which enrich the mind, and added strength and fortitude to their character, and overflows into the lives of others.

There is no reward which outlasts life and sweetness, all life, save that one in the deep privation in hard struggle, in pursuit of a standard set higher than the personal ambition. We prize those things which cost us dearest. We knit ourselves into other lives, as we make those lives our life. The way to glory is the humble way of service. The shining way is the way of sacrifice, and the retrospect lights up radiantly in a measure of the heroism, the patriotism, the love in which hope always kept company in the struggle through the years by day and by night; all recompense in living for self is in living and doing good for others.

There are no riches comparable to the riches of character. It is the right of man's immortality, the life that is of true nobility is the life of service, not of self, not a life of scheming for personal gain, through false pretense. The life that is of true nobility is of honest service to mankind.

I know that the cause that we as Spiritualists hold so dear, has lost so far as this life is concerned, one of the brightest gems in the Casket of Modern Thought. His life was love; his every act so far as known to me, was of the best; he gave the best, the best could give no more.

I was waiting to see his kindly face again in our city, but alas! and to our bereaved sister Mattie Hull, you have my heartfelt sympathy for you will miss our brother, we all know, the most.

"Yes, it is hard to part when friends are dear,
Perhaps it will cost a sigh, a tear,
then steal away, give little warning,
Choose thine own time, say not good night,
But in some bright clime, bid me good morning."

ROBERT THEO. HALE.

Los Angeles, Cal.

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I will ask your attention for a few minutes, and I will try to point out some of the fruit grown in our Spiritual Orchard, for, "By their fruits ye shall know them." I will ask you to go with me into our Orchard and sample the fruit, for that is Spiritualism, to investigate.

Now, in a recent talk I tried to show you how Spiritualism has loosened the chains of superstition, and established a line of message bearers between the two worlds or conditions, converting the Jewish Jehovah God into an ever-present and all-pervading principle or spirit of harmony, love and truth, or Our Eeternal God, and closed the gates of a local hell, and utilized its brimstone and fire, and annihilated the personal devil.

All who investigate or partake of its fruit will know that life is eternal; no faith, no belief, but a fact that we do survive the shock called death. Stop and think, friends, what that stands for to the one who believes this life ends all, or to the one who hopes for a hereafter.

When Robert G. Ingersoll stood by the grave of his dear and much beloved brother, with whom he had lived, loved and worked until youth and young manhood had passed, and they had grown almost as one soul, but to be torn apart by the monster death, Robert's very soul cried out, and he said, "Let us hope for a hereafter." Had he tested this spiritual fruit he would have known that he and his brother would again meet and again take up the work they had not finished, and continue that work and love on to infinity.

Think, if you can, how much it means to the materialist, when he stands by the grave of the one he loves even more than his own life, to know that life is eternal and cannot die regardless of what we may believe or what we may do, and that there are many bridges and innumerable wires connecting this life with the one beyond, over which communications are passing continually, and that all the communications from that unseen world agree, and that as in one voice, they teach us that we are here to work, to cultivate and improve, and enjoy this life, for in so doing, we are beautifying, and perfecting that home we are preparing for ourselves in the next and more real world or conditions. They teach us the influence of environment, and the force and power of thought, the effect of envy and jealousy, the misery and heart-aches caused by the tongue of slander and spite, and that we must move on either upwards or downwards, for we cannot stand still; and that to live right, is to die right, and to enter the other world well prepared for the work, the joy, and gladness awaiting us; to live wrong, is to die wrong and to enter the other world as the prodigal son, hungry, naked and alone, there to learn what we should have learned here and to fully realize the meaning of "time lost is lost forever." That if the door of communication between earth and heaven was open two thousand years ago, it is more widely open to-day; that if the spirit world was interested in reaching men with instructions, warnings and comfort in the earlier days, a greater number are anxiously waiting to aid, comfort and help humanity now.

To deny this would be to deny the law of evolution; it would be to turn the dial of human progress backward and to reverse the law of progression.

Now, my friends, I do not believe there is a Spiritualist present but what will accept as a truth every statement or claim I have made in favor of our beautiful, reasonable and scientific philosophy.

I will now call your attention to some of the grafted fruit or grafts found in our orchard, that we must cultivate up or out. While we have helped all religious organizations to get rid of many of their old and outgrown superstitions and ism, while we have brought joy, happiness, and gladness to many homes, and illuminated the cold materialistic halls of science with our spiritual light and demonstrated facts, and we might, I think, truly say that our philosophy and phenomena have cast their rays of light and hope over the entire world. But what have we done for ourselves as an organization? We have most surely failed in that, and why, is the question. Is it because we are too free, too broad, too progressive and too individual, to be held together by any known rule of ethics; or is it because our leaders and teachers have become so accustomed to pulling down or exploding old superstitions, creeds and dogmas that they neglect the building up of their own philosophy on a broad, scientific foundation? Or have we, as individual Spiritualists, become so accustomed to seeing or looking after the mote in the other churches and societies, and the other fellow, that we have entirely neglected to look after our own manner and mode of doing and living?

Do we ask ourselves, are we bettter men and women because of our religion? If we are not, then indeed as far as we are concerned, our philosophy and religion is vain, for any belief or knowledge that does not help to raise the standard of goodness, justice and love towards their fellow-men, is not beneficial to men. Or is it because we as Spiritualists have no open and declared declaration or standard of principles? I am inclined to believe that this is the real and only reason why we have not succeeded in building up good, strong societies in every part of our country, and why our state organizations and our national organization have not been more of a success for good. And also in a pecuniary way it seems necessary and acknowledged so by all organizations from the government down to local societies to have a Declaration of Principles which each and every person must subscribe to and register their name thereto before becoming a member thereof.

With us as Spiritualists we entertain, practice and believe any thing a sane or insane mind can conceive of, and call it Spiritualism. The result is that we, like the chain, are tested or measured by the weakest link, and we have weak links in our ranks as well as other organizations; but they cite you to their declaration of principles, not as individuals, while we refer you to the fruit we have borne and try to explain the weakest link.

We will examine into the working of our societies and ask if it would tend to grow, develop and inspire the good, and elevate mankind. I was told by a member of, and an officer in, the Iowa State Spiritualist Association, that when they held their election to elect their officers to represent our beautiful scientific philosophy, that should be sacred to all that believe in it, that he, an officer, when he went to counting noses (a phrase in politics) he found that he did not have votes enough to elect the one he wished, so he went down town and hustled around and got forty people to come to the meeting, pay their dollar, and become members and have a vote. The organization got the forty dollars, and they got the forty votes, but I ask, did they get forty desirable members; or did they get those that tend to make Spiritualism unpopular. Remember, this officer said that he paid for the vote, and again in our society at Mt. Pleasant Park I have noticed that we have from ten to twenty new members added to our list on the day we elect our officers, presumably for the purpose of electing some special friend, or by request. These are cold facts, and you will agree with me that it is time that all true Spiritualists woke up to the fact that we must devise some means whereby we can raise the standard of our morality and regard, respect and love for our fellows. To me, I will say again, there seems no better way than to establish a Declaration of Principles, and require all persons to subscribe to and affix their names thereto before they become members of any Spiritualist society. After they have thus complied with the declaration, and become members in good standing, they will be supplied with a visiting card that will admit them into any other society and the card will be to them a voucher for a worthy member. I would have that platform broad enough, and high enough, so that all Spiritualists can endorse and subscribe to the following declaration:

"I believe in the fatherhood of God and the brotherhood of man; I believe that the existence and personal identity of the individual continues after the change called death; I believe that we do communicate with the so-called dead; I believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others do unto you, do ye also unto them." I do hereby and in this presence promise and obligate myself to live and do in accordance thereto, and to be and to live a good and faithful Spiritualist in so far as is possible for me to do."

With the foregoing declaration of principles for the rock on which to build, and stand as the spiritual banner under which each individual could formulate their own creed, devise their own religion, which like their clothing will be suited to their own individuality, and will feel at liberty to change it from time to time, and will be independent of the thought, and authority of others, and feel free to be religious in their own way, using whatever means or methods their judgment suggests as best adapted for their nature, so long as they find themselves growing in sincerity, love of truth, reverence, sympathy and charity and in harmony with the declaration of principles they have subscribed to, just as each state has its own constitution, but all subject to or in harmony with the national constitution.

With such an organization and declaration, a Spiritualist would not be called upon to explain or apologize for his religion, or rather for what it stands. Should we find with us "Wolves in sheep's clothing," practicing deception, living in open violation of the declaration of principles they have subscribed to, our duty should be to reform them if possible—if not, part company with them. They, therefore, would cease to be members of the society or organization, or recipients of any of its benefits; their cards demanded and their names stricken from the record.

I submit these thoughts for your consideration, as you all well know there must be some good reason why we as a society, as an organization, have not grown, or why it has not taken its just and legitimate place in the hearts and minds of the people and the public press. There must be and is a cause for it, and it is time we were finding the reason and removing the cause. J. W. CHAMBERS.

Clinton, Iowa.

PHOTOGRAPH SPIRITS.

A Scientist Declares It Can Be Done.

To the Editor:—The writer has read with deep interest the article you quote from the Buffalo Enquirer in your issue of the 22nd ult., headed as follows:

"To Photograph Spirits—Prof. Lockwood, the scientist, declares it can be done as consistently as photographing the invisible plants."

You say, "One of the deepest thinkers in the country is Prof. W. M. Lockwood, and as an investigator of psychic phenomena probably no man in America is better known."

"Can you take the photograph of a spirit, an invisible form?" you ask. I do not say I believe we can, but I say emphatically, I KNOW we can.

"The speaker then told of his experiments in photographing the invisible, and of the astonishment his discoveries had caused among some eminent scientists of the world. He declares that under proper conditions it is as easy to photograph the invisible as the visible."

I will not quote further from that interesting article. I have been an investigator of the spiritual philosophy for fifteen years and have developed considerable of the psychic gift. One morning about three years ago, on awaking I heard a voice say "I will show you your mother's lost birth present." At that instant, about 18 inches from my face, I saw something that did not seem larger than a ten cent piece, and I watched it closely, and discovered it was increasing in size, and it materialized into my youngest brother's face. As soon as I recognized who it was it disappeared. This brother is the youngest of eleven children, members of our family, and at that time was living at Texarkana, Texas. It seems, from my limited readings that there are very many thinkers and psychics who believe that every human being and every other animal has a spirit, and that when the life cord is severed the spirits tend upwards. It has occurred to me, if this is true, that Prof. Lockwood could prove to the thinking world at least, that the continuity of life after so-called death of the body is a positive truth, by photographing the spirits of the animals murdered at the slaughter houses in Chicago six days out of seven.

WM. B. KETCHAM.

Mendota, Mo.

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Letter From an Old Time Worker, Now In England.

To the readers of The Progressive Thinker:

I have often thought I might interest some of my old friends and acquaintences scattered up and down the Middle West, by writing a few lines occasionally from this side the great Atlantic. It has been quite a long time since anything from my pen has appeared in the columns of The Progressive Thinker, although at one time I was a frequent contributor. Times have changed, however, with me, and from being an itinerant lecturer, traveling up and down the country working for the cause of truth, as I believe (for the devil as my orthodox friends believed), I am now rather an active business man, with my time pretty well filled in various ways, so that my time for writing letters to newspapers is very limited. I am doing fairly well in my business, but my mind often wanders back over the field I formerly traveled, and I remember many pleasant days spent among friends in several states.

One of my last trips in the interest of our philosophy was through Northern Minnesota, and I often think of friends I made in the lovely park region, as it is called. One of the pleasant remembrances I have of that trip was a few weeks spent at Wheaton, a little out of the park region, it is true, but where at that time a good strong interest in our philosophy prevailed. I am somewhat afraid, however, that many of the best workers have left that point, an outbreak of Canadian emigration fever having broken out among them.

Two earnest workers, Mr. O. F. Brown and his esteemed wife, moved away to Washington soon after my visit, to try their fortunes in that far off western region. I hope they have prospered, for they well deserved success. They were of the right stamp of Spiritualists. Many others I remember, though some of the names I do not readily call to mind. Eagle Bend, Alexandria and some other points I visited, and I trust there is still a good interest in that section.

One thing made a vivid impression on my mind while traveling in Northern and Central Minnesota, and that was the preponderance of the German Catholic element. It was my ambition to get in as many lectures as possible, for I thought I saw a great need. In small towns I noticed very large churches with two spires or towers instead of one, buildings which must have cost a large amount of money, and must have been a great burden on the farming communities which constituted the principal part of the population. Fat, clean-shaven and well-dressed priests were plentiful on the trains, and these, too, must have taken a good proportion of the fruits of industry to support them.

I contrasted their condition with my own at the time. While every town had a large Catholic church, spiritual societies (much less Spiritualist churches) were few and very far between. At every small town the priests could gather a good congregation and be assured a hearty welcome; the Spiritual worker had to make long journeys and take mighty slim chances sometimes when he did stop.

Wheaton, with its own church and active society was like an oasis in the desert of Sahara. I hope it is still doing a good work, and I should very much like to hear from any of the friends I became acquainted with there.

To all my friends and fellow-workers in Kansas, Missouri, Nebraska, Iowa, Minnesota, Illinois and Indiana, I would say that although I am out of the public work at present so far as giving lectures on Spiritualist rostrums, my sympathies and best wishes are with all those who are in any way helping to crush out priest-craft and make better conditions for the poor, spiritually or otherwise; to rid the world of the war-spirit; to build up a better system of government in all countries; to help humanity onward and upward to better and brighter conditions.

I look to the new liberal government of England to help wipe out the evils of a State Church, and to the New Education Act which will soon be passed by the English Parliament, to do still more for England's people.

W. E. BONNEY.

Monk Sherborne, Basingstoke, Eng.

BOOK REVIEWS.

True Spiritualism. By. Rev. R. Swinburne Clymer.

The reader of this book will concede that it is very radical in its thought on various subjects, some of which do not seem to be exactly akin to Spiritualism. It is a trenchant reply to the works of one John E. Roberts, who undertakes to demolish Spiritualism. Published by the Philosophical Publishing Co., Allentown, Pa. Price $2.

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Forest Home Camp, Mich.

The beautiful white mantle that now covers the earth in our locality, and the pinch of the frost king that nips and nips, does not suggest camp notes, but we know in the course of Nature's movement the time will come when it will sound more appropriate, so we venture to speak of it.

Forest Home Camp will open August 4, 1907, with a fine corps of platform workers. We hope to see our many familiar faces, and many new ones, at our pleasant little camp in Northern Michigan. Many times I have elucidated its beauties and advantages, so that the many readers of our loyal and instructive columns of The Progressive Thinker must be quite familiar. If there are those that would like more instruction they are at liberty to write the secretary, who will promptly respond.

The Aid Society Auxiliary to the association will have a Bazaar in connection with camp, and we kindly ask of personal friends of members of the association and friends of the cause of Spiritualism at large, to please donate some useful, beautiful and attractive pieces to our supply, that will be gratefully received. Now is the time to make something.

MRS. RUTH EASTMAN, Sec.

Mancelona, Mich.

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In order to place that valuable book, "MYSTERIES OF THE SEANCE," (written by a life-long Spiritualist) in the hands of as many Spiritualists and investigators as possible this winter, I have decided to CUT THE PRICE IN TWO, and will, until the supply on hand is exhausted, mail it to any address for 12 cents per copy—less than half the former price. This book gives all the methods employed by fake mediums in producing bogus manifestations in all the different phases, and instructs the reader how to detect and expose the fraud. A silver dime and red stamp brings you the book, prepaid, by return mail. Get it and avoid being fooled. Address, ED LUNT, 119 Cedar street, Roxbury, Mass.

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Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Church of the Soul, Rev. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 o'clock, in Hall 309 Masonic Temple (corner State and Randolph streets). Sunday-school at 10 a. m. All are invited.

The Band of Harmony (auxiliary to the Church of the Soul) holds regular meetings the first and third Thursdays of each month, at 3:30 to 10 p. m. Ladies bring lunch. Coffee served at 6 p. m. All are made welcome.

The Christian Spiritualists will hold services at the Van Buren Opera House, corner Madison street and California avenue, every Sunday at 2:30 and 7:30 p. m. Mrs. Hamilton Gill will lecture and give spirit messages.

The Progressive Spiritual Society. Services at 8 p. m., 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, speaker.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 18th street.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

Central Spiritual Church holds services each Sunday evening at Trimble Hall, 1977 W. Madison street (near 40th avenue) commencing at 7:30 sharp. Conducted by Mr. and Mrs. Howes.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Society of Spiritual Truth holds services every Sunday at 2:30 p. m., at 3539 Calumet avenue. Lecture and spirit messages. All are welcome. J. K. Hillis, Psychic.

The Spiritualist Church of Students of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee avenue, every Sunday evening at 7:30. The hall can be reached by Milwaukee avenue North avenue and Robey street cars, and the Logan Square and Humboldt Park Metropolitan elevated. Mrs. M. Schumacher, pastor.

The Christian Spiritualists Society will hold meetings during the winter months, conducted by Miss Sarah Thomas, every Sunday afternoon and evening, at 3 and 8 o'clock, at Conway Hall, corner Western avenue and West Lake street; entrance on Western avenue, over drug store.

Golden Rule Spiritualist Society, Nora E. Hill, pastor; Dr. J. H. Randall, assistant pastor. Holds services every Sunday evening during July and August, at O'Donnell's College Hall, Paulina street, near Washington Boulevard. All welcome.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and philosophical lectures; best psychic and message bearers in attendance. Prof. F. M. Stoller, conductor.

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, between Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Everybody welcome.

Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western avenue. Mrs. Letzter, speaker and medium. All welcome.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor. All welcome. Services at 3 and 8 p. m.

Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and messages.

Divine Spiritual Church holds meetings every Sunday afternoon and evening at 2:30 and 7:30, in Hygeia Hall, corner Ogden avenue and Robey street. Good music. All welcome. Rev. Lucy A. Hodge Koontz, pastor.

Lake View Spiritual Union holds services Sunday afternoons at 3 o'clock in Wells Hall, 1629 North Clark street, corner Fletcher street, conducted by Dr. and Mrs. C. A. Wickland, assisted by others. All are cordially welcome. Residence, 616 Wells street.

Scientific, Spiritual Church holds regular services every Sunday at 2:30 and 7:30 p. m., in Star Lodge Hall, 378 S. Western avenue, corner Lexington street, conducted by M. L. Schaeffer, president, assisted by others. The elevation of Spiritualism is our aim. Residence 41 S. Sangamon street.

The Golden Center Spiritualist Society meets at Star Lodge Hall, No. 378 S. Western avenue, between Harrison and Polk streets. Conducted by Prof. McLane and J. E. Coe.

Church of All Souls. Service Sunday at 7:30 p. m., 220 S. Western avenue, near Van Buren street. Mrs. Squire, minister.

First Society Fraternal Order of Spiritualists, Dr. Alex Caird, president. Services at Hygeia Hall, 406 Ogden avenue, corner Robey street. Every Sunday, afternoon 2:30; circles, 4; supper, 5; song service, 6:30; concert, 7; evening, 8.

ASKING FOR ENLIGHTENMENT.

Although aware that the old straw of religious controversy has been many times thrashed with little outpouring of wheat, I still would be glad to see "giant thinkers" cross swords in friendly combat and awkaken the masses from mental lethargy, and this in renewing subscription to your valuable and unique paper, through which you exert great effort in extermination of some concepts of Deity, I implore further enlightenment from logical writers in both radical and orthodox-Spiritualist ranks in regard to the practical utility of substituting "Duty and Justice Performed" for the advancement of harmonious conditions, in place of "religious ethics." That is to say, if duty and justice are the web and woof in daily acts performed towards the spiritual development of humanity at large, religion, (which is made synonymous in power with junior gods that play in the drama of salvation), will in time become wholly obsolete.

But, let me say first, that I am not attempting to formulate infallible postulates—and, second, that I am seeking friendly criticism and clear-cut arguments in the interest of disproving if possible, the truth of any statement I may make in the following questions:

1. Is religion, as taught, actually necessary for moral growth?

2. Would not the masses be greatly benefitted spiritually if compelled to do their duty and give equal justice to all, instead of admitting the weak, proxy element of religious enthusiasm as a factor of moral upliftment?

3. Can so-called religious principles alone develop the soul to its highest possible attainment?

4. Is it logical or proper to consider religious ceremonies equivalent in power of purification of the inner life, to moral acts and immanent duties performed in the arena of everyday life?

5. Can genuine moral principles, as defined or accepted as the foundation and embodiment of true soul character by the highest influences, be safely intermixed with the (sometimes) very uncertain qualities of "religious" ethics? Will they work in union and each prove an equal factor for the development of soul qualities?

6. Is not "religion," in its native heath, the outgrowth of ghostly superstition and irrational concepts? Does it not stand in the same relation as substitute for duty and justice performed, as does Vicarious Atonement and imaginary Saviors in the minds of unreasoning multitudes?

7. Is not the study of the Principles of Nature and living up to its obvious dictates a more interesting equivalent for the promotion of the ethical status of the soul-life than cruciating gods and the worshiping of mythical mediators that ever stand ready in imagination to shield the enthusiastic hypnotic from the penalty of criminal acts?

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READERS LISTEN SHARP, DON'T MISS—BEST THING EVER HAPPENED!

Hundred years coming, here at last, full grown—so startling will say it's impossible—but wait, don't worry—Ladies, Your Prayer Answered.



Washing machine: swallows wash boards.

THERE'S NO MORE WASH DAY!—IT'S DEAD! LAID AWAY! WIPED OUT FOREVER!

The world's watched for the man to cut wash day in two. He lives—taken more than half—left only minutes—cut so much wash day's all over, changed—there's new way cleaning clothes—different from anything known—new principles, ideas, methods, NEW EVERYTHING. Wonderful, but true, family washing cleaned with no more work than getting a simple meal, less time—no rubbing, squeezing, pounding, packing, pressing, no injury—no drudgery—that's post-Good-bye wash boards, washing machines, tub-mangles—throw them away—the EASY WAY is here to bless humanity. Women have prayed for death of wash day—for clean clothes without rubbing—rubbing health, looks—when they could wash, get dinner, see friends, indulge in recreation without fatigue—when women thought no more of washing clothes than to get a simple meal. That glorious day has come. The world's full wash boards, so-called washing machines, yet wash day same as ever—still long, dreary day—no easier, no shorter, no better. Use wash board or washing machine, its drudgery, long hours, hard work—backache—a day no woman forgets. Invention that killed wash day, named EASY WAY—name tells whole story—easy on clothes—easy used—kept clean—handled—easy on women—makes washing easy—easy to buy and sell. Not called a machine—powers inside concealed—caution the way it gets dirt—has awful appetite for dirt—increases more it gets—goes after all the dirt in all the clothes at same time—little, but mighty—silent, but powerful—uses no spirits, yet works in darkness. OPERATED ON STOVE—move knob occasionally—that's all—scarcely anything to do but wait between batches—child can do it. All iron and steel—always ready—sets away on shelf. Entirely unlike old methods. Verily, wash day is dead—EASY WAY settled that—woman's joy and satisfaction. Less than an hour cleans washing which before took all day—cleans all clothes, finest laces, curtains, etc., in about one-tenth time without rubbing, scouring, pounding, pressing—without chemicals to injure goods. Saves $2 days drudgery yearly—makes woman's hardest work easiest household duty—saves clothes, labor, fuel, health, looks. Surprises all—sounds strange, is strange, but listen, it's no experiment, going on daily. You can do it.



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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., FEBRUARY 16, 1907 NO. 899

WHAT IS SPIRITUALISM?

What Is Its Mission Here on Earth?

What is pure Spiritualism?

What is its mission here on earth?

Or, has it fulfilled its mission, and is it now to lose itself in the doctrine of Theosophy?

It is said, "By their fruits ye shall know them." What are the fruits of Spiritualism to-day? We find gifted writers and speakers. There is truth and error expressed in beautiful language. There is diversity of opinion and faith, leading to discussion and controversy. There is spiritual phenomena, and there is a kind helped along by fraudulend mediums. There is the doctrine of reincarnation, and this, in the most unpleasant and unpalatable—the most insidious growth of all.

While the Salvation Army and some other denominations; the Temperance Union and different societies are working for a purpose, are doing good in the world, the Spiritualists are building up a sort of Tower of Babel, and all the earnest efforts of Mr. Francis or the influence of The Progressive Thinker cannot save the Cause or even a fragment of pure Spiritualism, unless there is greater harmony of thought and unity of effort and purpose among believers in Spiritualism. This is only a little of what has been in my mind of late.

In the years agone, I often wondered why Spiritualists were not proving their superior wisdom, and demonstrating their professed kindness and charity towards mankind by striving to create better conditions, and by founding homes, asylums and building temples of learning; yes, I have been doing a deal of thinking, wondering and criticising, and that is about all I have been doing to help the cause along.

There is a change. Now, I am going to do something, even if it is only to add another misshapen bit of material to that already tottering tower the Spiritualists have been building. Much depends upon The Progressive Thinker, for I know that Mr. Francis is interested in humanity as well as in the success of Spiritualism, and I hope to make it clear that I am working for the welfare and happiness of the children of earth while in this life and in the life to come.

I deeply regret that there should be any difference of opinion among Spiritualists, and it is with feeling of sadness that I find myself in direct opposition to the thought of some of my favorite writers and speakers. This is in regard to the, to me, horrible doctrine of reincarnation. Think you that I am making it too strong when I say that this hideous doctrine, even with all of its "brotherhood of man" teachings, will not harmonize with our spiritual philosophy, and if it gains a foothold it can only mean the death blow of Spiritualism, or rather the destruction or blotting out of the name Spiritualism?

A few more words before I leave you. Oo-night while reading The Progressive Thinker I seemed to have a special interest in its columns. I am always interested, but this time I seemed to be feeling that I must search closely or I would miss something of special interest, and when I found Miss Harlow's article, calling to Spiritualists, and urging them to unite on some question or work, and had read about the organization, or rather the rally call of Dr. Alex Caird, I thought I must have found what I was seeking, for I am in sympathy with their thoughts and efforts to accomplish something and to establish harmony in the ranks, and then all at once came a strong impression—and I am not at all visionary—and this impression seemed so clear that higher intelligences were in charge, that a spiritualizing process is taking place on earth which would separate the wheat from the chaff. The dawning of a new day is near, when the spiritualized, irrespective of creed or faith, will unite in their works of charity and their crusade against sin. May the powers that rule hasten that day, for it has seemed that the world was drifting into a hopeless state of indifference to fraud, dishonesty, corruption and selfishness. Have Spiritualists a part in the work for mankind?

Yours for humanity and onward progression. C. CURTISS GARDNER.

Rome, N. Y.

CHARACTER BUILDING.

Beautiful thoughts make beautiful lives,
For every word and deed
Lies in the thought that prompted it,
As the flowers lie in the seed.

Back of each action lay the thought
We nourished until it grew
Into a word or into a deed,
That marked our life-work through.

Gracious words and kindly ways,
Deeds that are high and true;
Slanderous words, and hasty words,
And deeds we bitterly rue.

The garden of Life it beareth well,
It will repay our care,
But the blossom must always and ever be
Like the seed we're planting there.

"Keep thine heart," the Life Guide saith,
"With daily, diligent care,
For out of it are the issues of life,"
Be they foul or be they fair.

On things that are pure and of good report
Our hearts must daily dwell,
If we would see Life's garden full
Of blossoms that please us well.

For beautiful thoughts make beautiful lives,
And every word and deed,
Lies in the thought that prompted it,
As the flower lies in the seed.

There is a poem hillsides repeat,
Copied by hedges, sung on the street.
How rhyme the colors, purple and gold
We're by the poet told.
Two good neighbors dwell in harmony,
Two good neighbors we rejoice to see,
Bright purple aster, bright goldenrod.
—Selected.

We boast our light; but, if we look not wisely on the sun itself, it smites us into darkness. The light which we have gained was given us, not to be ever staring on, but by it to discover onward things, now remote from all knowledge.—Milton.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

Give up to science entirely, for science is but one.—Seneca.

The Search of Science
For Light Upon a Future Life

THOUGH A MAN DIE SHALL HE LIVE AGAIN? SINCE THE BEGINNING OF ITS HISTORY HUMANITY HAS BEEN ENDEAVORING TO PIERCE THE DARKNESS BEYOND THE GRAVE, SEEKING LIGHT UPON THIS QUESTION OF THE AGES.

TO COUNTLESS MILLIONS FOR CENTURIES THE IMMORTALITY OF THE SOUL HAS BEEN AN ASSURED AND COMFORTING FACT, THE LIFE BEYOND AS CONFIDENTLY EXPECTED AS THE COMING OF THE MORROW'S SUN. BUT MERE BELIEF DOES NOT SATISFY SCIENCE; IT ASKS, "WHAT IS THAT LIFE, AND WHERE IS IT SPENT?"

"ARE THERE SUCH THINGS AS REVELATIONS TO MAN FROM THE SPIRIT WORLD?" "CAN A DEPARTED BEING COMMUNICATE WITH ONE STILL IN THE FLESH?" "ARE SO-CALLED GHOSTS REALITIES?"

FOR TWENTY-FOUR YEARS THE SOCIETY FOR PSYCHICAL RESEARCH, WITH HEADQUARTERS IN LONDON AND A MEMBERSHIP EXTENDING THROUGHOUT THE WORLD, HAS BEEN DELVING INTO THESE MYSTERIES. ITS WORK HAS ATTRACTED MUCH MORE ATTENTION OF RECENT YEARS AND HAS BEEN CONDUCTED WITH CONSIDERABLE ENERGY, AND YET ITS BRIGHTEST MINDS SEEM UNABLE TO LAY HOLD OF A SURE THREAD RUNNING BEHIND THE MYSTERIOUS CURTAIN THAT CLOAKS THE FUTURE.

SUMMING UP RESULTS OF INVESTIGATIONS, HOWEVER, A LEADING MEMBER ASSERTS THAT "THERE IS A BASIS OF FACT IN MANY STORIES OF HAUNTINGS AND APPARITIONS," THAT "THERE IS EVIDENCE TO PROVE THE CONTINUITY OF INDIVIDUAL LIFE AFTER DEATH," AND THAT "COMMUNICATION DOES TAKE PLACE BETWEEN THOSE IN THIS AND IN ANOTHER CONDITION OF LIFE."

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During the twenty-four years' career of the Society for Psychical Research its work on this side of the Atlantic has been conducted by an American branch, which has included some of the leading scientists of this country.

Connected with the organization either as officers or corresponding members have been Professor William James of Harvard, once president of the general body; Dr. Nicholas Murray Butler, president of Columbia University; Dr. Stanley Hall, president of Clark University; Dr. W. R. Newbold, of the University of Pennsylvania; Professor E. C. Pickering, of Harvard, and Professor J. H. Hyslop.

Recently, however, the American branch was discontinued as an integral part of the general, or British society, and some of its members have organized the American Institute for Psychical Research, to work along similar lines.

"The new institute," stated a news item, announcing its formation, "exists for the purpose of finding out, scientifically, all there is to be known about 'spooks.' Members are expected to contribute actual facts about apparitions, telepathy, clairvoyance, mediumistic phenomena, visions of the dying, coincidences, illusions, hallucinations and the like."

Professor James H. Hyslop, one of the moving spirits in the formation of this new society, asks an endowment of $1,000,000 with which to carry on the work. Investigations of psychic phenomena are expensive, he states. Twenty years' study of Mrs. Piper, a celebrated medium, cost, probably, $75,000.

Careful investigators, called by some frivolous persons "ghost detectors," have long been employed in nearly all parts of the world by the English society. They run down every case of apparition, ghost walking, materialization, ghost photographs, telepathy and the like of which they hear.

It doesn't make any difference how long a time is required to investigate an alleged case of ghostly appearance. The investigator is after facts, and he follows the trail until he unearths every particle of evidence. The characters of witnesses are looked into as carefully as the stories they tell.

When a case has been fully worked out and all data bearing upon it secured, a full report is written and forwarded to London. This is full of signed statements and circumstantial detail.

It is gone over by experts, and if they find anything in it worthy of preservation it is filed away in the archives, together with reports made by hundreds of other investigators.

Over twenty-one large volumes of research work have been published by the society, and it has, in addition, bales of records of investigations made by its members and agents.

A. J. Balfour, formerly prime minister of England, was at one time president of the society, and the Bishop of Ripon is a vice-president. Among other members are leading scientists in all parts of the world.

Since the organization of the society, half a dozen or more of its most intelligent and enthusiastic members and investigators have died, including several former presidents and secretaries, but these, it seems, have been unable to bridge the mysterious gulf between the known and the unknown worlds, as no tidings of enlightenment have come back from the "fathomless shores."

Even the society, as such, will venture no official opinion regarding the data it has collected, although its members are free to express their conclusions at will.

Gathering and carefully substantiating all the evidence in a single case, the society says, simply, "Here it is; these are the facts; form your own conclusions."

For instance, among the notable cases preserved in the society's archives is the following, furnished by a gentleman of Boston, whose character and word are beyond question:

"In 1867 my only sister, a girl of 18 years, died suddenly of cholera in St. Louis. My attachment for her was very strong, and the blow a severe one to me. Later I became a commercial traveler, and it was on a trip in 1876 that the following happening took place.

"I had 'drummed' the city of St. Joseph, Mo., and had gone to my room at a hotel to send in my orders. They were unusually large, and I was in a happy frame of mind. I was not thinking of my dead sister, or in any manner reflecting on the past. The hour was noon, and the sun was shining cheerfully into my room.

"While smoking a cigar and writing out my orders, I suddenly became conscious that some one was sitting at my left, with one arm resting on the table.

"Quick as a flash I turned, and distinctly saw the form of my dead sister, and for a brief moment or so looked her squarely in the face.

"So sure was I that it was she that I sprang forward in delight, calling her by name. As I did so the apparition instantly vanished.

"I was near enough to touch her, had it been a physical possibility, and noted her features, expression and details of dress. She appeared as if alive. Her eyes looked kindly and perfectly natural into mine.

"Her skin was so lifelike that I could see the glow or moisture on its surface, and on the whole there was no change in her appearance otherwise than when alive."

A remarkable confirmation came later when the young man related the experience to his family. When he stated that he had seen a bright red line, or scratch, on the side of his sister's face, his mother almost swooned, and declared that there could be no doubt that the apparition was indeed that of the young woman.

It appeared that no one but the mother was aware of the scratch. In preparing the body of her daughter for burial the mother had accidentally scratched the side of the face with a pin.

Not wishing others of the family to see the slight mutilation, the mother had covered it with powder, and she alone was aware of its existence. Certainly the brother knew nothing of the scratch.

A number of cases as remarkable have been investigated, every effort being made to substantiate them as far as possible, and to determine the reliability of sources. Indeed, it is only after the scientists of the society are thoroughly satisfied as to the truthfulness of any case that it is permitted to go into the archives.

Especially interested in this branch of the work was Professor F. W. H. Myers, of England, now dead. He collected a large number of instances of recognized apparitions occurring more than a year after death, and in commenting upon them wrote:

"Instead of describing a 'ghost' as a dead person permitted to communicate with the living, let us define it as a manifestation of persistent personal energy—or as an indication that some kind of force is being exercised after death which is in some way connected with a person previously known on earth."

This force or influence, he thought, "may be some residue of the force or energy which the person generated while yet alive."

That might account for an ordinary wraith of shadowy outlines and speechless presence, but how about a ghost with so much of the energy of life that it is able to speak?

A Ghost That Spoke.

Such a case was reported by Mrs. P——, of an English town. On Christmas eve of 1869 she and her husband, with their little child, retired to their bedroom before the usual hour in order that they might start upon a journey early the next morning.

Mr. P——, who had seemed in failing health for some time, and was moody and dejected, at once went to bed, but Mrs. P—— simply lay down on top of the covers, expecting the baby to awake in a few minutes, as was its custom.

"About 9:30 o'clock," wrote Mrs. P——, "to my great astonishment I saw a gentleman standing at the foot of the bed, dressed as a naval officer and with a cap on his head.

"From the position of the light in the room, the face was in shadow to me, and the more so that the visitor was leaning upon his arms which rested on the footrail of the bedstead.

"I was too astonished to be afraid, but simply wondered who it could be, and instantly touching my husband's shoulder—his face was turned from me—I said, 'Willie, who is this?'

"My husband turned, and for a second or two lay looking in intense astonishment at the intruder. Then, lifting himself up a little, he shouted, 'What on earth are you doing here, sir?'

"Then the form, slowly drawing himself into an upright position, said in a commanding, yet reproachful voice, 'Willie,' 'Willie!'

"My husband, greatly agitated, sprang out of bed, when the figure moved calmly and slowly toward the wall and disappeared, as it were, into the wall.

"Mr. P—— seized the lamp and searched the house, without finding any one. Upon returning to the room he told me that the person or figure we had seen was his father, who had been dead fourteen years.

"Some weeks later my husband became very ill, and confided to me that he was in financial difficulties, and, when his father had appeared to him, was about to take a step that might have led to ruin, perhaps worse."

Next is a case in which the apparition was not seen by the person most interested, but by another, who could have no motive for deception:

Mrs. Clarke, of London, writes: "One afternoon in August, 1864, I was sitting reading in the veranda of our house in Barbadoes. My black nurse was wheeling my baby in a perambulator in the garden.

Apparition Seen by a Nurse.

"I got up, after some time, to go into the house, when this black woman said to me, 'Missis,' who was that gentleman that was talking to you just now?'

"'There was no one talking to me,' I replied.

"'Oh! yes, dere was, Missis,' she insisted; 'a very pale gentleman, very tall, and he talked to you, and you was very rude, for you never answered him.'

"I repeated there was no one, and got rather cross with the woman. She begged me to write down the day, for she knew she had seen some one. I did, and in a few days I heard of the death of my brother in Tobago.

"The negro woman had never seen him, but she described him accurately, stating that he was leaning over the back of my chair and seemed anxious that I should speak to him."

Recently the experience of a well-known Boston lawyer was submitted to the American Society. In 1889 this man made a solemn compact with a college mate to the effect that when either died he would, if possible, make his subsequent existence known to the other.

Ten years later, or in 1899, the lawyer's friend died suddenly, but it was only a few weeks ago that the incident occurred which he regards as a fulfillment of the promise.

Sitting in his apartments, in full possession of his faculties, the lawyer, without experiencing any transitory state, suddenly found himself in a strange city, upon a greensward filled with sunlight. Approaching him was his dead friend, who smiled, extended his hand and attempted to speak, but could not.

When the lawyer stepped forward to grasp the hand of his lost friend, he found himself once more in his library, wide awake and with his brain perfectly clear. The next night the vision was repeated.

Upon his strange excursion the lawyer seemed to be accompanied by another friend, who was still living, although in another city. Shortly after the visions he heard that this friend had been strangely ill, and during the forty-eight hours in which the visions occurred had been unconscious.

A great number of similar cases of "appearances" have been collected by the society, and the persons witnessing the phenomena were found, in the majority of cases, to be entirely reliable.

All of which leads Edward T. Bennett, formerly assistant secretary of the society, to conclude that "there is evidence—small though it may be in amount—which is sufficient to prove the continuity of individual life after death, and that communication does take place between those in this and in another condition of life."

"I believe," said Prof. F. W. H. Myers, "that telepathy—the transference of thought through other than sensory channels—exists both as between embodied and disembodied spirits.

"There is, I hold, a continuous series of manifestations of such power, beginning with thought transference experiments and hypnotism at a distance, proceeding through experimental apparitions and apparitions coincident with crises of death, and ending with apparitions after death—the results of the continued exercise of the same energy by the spirits of the departed.

"'Ghosts' must, therefore, as a rule, represent, not conscious or central currents of intelligence, but mere automatic projections from consciousness which have their centres elsewhere."

Such a "projection" of consciousness from another world—taking a recognizable shape—may have been the following case to which the scientists of the society attach considerable importance:

A well-known physician of Philadelphia purchased a new home in a desirable locality, and had it handsomely furnished. His mother, then dead ten years had frequently advised him to settle in that neighborhood, stating that, if permitted, she would return from the other world to witness his prosperity.

One afternoon, soon after the new home was accepted, the physician's wife and two daughters were seated in the parlor. Suddenly they became conscious that some one else was in the room, and then saw an elderly woman standing in contemplative attitude before one of the handsome pictures on the wall.

The physician's wife recognized the figure as that of her husband's deceased mother. Nothing was said, although all saw the figure plainly, and in a little while it vanished.

Says Her Father Reappeared.

Another instance is that of a young English girl who lost her father and was left without a near relative. Of religious training, the girl was tortured by fear that her father had not entered a state of bliss in the other world, and prayed long and earnestly that if he were in peace and happiness his spirit should be permitted to appear to comfort her.

One afternoon, when she was lying upon a couch in an agony of doubt, she saw the form of her father beside her. He looked upon her with a happy, reassuring smile, made a gesture indicating that all was well and faded away.

A teacher, spending the night in a Swiss chateau, was surprised to see an old man seated at a table in the room, some time after midnight, busily writing.

When he spoke to the landlord about it the next morning he was informed that the famous Voltaire had done much of his work in that room, and had been seen by several other persons.

"We may suppose," said Professor Myers, "that the incarnate intelligence may project a picture into some living mind without being aware that he has done so, and, moreover, that this picture, as realized by the living person, may differ considerably from the picture existing in the discarnate mind."

Much of the society's investigation has been along the lines of Spiritualistic manifestations through mediums, such as "spirit rappings." Once the Rev. W. S. Moses, one of the original members and a medium, was stopping with some friends on the Isle of Wight, when a manifestation occurred as they were seated around a table.

The message purported to come from one Abraham Florentine, who said he had died shortly before at Brooklyn, N. Y. None of the party had ever heard of the man, so his communications were carefully written down. He told them a number of facts concerning himself.

Dr. Eugene Crowell, of Brooklyn, was written to and asked to make inquiries regarding Florentine. He did so, and found that every statement made by the "spirit" was correct.

There had been an Abraham Florentine; he had died when stated, and all the events of his life which had been related to the Isle of Wight gathering of strangers were fully substantiated.

Dr. Richard Hodgson, secretary of the American branch of the society, made a careful investigation of manifestations that came through a famous medium, and gave this as his conclusion:

"I cannot profess to have any doubt but that the chief 'communicators' are veritably the personalities that they claim to be; that they have survived the change we call death, and that they have directly communicated with us, whom we call living, through the medium's entranced organism."

Such conclusions, however, are those of individual members. The society itself has never attempted to formulate an official opinion. In fact, of two lines of investigation, Mr. Bennett wrote:

"A few cases of 'haunted houses,' some of them quite recent, afford evidence of phenomena of sight and sound incapable of normal explanation.

"As to determining the source of such phenomena, or the means by which they are produced, no progress seems to have been made.

"In the case of apparitions, the position is similar. The reality of apparitions, both of the 'living' and of the 'dead,' apart from all possible explanation of illusion or delusion, or any kind of imposture or fraud, appears to be incontestably proved in hundreds, if not in thousands of cases.

"Here again, however, as to the nature or source of the phenomena, we are quite in the dark."

BABYHOOD AND MOTHERHOOD.

What is sweeter, what is dearer than a
pretty little miss
That invites your very spirit to a coddle and a kiss?
What is better, what is purer than the
nectar one's soul sips
When the soul is in the sipping, from
a pair of baby lips?

What is richer than the feeling of a
mother for her child,
As it lies upon her bosom, seeming
wholly reconciled?
What is nearer to the heaven than the
harmony and peace
In the thought that life eternal need
not let this sweetness cease?

What would all this world be doing
without mothers everywhere,
Loving, hoping and producing for herself a life of care,
And expressing through her being baby
spirits from her own?
What would be the worth of living in
a world of men alone?

But alas! no man to being could unfold upon this plane,
Without Nature's every function; without spirit's vast domain;
Without Mothers, Fathers, Babies, Love
and Heaven here and now?
Blessed Mothers, Blessed Babies; unto
you we make our bow!

DR. T. WILKINS.

A VALENTINE.

In these days one little memory,
Softly doth my heart entwine;
And of other years I'm thinking,
When I was your Valentine.

Violets grew along the pathway,
In the grass beneath our feet;
Was it but prophetic that we
Often crushed their graces sweet?

Would your life have been lived better
Had I told you "I am thine;"
When in youth's glad spring you asked me
"Always be my Valentine?"

Ah! I know not, but when weary,
Filled with longing and regret;
You are bravely struggling onward
'Mid earth's noisy din and fret;

Then, sometimes, I steal beside you,
Clasp your tired hand in mine;
Whisper "o'er death's shining river,
Love will find its Valentine."

ALICE M. WARREN.

Proctorsville, Vt.

IN MEMORIAM.

Moses Hull has gone from sight,
To live within the realm of light.
He lingers near in spirit life
To cheer his sad and lonely wife,
And loving message he will give,
While in the body she may live.
Oft our sister will rejoice,
While listening to his loving voice,
In sweet communion with her soul,
While time goes on in endless roll;
And when he speaks, her life to cheer,
We know she'll feel his presence near.
And know that with his last drawn breath
His spirit did not end in death.
His hallowed love, his love divine,
Our sister dear, we'll e'er be thine
Until he takes you by the hand,
In welcome to the spirit land.

G. C. LOVE.

Louis, Oregon.

THE CHURCH VS. SPIRITUALISM.

As Expressed by an Ex-Catholic—"Many strong believers in this Catholic faith have drifted out into the ranks of Spiritualists, and they make the best kind of Spiritualists, because from infancy they have been breathing the very atmosphere of spirit manifestation. Their lives have been so intertwined with the mystic and supernatural, that they fail to see any dividing line between the church and Spiritualism, when Spiritualism is hedged around by spiritual safeguards."

By the church I mean the "Roman Catholic," for the other so-called orthodox Christian churches are but offshoots at best.

The church says: "Give me the child until it is ten years old and you can have it afterwards," and again it says: "Once a Catholic, always a Catholic;" in other words, "As the twig is bent, so the tree is inclined.

The church is largely right in this so far as all Protestant denominations are concerned.

The Catholic, grounded in the faith, rarely leaves the "Mother church" for any of its offshoots; but the church reckons without her host when she discounts Theosophy, Christian Science, Spiritualism, etc.

That the church bitterly opposes Spiritualism goes without saying, and no doubt this feeling is largely engendered by the fact that there are so many men and women in the ranks of the Spiritualists posing as mediums and GRAFTING FOR MONEY, without one jot or tittle of mediumistic power, who give to the public nothing tangible, nothing practical, nothing trustworthy, who feed like leeches off the broken hearts of the gullible and those other who exercise NO JUDGMENT WHATEVER IN SIFTING THE TARES FROM THE WHEAT.

The study of the occult is very appealing to the Catholic who permits no priest or bishop to do his thinking for him, and the church, while bitterly opposing Spiritualism, is yet so very closely allied to Spiritualism that it is the easiest thing in the world for the educated Catholic to slip the leash that binds him to the old faith, and enter into the study of spirit manifestation and power, and finally become an ardent devotee of Spiritualism, when Spiritualism is truly spiritual, and when those claiming to be specially gifted with mediumistic power tread closely the border line of righteousness in living.

Let us see wherein the church and Spiritualism run parellel lines.

In the creed we read, "I believe in the Holy Catholic Church, the communion of saints," etc. What is this but a tacit acknowledgment that those of us on this side of the grave can communicate with those gone beyond?

In the "Litany of the Saints," we pray to the saints. "Saint Michael prays for us. St. Catherine prays for us," etc:

What is this but an appeal to the spirit world for help and guidance, and an acknowledgment that the spirit world can hear, understand and help us. A Catholic lady who lived in Spain for some time, told me that a Spanish priest told her to burn incense in her home Mondays, Wednesdays, and Fridays, and pray for a blessing on her home while she burnt it, and that a blessing would follow.

The church believes in the changing of the bread and wine into the body and blood of Christ on the altar during the sacrifice of the mass, and the church may be nearer right than scoffers know. Spiritualists surely could admit the truth of the belief of the church.

The church believes in praying for the repose of the souls of the departed, quoting from Paul that "It is a whole and wholesome thought to pray for the dead, that they may be loosed from their sins."

This passage, I believe, has been cut out from the King James version.

Does not the good Spiritualist also believe that those who have gone on before can be helped by their prayer?

The Saints of the church saw visions and talked with the dead, and because of this power given them they have been canonized by the church and counted holy, and in favor with the Lord; but if you or I outside the pale of the church, should enter the claim that we too, saw visions and talked with the so-called dead, the church would call it blasphemy on our part and bitterly denounce us. I wonder where the church got the right to claim that only under its banner men and women were endowed with the divine gift of mediumship?

What right has the church to claim that saints only dwell within its fold? It is presumption of the highest order to make this claim.

At one time I was relating to a religeuse my experience in a haunted house where I walked into the spirit of a man, and this worshipful nun folded her hands on her lap, rolled her eyes up to the ceiling and said, "Oh, it was the devil, the devil, who appeared to you in the form of a man;"

Now, mind you, if she or any other member of her order had my experience, they would have claimed it was a vision sent by God; but because I was outside the pale of the church it was the devil's work. Why, I wonder?

There is no virtue in negative virtue, and the woman out in the world alone and poor and taking life's hard knocks and still protecting the honor and dignity of her womanhood, is surely deserving a thousandfold the credit due the nun protected by bolts and bars and religious surroundings.

And there are thousands of just such women living beautiful lives in the midst of almost total depravity; but this good sister pats herself on the back and thinks she is holier than her sister out in the world, but she is not.

Many strong believers in the Catholic faith have drifted out into the ranks of the Spiritualists, because from infancy they have been breathing the very atmosphere of spirit manifestation. Their lives have been so intertwined with the mystic and supernatural, that they fail to see any dividing line between the church and Spiritualism, when Spiritualism is hedged around by spiritual safeguards.

KATHERINE A. DRISCOLL.

Chicago, Ill.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

When we have but the will to do it, that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust!—Peter Kropotkin.

THE HOME CIRCLE.

And the Excellent Results That Flow Therefrom.

I promised the readers of The Progressive Thinker I would report the progress from time to time of our circle.

We still are getting the lights, only if anything they are becoming more brilliant. As we progress, the rappings are becoming more pronounced, and are given from different localities.

We have a little telegraph sounder without any wires or other connections whatever; it sits on the table in the center of the circle. A brother of one of the circle, who has passed out, and was a telegraph operator, does the manipulating, and the way he works that sounder at times is a caution. We are now looking for a telegrapher to catch what he is saying.

Our trumpet work is becoming more pronounced, and our whole work is progressing finely.

But what I wish to report is the remarkable experience of one of our circle, while controlled by an Indian. The reason for this is, there is quite a story attached to it, and I thought it might be interesting to your many readers.

The one who is controlled I shall call Brother B, for convenience. B. never saw his father, for he (the father) left his home before B. was born.

The father got the Pike's Peak craze in the year 1859, sold out his business, fitted himself out and started west. The family heard from him from time to time, until after he arrived at the Peak, and he, finding nothing there, started south, and was last heard of at Pueblo, Colorado. That must have been forty-five or six years ago.

Now you might say the first installment of the story ends.

The first time they got control of B's. organism, a brother of B. tried it first, but could not get very good control, so he withdrew. Then an Indian got hold of B. and the story was told by the Indian in a broken way, with a good deal of Indian talk mixed with a little English, about a white man named Zack. It appeared Zack befriended the Indian by getting him from under a dead pony that had fallen on him, and broke the Indian's leg; and from this on the Indian became greatly attached to Zack. The Indian gave his name as Gray Wolf, a Cherokee. He says "him no chief, only big Indian."

It seems Zack, in his ramblings, wandered away off into Mexico in his search for gold (yellow sand, as Gray Wolf calls it) up among the Yaqui Indians, who captured him, and were going to burn him at the stake, but Gray Wolf, with some other Indians made a dash and rescued Zack from the Yaquis, and got him away out of that country. Zack, it appears from what the Indian says, got in with some other white men, and they must have struck it rich, somewhere in Colorado, as we understand the Indian.

There was one of the white men whom Gray Wolf calls bad pale-face, wanted Zack's gold, watching his opportunity shoved Zack off a high cliff, some hundred of feet below. The Indian, missing his friend, and suspecting things were not all right, went in search of him, and found his body at the bottom of the cliff. The Indian to revenge the treacherous act, killed the bad pale-face, and as he says, scalped him.

The first time B. was controlled the Indian gave no name to the white man. But B., in his entrancement, took on the conditions and went through the experiences of the white man, and it surely was remarkable. The Yaquis had him in a cave with his hands tied behind him, his legs lashed together. They had him prepared to burn at the stake. He was taken out of the cave to where there was quite an assembly of Indians. They had a fire prepared, to carry out their intentions of burning him, then Gray Wolf with his Indians rushed in and rescued him. The cave B. was in was filled with stalactite columns. He also saw a large drove of ponies in his wanderings, and dark looking men in a field that seemed to be a cotton field. B. saw the white man lying at the bottom of the cliff after he was pushed off.

When B. came out of his first trance his wife asked him if he recognized the white man. B. said he could not, but his countenance looked quite familiar; he had heavy whiskers all over his face, and thought he might have seen him somewhere, but could not place him.

B's father's christian name was Zachariah, but was generally known as Zack, for short. When the name Zack was mentioned by the Indian, B's wife knew it was her husband's father the Indian was trying to tell about. When B. was a boy about everyone who was acquainted with the family noticed a great resemblance of the boy to the father. No doubt it was this resemblance that caused B. to think he had seen him before.

When B. came out of the first trance he was so used up he could not stand for quite awhile. He said he felt as if he had been pounded with a club, and he was so tired.

Gray Wolf says he will try and get the white man Zack there so he can control his son B. When that time comes we expect to get the full particulars.

They have been trying to get control of B. for three years, but could never accomplish it before. R. BAYLES.

Harvey, Illinois.

TRANSITION.

Great mount of transition and splendor,
Where the glad soul in its beauty will rise,
In that celestial where love will engender
Most of the joys that our earth-life denies.

When from this earth, transmigrating to beauty
Immortal, with glory, our souls will ascend,
Transfixed with love that will prompt us to duty,
True love, like eternity never will end.

Transplendent with beauty the angels are waiting
To welcome us home to that bright, shining shore
Where millions triumphant from earth-life migrating,
Where sadness and sorrow are dispelled evermore.

W. H. TAFT.

Salem, Mass.

Reason must be our last guide and judge in everything.—John Locke.

ST. ANTHONY'S SERMON TO FISHES

Everyone has heard the legend of St. Anthony's preaching to the fishes, but few may have read the sermon which he is said to have delivered. As this sermon contains more sense and less error than is commonly heard in discourses by preachers of the Romish church, we give it at full length as translated from the Italian by a great master of English, Addison.

Traveling in Italy, he met at Padua with the "Life of St. Anthony," "the great saint," he says, "to whom they here pay their devotions. He lies buried in the church dedicated to him at present, though it was formerly consecrated to the Blessed Virgin. There are narrow clefts in the monument that stands over him, where good Catholics rub their beads, and smell his bones, which they say have in them a natural perfume, though very like apoplectic balsam: and that would make one suspect that they rub the marble with it; it is observed that the scent is stronger in the morning than at night."

So much for Addison's visit to the tomb of St, Anthony. Now for his version of the celebrated sermon to the fishes, prefaced by the following explanatory statement:

When the heretics would not regard his preaching, he betook himself to the seashore where the river Marecchia disembogues itself into the Adriatic. He here called the fish together in the name of God, that they might hear his holy word. The fish came swimming towards him in such vast shoals, both from the sea and from the river, that the surface of the water was quite covered with their multitudes. They quickly ranged themselves, according to their several species, into a very beautiful congregation, and, like so many rational creatures, presented themselves before him to hear the word of God. St. Tntonio was so struck with the miraculous obedience and submission of these poor animals, that he found a secret sweetness distilling upon his soul, and at last addressed himself to them in the following words:

"Although the infinite power and providence of God, my dearly beloved fish, discovers itself in all the works of his creation, as in the heavens, in the sun, in the moon and in the stars, in this lower world, in man, and in other perfect creatures, nevertheless the goodness of the Divine Majesty shines out in you more eminently, and appears after a more particular manner, than in any other created beings. For notwithstanding you are comprehended under the name of reptiles, partaking of a middle nature between stones and beasts, and imprisoned in the deep abyss of waters; notwithstanding you tossed among billows, thrown up and down by tempests, deaf to hearing, dumb to speech, and terrible to behold: notwithstanding, I say, these natural disadvantages, the divine greatness shows itself in you after a very wonderful manner. In you are seen the mighty mysteries of an infinite goodness. The Holy Scripture has always made use of you, as the types and shadows of some profound sacrament.

"Do you think that, without a mystery, the first present that God Almighty made to man, was of you, O ye fishes? Do you think that, without a mystery, among all creatures and animals which were appointed for sacrifices, you only were excepted, O ye fishes? Do you think there was nothing meant by our Savior Christ, that next to the paschal lamb he took so much pleasure in the food of you, O ye fishes? Do you think it was by mere chance that, when the Redeemer of the world was to pay a tribute to Caesar, he thought fit to find it in the mouth of a fish? These are all of them so many mysteries and sacraments, that oblige you in a more particular manner to the praises of your Creator.

"It is from God, my beloved fish, that you have received being, life, motion, and sense. It is he that has given you, in compliance with your natural inclinations, the whole world of waters for your habitation. It is he that has furnished it with lodgings, chambers, caverns, grottos, and such magnificent retirements as are not to be met with in the seats of kings, or in the palaces of princes. You have the water for your dwelling, a clear, transparent element, brighter than crystal; you can see from its deepest bottom everything that passes on its surface; you have the eyes of a lynx or of an Argus; you are guided by a secret and unerring principle, delighting in everything that may be beneficial to you, and avoiding everything that may be hurtful; you are carried on by a hidden instinct to preserve yourselves and to propagate your species; you obey in all your actions, works, and motions, the dictates and suggestions of nature, without the least repugnancy or contradiction.

"The colds of winter and the heats of summer, are equally incapable of molesting you. A serene or a clouded sky are indifferent to you. Let the earth abound in fruits, or be cursed with scarcity, it has no influence on your welfare. You live secure in rains and thunders, lightnings, and earthquakes; you have no concerns in the blossoms of spring or in the glowings of summer, in the fruits of autumn or in the frosts of winter. You are not solicitous about hours or days, months, or years, the variableness of the weather or the change of seasons.

"In what dreadful majesty, in what wonderful power, in what amazing providence, did God Almingty distinguish you among all the species of creatures that perished in the universal deluge! You only were insensible of the mischief that had laid waste the whole world.

"All this, as I have already told you, ought to inspire you with gratitude and praise towards the Divine Majesty that has done so great things for you, granted you such particular graces and privileges, and heaped upon you so many distinguishing favors. And since for all this you cannot employ your tongues in the praises of your benefactor, and are not provided with words to express your gratitude, make at least some sign of reverence; bow yourselves at his name; give some show of gratitude, according to the best of your capacities; express your thanks in the most becoming manner that you can, and be not unmindful of all the benefits he has bestowed upon you."

He had no sooner done speaking, but, behold a miracle! The fish, as though they had been endued with reason, bowed down their heads with all the marks of a profound humility and devotion, moving their bodies up and down with a kind of fondness, as approving what had been spoken by the blessed father, St. Antonio. The legend adds, that after many heretics, who were present at the miracle, had been converted by it, the saint gave his benediction to the fish, and dismissed them.

—From "Leisure Hour."

"After Her Death. The Story of a Summer." By Lillan Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

Anxious to Purify.

The Writer Thinks Rules Should Be Formulated Applicable to the Seance Room, which will Protect the Honest Investigator, and Thereby Remove the Loathsome Part Connected with Spiritualism, and which is Recognized as Fraud.

A great deal is said in regard to the lack of interest taken in Spiritualism, laying a great deal of blame at the door of the National Association, minor organizations and individuals as well.

We may be very frank and at the same time very sincere, in placing blame on the shoulders of others, the burden may be already very heavy, our frankness may add very much to the volume of its already heavy load, still we are sincere but altogether unjust.

Let us not lay blame at the door of anyone, for all try to do for the best as they see it, and as things become unfolded to us we will all do better.

I feel as though we should be thankful to all contributors to progress, spiritual thought and unfoldment. The editor who gives impartially the thoughts of these contributors, as varied in their likeness as the faces of men, should have our unceasing gratitude.

The Progressive Thinker, so different from the ordinary, standing out firmly for truth and purity; it comes to us each week, a gentle, refreshing shower of refined thought, causing us to bud out and develop into fuller and higher spirituality.

It would seem to me Spiritualism has a three-fold task to perform or difficulty to surmount, for the reason that all other religions are beliefs founded for the most part if not entirely on theory, whereas, Spiritualism is founded on fact and fact alone, it leaves theorists to theorize upon the fact, but the fact remains.

The sun shines and gives us light and heat, there may be many theories as to how far the sun is from the earth, how large it is, whether it is inhabited or not, etc., but the fact remains that it is the sun, and that it is from that source we have our light and heat.

Many theories have been advanced from time to time, as to the cause of the various phenomena upon which the belief of Spiritualists has been founded; phenomena are a fact, however, and therefore Spiritualists' belief is founded on fact.

Theorize as you please, the sun shines and gives light and heat, it might be a theory that it is a reflection, but without it we know we could not live in our present condition.

Spirits manifest intelligently, by different phases of what we call phenomena, and it is as absurd to presume they are imaginary, as to presume the sun is imaginary, and I have no doubt that if the spirits were withdrawn from their duties here, it would be as serious a matter as if the sun were to cease to give its light and heat.

The narrow path to heaven broadens very much to those who read and study all sides of religious faiths and theories; it is no longer the straight and narrow way, but rather the broad and blossoming fields of love and humanity, where the work is done which brings its reward in an inheritance of happiness and satisfaction beyond the veil.

Love and humanity to mankind, and not only to mankind, but a true nature of love, condescends to love and kindness to animal-kind as well.

A poet says: "Man's inhumanity to man makes countless thousands mourn."

I would like to add: Might mankind do no needless harm, to nature's ugliest worm.

Many persons may have as many different theories, but the one who proves his theory is up to his neck in hard work, disappointments and ridicule, until he has accomplished it by practical demonstration and application, then the fellows with the other theories will fall in line.

That is where Spiritualism is to-day, it is not a theory but a fact and it has got to be proven to individuals, by demonstration applied in a practical way.

The three-fold task of awakening interest, and gaining popular if not universal favor of our cause I wish to divide into three divisions.

First division, by overcoming stubbornness and awakening a desire for spiritual knowledge and manifestation; overcoming superstition, by reasoning the naturalness of what we term spiritual life, which is really and naturally a continuation of this life, and as real and natural as life on this planet, and by the unfoldment of spiritual philosophy, awakening the dormant spiritual faculties to a perception of the realities of life outside the routine of the usual happenings of every-day visible life.

Superstition, stubbornness and ignorance of the philosophy of Spiritualism are the first barriers in the way of individual investigation and development of the spiritual senses.

Do not misunderstand me, for I do not mean that because a person does not believe in Spiritualism he is ignorant in the broad sense of mental development, for on the contrary among the unbelievers in Spiritualism are the brightest of men and women, who have an abundance of knowledge, although, they may be very ignorant of spiritual philosophy, as it is understool by the development of the spiritual senses.

There are also many who experience manifestations of a spiritual character, who are superstitious and stubborn in shaking off the shackles of inherited creeds and doctrines. It is encouraging to note the number of men and women of broad knowledge who are investigating the philosophy and phenomena of Spiritualism joining the rank and file of and contributing to its onward and upward progress.

No matter what a person's belief is he certainly believes what he thinks is best for him, if he did not he would change his belief forthwith. That is not saying that he is right or that he is wrong, so let us never be so frank in our comments as to offend one, for remember they are all doing the best they can according to their unfoldment, and we are doing the same.

It remains the duty of Spiritualists sowing and reaping in the broad fields of human progress, to set the example of liberal thought, by practicing it ourselves and teaching others to read, think and consider all things, and work out their own salvation, through their own unfoldment.

To teach brotherly love, good will, liberality of thought, and salvation to every soul that has ever lived, by its development to perfection in the process of time and eternity, such is a grand and ennobling teaching.

Hell and damnation has never brought the world to a higher state of development, and never can, it only creates a feeling of selfishness and malice. There can be no love where one sect seeks after the high places of heaven, by the air line route of their own belief, and preach hell and damnation as the place of consignment for the balance of humanity.

May organizations form upon the principles of brotherly love, and with these teach liberality of thought and soul development for all souls; teaching men and women all the virtues of goodness and purity, because it is good and soul elevating; not because they will go to hell if they don't live that way, but because it is good for the body, soul and humanity, to be good seven days out of the week, fifty-two weeks in the year, all the years of their life.

Second division-vital: When the spirituality of a person has been aroused, and he goes seeking for proof, by manifestation of life outside the five senses, he almost invariably runs up against fraud and over-credulous believers, who take everything in the seance room for good and truth, never questioning the variety of the medium or the security of the surroundings. The anger of these over-credulous persons is often kindled to white heat when some cool head tries to point out to them, how they were deceived and taken in.

On account of fraud and the over-credulous, the conscious investigator often turns away in disgust.

As a lady said to me one day when talking of Winans, she said: "My husband says he is genuine, although at one of Winans' seances in our house, his control took me in the room where Winans the medium was supposed to be in a trance for the purpose of convincing me that Winans was in his place, while Jimmy, the control, had materialized and was able to converse and conduct me into the cabinet in the form of a tangible, solid body; but while the control had me by the hand, which, by the way, was Winans himself, he says to me, 'Now, feel the medium in his chair, while I am standing here by you." The suggestion did not work; I felt the medium in his chair all right, and with the same free hand I followed the hand that had hold of mine to the arm and body of the medium in the chair, I had already surmised that he, after giving the suggestion, had with cunning, slipped into his chair and I found it to be so; still my husband insists that I was mistaken and that Jimmy was genuine and that Winans was in his chair all right, so I let him have his way."

I myself know of several on whom this trick was worked and they were just credulous enough to believe that the medium was in his chair while a materialized spirit had them by the hand.

Now, is it not evident that something should be done in the way of formulating some set of rules applicable to the seance room, which will protect the integrity of honest mediums, and thereby remove the loathsome part connected with Spiritualism, namely, fraud.

I am not saying whether there are genuine demonstrations of phenomena through those who practice fraud, or not, for I do not know, but we do know that no one has ever been able to catch a spirit in a seance room yet, but lots of supposed-to-be mediums have been caught dressed up in material togs.

Whether these fraudulent mediums ever give anything of a truthful nature or not, could only be proven by their conforming to certain rules laid down to govern the seance room and make it a fortified fort against the attacks of the fake medium, or, I may say the fakes of a medium, if so be those who practice fraud have any powers as spiritual mediums, as some claim.

How long will it be before the National Association, local societies and home circles will formulate and adopt some set of rules governing the seance room, and thereby elevate the principles of Spiritualism above the ban of trial and public ridicule?

Will someone recognized as authority on conditions and requirements for the seance room, draw up a set of rules and regulations, so that there will be no more controversy between those forming a circle and the medium?

Such a set of rules formulated in such a way as to be agreeable to the honest medium, or I should say in such a way as could not be otherwise than agreeable to an honest medium, and at the same time of such a formidable nature as to surmount and make impossible the tricks of the sleight-of-hand, legerdemain performer in the seance room, and thus secure the harmony, peace, safety and conscience of the honest medium and investigator, whereby such a medium and investigator might participate in a seance with a consciousness of holiness and purity.

A set of rules formidable as to preclude all possibility of fraud, gotten up in a cheap pamphlet form, so that a quantity of them might be secured at small cost, and distributed by advocates of the cause, and if all will co-operate in the adoption of such a guide, and require the rules to be complied with to the letter, without deviation; we shall have made one long, grand stride toward gaining popular favor, pure phenomena and honest mediums; we shall have closed the door to fraudulent mediums and their accomplices, and protected the honest medium and investigator against public ridicule and indignation. Will someone conversant with the requirements formulate a Guide for this purpose?

Third division: The maze of conditions productive of spirit demonstration are so complex and confusing, on account of our not being able to understand and control them, that even believers are often confused and stand on the precipice of doubt, not knowing which way to turn. We look beneath and around us, and only behold the deep tempest-tossed waters of time and superstition; we look above and beyond into the vastness of infinite distance and time.

How beautifully has Brother Edgar L. Larkin portrayed the vastness of the universe to us, although it is as far beyond the comprehension of the intellect in its present state of development as the computation of the figures he gives us, would have been to the scientist in his infancy.

It would be useless to dwell on the condition of things on the other side, as each individual must for himself come into a spiritual development to comprehend the situation even in its picturesque sense, let alone its reality and naturalness.

You may compare an infant shut up from birth in a house from which all the outer world is obscured; he has grown into manhood in this condition, he has never seen the green grass, the trees, the flowers, the hills and valleys and all nature as it lays in its profusion is only as a dream, as a maze to him.

Ask yourself if you could convey to that man any idea of the reality of the outer life, of the life outside of his environment, you will readily answer that it would be impossible to convey to his imagination a picture of the surroundings.

Spiritually a person may visit the life outside of this and see things in as natural a way as he sees things here, only they are as far developed beyond the surroundings here in beauty and naturalness, as the outdoor life is beyond the silitary and limited confines of a room from which all outer life is held in obscurity.

Let us, by a good development of our mental and spiritual faculties, fed by the strong facts of pure and truthful phenomena, reach out into the universe of infinite knowledge and learn something of the country whither we are bound.

W. W. MANN,

Hersey, Mich.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

LIGHT ON DARK SUBJECTS.

A Spirit's Explanation of the Jehovah Idea of the Jews.

In reading the many phases of thought upon the subject of bible, bible authority, bible characters, etc., I begin to feel it due my fellow-students and seekers after knowledge to give to the pages of The Progressive Thinker the substance of a narrative given through my medial powers some two and a half years ago. It throws light upon a matter of history, and is an explanation of at least a part of the God-of-the-Jews idea, Jehovah-wise at least.

The narrative was given by the individual most nearly concerned in it, and ran thus in substance; phraseology I never can recall.

The grandfather of Abraham was by name Jud, a Chaldean. He was a man of powerful characteristics, able to exert great influence over others. When he passed to spirit life all his faculties sought action under the acceleration of the higher state, and learning what could be done he turned back to earth to see what he might accomplish to give expression to himself as a leader and constructor.

He conceived the idea of founding a new nation which he would guide into ways of power and of progress; a nation that should in time absorb all other nations. To this end he chose a grandson of great mediumistic powers as his instrument of effort.

Here we begin Hebrew history. Jud called Abraham to go from his home in Uz, of the Chaldeans to the land chosen for the beginning of the new nation and the country was to be called Jud-ea, not Ju-dea, as pronounced to-day.

I am not intending to follow along the history, each can read for themselves. Substantially it has been preserved. The plan was carried into effect by bands of powerful spirits who were taken into the work and directed by one who was always a guide of Jud, one who understood the ways of operating and who fostered the new nation idea.

Among prophets in the spirit world were those who were inspired by the world builders under whose care this planet had grown and evolved and these gave out predictions concerning one who should come to be in the fullness of time a teacher and a leader of thought. These foretellings spiritual in nature, were seized upon by the Judean faction as indicating one who should become a national deliverer and king of the peoples through whom he had come to be. So the prophecies became mixed. All readers of the old Testament are aware of the two lines of prophecy which applied to Jesus.

By highly unfolded prescience the Teacher of Nazareth was predicted, and by those eons-old toilers for the planet Earth, was intended and developed as a psychic for the promulgation of Truth, of the principles underlying all creative and evolutive activities, the basic facts of being, and his unusual work was clearly limited at.

To make assurance doubly sure for the safety and growth of the nation the Jud-ean idea was that this wonderful man should also become king and deliver the people from Roman and all other powers, and they tried to carry out this plan, but we know how signally they failed, and we know that this was the real cause of the ignominious death of the great medium teacher.

These few direct and correct facts I give to the world that new light may be thrown upon the God of the Jews, the Jehovah personality, and the inspiration of the Nazarene.

Between the lines all may read, but they must keep in mind the fact of the intelligences from that far sun system, the third older than ours, who have in charge this planet, and who, from time to time select mediums to give to the dwellers of the spheres and earth the truths of life, its significance and its laws as they in their immortality have been able to learn and discover them.

Many a brain has received an impetus from them and many more will as sensitiveness increases, until all shall know, "from the least to the greatest."

Be patient, then, without dogmatism. Be aspiring for absolute truth, for the fundamental facts of being. Cultivate the desire for a knowledge of your home planet; its involved forces and its evolving state, its age and hidden histories. They can all be known, and no one will hinder the transmission of the gatherings of the ages when they are sincerely desired and honestly used, not for personal aggrandizement, but for the benefit of every mind that is in need of them.

MRS. M. A. CONGDON.

Hood Riveh Oregon.

INASMUCH.

Would'st thou do some kindly deed,
Hoping neither praise nor meed?

Point the soul to that which gave;
Deck with flowers some unknown grave.

Aim to know the best of life,
Thinking not of war nor strife.

Check the thoughtless, who would fain
Cause some brother needless pain.

Find the good where evil reigns,
Bits of white beneath the stains.

Live your life a daily school;
Teach by act, the "Golden Rule."

Save some sister from the night,
Guide her feet to paths of right.

Find some mother's wayward son,
Teach him sin and vice to shun;

Fill the mother's heart with joy,
Saved from sin, her precious boy!

Seek to know the All of love,
Asking guidance from above.

Give the poor of thy rich gold,—
Aye, the cup of water cold,

Will be blessed now as of old,
And return to you ten fold.

"As ye sow, so shall ye reap"—
Words with meaning clear and deep;

This we learn from Nature's word,
"Inasmuch," this saith our God.

LOUELLA YOUNG.

Camden, Maine.

A Mild Criticism of Spiritualism

Flammarion Found That Eliminating All Possible Cases of Fraud or Self-Delusion, There Is a Surplus of Facts Remaining, as Set Forth in the Chicago Tribune, Which Has at the Head of Its Remarks the Question, "Is Spiritualism a Scientific Fact?"

Do the spirits of the dead still linger in the world? Is the earth peopled with real but invisible beings, who take an active interest in the doings of their human friends and enemies? Is the spiritualistic seance merely a self-delusion when it is not a humbug, or is it a scientific fact, capable of demonstration?

Cammille Flammarion, the great French scientist, has been trying to find an answer to these questions. For the last five years he has investigated table-tippings, slate-writings, materializations, and other Spiritualistic phenomena. He has studied the work of the most remarkable mediums in the world in his efforts to discover if Spiritualism is a fake or if it really is the science of the future upon which the profoundest scholars may devote their energies.

Flammarion is not a mystic. He approached his subject with the true scientific spirit. He was not willing to believe anything that could not be proved to him. He was not willing to reject anything merely because it was unusual, or out of the lines of ordinary scientific inquiry.

Unable to Explain Phenomena.

Did the investigations of Camille Flammarion convince him that Spiritutlism is a fraud unworthy the study of an intelligent man? Or is he satisfied that spirits exist and can communicate with men? He will not go so far as to answer either question positively. But he leans to the belief that there is "something" in psychic phenomena that cannot be explained by the common laws of physics.

Flammarion makes the startling assertion that "there are certain forces in existence, at present unknown, which can counterbalance the effects of gravity." Tables can be raised from the ground without physical assistance. Objects of furniture can be moved about the room. There is no trick about this. It is a seeming miracle which Flammarion has seen performed often and under circumstances which precluded the idea of fraud or collusion. A dining room table may rise from the floor and float toward the ceiling without the touch of a human hand.

Is it the Work of Spirits?

Whether this spookish performance is the work of spirits M. Flammarion does not know. He knows that the force which draws all bodies toward the center of the earth has been set aside for the moment and that a superior and mysterious power has its will with the table. Neither, he insists, do the mediums themselves know. They have found that under certain conditions they are able to transcend the laws of gravitation. They have learned how to put themselves in touch with a mysterious force which they do not understand, and they leap to the conclusion that they are assisted by the spirits of the departed human beings. But that is not certain, says Flammarion. The mediums may be mistaken. They cannot demonstrate the existence or presence of the spirits to a scientific certainty. They have uncovered a mystery which they cannot solve.

In regard to spirit writing Flammarion has seen many wonderful things. He himself did much writing at various times while lending himself to the control of so-called spirits. Old Galileo used to write for M. Flammarion, and the ancient scientist communicated many interesting facts to the modern scientists. There was no fraud in these letters from Galileo, of course, but they were disappointing, because they did not at any time transcend the mental capacity of Flammarion. Galileo told the Frenchman things that the latter already knew—or might have known if he had thought of them.

Proof That Spirits Are Not Smart.

The same sense of disappointment was felt by Flammarion in the communications made verbally by spirits through mediums. Sometimes the message was commonplace, sometimes it was ridiculous. It never was of value. The poetry written by the spirits of dead poets in every case sounded like a feeble imitation of a real work of genius. When the accommodating spirit of Shakespeare writes rhyme for the medium they invariably are amateurish. And while mediums sometimes receive messages in foreign tongues which they are known not to understand, the communications contain nothing wise or new. The fortune telling aspect of Spiritualism is not proven to be of any particular value. The spirits either do not know what will happen in the future or they cannot be persuaded to tell. Some of the revelations made by honest mediums were more like jokes than prophecies.

Flammarion does not take the dark room Spiritualistic seances seriously. After patient and honest investigation, he found many cases of trickery, and while some of the phenomena appeared to be above suspicion and many mediums are sincere, the tricks they perform are childish. The spirits—if the seance manifestations indeed are the work of spirits—are more like mischievous imps than the dignified shades of departed souls.

There is the interesting possibility suggested, not only by Flammarion, but others, that the so-called spirits are not supernatural beings in any sense, and least of all the dead whom the world has loved and lost. Might they not be invisible, too filmy and vague for the physical eye to see, having bodies of thin ethereal matter and mentality enough to respond to the human intellect? Flammarion does not answer this question.

Flammarion admits that the dark room wonder-workers are not to be discredited simply because they work in the dark, but he says that few, and perhaps none of the manifestations at seances were satisfactory or wholly convincing.

At one demonstration given by Mme. Eusapia Paladino, the wife of an Italian merchant, Flammarion cites a curious fact. The woman was not intelligent enough to deceive them by a trick, but to guard against any possibility of fraud the scientist and his friend sat on each side of the medium holding her feet and hands so that she could not move without their knowledge. A cake of glue, so tough and hard that it was almost impossible to make an impression upon it, was placed upon the other side of the room in a curtained cabinet to which not even a Keller could have obtained entrance without being seen.

When the lights were lowered, all possible precautions were taken to prevent the entrance or assistance of a confederate. After a few minutes, during which time the woman called upon her controlling spirit to stamp its image in the glue, the seance ended.

Can't Explain Need of Darkness.

An investigation showed to the astonished scientists that the profile of a woman was stamped legibly and deeply into the glue. This was supposed to be the spirit's face, and they were unable to account for the production. As the face bore a remarkable resemblance to that of the medium, they thought it was open to suspicion, and they regretted that the lights had to be lowered during the seance. Flammarion was unable to find any medium who could give him a satisfactory explanation of the necessity of darkness during the performances.

Flammarion says that almost every medium with which he had dealings sooner or later was discovered cheating. Some of them could do wonderful things, inexplicable things, but in their anxiety to create a profound impression they would begin to exaggerate and play tricks. He had to watch them all the time in order to keep them from adding clever feats of conjuring to their performances. This tendency on the part of the mediums is discreditable to all that they do, and yet Flammarion found that, eliminating all possible cases of fraud or self-delusion, there is a surplus of facts remaining.

If science is not willing to indorse Spiritualism, it will grant that there are some wonders and seeming miracles that cannot be explained.

Mrs. Emma Huff Is Honored at Lake Helen, Florida.

Nigh the southern border line of the Camp at Lake Helen, the ground begins to climb until it has reached its highest point, and here a lone flag pole has for many moons stood unadorned. This is Inspiration Point, and as you reach it you will want to take off your shoes—not altogether because you stand upon holy ground, but rather to shake the sand out, which has gathered in them.

This beautiful spot is revered for communion between spirits in the flesh and out, and is a part of the homestead belonging to Mrs. Emma Huff, the patron saint of the camp.

A few days ago it was suggested that her friends present her with a flag, and everybody was so eager to help that the amount each was permitted to contribute had to be limited in order to give all a chance in this way to express the high esteem in which they held her.

At the close of the afternoon service on the last Sunday in January, the audience was invited to meet in Mrs. Huff's parlor and here Major E. R. Hopkins, of Brooklyn, N. Y., presented her with a beautiful 15-foot flag, and this memorial signed by those who had contributed:

"Dear Mrs. Huff—Your friends take great pleasure in presenting you with the Stars and Stripes, the emblem of liberty and patriotism, deeply appreciating your belief in the greatest liberty for each mortal to live according to the light revealed, and in your true patriotism, wishing peace and brotherly love to come to all the children of the earth.

"Your undaunted courage, loyal devotion to the truth, unselfish life for others, and unswerving fidelity to the highest principles you can perceive, have made you a potent power for good, and a help and an inspiration to the Southern Cassadaga Camp at Lake Helen, Fla. and as we hope the flag may long float over the Camp and gladden our eyes, so may you long be spared to live among us, helping us with your presence and blessing us with your consistent spiritual life."

In presenting the flag the Major said: "on behalf of your many friends on these grounds, I have the exquisite pleasure of presenting to you a physical token of their regard for you as a devoted friend, a true woman and an ever faithful worker and efficient leader in the field of spiritual progress.

"You and a friend (Mrs. Skidmore), were the first women to receive from spirit realms the inspiration to establish here a great institution for the growth and radiation to all the world of Spiritualism, and with that friend you have since ably labored in this great field, she from the spirit side of life and you from the material—you always in touch with her and with great intelligences, under whose guidance the work was commenced and has been continued with success that is abundantly evidenced by our surroundings here to-day.

"The material token that I transfer to you is naught else than our national flag, whose white so well typifies purity, whose red typifies strength, and whose stars in a field of blue, are prophetic of the realization of our hopes, that this nation of strength and purity, amid the other nations of the world may progress in these great elements, even until the time when the stars of night shall no more penetrate with their beauteous light the blue dome above us.

"Our Nation's flag is not the flag of any church, it was not born of dogmatism, it needs no strengthening by credal lines, it is America's gift to humanity, a token of freedom of thought, it is a triple emblazonment of the divine right of the soul to seek communion with the source of divinity, whence it was evolved, and as such may it ever be dear to every American citizen and especially to all who shall seek the Southern Cassadaga for spiritual light; and long, very long may you continue a familiar sight above Inspiration's height, where it will first be given to the breeze this day."

Mr. Critchley was in the audience with his cornet, and played the Star Spangled Banner, which was sung, after which everybody marched through the camp to Inspiration Point, where Major Hophins hoisted the flag amidst cheering and enthusiasm.

Mrs. Carrie E. S. Twing called attention to the fact that it was a woman, Betsey Ross, who, shortly after the Declaration of Independence, designed and made the stars and stripes, using her own red skirt for that color in the flag, and stitching 13 stars into the blue background—with the hearty approval of Geo. Washington.

Mrs. C. P. Pratt reminded the people of the visions of W. J. Colville concerning their ground as a spiritual center to be used for educational purposes.

Mrs Emma J. Huff, in closing stated that she wished it distinctly understood that this land which she held by spirit directions, on which certain points had been selected for carrying onward a part of the spiritual work, was not in any sense antagonistic to the Camp and its purposes, but an aid in promoting and completing the original ideas long ago advanced.

The whole event was a source of much pleasure to the campers who felt that the flag was an earnest of better things to come when ultimate heights shall be attained, where liberty, purity and peace shall walk hand in hand and take possession of the promised land, where dwell no aliens, but where the black, and the red, the yellow and the white man shall live in one common brotherhood and dwell together forever and forever.

LAURA G. FIXEN.

RHEUMATISM

CURED

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This is a song book adapted to the popular spiritualistic taste, and is eminently fitted to do good service in the lecture hall or family circle. Price, 15 cents.

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a complete expose of the principles and objects of the American Protective Association. A book for all patriotic American citizens. Price, 15 cents. or two for 25 cents.

—THE—

Christs of the Past and Present.

By MOSES HULL,

A comparison of the Christ-work or Mediumship of Biblical Messiahs and the conditions they required, with similar manifestations in Modern Spiritualism. This is a good work to study for arguments with which to meet the very common orthodox question, "Why do you always require conditions for your spiritual manifestations?" Cloth bound, 35 cents; paper 15 cents. For sale at this office.

The Wonders of Life.

By ERNEST HAECKEL, Author of "The Riddle of the Universe." This book is confined to the realm of organic science, and treats of "The Knowledge, Nature, Functions and History of Life." Price, cloth, $1.50.

Sheet Music. Three Beautiful Spiritual Songs.

"We Are Passing But Once This Way." Song and refrain, by P. O. Hudson; price 25 cents.

"Satisfied." A reverie. By A. J. Maxham. Price 25 cents.

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AFTER HER DEATH.

The Story of a Summer. By Lilian Whiting. Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, $1.00.

Talleyrand's Letter to the Pope.

This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts stated, and the keen, scathing review of Romish ideas and practices should be read by all. Price 25 cents.

WHAT BETTER EVIDENCE?

Does Not This Prophetic Knowledge Indicate the Presence of a Higher Intelligence That Imparts the Same?

Guy Kibby of the Wheeler Creek road was struck by a Lake Shore train at the North Broadway crossing this forenoon and died within an hour, from the injuries. The particulars of the affair as near as could be learned are that Mr. and Mrs. Kibby and children came to town this morning to do some trading and while Mrs. Kibby was trading at the stores, Mr. Kibby went to the grist mill of Brown & Blair, just across the Lake Shore tracks and to the west of North Broadway.

He was afoot, and just as he returned the west bound Lake Shore fast mail and express train was approaching. Witnesses say he tried to cross in front of the fast approaching train and had almost cleared the track when struck on the left side and shoulder by the pilot beam of the engine. He was hurled several feet into the park next to the track. He was taken immediately to the hospital and physicians made an examination which revealed that he was too badly injured to recover and his wife was sent after but he died just as she reached him.

Mrs. Kibby was in the Fuller Department store when the accident happened and as she came out she saw people going down towards the track, as a natural consequence she and those with her went down that way and it was then that she learned what had befallen her husband. She was almost distracted with grief and when Mr. Kibby was taken to the hospital she was taken to a nearby house and with her small children waited for some word. She was soon summoned. Mr. Kibby was perhaps thirty-five years of age and well known in the village and vicinity. Arrangements for the funeral have not been made.

An acquaintance was heard to say this morning, that Mrs. Kibby dreamed last night that her husband was killed by a train, and this morning when they started to town she cautioned him to be careful.

Are Fatalities Foreseen?

The mother of Arthur J. Fosse, the brakeman on the passenger train wrecked at Mentor Wednesday night, told of the death of her son two hours before any word reached her at her home in Buffalo. Mrs. Fosse who is an invalid, called her husband to her bedside about the time the accident happened and told him that their son had been killed in a wreck. Two hours later the sad news was received by telegraph. The above incident was related by the father of the dead brakeman.

Many such instances are being reported all over the country. The night before the accident at the North Broadway crossing in Geneva, Mrs. Kibby is said to have dreamed her husband was killed. Many people are moved to wonder at such occurrences.

Dream Foretells Death.

Bellefontaine, O., Jan. 4.—(Spl.)—The death of Chester Henry, killed by cars at Bowling Green, was foretold to his eldest brother, Frank Henry, of Mt. Victory, in a dream. He awoke from a nightmare and told his wife of his vision. A few hours later word came of the accident.—Geneva Free Press-Times, Ohio.

Arisen to the Life Triumphant.

Rev. Moses Hull, the faithful worker, the calm reasoner, because he had knowledge of the subject he discussed, has put on the diviner life of spirit.

Though his labors and genial companionship were highly prized by friends and students of the Spiritual philosophy, we must send thoughts of congratulation to his illumined soul that he has so quickly found victory over material existence in the ennobling life where love of truth makes clear vision a literal fact to those who study the principles of Spiritual growth and achievement.

A ripe biblical scholar, being familiar with the original texts, he delighted to show forth the errors of theological bigotry, revealing the simple logic of Scriptural Spiritualism.

To his devoted wife, Mattie E. Hull, a constant helper in public work and in the arduous labor of establishing The Morris Pratt Institute, will be given sympathy and admiration of her sublime courage in continuing their work in the beginning of her lonely pilgrimage.

To the teachers and pupils of the Institute whose loss cannot be measured in the passing away of their grand patron, we would say:

Still trust the loving spirit of devotion to your precious cause, by the revered Moses Hull. He will bring a saintly throng to aid in the growth of The Morris Pratt Institute, the sacred monument of his life work.

EMMA F. JAY BULLENE.
Denver, Colorado.

Items From Long Lake, Minn.

The State Society is making an effort to send out two or three missionaries as workers in the field. There is need of more missionary work to be done here.

There are a great many Spiritualists throughout the state who need the assistance of the State Association and encouragement to go ahead with the work of building up the Cause of Spiritualism.

We are looking forward to the time when Minnesota can hold a camp meeting some time during the summer months. I believe that if organized and carried on in a business-like way, not allowing and fraud upon the grounds, such a camp will be supported by the Spiritualists of Minnesota. If such a camp could be established within easy access to the great Twin Cities, on some one of the numerous beautiful lakes, it would be well attended, with the improved services of the railroad and street cars now at hand. I would be pleased to hear from others on the question of having a camp the coming season of 1907.

I am pleased to know that Brother George W. Kates is president of the Temple Fund, as he has had many years' experience as a missionary worker. There is great need of Temples among Spiritualists. There are many small societies which, with a little aid could go ahead and build.

There will be a number of your subscribers that will be glad to know that the Lake Minnetonka Spiritualist Society has its Temple complete and all painted, inside and out, with hard wood finish, and all paid for and owned by its society. It is the only temple in the state owned by the society. This all came from a few earnest workers who were determined to have a temple of our own.

In the sixties and the seventies we had organized a goodly number of Lyceum workers. We had seven classes that used A. J. Davis's Manual. I am glad to know that Mr. Davis's works are to be published again.

I have been a reader of his works from the "Stellar Key" up to his 29th volume. ROLLA STUBBS.

HE DID NOT FEAR DEATH.

A Friend's Tribute to the Memory of Charles S. Brown.

To the Editor:—Charles S. Brown, of 6425 Green street, passed to higher life on Monday, January 28. He was 50 years of age, and leaves a devoted wife and one son to survive him.

Mr. Brown is known in Englewood and vicinity, where he spent many years, as a man, not only of unquestioned business ability and integrity, but also as one who believed in, and had the courage to practice and commend, the simple life. He understood, more fully than do most men, his place in nature, his relations to his brother man, and to all sentient creatures, His dictum was "Peace to All Beings." His generous heart and kindly face made him the chosen friend of the child in the street and the millionaire prince in his office.

He knew that all life—no matter how humble the form through which it worked—was God's life, and the difference between all the living creatures about him was one only of degree, not of kind. Thus, philosophically he identified himself with all. To him universal brotherhood was a fact, not a fiction, in nature, and he lived his belief as nearly as the present distorted social economic system would permit. Birth and death to him were only the beginning and the ending of a single chapter in the long life story contained in the Book of Eternity.

Charlie Brown, as he was known far and wide, was a close student of nature's mysteries, was a believer in the pre-existence of the soul, had first-hand knowledge of the continuity of life, and was himself far along The Path.

Why, then, should he fear death, when in it he could see life more abundantly? His so-called death is but the lower aspect of his higher birth. His welcomed reception by waiting relatives and friends in the home beyond can never be questioned by those who witnessed the beautiful light that illumined his eyes and the tranquil and serene expression that could be seen upon his pallid face during the few moments that immediately preceded his demise.

While eminently fitted to live, he was pre-eminently fitted to make the change that men miscall death.

Charlie Brown is not dead. 'Tis true he has stepped beyond the visual range of such eyes as yours and mine, but he lives, and will live forever.

H. A. H.

Seance With Charles Barnes.

To the Editor:—While at Grand Ledge last summer my husband and I attended several seances given by Charles J. Barnes of Warsaw, Indiana, and were thoroughly convinced that he was a good man and an honest medium, so made arrangements with him to come to our home this winter and give some seances.

According to agreement he came January 21, and gave six very successful seances, five trumpet and one light seance. They were the first ever held in these parts, the people being nearly all strictly orthodox and only a few Spiritualists. People came many miles through the storm and cold. One man walked ten miles. All were well pleased.

The last one was a light seance. The spirits tied knots in handkerchiefs and passed them over or through the curtains, wrote messages, wound up a watch, played the harp, handed out for someone take, also lifted the stand up above the curtain. Hands were held above the curtains for us to clasp. One crippled hand came, the thumb and every finger was bent nearly double. It was recognized by a lady who had never attended a seance of any kind before coming here. It was the hand of an uncle who had been a soldier. She thought it a grand test, as it certainly was. Some came skeptics and went away convinced. We expect to have Mr. Barnes with us again sometime. MRS. M. S. WEED.

Kalkaska, Michigan.

Appreciation and Sympathy.

Whereas, our beloved President Moses Hull, has passed from the material to the spiritual realm, after devoting the best years of his life in the promulgation of truth, and that the closing years of his life have been spent in the endeavor to build up and establish an Institution that would stand for a broad, practical education, unhampered by limitations of creedal doctrines and dogma, and in which is pursued the study of facts material and spiritual as soon as they present themselves to human thoughts and confidence;

And Whereas, in recognition of his great love and work in Spiritualism and other reforms, be it

Resolved, That we extend our deep appreciation and our sympathy to the dear ones who will miss him as a devoted husband, a kind father, a loving brother and a generous friend. And that a copy of these resolutions be placed on the minutes of the Club and a copy be sent to the Spiritualist papers, and to Mrs. Hull. Respectfully submitted.

EMMA R. ABBOTT,
JOSEPH H. HASTINGS.
LINA M. SCHAUBACHER.
Whitewater, Wis. Committee.

A New Device for Seances.

To devise some plan or plans, as the case may be, whereby we may arrive at correct conclusions as to the genuineness of spirit manifestations, is the purpose of many investigators at this time. The following explains itself:

"A German Spiritualist, writing in Psychic Studies, describes a new apparatus for obtaining what is known as direct writing. It consists of a cubical box about a foot each way, the front being formed by a conical bag of soft but closely woven black silk. Through a hole in the tip of the bag a pencil is placed, so that the longer part is inside the bag and the point outside. The notion is that a spirit hand can materialize inside the conical bag or sleeve," says the account, "and can direct the movement of the pencil over the paper. A medium, a country girl of 14, who can only read, write and work the simplest arithmetic, placed her hands on the top of the box, in full light, and soon the conical bag swelled out as though a hand were inside, and the pencil began to write. The box and bag being entirely closed and dark inside, there is no obstacle to the materialization of a hand within; thus direct writing can be obtained in a lighted room."

I should be much pleased to see this device thoroughly tested, which, no doubt, it will be. Writing by this method would do more to dispel skepticism than all the materializing seances, as they are now conducted, put together.

What we want is the evidence under conditions that preclude all possibility of fraud, and just as soon as such evidence is demanded the frauds will be out of business. We have frauds simply because a very large proportion of the Spiritualists are too credulous to doubt the honesty of persons claiming to be mediums. J. A. WERTZ.

Anderson, Ind.

Dr. I. K. Funk.

He Calls Ghosts the Result of Real Material Vibrations.

The wonders of psychic phenomena [says the Chicago Examiner and American] in the twentieth century—it would be impossible even to outline them in a brief paper. But what has already been accomplished is but an infinitesimal part of what will be done.

From what we already know it is safe to say that eventually there will be nothing that cannot be explained by natural means. Right here now in this prosaic twentieth century we are reaching out beyond forces which can only be explained by the five senses.

There is no such thing as the occult. It is all natural. Take the universal ether, which we know exists. The microscope won't show it, nor will the telescope reveal it, yet we know it must be there. We know it is something infinitely finer than our physical air. It can transmit all vibration, however minute or infinitesimal.

And so we get heat vibration and X-rays and wireless telegraphy and thought transference and psychic phenomena. And that is the point I want to make as perhaps the greatest mind-wonder of the century. I believe, with many others, to-day that the only difference between a stone and a piece of wood is vibration; that the difference between a man and a fish is simply vibration.

Now we find to-day that wherever we can measure and receive vibration we must have something to take these impressions. This something must be attuned to vibration. And so, with one mind here on earth and another in the great beyond, it is perfectly proper to assume that vibration is still working. In fact, it has been demonstrated.

But let me go a little further in vibration. Prof. William Crookes, the British scientist, has delved very deep into the subject. Assume a pendulum swinging once a second; that is vibration. Keep on doubling the swings until at the sixth doubling we get thirty-two swings or vibrations.

That is the lowest note of sound the human ear can receive. Each doubling gives a higher note until we get 256—the middle C on the piano. Keep doubling and doubling until we get beyond 2,000,000. Then we have electrical waves. More doublings and we get heat and light vibrations. In between all these are unknown waves which some day will be explained. Further along come the X-rays. At the sixty-third doubling we have the vibrations of radium—billions on billions—and at the sixty-fourth we come to those waves which we can only call occult for want of a better word.

But they are not occult; they are natural, and in this twentieth century we are going to explain some of them; we are going to remove a little more of mystery from the world.

Many things can be explained now that could not be dreamed of twenty years ago. Who would have believed in radium even so short a time ago as when Roentgen discovered the X-rays? Who would have believed in wireless telegraphy in our civil war? It was used in the Russo-Japanese conflict.

X-rays can pass through ordinary metal. The physical body of a man has a low rate of vibration. It cannot pass through metal or any solid substance. But suppose, with the human body resurrected, is it not possible to believe that it might not have been finer vibrations than the X-rays, and so pass through solid substances? Many eminent men believe that to-day simply from the results of their researches. Would that not explain many Bible miracles?

The twentieth century has seen enormous strides already, and to-day scientists are at the point where the unseen—the occult, as some call it—will become wholly natural. Vibration will explain everything.

I know one case of a mother who was suddenly awakened one night by a cry, "Oh, mother, mother, the doctors say I have typhoid fever!" It was the voice of her son. He was fifteen hundred miles away. Next morning the telegram came announcing it, and later a letter telling the time when the doctors made their decision. It was the moment the mother heard the cry.

That is not hard to explain with our twentieth century knowledge. The mother and the son were in perfect sympathy. Their hearts were attuned. Through the thought ether came the son's cry. And the mother heard.

The twentieth century stands to-day on the threshold of wonderful things. We have seen and we have heard. Very much of the natural world is an open book.

We are now about to open a book that has been closed before—the book of the unseen and the unheard world.

REV. DR. I. K. FUNK.

ANNUAL CONVENTION.

Of the Vermont State Spiritualist Association.

The Annual Convention of the Vermont State Spiritualist Association was held in Grand Opera Hall, Opera House Block, Montpelier, Vt., January 18, 19, 20. The attendance was good during the entire convention, despite much inclement weather. Sunday the hall being packed afternoon and evening, showing conclusively that the people are interested to know more about the teachings of our beautiful philosophy.

Mrs. Helen P. Russegue of Hartford, Ct., was the speaker for the three days, and she was at her best. All who know Mrs. Russegue know that means a feast of good things every session for the hungering and thirsting for Spiritual food.

The phenomena were demonstrated by the writer, and were said to be highly satisfactory to the many that received communications from their loved ones. Mrs. George Royce, soloist, and Mrs. Doty, organist, both from Roxbury, Vt., furnished the music, which was of a high order, and was much appreciated by all. On Sunday Mrs. Royce arranged for a quartette, which was a surprise to the association, nevertheless the music rendered by them was much enjoyed by the large audience present. A unanimous vote of thanks was given Mrs. Royce for her great kindness. Altogether the convention was a success socially, spiritually and financially.

The local society of Montpelier did much toward helping to make it a success, as they always do, and the Woman's Relief Corps, did their share as well. They served dinner and supper in the adjoining hall, so aged people who could not climb three flights of stairs three times a day were able to attend all the services, as they could go in the morning and stay through the three sessions without any inconvenience about something to eat.

The Ladies Auxiliary that was organized one year ago, had a sale table of useful and fancy articles during Friday and Saturday. Preceding the evening session on Saturday all unsold articles were disposed of by auction, Mrs. Russegue being the genial auctioneer. The amount realized from the sale table was $39.27. This was given the association to help out the financial part. The ladies felt quite encouraged, this being their first attempt, and they wish to thank all who contributed for the table, and trust another year they may be able to do much better.

At the annual business meeting of the association the following officers were duly elected:

President, Effie I. M. Chapman, Cambridge, Vt.; First Vice-President, F. H. Dewart, St. Albans, Vt.; Second Vice-President, E. J. Fallon, Montpelier, Vt.; Secretary, Mrs. Jessie Fallon, Montpelier, Vt.; Treasurer, Don H. Chapman, Cambridge, Vt.; Auditor, E. J. Fallon, Montpelier, Vt.

Board of Directors: Don H. Chapman, Cambridge, Vt.; S. N. Gould Randolph, Vt.; L. T. Smith, St. Albens, Vt.; Mrs. Nellie Shaw, Morrisville, Vt.; Addie Ballard, Ludlow, Vt.; E. J. Fallon, Montpelier, Vt.; S. S. Smith, Barre, Vt.; Mrs. Henry Childs, Montpelier, Vt.

Officers for Ladies Auxiliary: President, Mrs. Effie I. M. Chapman, Cambridge; Vice-President, Mrs. Amelia Wakefield, Montpelier; Secretary and Treasurer, Mrs. Jessie Fallon, Montpelier.

At the closing session, Sunday evening, a vote of thanks was given Mrs. Russegue for her most efficient work done for the convention, and to all other workers; to the local society for aid rendering, and to the retiring president, S. N Gould, for his untiring effort for the interest of the association during his term of office.

EFFIE I. M. CHAPMAN.
Cambridge, Vt.

PASSED TO SPIRIT LIFE.

A Widely Known and Respected Worker in the Vineyard of Truth.

On the morning of Jan. 26, the spirit of Alfred B. Sayles, of Grand Rapids, Michigan, left its tenement and passed from its earthly existence into the broader fields of life.

As a sower and reaper in the broad fields of Spiritualism, he stood among its peers. He was born in Cayuga county, New York, in 1820, moving from there to Ohio and from thence to Michigan in the early forties of that century. At an early age he married Miss Elizabeth A. Dillenback. His wife preceded him to the higher life eighteen years ago.

His parents were Close Communion Baptists bringing up their children strictly, within the tenets of that faith. But, with his bible for a companion in the field (his parents were farmers), and a pillow for his head at night, after reading by the light of a huge fire until the hours grew small and the embers had fallen to coals against the backlog, he began early to reason for himself, the ethics of religion. At the early age of eighteen years he became a teacher of the universal salvation of mankind.

He was among the first to recognize the demonstrations of spirit control, in the era of modern Spiritualism. He turned to his bible for proofs of the continuity of life. Here he found, not only the evidence, but that spirit manifestations are among the earliest records of the existence of man. This formed the basis for his study of the philosophy of Spiritualism. To study was but to broaden his conception of its truth.

With him, to know truth was to live it; and thus his life has been a living example of the truth he inculcated. As he grew in knowledge, he gave to others of that which he received. Spirit communion became a part of his daily life; and in his quiet, unassuming way he made many converts to Spiritualism. To him Spiritualism was not a religion, not faith, not belief, but a knowledge of the great natural law of cause and effect; from which no one can retract or step aside; and no God can give special dispensation of or vary its course. To him, God does not exist, only as man personifies the All-potent power of nature and makes it the object of his adoration; placing heaven high above him, beyond his reach, because it is beyond his comprehension. Ever seeking for truth, he found that for which he sought, demonstrated beyond the possibility of doubt. His was a broad and useful life, worthy of emulation. His eighty-seven years of life were filled with good works—the expression of good thoughts.

We cannot mourn the passing on
To broader fields of lives sublime,
We know the sheaves we garner here
Yield larger grain in richer clime.

MRS. S. E. SWEETLAND.
Grand Rapids, Mich.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price, 75 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.00.

HURRAH FOR WASHINGTON!

To All Members of the N. S. A., and Spiritualists at Large.

As the California State Association of Spiritualists, has, by action of its official board, withdrawn its invitation to the N. S. A., to hold its next annual convention in the city of Los Angeles, and expressed its willingness for the N. S. A. trustees to hold said convention of October, 1907, wherever it may elect; we, the undersigned herewith announce that the next annual convention of the National Spiritualists' Association of the United States of America will be held in the city of Washington, D. C., beginning its sessions October 14, 1907.

HARRISON D. BARRETT, President.
GEORGE B. WARNE, Vice-president.
MARY T. LONGLEY, Secretary.
THEODORE J. MAYER, Treasurer.
I. C. I. EVANS,
C. L. STEVENS,
THOMAS GRIMSHAW,
CARRIE E. S. TWING,
Trustees,

LAKE HELEN, FLORIDA.

Notes Concerning the Opening of Cassadaga Camp.

The Southern Cassadaga Spiritualist Camp Meeting Association, opened its first meeting for the season of 1907, on Sunday, February 3, under the most favorable circumstances. The day—as all days are here, was most charming.

The auditorium was tastefully decorated with all the southern greens, vines, mosses and flowers, with many roses from the rose garden.

The invocation was given by Mrs. Wheeler, the opening speech by President Dr. G. N. Hilligoss. I extended fraternal greetings from the Lily Dale board, according to their resolution in regular meeting. Speeches were then made by Vice-President E. W. Bond, Mrs. Carrie E. Twing, Mr. Hubbard, Mrs. Stumpf, and Mrs Morrell.

In the afternoon a phonograph concert by Dr. Hilligoss, was enjoyed by the campers, seated in the park, ladies in white, no hats, and the mocking-birds striving to outdo the mechanical music.

The afternoon discourse was by J. Clegg Wright, in his usual inimitable style, followed by messages given by Mrs. Morrell, all good and accurate.

In the evening a free seance in the Pavillion by Mrs. Pettengill and Mrs. Morrell, which are to be a permanent feature. A short talk on Universal Love, by the influencing speaker of Mrs. Morrell, followed by messages by Mrs. Pettengill, completed the first red letter day of the camp.

Mrs. Mary Cooper of Camden, N. J. has taken "Peek-a-Boo" cottage for the season.

Mr. and Mrs. G. W. Miller of Big Run, Pa., will spend some time at the camp, later going south to Tampa, etc.

Mr. and Mrs. M. J. Conlan of Mt. Vernon, N. Y., are domiciled in Mrs. Thatcher's cottage, also Mr. and Mrs. Hull of Chattanooga, Tenn.

Mrs. H. L. Tobin of Cleveland, with her mother, Mrs. Schuster, are in Bedell cottage.

The following names appear on "Hotel Cassadaga" register, since my last letter.

M. and Mrs. Nahum Poole, and Seth H. Redding, of Onset, Mass; Mr. and Mrs. S. W. Nichols, Peterboro, N. H.; D. W. Gamble, Mrs. Scott, and Mrs. Nickerson, New York; Mrs. S. J. Houk, Elyria, Ohio; Jas. G. Van Middlesworth, Elizabeth, N. J.; Mrs. D. M. Hampton, St. Louis, Mo.; W. N. Wheeler and C. B. Parratt, Oakfield, Mo.

The weather is the finest ever known save for a little rain. The spirit of harmony and hope prevails. Success seems wafting in on every breeze. New countenances come cultivating cordiality. LEE MORSE.

Lake Helen, Fla.

AN OLD WORKER WRITES.

She Speaks Warm and Earnest Words for Lyceum Effort.

Many kindly people say to me: "Why don't you let us hear from you through The Progressive Thinker?"

My reason for silence is, there are so many abler writers, that I dislike to intrude. I am busy all of the time. My stay in Pittsburg has been pleasant, for officers and members of the Church, Ladies Aid and Lyceum have given cordial greetings and hospitality. Met there the Superintendent of Lyceums, Mrs. Gillespie. It was a pleasure to see her strong interest in the work. I met the Lyceum one Saturday afternoon. They came at my invitation, and a very enjoyable time we had. Mr. and Mrs. Gillespie were pleasing aids.

The dear little Conductress, Miss Claus, works faithfully; Mrs. Watkins, Miss Dixon and others. Did not have a chance to attend the adult class that Mrs. Stevens so ably leads, but I could not fail to see the interest taken in it.

I believe the Lyceum should have attention and that every society should have one. I think if all would give more interest to the children before they pass away, there would be no lack of communion afterwards. I believe if more love and seeking to unfold the child's inner life were given, many would remain longer on earth. I believe tests and messages are sweet, but I believe they should begin right here and now, before we sail the "tideless sea."

As far as I know, I have never missed attending a Lyceum where one was held by the society I served, for the last forty years. While life and health are mine, I shall give all I can to the blessed children. Several lyceums are using my little Outline Lessons, and I am grateful.

This month (February), I am with the Buffalo society. Afterwards I go to the pretty city of Hamilton, Ont.

Brother and sister Lockwood are convalescent. His spiritual energies are alert and vigorous, never more keen, and whoever hears him, will be wiser and better.

I can but grieve for the passing of Sisters Sarah Byrnes, Jennie H. Brown and Brother Hull. Faithful, tried and true, still will their ministrations bless and inspire us.

Long life to The Progressive Thinker.

C. FANNIE ALLYN.
Hotel Victoria, Buffalo, N. Y.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

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Moses Hull Memorial.

Sunday evening, February 3, the Light of Truth Spiritual Society, of Dayton, Ohio, held a memorial meeting in honor of Moses Hull, the arisen brother and champion of our cause. It was largely attended by his many admirers and friends in this city.

The speaker of the evening was W. V. Nicum, who dwelt in his usual earnest manner, yet very touchingly, upon the life work of his old friend, pastor and teacher. The speaker said in part:

"Moses Hull's name will live in the hearts of all Spiritualists throughout the world as one whose work was to make people think and thus lead them to a clearer understanding of the esoteric interpretation of the bible. That was largely his work in the world of reformation;" although he said and believed, "To be a live Spiritualist in the true sense meant to be a worker in all reforms."

"Spiritualism and the world owe much to this earnest, conscientious man who has gone to his reward, and if we all would follow him more closely in his writing and public teachings we would become better men and women.

"Let us quote again from one of his oft repeated sayings: 'I would die happy if I knew the world was made better by my having lived in it.'

"Spiritualism and the world are the gainer by Moses Hull's having lived. However, his transition to a higher life does not mean that his work is ended, but rather just begun in a more potent way.

"Let us try and realize in all its grandeur and beauty the great truth, namely, that our friend and brother is not dead, but alive, and will still be our teacher and the champion of our Cause in a more profound and earnest manner than ever before."

The speaker closed his discourse by reciting Tennyson's last poem, "Crossing the Bar:"

"Sunset and evening star,
And one clear call for me;
And may there be no moaning of the bar
When I put out to sea.

"Twilight, and evening bell,
And after that the dark;
And may there be no sadness of farewell,
When I embark.

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my pilot face to face
When I have crossed the bar."

Dayton, Ohio. H. W.

MOSES HULL.

His Many Excellent Qualities Fully Appreciated.

"If one would write (or speak) in a noble style, let him first possess a noble soul."—Goethe.

Moses Hull, our brother, has returned home clothed in fine raiment, and rich in imperishable wealth. "Well done, thou good and faithful servant." He used his talents for sublime and divine purposes—to promote happiness in the world.

As a liberalizing factor in modern thought, he stood out grand, heroic, and central. He was a lion in courage, invincible in logic, yet at all times tender and just.

Truth was his "first and only love." And how valiant was he in defense of it! Sincerity was the basis of his eloquence. Eloquent and persuasive discourse was as natural to him as breathing.

His mind was like an ever-flowing fountain, and as the spray from the fountain is made beautiful and sparkling by the warmth of the sun-light, so the scintillations of his intellect were made more beautiful and graceful by the warmth of his love.

May that "Peace which is past all understanding," rest upon him and the loyal and waiting wife.

We shall go far before we meet another Moses Hull,

WM. JOHN WARD.
Clinton, Iowa.

FROM AN ELEVATED OUTLOOK.

Keep Your Soul "In Tune With the Infinite."

Miss Elizabeth Harlow's lecture on the "Dangers of Psychism" is not only an able answer to the assertions of Theosophy, but to the large mass of non-thinking people who regard our phenomena as the work of the devil, or relatively evil, of little benefit.

Mr. Barrett's position for a pure mediumship is my own.

Those of us who are blessed with its gifts must, to elevate the position of Spiritualism and our own souls, and for even our self-respect, look beyond material gain.

An elevated gift of mediumship, used purely can accomplish inestimable good beyond the establishing of the continuity of life. How many weary souls we can comfort, how many burdens lighten! What true and high endeavor the oversouls can inculcate through a mediumship in harmony with their efforts, and without fear of the "Evils of Psychism," so that we keep our soul's efforts in "Tune with the Infinite."

ELLEN THOMAS RICHEY.
Denison, Texas.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

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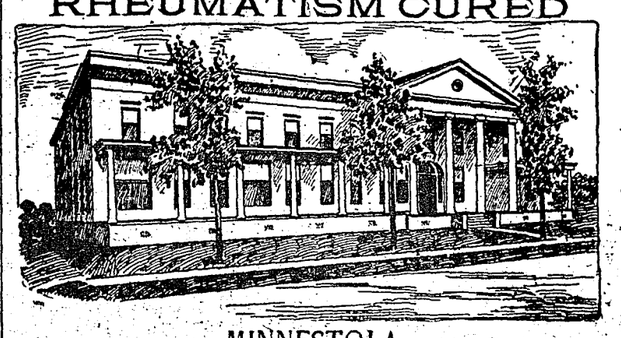
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J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter.

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
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Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, FEBRUARY 16, 1907.

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Heresy, by a Heretic.

"The Teachings of Jesus, Not Adapted to Modern Civilization," a 48-page pamphlet, from the versatile pen of Dr. G. W. Brown, of Rockford, Ill., price 15 cents, is on our table, and is included in our catalogue of books for sale.

The author, unlike the preacher, found much in the life of Jesus, as related in the Gospels, to disapprove. Indeed he found much to condemn. His citations from Bible authority are large, with chapter and verse; and his texts for comment are those the preachers pass by in silence when pronouncing eulogies on "our Lord." The ever-lauded Sermon on the Mount, Dr. Brown shows would be impractical in realistic life. If the direction, Matt. 6:25, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye put on;" and verse 34: "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself," was rigidly observed, "All the forces of nature would be left in their primal condition; cities would not be built, states would not be organized, fields would remain uncultivated. No ships would plow the ocean. There would be no commerce, no law, no government. The wheels of industry would remain forever silent. The plow, the loom, the anvil would be unknown. Books would not be written, and man would retain his native wildness and ignorance, relying for food, raiment and shelter on his heavenly father who clothes the lilies and feeds the ravens."

It will be well to read the pamphlet, and see the other side of the picture the clergy have painted; though a good Methodist brother into whose hands a copy had fallen, pronounced it "the awfulest booklet ever written."

Incontrovertible Facts.

Propagating truth by falsehood is not anything new in history. The whole Christian church, from its very foundation, seems to rest on a false base. No original sin for which future generations were to be responsible, and punished to the end of time, and God requiring no atonement for such sin caused by our first parents eating an apple, then no Redeemer was required to make that atonement by death on the cross; so every postulate relating to the founding of the system is false; therefore the entire structure is a fraud and has been through all the ages.

Spiritualist pretenders are heard to say: "What if mediums do practice frauds when they cannot get genuine communications? They convince skeptics, and add to our numbers, strengthening our forces, and should be encouraged, not condemned." If falsehood is praiseworthy for propaganda purposes, then truth is quite out of fashion.

But a lie is a lie, however and wherever used, and they who employ such instrumentalities to advance their faith are liars, and should be so branded wherever met. Organized in force, or operating singly, they are frauds and are unworthy of credit, and should be universally repulsed.

Christians gained control of governments, and by repressive laws prevented an exposure of the frauds on which their creeds were built. While exposing the arts by which they gained power, we do not propose to tolerate another system of frauds to aid in building up a better system of religion.

The scheme of nature, regarded in its whole extent, cannot have had for its sole or even principal object the good of human or other sentient beings.—J. S. Mill.

The Observer.

All along the pathway of a busy life it has been the fortune of the writer to come in contact with those who are denominated by churchmen, skeptics. This fact has been accompanied with the additional observation, that such doubters of divine revelation, like most of us were born of orthodox parents; were taught the prevailing creed; and, very generally, in youth, had been connected with one of the many Protestant churches, to which they had remained faithful until mature life. Not until they began to investigate the base on which the churches were built did they waver in faith. They who were the most learned were the most profound in their convictions that the foundation of the Christian faith was not an enduring rock, but a crumbling fable.

On the other hand he saw those whose reading had been very limited, confined almost wholly to Biblical literature and current events, who knew little of the older religions, and scarcely anything of the revelations of the last fifty years in regard to ancient cults which paved the way to what is now known as Christianity, the most zealous in propagating a faith which all good scholars who have dared to reason, to read and to think, repudiate.

In conversation with a very zealous Methodist awhile ago, he related a case which appeared to have given him much distress. Giving his name our friend said he was one of the best men he ever knew, devoted to his family, his friends, to the church and to God. He was a worthy example to all, and faithful to every trust. All loved him, yet he enlarged his reading as the years swept by, began to neglect his attendance at church, and when labored with he gave as a reason he had become satisfied from critical research the Christian system is not what is claimed for it; that it is a priestly invention, devised to place themselves in power, and rule at the expense of the people; that the good as well the evil in it, was borrowed from ancient Paganism. He wished our opinion.

We assured him his observation was ours, that where he stated one case we could relate a score of the same character; that it became a question with such persons whether they should simulate the hypocrite, remain in the church, and encourage falsehood to gain the plaudits of their fellows, or proclaim their honest convictions, and become the reproach of the non-thinking and grossly ignorant multitude. They accepted the latter alternative and became identified with the Darwins, the Huxleys, the Tyndalls, the Voltaires, the Volneys, the Depuys, the Taylors, the Drapers, the Emersons, the Ingersolls, and an innumerable multitude of scarcely lesser minds to be met with everywhere, many of the ablest scholars in the churches being converted to the truths, but unwilling to starve their families, so remain in the church, practical deceivers, preaching what they do not believe, though in some instances trying to educate their parishioners to a conception of the real truth as they have learned it.

Our friend did not desire to continue the subject, so he went home to read another chapter in the Bible, the source of all his wisdom.

Up to Some Devilry.

The managing editor of the Kalamazoo, Mich., Gazette, announces that business in the news department of that office will hereafter be opened by prayer. On whom does he propose to prey? All past observation of business movements opening by prayer has shown there was "a nigger in the woodpile." John A. Murrell, the great western land pirate of a former generation, simulating a preacher, would enter homes and engage in family prayers while his pals were running off stock. A great bank in Chicago, a few years ago, opened business with prayer and soon went to the wall to the ruin of thousands of depositors. Wherever this pious dodge is resorted to rest assured there is something the actors wish to conceal. The college students who had poached on signs, and taken them to their rooms to burn, engaged in a prayer meeting with closed doors, the police on their track, but were not allowed to enter until the last evidence of their guilt was burned, when the prayer concluded with:

"An evil and adulterous generation seeketh after signs, but no sign shall be given, but the sign of the prophet Jonas. Amen."

The Pope Smells Danger.

Report comes from Rome that the Pope is fearful of a collision between the friends of the Vatican, and the anti-clerical societies on the removal of the remains of the late Pope Leo to their final resting place. The time fixed for the event almost coincides with the anniversary of the burning at the stake of Giordano Bruno. It is claimed the time for removal has been countermanded, and the defunct God's vicegerent's body will be quietly removed without notice to the public as to time.

It will be 307 years, on February 17, since Bruno paid the penalty to the church with his life, for teaching the plurality of worlds; that the universe is infinite and immeasurable; that all is God; that man should be judged by deeds, not creeds; that there is no efficacy in prayer. He disbelieved in special Providences; laughed at miracles; classed the Jewish scriptures with the Greek myths, and was confident the time was near when the dread of everlasting damnation would cease, and the priests would cease to proclaim its horrors. In short Bruno taught substantially the truths of Modern Spiritualism. He only lived 300 years too soon.

"The Great Work."

A Review, Chapter by Chapter, by Lyman C. Howe.

As set forth by the author, the specific purposes of the second chapter, from which I quoted quite liberally in my second letter are:

"I.—To fix indelibly in the mind of the reader the four distinct and separate classes into which the data of the universe divide themselves when considered solely in their relation to the individual.

"2.—To emphasize the paramount importance of 'the things we know' over all the other classes of data in the universe from the standpoint of the individual.

"3.—To remove from the mind, as far as may be possible all blind acceptance of the mere speculations, opinions, beliefs and dogmas of mankind, who speak without the authority of definite and personal knowledge.

"4.—To open the way to a fair and unprejudiced consideration of the subject before us with a view to obtaining the largest measure of truth possible.

"5.—To stimulate a healthful desire for exact and definite knowledge concerning the subject under consideration regardless of the source from which it may come.

"6.—To lead to a personal investigation and intelligent study of such facts as may be accessible and pertinent."

The gist of all of this, and of all that is said of the four classes of data is in the claim of the supreme value of direct personal knowledge, which can only be derived from experience.

In its ultimate bearings there seems to be no good reason for questioning this estimate; but as to present utility, and helpful advantage to the individual in the pursuit of happiness, the overwhelming preponderance of the second class ("things we assume to know,") I suspect far outweigh in value "the things that we know." A large per cent of this class are for all practical purposes so nearly certain, so generally reliable, so reducible to practice in the affairs of life, that the great body of advantages in securing health, wealth and happiness, in the home and community, is derived from this class. True, the small radius of experimental knowledge is the key by which this larger class is interpreted and applied, and without it the second class would be well-nigh useless.

So, too, the first class would have an exceedingly limited value, without the second class. There are many things that we think we know that are, after all, open to the suspicion of possible mistake; and this, too, when personal experience is our authority.

Some four years ago a wonderful discovery was reported in France. M. Blondlot, "who stands among the first of French physicists," announced the discovery of a new ray, which is known as the N-ray. It was a matter of observation. It was "personal experience." He saw it. Other eminent scientists saw it.

Dr. Carpenter supplemented the discovery and extended it into the domain of physiology. But strangely enough "not one of the many interested English and German physicists who have endeavored to repeat Blondlot's experiments has been able to do so, and even some who have been present at demonstrations made by the author and his assistants have reported that they could not see what Blondlot asserted that he was then seeing." This is a strange case. To say that Blondlot's eyes are different from other eyes, does not solve the mystery; for others saw the same; yet by whole nationalities the N-rays were invisible, even when they were co-operating in presence of the famous discoverer.

M. Pellat, Professor of Physics in the University of Paris, declared his belief in the N-rays, "because M. Blondlot is a scientific man of great repute." He recites a case of "a distinguished physicist who measured the deviations of N-rays that had passed through a prism of aluminum, and continued to do so when the deviating prism had been surreptitiously removed." Here is the case of a great discovery, by a notable scientist, demonstrated by his own personal experience, that is in dispute among the most reputable scientists in Europe. Experiences often mislead us; and where they depend upon certain exceptional methods, and states of mind, and are contradicted by other experiences, can we trust them for scientific revelation? There are many things that have never been demonstrated to our senses, and in the nature of things cannot be, that are just as certain to our minds as those we have seen, felt, tasted or heard. By the author's definition of "things we know" could any of us testify that within the enclosure of the skull we have convolutions of a special quality of matter that we call brains? We cannot see, hear, smell, taste, or feel them; yet we have no more doubt that they are there, than if we held them in our hands, or weighed them upon scales.

When extraordinary statements are made, that have no precedent in our experience, we need to know by personal experience, and actual contact with records, to justify an acceptance of the claim. The claims set up for the "School of Natural Science" are extraordinary. It hardly seems possible that such a school has existed from prehistoric times, has demonstrated in the most perfect and positive way that death is but an open door to a larger life (as taught by Spiritualism,) and the great growing intellectual and scientific world that leads and inspires civilization know nothing of it.

Moreover it would seem that such rare wisdom, and incomparable science, utilized by such highly qualified teachers, having human welfare at heart, should in the long ages of its labors, have so improved the foundations of human character in a large area of favorable opportunities, as to have brought a large minority of the denizens of earth into easy access for the great truths that hold such inviting charms before them.

But the author offers several reasons for this inaptitude of human nature to learn by experience. Thus: "The acquisition of exact and definite knowledge involves a labor. It calls for the unremitting exercise of honest, earnest, intelligent, courageous and persistent personal effort, on the to be an almost universal characteristic of human nature. However much we may desire a thing whose value we know and appreciate, we possess only a limited amount of intelligence, courage and perseverance which we are ready and willing to exercise in the task of acquiring it. In the largest number of instances—more especially where the thing to be acquired is knowledge—the amount of personal effort we are willing to exert is very small.

"Moreover, when we have reached its limit we are inclined to accept almost any recognized substitute that may be offered. This characteristic of human intelligence is so general and strongly marked that it constitutes one of the chief reasons why so few of our brightest and otherwise most capable men and women become personal demonstrators of the laws. * * * And yet we are forced by evidence which cannot be refuted to recognize as a fundamental principle of individual human development, that exact and definite knowledge comes to all of us in exact ratio with the amount of intelligence, moral courage and perseverance we put into the active search for it. * * * Indeed, to this intellectual inertia, and inherent indolence of human nature are due the most of the prejudices, superstitions and dogmas of both science and religion throughout the ages.

"It is easier to entertain a prejudice than it is to acquire the knowledge necessary to rise above it. * * * It is more convenient to cherish a superstition than it is to acquire the wisdom necessary to demonstrate its fallacy. For this reason most of us are bound by superstition. It is more agreeable (to ourselves) to dogmatize than to demonstrate. Hence it is that most of us are dogmatic without knowing it. It is more pleasant to preach than to practice. (That depends upon the character of the preaching and the kind of practice.—L. C. H.) Therefore the majority preach and the minority practice. (Do they? Do they practice what the majority preach?—L. C. H.) * * * Let us not deceive ourselves longer. Let us not even try to do so. On the contrary let us declare our emancipation from the tyranny of such a slavery. Moreover, let us do it NOW before we turn the leaf on which these words are printed. * * * Hereafter then let us intelligently, courageously and persistently apply ourselves to the honest and earnest search for definite personal knowledge. Let us do this in whatsoever fields are open and accessible to us. Let us do it if necessary, in defiance of our own present opinions and beliefs, prejudices and superstitions, inclinations and desires, as well as those of our fellow-men who would seek to hold our souls in bondage."

To all of this I would offer a few suggestions—(not for the purpose of hypnotizing the reader). That mankind are habitually indolent does not seem to be supported by facts, except in certain tropical climates. Intellectual indolence is doubtless due to the lack of early training. Children usually dislike the confinement and effort that schools often impose. But as their brains develope and the rudiments are mastered, study becomes attractive. But any new departure requiring a new kind of application, is likely to be irksome and, at first, distasteful. But children and men will apply their brains to the study of games—like chess or checkers—and find fascination in the effort.

That "the inherent indolence of human nature" is the cause, or a cause, for the prejudices, superstitions and dogmas of both science and religion," does not seem to be sustained by history. Dogmas are inherited. They exert a powerful influence upon the thinking capacities and reasoning powers of men and women, too. To defend a dogma men will exert their intellectual powers persistently for days, months, and years, when comparatively little effort would demonstrate their error and reveal the truth.

Moreover, it is not because the dogma offers a more pleasing prospect for those who accept it. Men have studied and wrestled with difficulties in the authority that they have been taught to reverence, and summoned all their intellectual energy to sustain the dogma of endless misery and bloody atonement, when half the effort would have shown them the utter fallacy of such doctrine. Nature persists. When she establishes a habit she resists all efforts to change it. It can only be overcome by determined and continuous effort, intelligently applied; or, by the influence of climatic and sidereal intervention, or some cosmic variations that may be remote, but active, and holding hidden relations to the conditions that have fossilized in human life, or in the organisms of physical nature.

Knowledge does not suddenly unsettle and eliminate long-cherished habits of mind. No matter how easy, or how difficult it may be of attainment, the fixed habits of mind are quite sure to ignore or reject it. When Joules of England demonstrated the relation of heat to mechanical energy, proving conclusively the measurement and equivalent, he had done all the work, and made the demonstration; but the scientists of his time spurned it, and for seven years refused it a place in their records. It was not "intellectual inertia" that shut their eyes to this discovery. It was the persistence of the habits of thinking, which fortified their minds against the new revelation.

The author's appeal to his readers to forsake all prejudices and "apply ourselves to the honest and earnest search for definite personal knowledge," is well, but not so easily done as written. I know of no one who is entirely free from prejudice. But if millions were absolutely free, the application in search for definite personal knowledge, might be not only difficult, but impossible, except in the exceedingly narrow line of their search for daily bread.

All of us know a little, and many are daily extending it, by habitually enlarging the sphere of their associations. But the kind of knowledge that seems to be in the author's mind, is utterly out of the reach of all ordinary people, whose daily lives are occupied in the worthy effort to be self-supporting. It is not so much intellectual inertia, I think, that prevents the millions from pursuing a course of study and experiment so indispensable to the attainment of exact personal knowledge, as it is their inability to make conditions, and secure the necessary time from the labors that provide a home and physical comforts for the family. Evolution works slowly and with many temporary reactions; but I see no reason for pessimistic doubt that the Cosmos is a consistent whole, and progressively evolving the limitless possibilities stored in the infinite constitution of Nature.

LYMAN C. HOWE.

THE GREAT WORK.

It Is Highly Commended by One of Its Students.

To the Editor:—In your edition of January 26, Mr. Lyman C. Howe has prefaced his review of **"THE GREAT WORK"** in a commendable spirit. His avowed attitude, however, is that of criticism and it will probably be beneficial. If the book is not true—let it fall; if it is true it will survive all attacks.

There are those, however, who may be unduly influenced by the attitude assumed by the learned reviewer, and it seems to me that it would not be inappropriate if you published, at this time a foreword from one who has had the privilege of making a far deeper study of the work and the vital principles involved than it has yet been possible for Mr. Howe to do. Without in any way endeavoring to minimize or disparage his judgment or to anticipate his conclusions; with no desire to proselyte or to disturb the balance of the judgment of your readers, I would like to offer you the following from the standpoint of one "who knows whereof he speaks."

"THE GREAT WORK" is the most valuable contribution to literature in the history of the world. Its theme justifies its title. It is "great" because it points out to suffering, longing, aspiring humanity, the path by which the true method of obtaining independent spiritual development, "mastership" and immortality can be obtained.

Its value to the world at this stage of its evolution cannot be over-estimated. It is a "New Testament"; nothing but a reading of it can give an idea of its transcendent importance.

The truth of these apparently bold statements is known to some and is affirmed by others who, having studied the preceding volumes, "Harmonics of Evolution" and "The Great Psychological Crime," have given the last book of the series a critical and careful consideration. To them it is evident that it is either the work of one possessing, or having access to knowledge, transcending that of ordinary mortals (or spirit controls) or of an extraordinarily able man, who, for an inconceivable purpose evilly designs to deceive mankind. However the metaphysical and psychological student forms his own conclusions from the internal evidence presented to his consciousness.

It is a work that will stand the most critical analysis. Its careful definitions and the clearness and precision with which its facts are stated puts it into the foremost rank of scientific writings. The truths cannot be ascertained by a discussion, the only way is to read the book and study it.

This work is claimed to emanate from a great school existing many years before the Mosaic period and preserving an unbroken chain and record, to the present time; with its members on both planes actively interested in human progress. This is stated in detail in the chapter on "The Lineal Key," in such manner that the author's solemn assertion, that he has been in constant personal touch with the "Great Masters" has a consistent bearing on the following extract:

"The remarkable fact that here in this simple formulary, for the first time within the knowledge of our history we find ethics reduced to an exact science, is sufficient of itself to suggest to those who think intelligently, the fact that all this is not the result of any one mind. It should be sufficient to establish beyond question that it is the fruitage of the best intelligences of all ages, from the cradle of humanity to the immediate present. No greater fallacy could be suggested than to credit the author of this volume personally with the honor of having wrought out from the recesses of his own brain and consciousness the definite results here referred to. He would be most willing and happy to acknowledge such honor if he were justly entitled to it. Such, however, is not the case. To him it is sufficient honor that he has been assigned the difficult task of reducing the subject to a simple and unambiguous expression in the language of his own people."

And with this humility, the author, whose love of knowledge and love of truth, have fitted his great intelligence to receive the eternal truths; disclaiming all "leadership" and refusing all material rewards, gives the world the crystallized knowledge of the ages, "content to live his arduous life in complete obscurity that he may better do his work, and better serve his fellow-men."

It would be impossible to review this wonderful book in any space which you would be willing to allow it. It would be analagous to a "review of Shakspeare. The treasures are there. My object will be served, if in any measure the assurance that some of us have traveled along the path and found some light, may be the indirect means of causing others to read and study the book, so that, proving a source of inspiration to some, it may open the way to others "who have long been in darkness and now seek to be brought to light."

At one period I investigated Spiritualism and personally demonstrated many of its varied manifestations, and am highly appreciative of its better influences. I have investigated "Theosophy," been a student of psychology and have been a searcher for truth through metaphysical, philosophical and "occult" literature. I could not find what I wanted.

I have found the source of truth and light now, and my sense of duty impels me to attempt in this way to return in equal measure to my fellowmen the glorious benefits which I have myself received.

Gratefully I sign myself,
A STUDENT OF THE SCHOOL OF NATURAL SCIENCE.

SLEEP WALKING.

And Some Experiences Therewith in Connection With a Prominent Worker.

While I have no desire to plead for the guilty, I was very much interested in the so-called somnambulistic experiences of Ross Freeman, who was acquitted of the charge of burglary and assault in Judge Cottrell's court. To me it seems more of a fact than a theory, and the possibilities are that the youth is in reality a sleep-walker.

Both myself and a brother have had experience in sleep-walking when children, and on many occasions I have awakened to find myself away from the bed in which I went to sleep.

On one occasion a married sister came home on a visit, bringing her little babe with her.

I occupied a good sized bed room, containing a double bed and my mother asked me to sleep in a smaller room as the larger bed was more comfortable for sister and baby. I remonstrated, and asked to have the privilege of sleeping with the baby, but this request was refused. I retired about 10 o'clock and was soon in peaceful slumber. When I awakened in the morning I was astonished to find myself lying on my sister's trunk, which had been placed by an open window in her room. Although it was summer, I was quite chilly when I awakened, hence I must have been there some time. I had to pass through three rooms and open several doors in order to reach her room.

I also remember a cold winter's morning when I awakened to find myself in the dining room sitting behind the stove with my chin close to my knees, and arms folded.

The space between the wall and the stove was not large, and I had never thought of crawling into such a place during waking hours.

Have also found myself in the yard on a summer's morning, and have a distinct recollection of awakening in the garden one morning while in the act of plucking a flower, and having quite a bouquet in my left hand. On awakening there was usually a dazed feeling, not lasting more than a moment, when all seemed clear.

While I was in the city of Portland, Oregon a young negro boy, while asleep walked out of the third story window of a brick building. I believe his name was Smith. He was severely injured, but after being confined in the hospital for a month or two he fully recovered. He said that he dreamed he was fighting with another man and was running away from him.

In my experience there were no dreams or consciousness to my recollection. All I can say is that we have not learned all the lessons of psychology and it is not time for science to fold her hands and say she has finished her work pertaining to this subject or any other.

GEORGIA GLADEYS COOLEY.

The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in $1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

The Illinois Convention.

It Will Be Good to Be There---An Unusual Program.

The Illinois S. S. A. bids fair to surpass, in its coming convention, all the similar gatherings conducted by it for the past nine years. Spiritualists can be proud of the variety and strength of the program it will present at Handel Hall, the 19th, 20th and 21st insts. No one need be ashamed to invite to its sessions either earnest investigators, or the idly curious, while Spiritualists themselves cannot afford to miss any of the meetings.

The advance announcements of its bill of fare are already in circulation.

While the members of the official board keep modestly in the background, yet all of them will be found at the posts of duty, from President Warne on the platform to the trustees, both resident and non-resident.

An entirely new departure will be the special convention chorus of twenty-five voices, which has been carefully trained by Mrs. Carrie Crawford Pierce, who has entire direction of all the music for the occasion. Her own sweet voice and the perfect tenor of Mr. Pierce will be among the most enjoyable features of that portion of the entertainments.

We give herewith a bird's-eye view of the prominent portions of each session, and refer our readers to the uncondensed program for all details of arrangement.

Tuesday evening—Piano solo, Miss Marion Gordon; violin solo, Mrs. Clara Lauf Gillette; Bridal Chorus from the Rose Maiden, by the convention chorus; duet, The Army and Navy, by Messrs. Pierce and Friedman; Old Folks at Home, by the Ladies' Quartette; address, Miss Harlow; message giving, Mrs. Georgia G. Cooley and Mrs. J. A. Murtha.

Wednesday morning—Annual meeting of the State Association; election of officers, and consideration of the needs of the cause in Illinois.

Wednesday afternoon—Piano solo, Miss Marie Pierce; vocal solos, Mrs. Aaron and Mrs. Fisher; addresses by Geo. H. Brooks, president Wisconsin S. S. A., and Max Gentzke, editor of Lichtstrahlen; message giving, Mrs. Caird, Mrs. Sexsmith, Prof. McLane.

Wednesday evening—Vocal solo, Mr. E. L. Brown, of Elmwood, Ill.; vocal trio, Mrs. Pierce and Messrs Pierce and Fessler; addresses, Mrs. Cora L. V. Richmond and Thomas Grimshaw; message giving, Mrs. Cleveland and Mrs. Murtha; selection by Cremona Mandolin and Guitar Club; violin solo, Joseph Singer.

Thursday morning—Memorial services for Moses Hull, Mrs. Jennie Hagan Brown, and all arisen workers, participated in by Dr. J. H. Randall, Dr. C. A. Burgess, Dr. T. Wilkins, and Mrs. Cora L. V. Richmond, with personal tributes by volunteers.

Thursday afternoon—Addresses, Mrs. Cooley and Mr. Brooks; messages, Mrs. Susie Thompson, Mrs. Barbara Hilbert, Mrs. E. Hanson; vocal solo, Mrs. Pierce; baritone solo, Mr. Fessler.

Thursday evening—Addresses, by Thomas Grimshaw and Miss Harlow; message giving, Mrs. Elmo and Mrs. Murtha; duet, Mr. and Mrs. Pierce; whistling solo, Mrs. E. Leuthesser; vocal solo, Mrs. Pierce; baritone solo, Mr. Fessler; Pinsuti's Spring Song, convention chorus; closing hymn by the audience, "To the Work, To the Work."

Admission—Mornings, free; afternoons, 15 cents; evenings, 25 cents. What a wealth of talent for so small an entrance fee!

Let every one attend. Now is the opportunity to impress officials and laymen of Chicago and the state, with the strength and character of true Spiritualism, raising it in the public mind to a higher plane than that of fortune-telling, money-grabbing, personal notoriety and Indian pow-wows.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
Box 580, Seattle, Wash.

EXPLANATORY.

Still they are coming—names for a full set of the remarkable works by Andrew Jackson Davis, one of the best seers that ever lived on this earth. The notice for subscribers was temporarily withdrawn on account of the Doctor's inability to procure possession of the plates, in regard to which something may appear soon.

TO THE FRIENDS OF MOSES HULL.

I would like the friends and acquaintances of Moses Hull to send me any matters of public interest they can concerning him, whether letters, incidents, facts in controversy, etc. I may not be able to use all material thus sent, but it is well that I should have it.

DANIEL W. HULL, M. H.
Olympia, Wash.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max Bower.

People may outgrow natural ignorance, but ignorance carefully cultivated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moncure D. Conway.

A well governed mind learns in time to find pleasure in nothing but the truth and the just.—Anon.

The Way We Appear In Other Lands

Our Camp Meetings Reflected Among the Spiritualists of England.

The Brilliant and Versatile Lilian Whiting gives a graphic portrayal of some of our leading Camps in this country, and the prominent lecturers and mediums connected therewith, in "The Annals of Psychic Science," of London, England. Of such interest is the communication throughout, that we transfer the whole of it to the columns of The Progressive Thinker. Reader's of this paper must remember that its size enables us to give by far a greater variety of matter pertaining to Spiritualistic and Occult subjects, and general matters pertaining to our Cause, than any other paper now published, either in this country or Europe. This fact has become so generally known, that the paper has been the recognized organ of every prominent Spiritualist and Medium in the United States. Miss Whiting's descriptions of the camps, the speakers and mediums will be read with interest.

"IT IS REVEALED TO US AS A PLAIN FACT THAT CELESTIAL BEINGS, BEYOND OUR POWERS OF PERCEPTION, HAVE CLEAR AND DEFINITE RELATIONSHIPS WITH US—MINISTERING TO US, SYMPATHISING WITH US, MOURNING OVER OUR FAILURES, REJOICING OVER OUR REPENTANCES; AND THE FIRST CONCLUSION FROM THE FACT OUGHT TO BE A CERTAIN RESTRAINING SENSE OF HIGH COMPANIONSHIP. IT IS A PART OF THE RECOGNIZED PROVIDENCE OF GOD TO INFLUENCE, GUIDE, AND EDUCATE US IN HUMAN AND VISIBLE THINGS BY HUMAN AND VISIBLE AGENCIES—BY FRIENDS, PARENTS, BROTHERS AND SISTERS, WHOSE PRESENCE WITH US AND LOVE FOR US HAS BEEN A RESTRAINING INFLUENCE; ALL OF US HAVE KNOWN VERITABLE HUMAN ANGELS WITHOUT WHOSE LOVING CARE LIFE WOULD HAVE SEEMED A CHAOS; AND RATHER THAN GRIEVE THEM, WE HAVE OFTEN EXERCISED MUCH SELF-CONTROL. IT SHOULD BE AT LEAST AN EQUALLY RESTRAINING CONSIDERATION TO BE ASSURED BY OUR HEAVENLY FATHER THAT HE HAS ALSO SURROUNDED US WITH LOVING INVISIBLE FRIENDS THROUGH WHOM HE COMMUNICATES HIS THOUGHTS AND HIS WILL, AND THAT HE HAS GIVEN HIS ANGELS CHARGE OVER US, AND IN THEIR HANDS THEY SHALL BEAR US UP. HOW NEAR I KNOW NOT, BUT NEAR ENOUGH TO BRING HEAVEN INTO OUR VERY MIDST."—VERY REV. BASIL WILBERFORCE, ARCHDEACON OF WESTMINSTER.

"We are spirits clad in veils;
Man by man was never seen;
All our deep communion falls
To remove the shadowy screen."

The Spiritualistic "camp-meetings," as they have formerly been called—the name now changed to assembly—have been an important phase of the general inquiry for larger truth and the increasing recognition of it since 1873. Now with a record of more than a quarter of a century, with a history at once complex, incongruous, and comprehensive of almost the entire scale of manifested phenomena, the movement may well claim critical observation and focus serious attention in contemplation of its breadth and inclusiveness.

The history of the Spiritualistic movement in the United States is one which, if read backward like the Chaldeans, reveals a progressive series of phases which invite attention if not conviction. As a matter of speculative inquiry this history offers curiously varied and inclusive phenomena, holding in solution, so to speak, nearly or quite all that are now specialized under hypnotism, suggestion, the secondary or multiple personality, regression of memory, exteriorization of sensibility, thought transference and other forms of phenomenal conditions. Beginning with the simple and primitive rap heard by the Fox sisters in 1847, Spiritualism has, within this more than half a century since, developed so many aspects that the general life is interpenetrated, often unconsciously, with its influence or its philosophy.

Perhaps no form of belief has been so little a propaganda as that of Spiritualism. For the most part its convocations have been held as the interest of its believers rather than as a method for inducing belief. The unformulated conviction has seemed to be that the adherents and devotees of the faith turned to it spontaneously and of their own accord,—as a natural condition in evolutionary development—when the right time came, and until then it was no affair of argument. Inquirers were welcomed and exacoffered, as a rule, all possible facilities for investigation; but inquiry is seldom forced upon the public. Saying this, as a *rather* general truth, it must also be said that fakes and frauds are too numerous, if they do not abound; but they hold the same relation to the true manifestations that counterfeit money holds to genuine currency. And in any serious study of finance it is the genuine currency that we study and not the counterfeit, however skilfully created.

The camp-meeting was first initiated in the summer of 1873 at Lake Pleasant, in the western part of Massachusetts, a hundred miles from Boston. Nature offered attractions in a beautiful little lake some three miles in circumference which lay, gem-like, among the hills, with a railway station in near proximity, and here three hundred cottages have been erected within the thirty-three years that have passed, which are occupied for weeks before and weeks after the convocation, which usually lasts one month. The sites for the "camp-meetings"—now usually known as assemblies—are always chosen with an eye to beauty and healthfulness, combined with good facilities for reaching them by the ordinary routes of travel.

From May to October inclusive, the place invites the sojourner. There are accommodations to meet all requirements, cottages, large and small, furnished and unfurnished, can be rented at moderate prices for the season,—anything from five to forty pounds; while rooms from six to eight shillings a week upward may be obtained, and meals at modest prices are procurable in a variety of ways. The hotels are open during the session of the meetings, and often for some little time before and after to accommodate transient guests.

In spiritistic phenomena every line is represented and every manifestation of mediumship. Psychics of every conceivable order take up their abode within the grounds; the "test" mediums, the healing, the materializing, the slate-writing, the automatic writing; the trumpet medium; the medium who produces the independent voices; those who produce "spirit photographs" and portraits in colors; the flower mediums; the inspirational speakers; the palmists; the astrologists and astro-psychic; the medium who has discovered the 'means of "conscious co-operation with nature," and can inform you (at the modest rate of a dollar a month, or ten dollars a year), how to avoid the mere stupid mistake of death—who will, for a consideration, impart to you the secret of perpetual youth; the man who has worked out a new planetary system that accounts for every variation in the universe by a perfection of method undreamed of by the new astronomers, the man who has found that all scholastic drudgery is superfluous—that college and university are the most unnecessary of institutions, and that all knowledge can be "tapped" and flow into him who will lie on the sofa for two or three hours a day and receive. What does Festus say?

"All aspiration is a toil
But Inspiration cometh from above
And is no labor."

All these and other variations on the uncanny folks may be found—as incongruous as the contents of the witches' cauldron. The weird sisters are not limited to the heath near Torres. From the interview with your grandmother to the Shade of Solomon one may find almost any demand granted, almost every desire met. The curious and wonderful suggestibility of the subliminal plays, without doubt, a great part in these seances, and, to some degree, independently of the medium. The manner in which indications of the subnormal will be apparent, even in jokes and frauds, is one of the perplexing problems with which the sitter has to deal. If a seance were, frankly, all fraud and artifice,—that is conceivable. If it were all genuine,—that is conceivable, also; but it is the degree in which a grain of truth is inwoven with a very large measure of falsity which offers perplexities. As a witty American writer, Gail Hamilton, once exclaimed: "Milk is good and water is good, but don't put the milk-pail under the pump." Gleams of truth, evidences of the supernormal knowledge, will be recognized and then, suddenly, "the charm's wound up," and both sitter and psychic are afloat on a sea of fabrications and falsities.

The up-risings of the sub-self offer phenomena which are yet to be explored and formulated. Professor HiramCorson, Litt. U. L. L. U., of Cornell University, holds that this subself is the source of man's highest spiritual knowledge. Browning expresses the same conviction in "Paracelsus":

"Truth is within ourselves; it takes
no rise
From outward things, whate'er you
may believe,
There is an inmost centre in ourselves
Where truth abides in fullness."

"This doctrine appears in 'Sordello,'" says Dr. Corson, "especially in the fifth book, in 'A Death in the Desert,' 'Fifine at the Fair,' in 'The Ring and the Book,' in 'Beatrice Signorini,' in 'Asolando,' his last volume of poems, published on the day of his death. These are but a few of the places where the doctrine comes out in Browning, evincing how vital it was with him from the earliest to the latest period. This and the resurrecting power of personality (one in which the spiritual man ever co-operates with the intellectual) may be said to be the great cardinal doctrines of his poetry."

Dr. Corson adds:

"It is what man draws up from his sub-self which is of prime importance in his true education, not what is put into him. It is the occasional uprising of our essential sub-selves that causes us, at times, to feel that we are 'greater than we know,' and that affords an inward proof of the saying of Jesus that the kingdom of God cometh not with observation, but that it is within us. But these uprisings give us 'intimations of immortality' more evidential and alluring than can be derived from all merely intellectual evidences, which are, in fact, no evidence at all."

"These uprisings of the sub-self subside, but the more frequent they become by leading a spiritual life, the less are their subsidences, the uprisings becoming more and more a part of our permanent, conscious selves. It is through the uprisings of the subself, its final freedom from subsidence and its permanent connection with the upper conscious self, that man becomes, so to speak, isolated from the flesh (a state expressed by the Sanskrit word Kaivalya, signifying isolation or aloneness) and attains to oneness with absolute being. This state was realized by Jesus, who could say, "I and the Father are one.' 'When is man strong until he feels alone,' says Valance in Colombe's Birthday.' How little the saying of Jesus to Martha has been understood! —'I am the resurrection and the life,' —that is, I myself, a resurrected spirit, resurrect the buried bodies of men."

These "buried spirits" explain a vast amount of perhaps otherwise almost inexplicable phenomena of the seance room. Hidden things come to the surface; events, trains of thought, moods, and memories have a resurrection.

A veracious historian of thirty-three years of Spiritualistic camp-meetings could not, however, dwell merely, nor even mostly, on fraud.

"There are nettles everywhere,
But smooth green grasses are more
common still,
The blue of heaven is larger than the
cloud."

The intelligent observer finds in any close and critical study of these assemblies that they are largely characterized by simplicity and sincerity. The National Spiritualists' Association, as a body, condemns fraud with scathing force. In his annual address President Harrison D. Barrett said:

"I believe the time has come for us, as an organized body, to declare with forceful emphasis our determined opposition to every form of fraud and to the employment of persons of questionable character upon our platforms or in our seance rooms as speakers and mediums. I plead for a loyal defense and support of honest mediums of every phase."

In all the leading camps no recognized fraudulent medium is admitted; still, as before noted in this paper, fraud and genuineness are sometimes strangely mingled.

During the summer of 1906 some forty-three camp-meetings have been held in America, ranging over the country from Maine to Washington on the Pacific Coast, and from Massachusetts to Florida. Of these the leading ones are those of Onset and Lake Pleasant, Massachusetts; Lily Dale in New York; Parkland Heights Spiritual Home in Pennsylvania; and Lake Helen in Florida, the sessions of the latter being held in the early spring. Of these the assemblies of Lily Dale and of Onset continue from thirty to fifty days in July and August, while most of tthe others are in session only thirty days, or less. Among the now prominent speakers are Rev. Cora L. V. Richmond, Rev. Frederick A. Wiggin, Mrs. Helen L. P. Russegue, Rev. May S. Pepper, Miss Susie C. Clark, J. Clegg Wright, Rev. Wilson Fritch, Mrs. R. S. Lillie, Prof. William M. Lockwood, Rev. Dr. B. F. Austin, Mrs. Annette J. Pettengill, Mrs. Minnie M. Soule, Lyman C. Howe and Dr. W. O. Knowles.

Onset is one of the most beautiful seaside resorts of Massachusetts; on what is known as the South Shore. It is only fifty miles from Boston, with splendid beaches in close proximity; the center of several good hotels, boarding houses, and with dozens of cottages which are taken by the season. For the Spiritualist camp-meeting is inclusive of something more than its specific purpose; it offers a summer outing in attractive places to families and individuals who, otherwise, could not afford to take it. There is a good proportion of the "camp-followers"—the name being literally applicable,—who are only incidentally and sympathetically related to Spiritualism; they take up their summer abode within the grounds; dip into the meetings, conferences, and possibly seances, occasionally; they believe, or they are inclined to believe, or they are hospitable enough to the belief, that there is truth in the claim of communion between the Seen and the Unseen,—but, at best, they take their inclinations or their convictions passively rather than actively. There is a radiant and beautiful atmosphere in which to live; the gleam of silvery water seen through a luxuriance of midsummer greenery; simple, kindly folk abound by and surround them; there are no particular standards of conventional life and fashion to impose their sway, rents are cheap, and altogether the conditions are alluring. It may also, without exaggeration, be said that they are uplifting. Our poet, Whittier, expressed a profound truth in the stanza:

"O human kindness, human love!
To few who seek denied:
Too late we learn to prize above
The whole round world beside."

As Prof. Amiel so well counselled: "O, be swift to love! Make haste to be kind!" The real progress of the world is—in its fundamental reality—carried on by this treasure of kindness, and this very friendly atmosphere is a notable feature of the Spiritualists' camp-meetings. The critical observer may go to scoff, but the chances are that he remains to pray, so to speak; that he is attracted, and more or less helped by the sympathetic harmony he finds surrounding him.

There are usually three sessions a day in these meetings. There is nominal admission of ten cents to the grounds, and the country people for miles around will come for a day, bringing with them a picnic dejeuner; listening to more or less of the addresses, and strolling about with friends at their pleasure. They do not assimilate any special philosophy but they are aware of a kindly, human brotherhood, with intimations of a life beyond that is encouraging to effort and endurance.

There are also special days set apart for the discussion of special themes, outside spiritism. The "Peace Day," when speakers on international arbitration and peace hold the platform; "Woman's Day," when representatives of the political emancipation of women, representatives of prohibition, and perhaps also of some industrial ideals, are invited to speak. In this way the late Miss Susan B. Anthony was heard both at Onset and at Lily Dale; Mrs. Mary A. Livermore, previously to her death in 1905, was more than once the speaker of the day at Onset, and a group of representative men and women allied with political, temperance and industrial interests are frequently heard from the platform of the Spiritualist camp-meetings. Health is a topic that receives no little attention; and, in one way or another, the Spiritualistic philosophy is related in many ways by its expounders to the general life.

The speakers engaged to make the addresses at the Spiritualist camp-meetings are paid,—two pounds for each address on a week-day and three pounds on Sunday. On the latter day, too, the nominal entrance fee to the grounds is increased, usually from ten to fifteen cents, or a season card of admission is sold (as at Lily Dale) for sixteen shillings.

The various psychics also gather at one of the camps and hold individual seances at such hours and such prices as they themselves fix with the sitter. These seances are regulated entirely by individual option.

Of course camp followers—the cranks and fanatics, the soothsayers and uncanny folk in general—are not unknown, but they rarely, if ever, appear as platform speakers. These are selected with care, are invited to appear, and a feature called conferences is frequently introduced—a general meeting in which any speaker, limited strictly to five minutes, may take part, and this proves a safety-valve for the superfluous genius that has theories for keeping up the sun at night in the heavens and remodelling the universe in general.

Dr. Geo. A. Fuller, the chairman of the Onset Camp, is a physician of the education and culture distinctive of the best representative of his profession. This camp is managed with efficient judgment, integrity of business methods, and a hospitality of purpose that is none the less keenly discriminating in that it is liberal and tolerant.

In its thirtieth annual session this past summer the programme broadened into a comprehensive inclusiveness of the occult, the metaphysical, and the psychical discussions. Rev. Cora L. V. Richmond, who makes a specialty of Astro-Psychology, believes there is a direct psychological relation between the individual soul and the planets. In a book entitled The Soul, Mrs. Richmond expounds her philosophy in a logical and finely thoughtful way; and her lectures, ranging over "Soul Astrology," cover this ground, and Mrs. Richmond also compared and defined Astro-Psychology and Psychology. One finds Mrs. Richmond offering such thought as this:

"Spiritual power is the beginning of inspiration. * * * * Whatever flows into man's life from the divine infiltrates through the body and mind. We do not call that inspiration which is the usual activity of spirit in the organic nature, this is simply the power which the spirit uses, but which is not spiritual power. The distinction between the two is evident; one may give expression to many things by a power which is from within, but when that which is from within is expressed, it becomes an impelling force, a light divine."

A course of lectures at Onset by Mr. Wilson Fritch—who was also one of the leading speakers at Lily Dale—offered a rather illuminating discussion of "Intuition," "Thought," "Telepathy," "Auras and Colors" and "Symmetry." Under the general title of "The Science of Noble Living," Miss Marietta L. Mason discussed, in a series of lectures, "The Unveiling of the Psychic," "Character Reading," "Chirology," "Astrology, or Our Place in the Zodiac," and "Harmony, or Health and Happiness."

Rev. Frederick A. Wiggin, pastor of Unity (Spiritualist) Church in Boston—a church with a very large following—gave several lectures with tests. Mr. Wiggin's (alleged) "control" is the famous actor, John McCullagh, and the polished and dramatic manner—dramatic, but not theatrical—of Mr. Wiggin goes far to suggest the genuineness of the claim. Mr. Wiggin's sermons are "inspirational" in their character and they certainly offer ethical counsel of high value, and his psychic power has manifested itself in some remarkable tests. Mr. Wiggin's Sunday evening discourses in his church are always supplemented with spirit messages.

Miss Susie C. Clark is one of the most original and vital speakers on the Spiritualistic platform. She is the author of several books, and has an especial gift as a "spiritual healer." It is Miss Clark who treated Mrs. McKinley, the widow of the martyred president, and from a condition of apparently hopeless invalidism, with no prospect of much continuance of life, Mrs. McKinley is now comparatively well. The list of Miss Clark's patients is a notable one, and her course of lectures at Onset last summer drew special attention. They discussed mental and spiritual healing; the manner of utilizing mental powers; the place of Will, Imagination and Memory; the "Power of a Radiant Spirit"; psychic healing, concentration and meditation as aids to illumination and topics along this line.

In this past summer of 1906 forty-three Spiritualist camp-meetings have been held in the States. While those of Lily Dale and Onset take the lead in numerical attendance and importance, the smaller and less known hold their individual interest. That of Queen City Park, on the shore of Lake Champlain, two miles from the City of Burlington, Vermont, connected by electric trolley lines, held its twenty-sixth annual assembly this year, its speakers including Rev. B. F. Austin pastor of Plymouth (Spiritualist) Church in Rochester, New York, and the editor of Reason, and Mrs. Helen L. P. Russegue, whose addresses are ethical rather than conjoined with the phenomenal in any way. "I care for no definition of religion that shall not enable me to go out into life, and help some that are weaker, some that are lower," one finds Mrs. Russegue saying.

The Mississippi Valley Spiritualists' Association held its twenty-fourth assembly this past summer in Mount Pleasant Park, in Iowa, when hotel and cottages are supplemented by tents rented at incredibly low rates. At this camp, among the leading speakers are Mr. and Mrs. Sprague, whose lectures are supplemented with spirit messages; Georgia Gladys Cooley, who is considered to be a transmitter of peculiarly sympathetic messages, and Mme. Stuart-Richings, a dramatic reader, whose lectures on spiritualistic themes are mingled with a series of dramatic interpretations of the poets. The Mount Pleasant Park grounds are beautiful, and the association is entirely free from debt. They define the object of their assembly to be "the promulgation of the only scientific religion," and their platform is a broad one, and emphasizes the brotherhood of man, and keeps in view the social needs of the convocation. This camp has also its special days—"Theosophical Day," "Flower Day," "Women's Day" and others of a special character.

Now the feeling everywhere inspired by these camp meetings—of which forty-three were in session this past summer of 1906—is one of prevailing enthusiasm. By this one does not mean mere fanaticism; "I call a man fanatical when his enthusiasm is narrow and hoodwinked, so that he has no sense of proportion, and becomes unjust and unsympathetic to men who are out of his own track," says George Eliot, in the person of one of her characters, and adds: "I should like to keep the word enthusiast for the highest order of minds, those who care supremely for grand and general benefits to mankind."

The impartial observer of the general spirit of these camp-meetings, as manifested in their varied aspects, cannot but feel that it is the enthusiast rather than the fanatic that gives the pervading tone to the assembly. In any prolonged study and critical analysis of this unique feature of summer life, one gains a new perception of the significance of the common lot, a deeper recognition of the value of the humanities. With occasional admixture of the grotesque and the fraudulent, the character of the meetings is, in the main, sincere. Most of the addresses made are intelligent, and some of them are even philosophic and scholarly. This assertion may, at first, seem incredulous to the scientific mind, but a closer inquiry would emphasize its truth. Mediumship, when commercialized, has its temptations. Is it the only phase of remunerative activities which is invested with temptation?

Mr. Harrison D. Barrett, for many years the president of the National Spiritualists' Association of America, is a man who may well be included, with no sort of exaggeration, among the great men of his country. An educated and highly cultivated gentleman; a man of the utmost spirituality of life; of noble purpose, intellectual power, the most generous as well as discriminating appreciation; of delicate insight, infinite sympathies; and combined with all these fine and divinely helpful qualities are his genius for organization, his power of drawing from every one his best, his greatness of leadership.

In the annual convention of the N. S. A., held in Chicago, in October, President Barrett in the chair, it was

"Resolved. That as mediumship is the gateway through which the realization of the continuity of life is brought to humanity we realize that the only way to have the best is to furnish the best possible conditions, and we therefore urge every society and individual to exercise the greatest care in the selection of time and place in which their spiritual gatherings are held; and in the selection of individuals who represent them as mediators between the material and spiritual phases of life; and to this end we recommend that the state association, through its officers, devise a system of reading especially suited to investigation."

In President Barrett's annual report is evinced his hospitable attitude toward other forms and methods whose trend is the same pursuit of spiritual truth. Regarding psychic research President Barrett says:

"This important branch of occult study has assumed larger proportions during the past year, and has made appreciable progress in every division of its work. The transition of Prof. Richard Hodgson has led to the disbanding of the American Branch of the London Society for Psychic Research, and to the organization of a new society, with Prof. James H. Hyslop of Columbia University as secretary. This new organization will assume legal form, and take its place before the public as a regularly instituted movement on or before January 1st, 1907. It is reported that an endowment fund of twenty-five thousand dollars or more has been raised by the had-working secretary, the income from which is to be used in defraying the expenses of the society. I recommend that we extend congratulations to the members upon their success and assure them of every possible co-operation on our part in the prosecution of their work."

That this is not the language of one lenient towards fraud or fanaticism is evident.

One of the most important speakers at the camps is Mrs. Mary T. Longley, the secretary of the National Spiritualists' Association. Mrs. Longley believes she is "controlled" in her platform work by the Rev. John Pierpont, a Boston clergyman of the early years of the nineteenth century, who was a poet, a thinker, and a divine of wide recognition and following. He is the grandfather of the well-known New York capitalist, Mr. Pierpont Morgan, whose mother was the daughter of Rev. John Pierpont. In Mrs. Longley's lectures before the Spiritualist camp-meetings we find such passages as these:

"So far, Spiritualism has given just the light which the world was prepared to receive, but there are storehouses of knowledge which have not yet been unsealed to mortal comprehension; there are great and beautiful revelations yet to be made, but these can not be given until sensitives are so thoroughly quickened in their mentality—the vibratory action of mind and body—as to be uplifted in the superior hours of entrancement or of spiritual perception on to the plane of vibratory action on which the spirit teachers reside and from which they can gather knowledge and power.

"Not until human minds who are investigating these subtle laws have become so attuned in harmony with the spiritual spheres and their higher conditions as to be able to receive and interpret the revelations that are held back in the present day, will these things be poured out upon the mortal world, but there are grand reservoirs of knowledge that can be obtainable in the to-morrow of Spiritualism. In the to-day it is not possible to give more than hints or gleams of these things from the unseen—hints of the glory that is pent up in spiritual states of consciousness and of achievement by wise intelligences who have by no means forgotten the needs of humanity on earth—gleams of brilliancy that scintillate from the minds of high souls that have gone forward in their search for truth and their attainment of wisdom."

There are persons living in Boston to-day who vividly recall the ministry of Rev. John Pierpont, and who regard these "inspirational" talks of Mrs. Longley's as being singularly characteristic of him. The following passage from one of Mrs. Longley's lectures, alleged to be inspired by Mr. Pierpont, certainly outvoices a truth regarding these camp-meeting addresses:

"But we do mean to say that what sometimes seems to be an illiterate expression, or of but small account to the intellectual mind, may bring comfort and sweetness to some humble life that could not comprehend the abstruse questions or understand the serious problems pertaining to human progress and growth, but can be comforted by the lowly word spoken by a departed friend that brings light and beauty into the home life. And so our thought to-night is that the weakness of the present day, as interpreted by those who stand far off and contemplate Spiritualism as something unworthy their attention, may have been the lever to uplift many human hearts from the depths of sorrow, many human minds from the night of ignorance to planes of comfort and of knowledge that the carping world does not understand."

And again:

"When we consider how much the spirit world has to overcome by way of limitation, of strange and erratic mental conditions on the earth side, before it can give the intelligent and individualized message; or the manifestation of power through physical objects, we may say Spiritualism has done well, it has accomplished much. It has been the great event of history of the nineteenth century, of all the centuries, culminating in its expression and power in the nineteenth century and reaching onward into the twentieth century with force and beauty of thought and spirit touching the hearts as with electric fire, of thousands of human thinkers outside the pale of Spiritualism, so-called, as well as keeping up its work among its adherents in our own ranks.

"The question should not be, 'Why have not spirits done more in their return to earth during these few decades of time?' but it should be, 'How could they have accomplished so much with all the limitations and obstructions in their path?' But we can say that for scores of years, yea, no doubt for centuries, human beings in the spirit world have been experimenting, studying up these lines of thought, seeking to understand the law of vibratory force and action, trying to gain knowledge of the power of mentality, of mind over mind; coming in contact with physical objects and exercising an electrical or electro-magnetic force upon them to make them as it were alive, subservient and responsive to intelligent will; making these investigations and experiments with the only thought in mind to culminate them in opening a highway of communication between the so-called spirit world and this plane called earth, and this has been accomplished by what great effort on the spirit part no one of earth can ever know; by overcoming what obstacles no one can understand; by continually and watchfully experimenting, going over and over again lines of thought and of effort that promise to give some good result until at last the line was laid and communication opened between the two worlds."

The question as to the alleged supernormal power of the speakers at these meetings might well invite study. Sir Oliver Lodge, lecturing on the ether and its functions, has said:

"I have now endeavored to introduce to you the simplest conception of the material universe which has yet occurred to man,—the conception, that is, of one universal substance, extending to the furthest limits of space of which we have any knowledge, existing equally everywhere; some portions, either at rest or in simple irrotational motions, transmitting the undulations which we call light; other portions, in rotational motion—in vortices, that is—and differentiated permanently from the rest of the medium by reason of this motion. These whirling portions constitute what we call matter; their motion gives them rigidity, and of them our bodies and all other material bodies with which we are acquainted are built up. One continuous substance filling all space, which can vibrate as light, which can be sheared into positive and negative electricity, which in whirls constitutes matter, and which transmits by continuity and not by impact every action and reaction of which matter is capable—this is the modern view of the ether and its functions."

It is into this "continuous substance filling all space" that the ethereal man, released from his physical body, passes, and which constitutes the next stage of his environment. Into this ethereal realm the psychic easily passes by virtue of his own preponderance of the luminiferous ether, and that he may thus receive the flow of thought from the spirit with whom he is especially in rapport is easily conceivable.

Mrs. Helen Temple Brigham is one of the platform speakers whose power is apparently of the supernormal; and to her addresses are added tests that can hardly be accounted for outside the spiritistic theory.

A critical student of the phenomena of the seance held by the individual psychic at the camp-meetings, must discern and give the same recognition to the indications of genuineness that he would to the indications of fraud. With one (slate-writing) medium, who had even been "exposed" and labeled as a fraudulent producer of messages, a candid sitter had the following experience. As she was on her way to keep the appointment made she was suddenly haunted by a stanza that ran:

"I know you are always by my side
And I know you love me, Winnifred,
dear,
For I never called on you since you
died
But you answered tenderly, 'I am
here.'"

The tantalizing experience of endeavoring to relegate a stray stanza in one's memory to the proper poem and author to whom it belongs is well known to everyone; and it beset this lady until, finally, at the very door of the seance room, it came to her that the author was Phoebe Carey. She entered, closed two slates together, and as they were held up in space by herself and the psychic the tiny pencil within was heard writing swiftly. When it ceased the slates were opened, and there was a message signed "Phoebe Carey." The theory that the slates were prepared beforehand, and that the prepared ones were, by sleight-of-hand, substituted for the fresh and unwritten ones, and that the sound of apparent writing was, instead, the scratch of the psychic's finger-nails on the under side of the under slate—the method of fraud, that had been charged in the expose, was rendered untenable by this little occurrence. The psychic must needs have been little less than supernatural if she could have foreseen this little incident of memory on the part of her sitter. Yet the question remains: Was it simply and frankly Phoebe Carey who wrote? Was it some "control" who read the name in the sitter's mind? In either case one can hardly escape from the conviction of the supernormal origin of the writing.

It is increasingly apparent that in the realm of the ether new laws are met with, and that the miracle of one plane is but the ordinary, the natural occurrence on the next plane. The vital force of the whole universe manifests itself in various phases and degrees of spiritual activity. "In telepathy," says Rev. Wilson Fritch, one of the important lecturers before Spiritualist camp-meetings, "we come to a solid metaphysical ground for the loftiest experience of saints and mystics. If it is possible to read the spirit vibrations of finite beings, it is possible to read the same sort of vibration in the Infinite. And as the Infinite lives in an eternal now, without past or future, the past can be read and the future discerned. Prophecy is, then, the exercise of a natural function. Infinite vistas of

(Continued on page 7.)

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All of Prof. Lockwood's publications are on sale at The Progressive Thinker office, Chicago, Ill., and at the rostrum when he lectures. These treatises contain the wealth of a vast historical and scientific research.

The Universe By L. M. Rose. This booklet contains 71 pages of explanation regarding force; the beginning of creation; what matter is; what life is; immortality; psychic science; the soul of things, and ends with a poem entitled "Song of Psyche," by Emma Nickerson-Warne. Price 25 cents.

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ROMANISM EXPOSED Is a pamphlet of 80 pages, in reply to Prof. David Swing, Priest Cashman and Dr. Withrow, and is principally in defense of Protestantism. A concise little pamphlet. Price 15 cents.

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By Prof. James H. Hyslop. Price $1.50; Postage 10 cents.

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RADIANT ENERGY and Its Analysis, Its Relation to Modern Astrophysics, by Edgar L. Larkin, Director Lowe Observatory, Echo Mountain, California. This book treats upon a new branch of research into the laws of nature, and to the student or even an admirer of the modern astrological literature will surely come with great interest. Price, cloth, $1.75.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

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THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE RUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

Anna Throndsen, leeturer and test medium, can be addressed for engagements at No. 1619 College avenue, Indianapolis, Ind.

Mrs Carrie M. Hinsdale of Ft. Worth, Texas, is now at Sulphur, Ind. Ter., where she is doing some excellent work. She can be addressed for engagements at that place in care of John P. Gopdman.

Mamie Young writes; ""Divine Spiritual Church meetings are being enjoyed by good audiences every Sunday. Rev. Lucy A. Hodge Koontz greeted her hearers with a message of love Sunday evening, following with messages from spirit life, giving out the truth of Spiritualism, which was more than thankfully received."

Mrs. J. B. Ager of Hyattsville, Md., writes: "17 is a day with us. We were married Nov. 17, 1853; had three children born the 17th of different months; held our golden wedding Nov. 17, 1903, in the city of Rochester; and now what a sad change—the good father, husband and citizen passed to spirit life, Dec. 6, 1906."

H. B. Campbell writes: "Having enjoyed an acquaintance with you for many years of your arduous progressive thought, it seems good I should report to you and at least acknowledge an appreciation of your untiring and unflinching effort to benefit humanity."

Mr. Charles Barnes, the well known trumpet medium has an engagement at Canton, Ohio.

Miss Elizabeth Harlow writes: "I am now located again with my old society at Columbus, Ohio, after a two months' trip to Baltimore. The society here has been served by Mrs. Murtha, the test medium, during my absence, and we can easily judge of the success when I tell you the hall is crowded at each service, and the society has decided to keep her another month, interest is running so high, so this month we have a double team. Mrs. Murtha is certainly one of the BEST on the rostrum to-day. Our society is growing in every way. I would like to fill the time from August 21 to 30, with a camp somewhere in the middle west. Any society wishing my services can address me at 345 E. Long street, Columbus, Ohio, where I am now located for the rest of the season; also will attend funerals."

W. J. Ward writes from Clinton, Iowa: "Our society at Clinton, Iowa, continues to make slow but steady headway; sometimes of necessity tacking to suit the caprices of the winds, but still onward. We take some pardonable pride in the effectiveness of the musical feature of our services. We aim to preach an eloquent and soothing sermon with it. Mrs. Alice C. Barry, with her heart to heart talks is surely sowing seed which will bear good fruit in due season. But we all realize that we are doing pioneer work and are satisfied therefore to blaze the way for those to come."

Recording Secretary, Mrs. Thompson, writes: "The Fraternal Daughters of the F. O. O. S. Society held their first tea-party at Atlas Hall, corner of Ogden avenue and Robey streets, Wednesday afternoon and evening, Jan. 30. Between the hours of five and seven a genuine feast was spread, consisting of cold meats, Boston baked beans, various kinds of cakes, coffee, etc., all for the small sum of fifteen cents. Knowing the charming and estimable ladies managing the affair, it would be superfluous to say that the supper room was crowded to its fullest capacity. It is worthy of mention that the ladies by their efforts paid all expenses, leaving a snug sum as a nest-egg for their monthly offering to the F. O. O. S. Society. In the evening a most enjoyable entertainment was given, consisting of instrumental and vocal solos, and short talks by several brothers and sisters. The Fraternal Daughters held their first meeting for organization and ejection of officers, the preceding week at the home of Mrs. Alex Caird, 598 W. Monroe street, at which time matters of importance were freely discussed by those present. The following ladies were unanimously chosen as officers: President, Mrs. Alice Sexsmith; vice-president, Mrs. Alex Caird; financial secretary, Mrs. Jennie Adams; recording secretary, Mrs. Thompson; treasurer, Mrs. H. D. Blount; trustees, Mrs. Travis and Mrs. Schelain. The society will meet the first and third Wednesday of each month, giving a tea-party, supper and evening entertainment. A cordial invitation is extended to all those desiring to attend. Admission ten cents, and supper fifteen cents. A society having such phenomenal success with but one week of organization, shows the earnest endeavors and untiring efforts of its members, and should have the support of all liberal-minded people, inasmuch as it stands for a promotion of the faith and not for personal gain. Join the ladies at their next tea-party, and thus lend your aid to our beautiful truth."

H. J. Cameron writes: "Pleasure Lovers, Attention! The Golden Rule Pleasure Club having formed an organization and secured a charter, sends you greeting, and wishes to extend to you a cordial invitation to their series of receptions and dances to be held at O'Donnell's College Hall, 43 South Paulina, street, between Washington and Park avenue, Saturday evenings, February 9 and 23, and March 9 and 30. Social dance, combined with lunch served on the last Saturday evening of each month. Young people's social and song service every Sunday evening from 5 to 8 o'clock. Membership solicited. No dues and fees. Send name and address to the secretary, H. J. Cameron, 54 No. Ashland avenue. Watch out for the second grand masquerade ball to be given by this club at the Star Lodge Hall, 378 So. Western avenue, Saturday evening, March 16, 1907. Music by Kirkland."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

Sarah Waterland writes from Detroit, Mich., of the First Church of the Soul: "Sunday evening, Feb. 3, the meeting welcomed the hour that enabled us to show our love and appreciation of our beloved pastor, Mrs. Crawford, who has worked earnestly and faithfully for Spiritualism and our good in the past year, and it was in consideration of her kindness toward us and our love for and appreciation of her, that our assistant pastor, Mrs. Minnie Sharlow, in behalf of the society, presented her a beautiful bouquet of flowers and fifteen gold dollars as a slight token of regard. The whole affair was kept a secret, and was quite a surprise to Mrs. Crawford who responded in her usual happy manner."

Wm. John Ward writes from Clinton, Iowa: "Like The Progressive Thinker, Clinton is booming. Is it good, after much weary toil, to at last see the fruits of your labor? The people of Clinton are very conservative; but at last we are attracting the intelligence of the city. We have even captured a Theosophist! Think of that! And he says that, granting the same liberalism of thought, there is not much essential difference between Theosophy and Spiritualism. Well, wonders will never cease! Last Sunday Mrs. Alice C. Barry gave us much good food for thought in a fine lecture on 'Spiritualism and the Bible.' The lecture was not only replete with beautiful sentiment, but would have tickled the mental palate of even such a logician as Prof. W. F. Peck in its logic. Labor and patience brings its reward in due time, my comrades."

E. H. Thompson writes: "The Fraternal Daughters held their regular fortnightly tea party and entertainment in Atlas Hall, 406 Ogden avenue, Wednesday, Feb. 6, 1907, and are pleased to state, that it was both a financial and social success. The evening meeting at 8 o'clock was presided over by our president, Mrs. A. Sexsmith, and the following persons took part: A short talk by Mr. Wevi, a vocal solo by Mr. Warner, a violin solo by Mr. Nelondslon, a piano solo by Miss Fannie B. Thompson, and a vocal solo by Mrs. E. H. Thompson; Mrs Lichtig gave a recitation; Mrs. Irene Smith, a piano solo and Miss Gladys Green, 5 years old, a piano solo, after which Mrs. Dr. Caird and Chas. A Thompson gave some psychometric readings. Then our meeting came to a close, and each one present seemed as the disciples of old, that that they could say, 'That it is good for us to have been there.' Our next tea party will be, Wednesday, Feb. 20, at 2:30 p. m."

W. J. E. writes: "Sunday evening, February 17, Chicago Spiritualists will have an opportunity of hearing one of the best speakers in this city, in the person of Dr. James R. Price. He is connected with the university of this city. In early days he was known as a medicine man of the Ute Indians. He has been secured by the Alliance Society, 3514 Vincennes avenue, in Vincennes Hall, for this date only. Mrs. May Elmo gives tests and messages every Sunday at 3 and 8 p. m."

Correspondent writes from Meadville, Pa.: "Georgia Gladys Cooley is filling her third engagement with the Meadville Society. She is a great favorite in this part of the country and a single announcement of her coming is sufficient to pack the church. Her usual success has attended her on this visit and she has been prevailed upon to remain over for several extra meetings as the people requested more of her grand work. She serves the society of Lima, Ohio, Sunday, Feb. 17, then goes to Chicago as one of the workers at the convention of the Illinois State Convention, which convenes there, Feb. 19, 20 and 21."

Mrs. C. L. Purrington writes from Plymouth, Mass.: "It has been a long time since a report of the Plymouth society has been made generally public; but we have been working for the cause of Spiritualism all the same. Ten years since we began meetings in Spiritualists' Hall, court street, owned by the First Spiritualists Sewing Circle, and as we look over our list of speakers that have served us, we find several have passed on to a higher life. The meetings have been carried on under the auspices of the Ladies' Sewing Circle. We have services every two weeks. January 10, the annual business meeting was held at the Plymouth Rock House, with Mrs. Snell, and the officers chosen for the coming year: Miss Sarah A. Bartlett, president; Mrs. Sarah R. Collins, vice-president; Mrs. Hannah E .Snell, secretary and treasurer. Mrs. Nancy J. Thompson and Mrs. Hattie M. Bartlett, committee on work. The Sewing Circle meets every Thursday afternoon from two to four. The speakers engaged for February are Mrs. M. A. Bonney, of 780 Shawmut avenue, Boston, and Mrs. Abbie J. Atwood, of Lynn, Mass.; for March, Mrs. M. A. Bonney and Mrs. Martha A. Whitehead of Methuen."

Louise Grant writes from Los Angeles, Cal.: "I feel that the time has come when we should crowd our literature as much as possible before the public. Unless we take a firm stand and be valiant soldiers, the enemy will conquer. If we band together and do our duty, God's angels will help us, and although the battle may rage hard, and we who live in the city of Los Angeles especially may have to suffer much, right will eventually triumph. I think if societies would take a number of Spiritual newspapers, and distribute them free of charge to the audience, and each one, after reading, give the paper to some family who does not go to our meetings, the seed sown in this way would not all fall among thorns. Let us use every means of spreading this beautiful truth."

W. M. Chresho writes: "I have taken The Progressive Thinker for two years and have found in it a fund of, to me, very useful and valuable knowledge."

M. Lizzie Beals writes from the Worcester Association of Spiritualists, Mass., G. A. R. Hall, 35 Pearl street: "Mrs. Katie M. Ham of Haverhill, was engaged to serve our society for the month of January. She occupied our platform, January 6, but owing to severe illness was obliged to cancel the remainder of her engagement. Her many friends in Worcester regret the loss of her services at this time, and hope for her speedy recovery. Mr. Wellman C. Whitney of Springfield, was secured to fill the open dates and served the society very acceptably as on all former occasions."

Mrs. Martha Woolsey writes from Indianapolis, Ind.: "The Indiana State Association still continues its meetings with renewed interest. Sunday, Jan. 27, Mr. Will J. Erwood was with us, and his name drew a big house and his lecture was much appreciated, and his messages were fine. We were sorry not to be able to keep him longer. Last Sunday Mrs. Allie Buhland spoke and Mrs. Frances Ruddick gave slate-writing. Lecture and messages were fine. Wednesday, Jan. 30, we had a social at Mrs. M. C. Jacobs' and raised a nice sum through the kindness of Mrs. Ruddick giving slate writing to those present, and at the close she gave a trumpet seance. The house was crowded, and all went away feeling it was good for them that they were there. We are looking forward to the dawning of spring time when we feel that more interest will be felt. On this Thursday evening I will hold a public circle for the benefit of the State Association, and will have slate-writing and trumpet manifestations. This work to me is so beautiful, I never feel I have done half enough."

Mrs. Sarah Crossfield has an engagement for February at Grand Rapids, Mich. Letters will reach her there if addressed in care of General Delivery.

Lillian E. Whitney writes: "At the First Spiritualist Ladies Aid Society of Springfield, Mass., Mrs. Tillie U. Reynolds, of Troy, N. Y., was our speaker and medium, Jan. 6, 13 and 20. Her work grows better each year. There were large audiences at each meeting. January 27, Mrs Holt Harding, on account of illness canceled her engagement, but we were fortunate in securing Mrs. Helen P. Russegue for that date. Her lectures were listened to with great interest, for they were uplifting and instructive."

Ferd C. Suhrer writes: "We all remember the intensely cold weather of Sunday, Feb. 3, still it was not sufficient to prevent about 200 of our friends from attending the services of the First Society of the Fraternal Order of Spiritualists in Hygeia Hall on that day. Many friends from the North, South and West sides and suburbs are brought together who have not seen each other for years. The pleasant surprise is mutual, and as they great each other with smiling faces one feels some satisfaction in having been instrumental in making possible such an opportunity. But we do more than this—we provide the means every Sunday for you to visit with your loved ones who have passed away, and we do feel a pardonable pride in making this possible, by being a member. What joy one experiences to see the happy, smiling faces as they recognize the names of the loved ones they do not see. It is pleasant to note the growing popularity of our culinary artist. The victuals do go. At 5 o'clock we serve for 15 cents, the best meal obtainable in the city. Don't take my word for it—come up and see. Our concert at 7 was made more enjoyable by select recitations given by Sister Lichtig and Mr. Guy E. Moore, and Master Clarence Clark also came in for his share of applause as an entertainer. As stated before, each month a public announcement by the auditing committee will be made from the rostrum so that each member will know just what we are doing, and on Sunday it was gratifying to learn of our progress since organization on Sunday, Jan. 13. Our books show a steady increase in membership, and our treasury is also receiving its share of attention. Mrs. Cora L. V. Richmond occupied the rostrum in the evening. Her topic was prompted by questions asked by the congregation, which dealt on the occupation of those departed. It is needless to say all were satisfied with the explanations offered. We will again have the privilege of listening to Mrs. Richmond on Sunday, Feb. 17. Tell your friends and avail yourselves of this opportunity. Services every Sunday at 2:30; circles at 4; supper at 5; song service at 6:30; concert at 7; evening service at 8 o'clock. The best talent in the city. The Fraternal Daughters will hold their regular tea party on Wednesday, the 20th, at 2, in the same building, second floor; supper at 6:30 and social at 8. Come up and get acquainted with the Daughters. Keep in touch with the progress of Spiritualism by subscribing to The Progressive Thinker, $1 per year. We will take care of your subscription at the door. Copies also on sale each Sunday."

J. H. Thomas of Minnesota, expresses his appreciation of The Progressive Thinker, and will take it as long as he can find a dollar. He patronized all the old Spiritualist papers in their day.

M. C. Holmes of Concord, N. H., writes: "The book, The Unknown Life of Jesus Christ, received. I am very much pleased with it, and think it is valuable addition to my library, and thank you very much for same."

Mrs. Hannah S. Luce writes from Philadelphia, Pa.: "I have watched with great interest the success of Spiritualism, and I see the time drawing nigh when its brightness will not only be realized more fully but from the shores of the beyond will be sent more and still more to gladden the hearts of mortals here. A new era is arising for the many who have waited and watched. The bright star, 'Spirit Return,' is now in the ascendancy, and although at times a cloud might flit across its disc, its brightness will not be entirely obscured, but still higher shall its rays penetrate until every nation shall feel its genial influence."

Mr. Merkel writes: "The Spiritualistic church of the Students of Nature had an elaborate service Sunday evening at 461 W. North avenue. The hall was gorgeously decorated with flowers and festoons. Mrs. M. Schumacher, the pastor, officiated at a Spiritualistic baptism upon the child of Mr. and Mrs. Grimes, giving it the earthly name of Zuline Moreau Grimes. While sprinkling the child with flowers it was given the spiritual name of Hyacinth; the definition means constancy and benevolence. The pastor then taking the child in her arms, offered it to the true spiritual principle of Spiritualism; then placing the child in the mother's arms for safe-keeping. Rev. Esser kindly volunteered his services and delivered a beautiful lecture for the occasion. The pastor then gave spirit messages, which brought sunshine and greeting to all."

Samuel A. Huntington, Malden, Mass., writes of the Progressive Spiritual Society, Louise Hall, 138 Pleasant street: "Sunday services, Feb. 3. At the afternoon, 3 o'clock circle, Mr. Dixon, a former member, and Mrs. Morton made short addresses, and Mrs. Carter and Mrs. Morton were the message bearers. The evening meeting at 7:30, opened with praise, reading of scripture and invocation. Prof. Graham of Boston was the speaker and message bearer. He prefaced his work by reading a beautiful poem, entitled, 'The Bird With the Broken Pinion,' then chose for his theme, 'Love, Friendship and Truth,' giving a very interesting address, after which he devoted nearly an hour to giving many fine messages, reading from articles. The hall was full and the meetings are growing in interest. Mrs. Annie R. Chapman of Brighton, Mass., will be the speaker, Sunday evening, Feb. 10, instead of Dr. Willis who was engaged for that date by mistake. Mrs. Cassie H. Tainter of Manchester, N. H., will be the speaker on Sunday evening, Feb. 17, and Rev. F. A. Wiggin on Thursday evening, Feb. 21."

The Brotherhood of Spiritual Truth meets Sunday at 2:30 and 8 p. m., in Temperance Hall, 330 West Sixty-third street. Services conducted by Prof. J. K. Hilles and wife.

Mr. John W. Ring of Crystola, Colo., visited The Progressive Thinker home as he passed through the city to attend the mass-meeting at Milwaukee, February 12. Mr. Ring lectures in Muncie, Ind., the following Sunday in St. Joseph, Mo. After a short stay at Crystola, Mr. Ring will begin an engagement in California, beginning at Los Angeles, March 3; also visiting San Diego, San José and other points.

Mrs. S. Dropmund writes from Kansas City, Mo.: "Mrs. Glen C. Stephens, is the speaker and message bearer for the Kansas City Psychical Research Society which holds its regular meetings in her parlor at 3108 East 14th street. She is a worker for humanity. She and her society are now endeavoring to find a suitable location for a Temple in this city."

H. J. Cameron writes: "On Sunday, Feb. 3, the Golden Rule Spiritualist Society held its usual interesting meeting both afternoon and evening. The afternoon was devoted to short talks and messages as is the usual custom. In the evening, the pastor, Mrs. Nora E. Hill, gave an address, the subject being 'Life,' a most appropriate one, it being the anniversary of the passing to spirit life of her son. The message bearers of the evening were the pastor, Mrs. Nora E. Hill, Brother J. C. Burgess and Mrs. Schmidt, all of whose tests were recognized. A growing interest is being manifested which gives pleasure to the management. The speaker for Sunday evening, Feb. 17, will be Mr. B. C. Peterson of the Order of the Magi, at O'Donnell's College Hall, So. Paulina street, between Washington Boulevard and Park avenue."

Ferd C. Suhrer writes: "On Sunday afternoon, Feb. 12, 1907, at 2:30 will occur the first public installation of officers in a Spiritualist society, when the officers of the First Society of the Fraternal Order of Spiritualists, Dr. Alex Caird, president, will be installed in Hygeia Hall, corner Ogden avenue and Robey street. The public is cordially invited to witness this most impressive ceremony."

Mrs. Elizabeth Schauss, state missionary for Ohio, writes: "Spiritualism in Elyria, Ohio, continues to be taught under the auspices of the Progressive Spiritualist Society there, which is presided over by that loyal friend of the cause, F. W. Martin. Jan. 20 and 27 it was my privilege to address this society, as well as at two week-night meetings. Their programme is filled for the season with the names of efficient workers, and the seeds of truth are sown broadcast, and there is always some that falls on fruitful ground. May they continue in the good work."

Mary B. Hill writes: "The Band of Harmony will hold a progressive euchre party at the home of Mr. and Mrs. Ellis, 478 Fullerton avenue, Feb. 14, 1907, afternoon session to begin at 2 o'clock; evening session at 8 o'clock sharp. Those wishing to attend both sessions will bring their supper. Score cards, 25 cents. Four prizes for afternoon, and four for evening. Be punctual. A large company is anticipated. Invite your friends. Northwestern Elevated, Robey, Halsted and Western avnue cars to Fullerton avenue, near the university."

Lyman C. Howe is engaged to lecture at the Budd Lake Camp, July 20 to August 4, and at Lily Dale Anniversary Meeting, March 31. He writes that he was shocked to hear of the sudden death of Moses Hull and Jennie Hagan Brown.

Mamie Young writes: "Divine Spiritual Church, Hygeia Hall, corner Ogden avenue and Robey street, is still having successful meetings both afternoon and evening. The pastor, Rev. Lucy A. Hodge Koontz, both by lectures and tests, is imparting the spiritual truth and teaching the brotherhood of man and sisterhood of woman. All are invited to hear this teacher of Spiritualism in its true sense."

Mrs. Anna L. Gillespie fills an engagement at Battle Creek, Mich., for March and April.

Mrs. Jennie French writes from Spokane, Wash.: "We deeply regret the passing out of Brother Moses Hull, as he was a great light to Spiritualism. He spent a while with us to our great benefit. Spokane Spiritualists had a great spiritual feast the first week in January, when President Barrett, Mrs. Cobb, and Mrs. Jennings spent three days with us. Many were made to see greater beauties in our philosophy and not a few were convinced of the fact of spirit return and of the beautiful truth that 'We live again.' On the last day of our meeting Mrs. Elizabeth Woodruff passed to spirit life, leaving behind her husband and a daughter, Miss Hazel, but rejoiced to go to the meeting of her other dear ones gone before. She, to her own knowledge, was welcomed home by father, mother, brother and sister. It was a beautiful passing out, and no tear need be shed except for those left behind. The funeral was conducted by the writer, and the floral decorations were the most beautiful ever seen in Spokane. The irregularity of the trains keeps The Progressive Thinker behind until after Sunday and we miss it very much. The Spiritual Science Society holds its regular meetings every Sunday night at the hall, and every Wednesday its soul communion meetings at the home of the writer."

Carrie L. Hatch writes from 9 Appleton street, Boston, Mass.: "The regular meeting of the First Spiritualist Ladies' Aid Society was held as usual, with the president, Mrs. Mattie E. A. Allbe, in the chair. Supper was served at 6:15 p. m.; a social hour and 'snip sale' was enjoyed after the same. In the evening the following talent took part: Mrs. Kate R. Stiles, who paid a loving tribute to the work of our late arison brother, Moses Hull and sister, Mrs. Jennie Hagan Brown; Mrs. Morgan gave messages, and contributed a song; Mr. Graham spoke and gave messages; Mrs. K. R. Stiles gave communications which were all recognized, as were all communications given during the evening. Mrs. Alice S. Waterhouse opened the meeting with remarks. The people here in Massachusetts are confronted once more with a strict and severe medical petition, the hearing to come before the Public Health Committee, on Thursday, Feb. 14, at 10:30 a. m., at Room 444. All are requested to be present at the same as numbers count. Next Friday at the Ladies' Aid we will have a valentine supper. Come and receive a souvenir."

Mrs. May A. Price is for the present lecturing for the Temple League of Washington, D. C. A well filled house gives inspiration to the speaker and each lecture is followed by tests and messages from the spirit side of life, which are recognized by all to whom they are given. Mrs. Price is open to other engagements and for camp work for the summer. Address 1718 Fourteenth street, N. W.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Wanted by a business woman, three modern unfurnished housekeeping rooms, with liberal-minded people, or small flat. Address 40 Loomis street, Chicago.

IT IS APPRECIATED.

The Progressive Thinker Leads in Every State in the Union.

Mr. Paul McArthur, president of the Missouri State Spiritualist Association, writes:

"I wish to publicly express my thanks to J. R. Francis, the editor of The Progressive Thinker, for the many favors he has so freely extended both to the state association and myself. Every article and notice sent him by your president for publication has been cheerfully inserted, in spite of the fact that space in his popular paper is at a premium. I most earnestly recommend that a vote of thanks be tendered him, also that every Spiritualist in Missouri show their appreciation of his sturdy stand for honest mediumship and pure Spiritualism by becoming a subscriber to The Progressive Thinker."

DO IT NOW.

Perhaps you have a message, full of cheery words and hope,
To help some luckless brother who is struggling up the slope.
The way is strewn with boulders and the night comes on apace—
The dark, dark night, Eternity—the last long resting-place,
Go, breathe the message! Drive the pain from someone's aching brow,
Wait not for a fitter time, but breathe the message now.
Sob it not o'er a sombre bier
Into a cold and listless ear.

Perhaps you are a singer who has built a tender song
To thrill some fellow-mortal with its accents sweet and strong.
The way is long and dreary, and the music spells are few,
Someone is waiting even now to hear that song from you.
Go, sing the song! Raise up some head that sorrow seeks to bow,
And wait not till the lines grow cold, but sing it—sing it now!
Sob it not o'er a sombre bier
Into a cold and listless ear.

—The Trend.

Conductors and Secretaries of Lyceums

Please send me a list of your members, and the name of your lyceum. For some time I have been waiting anxiously for a list of all our lyceums. It is most important that we should have an authentic list of your lyceum, its membership, and address of its officers. Will you not give me this assistance?

The Banner Contest list will remain open through the month of January, so any school that has not reported, send in report at once; but even though you may not desire to enter the competition for a prize, please send report of your membership. The lyceums that have reported are as follows: Los Angeles, Cal.; Parkland, Pa.; Chesaning, Mich.; Pittsburg, Minneapolis, Indianapolis, Decatur, Portland, Galveston, and a partial report from three others. We trust by the close of this month to have a full list of every working lyceum in the United States.

Yours for the children,
ANNA L. GILLESPIE.
121 South Highland Ave., Pittsburg, Pa.

ST. PAUL, MINNESOTA.

Spiritualists of That State to Have a Grand Mass-Meeting.

The State Spiritualists Association of Minnesota will hold the annual midwinter mass-meeting in St. Paul, on February 22, 23 and 24, at Odd Fellows Hall, corner Wabasha and Fifth streets, with an all-day session each day, beginning at 10:30 a. m. Mrs. Catherine McFarlin of LaCrosse, Wis., will be the principal speaker at all the meetings. All the local talent of the Twin Cities will also be present, and take part in the exercises. Programmes will be mailed to any one on receipt of address.

F. E. IRVINE,
Secretary S. S. A. of M.
904 Hastings Ave., St. Paul, Minn.

ANNUAL CONVENTION.

To Be Held at St. Louis, Mo., Feb. 27 and 28.

Our annual convention will be held at St. Louis, Feb. 27 and 28. We hope to have with us on that occasion Elizabeth Harlow and other visitors of note, beside our local talent, Brother Grimshaw, Mrs. Hary, Mrs. Jones, Mrs. Price, also Mrs. Stephens of Kansas City, and your humble servant. Every Spiritualist in Missouri is invited to be present and bring their friends. To be held at the Temple of Spiritualism, 3015 Pine street, St. Louis, Mo. PAUL McARTHUR, President.

THE RELIGION OF CHEERFULNESS.

By Sara A. Hubbard.

A most excellent book, tending to health and spirituality. The Religion of Cheerfulness is strictly an appropriate title. It will surely be read with pleasure and profit. Price, 50 cents.

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At Great Expense we have secured the copyright of Mr. Ghandi's translation of the "Unknown Life of Jesus Christ." It is to be sent forth as a gift to our subscribers, as set forth in the following:

It is an absolute fact. We are enabling our subscribers to form a valuable library at a nominal cost. One of them writes:

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6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.
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8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.
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8. Spiritualism Commanded of God. A reply to Seventh-day Adventists. 30 pages. Price 10 cents; postage 2 cents.

9. Proofs of Immortality, the London "rejected" address. 49 pages. Price 15 cents; postage 3 cents.

10. The Pro and Con of Spiritualism. 24 pages. Price 10 cents; postage 2 cents.

11. Spiritualism in All Lands. 31 pages. Price 10 cents, postage 2 cents.

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Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price $1.25. The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:

LIVING WITH VISIONS. "Summer Snow of Apple Blossoms;" Music-Flow of Pindar; Friends in the Unseen.
LOVERS OF THE POETS. The Prefigured Friend; Vita Nuova; "One Day, My Siren."
IN THAT NEW WORLD. Plea and Poetry; In Casa Guidi; Florentine Days; Walter Savage Landor.
ART AND ITALY. Individuality of Character; The Clasped Hands; Kate Field's Records; Mrs. Browning's Death.
LILIES OF FLORENCE. Poetic

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be rushed, and the style becomes therefore assertive, which of all things is to be deprecated. Correspondents often grow weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Mr. Cormick: Q. Is it possible for a spirit to fulfill a compact entered into before death, to return and make its presence known by a given sign or communication?

A. In discussing this subject in connection with the "Myers test," which by the bungling method taken was a failure, made such by the editors who know nothing of the laws and conditions governing such manifestations, we pointed out the difficulties in the way of success. In many cases it has been successful, and as an answer to this correspondent in the same mail, came a letter from Mr. E. A. Palmer, Philadelphia, from which I take the following passage:

"A short time before Mrs. Palmer passed to a higher life we agreed upon a signal we were to give each other, whoever went first, to prove our identity. My wife passed on August 14, 1902, and not until June 5, 1906, did I obtain the signal, rapped by a small table. No one but myself in the mortal form knew what that signal was. The medium was a stranger."

Almost four years had gone by, and Mr. Palmer had constantly sought for this evidence. This incident shows the possibility of such communications, and also the difficulties attending. There can be no doubt of the anxiety of the spirit wife to make her presence known by the prescribed test, and that she availed herself of the first opportunity presented.

If such tests are desired, the simple longing for them will not bring success. The means on our side should be furnished as far as our yet imperfect knowledge will permit. We could not leave the matter to chance throw the responsibility on our spirit friends. Nor should we draw hasty conclusions. If the "tests" have not been received it is because it has been impossible to give them.

D. S. Foster: Q. Is it a well-proven fact that persons who have passed to spirit life can look back and see the material bodies of their friends in earth life, and are cognizant of their actions, or can they see only their souls or spirits?

2. Is there a distinctive difference between soul and spirit, and if so, please define it?

A. (1) It seems to be the universal testimony of spirits in their communications, that they are as fully cognizant of things in this earthly life, as before they left it. Whether they recognize physical matter, as we do by our senses or the spiritual substance which they contain by their spiritual perception, there is a difference of opinion. The result would be the same in either case.

(2) Soul is indiscriminately used to mean the body or the spirit, and is undesirable because confusing. It was introduced to carry out the idea of the trinity in man, whereas man is dual, a spirit, and a physical body. When we say "the human soul," it is exactly as though we said "the human spirit." Again the word is used to mean both, or a human being.

"Albus": Q. In spiritual literature and on the rostrum we often hear the phrase, "infringing the laws of nature," as when we put the finger in a flame. Is this correct?

A. It is incorrect and misleading to say that we infrings or break a natural law. If we place our finger in a flame and are burned, we subject ourselves to the influence of another law, that of heat. If we are sick, it is because we have knowingly or unknowingly become subject to the laws of disease. For the time the laws of disease have the mastery, but those of health may again gain control. If we fall from a house-top we break no law, but remain subject to the same gravitation, which holds us to the earth. The confusion of thought arises in the use of the term "law," and retaining the meaning that it has in governmental affairs, whereas it is so distinct it should have another name. A law of nature is simply the course a cause runs to its effect. There is no power in the law more than in the rails on which the locomotive runs. But back of every law of nature, to the least, the energy of the universe impels the cause to its certain effect.

"Theosoph": Q. Do you not err in making Theosophy a part, and so small a part of Spiritualism?

A. There is a great deal of Theosophy which is not Spiritualism, and its phraseology and confusing terms make the difference more pronounced than it really is.

Thus when the question "What is meant by the astral body?" was presented, after the most careful examination of authorities I was not as positive that I had the true and approved definition, as I desired to be. Now the lecture of Henry Hotchner, a noted Theosophist of New York, given before the Theosophical Society of Cleveland, Ohio, makes the subject clear. The "astral body" is identical with that known to Spiritualism as the spiritual body, and the "astral plane" is the spirit world. After carefully reading the reputed passage, I begin to think the implication in this correspondent's question is correct. I did err in making Theosophy so small a part, for according to this lecturer, in the fundamental principles they are identical.

"The theosophical explanation of the life after death is the result of careful investigation into the subject by students in the society. It conforms to enlightened reason and common sense, and can be verified by anyone willing to go to the necessary trouble to do so.

"We find that man is an immortal soul, and that death is not the end of his existence, but merely the laying aside of his physical body because it has served its purpose of providing knowledge and experience for the soul's growth. After death he is the same in passions, thoughts and aspirations. He is in a finer body, called the astral body, which is composed of matter so subtle and tenuous that it cannot be seen by physical eyes, though it can be clearly seen by higher vision. His condition after death depends upon the life he has lived, for the law of cause and effect works on the astral as on the physical plane. The man who has lived a moral and unselfish life on earth will have a happy and helpful existence on the astral plane."

Yet we make a reservation: What would have been the doctrines of this new theosophy if Spiritualism had not clearly stated and demonstrated these great principles, unrecognized before its advent?

I say "new theosophy," for the theosophy as taught to-day is not the theosophy of India, or that of the ancient school from which it derives its name.

And after comparing this authoritative presentation of theosophy with Spiritualism, broad and deep as are the lines of similarity, the latter overleaps and sweeps into an infinite beyond.

Theosophy is as large as the breath of Spiritualism blown into it. The same may be said truthfully of occultism and Christian science. Take away this breath—well, I am reminded of a small boy at a fair. He went prancing proudly by the side of his mother, with a wondrous, crimson, shining, bobbing globe, held by a string over his head. It glittered in the sun, and pulled to go up to the clouds. As he hurried along the sphere ruptured, the string fell, having at its end the whole of that balloon, but now a little brown, puckered bunch of rubber. Of course the boy wildly cried that his balloon had broken away. Well about everything that had made it rise and attract attention had gone out of it. And so you take Spiritualism out of these "cults," have you left much more than the string held of the boy's balloon?

Investigator: The phenomena described by Sir William Crookes in his experimental research, have never been invalidated by being shown to have been fraudulent, nor Florence Cook, the medium, exposed as a trickster.

The celebrated Eusapia Paladina, by the many years she has given the most select and careful experimenters opportunity to test her wonderful phase of mediumship ought to be beyond the attack of venomous criticism. An exposure was reported, but the tests she afterwards continually gave were sufficient answer.

LIGHT AND TRUTH.

And thou shalt put in the breastplate of judgment the Urim and the Thummim.—Exodus xxvii. 30.

The question old, few answer it,
Or even give it passing heed:
Man lives and will not understand,
Content to let false prophets lead.

We build upon the muck and mire
Frail creeds that answer for to-day,
To-morrow we will build again,
Not thinking all will pass away.

Not knowing that a Master might
Possess all things we hold most dear,
If He desired, but naught to Him
Are all the baubles of this sphere.

There rests within the close confine
Of darkened minds a hope to know
The answer, but with vain desire
To make of knowledge worldly show.

Yet still we seem to understand
That time and space have no control
O'er that which we have pleased to term
The everlasting, deathless soul.

This light e'er shines for those who seek;
Man in the All, above, below,
And that to see the face of Truth,
He has but only self to know.

None may present you with the pearl—
By bitter trial all good is bought—
The pearl by Christ and Buddha found,
The pearl by countless masters sought.

You shrink and shudder at the price,
And slowly break the ties that bind,
The while you mourn the prison foul,
The law decrees be left behind.

What magic yokels hope to see,
With gaping wonder wild at play,
When some bold tricksters, cowled and smug
Herds superstition down the way.

A sign! A sign! The same old cry,
Gods made of clay and seeming real;
That which a child may taste or smell,
Or see or hear or feel.

A something that will bring sweet rest
To all desire that thrills the blood;
A something that will cost no pain,
Yet make a godlet out of mud.

Ethereal truth awaits the day
When some unshackled, hallowed race,
With eager hands will rend apart
The sable veil that hides her face.

ROBERT V. CARR.

Whitewood, S. D.

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It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

LILIAN WHITING ARTICLE.

(Continued from page 5.)

possibility here open to man. By the same principle of telepathy we come to a universal language, deeper than words, sculpture, painting, or music."

Mr. Fritch points out that Prof. Josiah Royce, of Harvard University, shows that the ether itself is but an expression of a deeper, timeless, spaceless essence which, for want of a better name, we call spirit, and of this all-pervading spirit all finite spirits are expressions. In those profound lectures delivered by Prof. Royce before the University of Aberdeen, published later in two volumes entitled The World and the Individual, Prof. Royce expounds this theory. It provides the explanation for all the phenomena of clairvoyance, clairaudience, prevision, and telepathy.

The City of Light Assembly, at Lily Dale, New York, near Niagara Falls, held its twenty-seventh annual meeting this year, extending over fifty-two days, with over 500 lectures, and nearly as many conferences, lyceums and seances, with numerous concerts and entertainments beside. The assembly at Lily Dale is on a broad and inclusive scale, and includes Religion and Science, Philosophy, and Psychic and Occult Research, metaphysical discussion, intellectual culture in choice literature and thought; music and social entertainments. Opening on July 15th, the assembly continued through the early September days. Formerly known as the "Cassadaga Lake Free Association Camp-meeting," the name has been changed to more adequately designate an ideal young city of cottages, hotels, assembly halls and amphitheatre, with parks, the Leolyn woods, a boat-house, post-office, library, music pavilion, and other attractions, altogether covering over eighty acres of ground.

This City of Light Assembly stands absolutely unique and unparalleled in the line of summer convocations. The officers of the Lily Dale Assembly are: President, Mrs. Geo. L. Humphrey; vice-president, Mr. H. W. Richardson; secretary, Laura G. Fixen, and treasurer, Dr. Geo. B. Warne. Out of 182 cottages only fourteen were unlet, while the hotels and private lodgings were embarrassingly full. Mrs. Laura G. Fixen, the general manager, is a woman of extraordinary power in organizing and harmonizing; and the president of this assembly, Mrs. Pettengill, gave a series of platform tests of the presence of unusual forces; J. Clegg Wright held his "psychic classes" and the nineteen public halls of Lily Dale were constantly filled with successive audiences. The range of discussion is indicated by these problems attacked by Mr. Clegg Wright:

"The Evolution of Living Forms—The Foundation and Evolution of Morals—The Evolution of Body and Mind—The Evolution of Human Consciousness—A Study of Consciousness as Manifested in Man—Spiritual Consciousness—The Return of Spirits—Mediumship—Mediumship Considered as the Foundation of Modern Spiritualism—The Failure of Philosophy and Religion to Prove Another Life Beyond the Grave—The Evolution of Religion.

"The Soul an Eternal Entity—Sub-Consciousness — Sub-Consciousness, Its Plane and Power—The Heredity of Intellect, of Feeling and Passion.

"The Problems of Personality and Embodiments Considered—the Difference Between Soul and Mind Defined.

"The Mind After Death—Can Mind Recall the Past Embodiments of the Soul?

"Where is the Spirit World?

"What Is Christ? Will Christ Come Again?"

Certainly after this exhaustive—if not exhausting—list of the problems of the universe in general had been discussed and solved there would remain little for man to pursue during the remainder of his mortal career. All the sages and philosophers of the world's history might well tremble before all these matters covering the heavens above and the earth beneath and the waters under the earth, which were to be cheerfully disposed of within fifty-two days. Yet, while the scientist and the philosopher might not fail to have their opinions regarding this headlong flight through the Immensities, it is still true that to a general audience, largely untrained in specialties, such a course of lectures is not without almost incalculable stimulus of suggestion. Life is short and science, as well as Art, is long; and while a Darwin may feel that he could devote his entire lifetime to the study of earth-worms and then leave his work far from complete, the most of us are the better for a wider, even if a superficial, sweep over a more comprehensive area.

Prof. Lockwood's task was hardly less the task of Sisyphus, when he entered on the following lectures:

"The Basis of All Organization and Being Inheres in Nature and Cosmic Evolution.

"No System of Philosophy or Belief Is True That Does Not Recognize the Processes of Natural Development.

"The Old Ideals of the Duality of Matter and Spirit Refuted by Modern Discoveries.

"Spirit and Spiritual Forces the Basis of All Organization and Form in Cosmic Process.

"Nature Evolves Formative or Shaping Principles, the Soul of Things; The Form the Phenomenon of this Soul Principle.

"All Nature Related by Principles of Electro-Magnetism, as Is Witnessed in the Development of Its Various Forms.

"The Relation of Consciousness to Consciousness or of Soul to Soul are Natural Relations.

"The Brain the Receiving Station of Conscious Intellect, Its Variation in Organization. The Relation of Mind to Conscious Processes. All Forms of Life Are Symbols of an Invisible Actuating Energy Which We call the Soul of Things.

"The Subtlety of the Human Intellect, and Its Capacity to Be Impressed With Its Two Thousand Nerve Cells and Fibres.

"The Science of Psychology the Savior of the World.

"All Processes in Nature, Psychic and Invisible, This truth the Basis of the Spiritual Philosophy.

"Scientific Proofs of Conscious Life Beyond the Grave Established Upon the Data of the Co-relation of Mental Forces, and the Conservation of Mental Energies."

Aside from these, Prof. Lockwood lectured upon the X-rays and upon the connection between telegraphy and atmospheric spectra—a lecture in which he introduces the scale of the six vacuum tubes of Prof. Crookes. Other lecture courses were by Mrs. Carrie L. Irving; Swami Rama of Lahore, India; Mrs. Lillie; Miss Susie C. Clark, the famous "spiritual healer" and lecturer on that subtle borderland of the forces that unite soul and body; Dr. Charles Brodie Patterson; Mr. Edward C. Randall, who has made a long series of experiments with the psychic, Miss French, of Buffalo; the widely-known Mr. W. J. Colville, and the Rev. F. A. Wiggin.

In addition to this imposing list and the stupendous problems of life, death and immortality to be solved, we also learn that: "The heavenly host has charge of Lily Dale, inspiring every worker and enfolding every visitor in the unseen embrace of resistless heavenly power," and that Lily Dale should stand "a living monument to convince the world that through storms and struggles the passing away of men and their money in spite of schemes and fallibility of human foresight, the spirit world ordains and will know how to protect its own and to the end of time. Lily Dale shall stand the heart and center of Spiritualism, the New Jerusalem for ages and ages to come."

These encouraging assurances are supported by other contributions to thought. Dr. Henry Frank, of New York City, delivered a strong and convincing lecture on "Some Things Spiritualism Has Forced Science to See." Added to these lectures, in courses or singly, are the constant test seances of the mediums at prices from ten cents, "to give an illustration of palmistry," to $7 for a "spirit portrait." The slate writing and trumpet sittings range up to $1 for each. The management disclaims all responsibility for these, throwing the onus entirely upon the sitter and the psychic. These seances do not differ from those usually met. The phenomena of the seance room cannot be regarded, in toto, as being that of entire fraud or entire genuineness. With much of the former suddenly an element of the latter appears, which is evidential in its very nature, and which is not explicable by even the vast possibilities of the laws governing the sub-conscious.

Meanwhile, at Lily Dale, all this extraordinary panorama, summoned from the vasty deep while you wait, so to speak,—the evolutionary creation of living forms; even solving the spiritual mystery of the Christ and the question of His "coming again"; the revelation of "all processes of nature, psychic and invisible"—go on in a scenic setting of almost ethereal loveliness. Four lakes entirely surround the City of Light; of these, three are romantically wild in their coasts of hills and deep valleys, with cascades tumbling down, and groves and masses of wild flowers add their beauty; Niagara Falls is but sixty miles distant; the cottages and hotels are tasteful and attractive in their architectural grouping, and the entire scene is one of the most enchanting beauty.

One of the most remarkable of the mediums whose specialty lies in platform tests, is Mrs. Margaret Gaule, of New York City. For instance, one will find her saying to a certain individual: "A. (who is dead) is standing by you, and she says: 'I entirely approve of the letter you wrote to my husband in reply to his when he spoke to you of his second marriage. He told you he was very lonely, and that he wished to marry C., but that he would not, for worlds, do anything that would even seem to the outside world as any lack of respect' to my memory. You replied to him that you felt assured that I would be glad for him to have the happiness of companionship and sympathy. You were right; I am glad.' . . . This, from an entire stranger on the platform, whom—as it chances—you have never seen before, and the circumstances of which were known to no one save the gentleman in question and yourself between whom these private letters passed.

Another very prominent platform test mediums who adds to this gift that of being also a preacher and a lecturer, is Rev. May S. Pepper of Brooklyn, N. Y., who, like Rev. F. A. Wiggin, of Boston, Rev. Cora L. V. Richmond of Chicago, and Rev. Dr. B. F. Austin of Rochester, N. Y., has her own church, and is at the head of a very large following. Mrs. Pepper's platform tests, in the correct reading of sealed letters and correct replies to the questions therein, in the establishment of personal identity of the dead, and many varieties of these phenomena, have invited wide investigation from scientific men, and they have been such tests as to exclude the explanation by theories of telepathy, subliminal consciousness or secondary personality. There can be no reasonable doubt that Mrs. Pepper possesses supernormal powers. The Rev. Dr. Isaac K. Funk, of the New York publishing house of Funk & Wagnalls—an investigator in psychic phenomena—relates this personal experience with Mrs. Pepper:

"I enclosed a letter to my mother in an envelope, addressed on the outside with an initial and on the inside with the word mother, and had it put on the desk after Mrs. Pepper was in the pulpit. My mother died forty years ago in the West, and it is very unlikely that outside of my family any one in Brooklyn knew her name or what caused her death. There was only one chance in some hundreds that she would happen to seize upon my letter. Picking it up, she immediately spoke my mother's first name, described her by a number of trifling, but none the less important, details of appearance; she said that, curiously, she seemed to walk as if she was using but one foot. This she said was evidently for a test. Mrs. Pepper then inquired if I knew why she walked in this way, and I asked, 'Can't she tell me?' In a moment Mrs. Pepper said that my mother asked if I did not remember 'that needle?' The fact was, when I was a young man, my mother stepped off a chair and ran a needle into her foot. The needle had been sticking in the floor, point downward, so that the eye end of it had punctured her thin slipper and run so far into the foot that in order to remove it I used a pair of pincers. Paralysis of the foot and limb followed and in a week she was dead. The question in my sealed letter was, 'Will mother tell me what caused her death?' Mind reading might explain an incident of this kind, but evidence of the sure possession even of that power is exceedingly interesting.

"The next interesting statement Mrs. Pepper made was that my mother was not alone, that she had by her side a boy child whom she called Chester, and said it was her grandchild. I did not remember any grandchild of the name of Chester, either dead or alive, and I went away from the church that night firmly convinced that this alleged child, Chester was merely one of the unaccountable vagaries which very frequently obtrude themselves into otherwise accurate phenomena. But I was mistaken. Making inquiry among members of my family I learned that my mother did have a grandchild named Chester who had died in infancy about twenty years ago in the West, which accounted for the fact that his identity was not recognized by me."

This is but one of a multitude of facts regarding Mrs. Pepper's supernormal powers.

In Mr. W. J. Colville the camp-meetings have a speaker of the most curiously elusive and, indeed, mutually exclusive characteristics. He is the most curiously alive being, so to speak; a man who can, apparently, see with his muscles, and hear sounds that cannot vibrate on the ordinary ear; a man who perceives, rather than sees, hears, or feels by the usual methods of approach. A speaker who is phenomenally uneven in his power, and who within the limits of a single lecture will exhibit both extremes of an almost supreme interest and of commonplace. Mr. Colville discusses such subjects as "The Scientific Value of Faith and Prayer"; "How Suggestion Affects Our Bodies," and "The Planes of Consciousness."

The evolutionary processes of life are carried forward in many ways. Much of the discovery that has rewarded psychic research has been too largely immured in star chamber council to let its light shine universally. The only conceivable value of the discovery of truth is to make it known to humanity. If an astronomer discovers a new star the fact is telegraphed all over the world, without the stipulation that every reader of a newspaper shall either be an expert scientist, or that the knowledge shall be withheld from him. The new fact is placed before the general public, to be grasped, intelligently, or ignorantly, as may be, but at all events it is freely given to all, and becomes a highly educative factor. Why, then, should psychic research shroud itself in secrecy! Rather, indeed, let every alleged fact be tested by the light of the public square.

The Spiritual camp-meetings are doing a certain work that no other agency can do. With whatever proportion of crudity, of superficial views, even of some fraud and artifice, they are still attracting the attention and stimulating the inquiry of countless thousands of people, while the general pleasure and innocent enjoyment afforded by the summer outing, at the camps, is a factor of incalculable good to a multitude to whom larger opportunities are denied, and these experiences open the way to larger thought; they increase the spiritual receptivity of the common life.

LILIAN WHITING.

MENTAL THERAPEUTICS.

The World Is Making Progress.

The scientific and analytical minds of this age are having a comprehension and acknowledged recognition of the potency of the human mind as a force affecting and controlling the human organism more and more as they enter in upon the study of the occult forces which are now dominating our life in all departments of human experience and achievement. This statement is confirmed by the fact that the theories and teachings of "Christian Science," so-called, only another name for "hypnotic suggestion," or as our friend, Prof. Sibley so aptly puts it, "mental therapeutics," is being so generally accepted by people everywhere. While they are not prepared to accept the statement that "there is no matter, all is spirit," or to give it their endorsement as being a tenable postulate, they are willing to concede that we as a people are tangibly affected by the "finer forces" or "vibrations" which come to us from the invisible or immaterial world, hence the members of the medical profession are prescribing remedies of "a higher attenuation," and in the more advanced schools and colleges are, with Prof. Sibley, paying much attention to the importance of combining with their prescribed remedies this new science of "mental therapeutics" as affecting the physical body through the action of the mind, and those who are resorting to these methods in their practice are those who are the most successful.

The electric and magnetic forces are also becoming recognized as having a legitimate place in materia medica, and are being employed by the more progressive schools as aids in eliminating diseased conditions from the human system and restoring the same to its normal condition; and the application of these forces alone is often found to be more salutary in their effects and more successful in their results than the now fast growing obsolete methods of the old school of practitioners and are being acknowledged as such by those more advanced minds in the profession.

The fact that the number of magazines devoted to the teaching of these ideas is constantly increasing and having a wide reading and the advanced ideas and methods advocated are finding a general acceptance at the hands of and being adopted into the practices of the laity everywhere the postal service carries this "New Thought literature," is further evidence of the tenable ground of our leading postulate, and we are inclined to remind the faculties of those colleges who are teaching the old methods, and their graduates who are just now practicing the same, that unless they "brace up" and "get in step" with these advanced practitioners referred to, they will assuredly "get left in the rear" in the onward march of progress.

In this connection we may be allowed to refer to the exercise of the faculty of clairvoyance as an important and reliable factor in diagnosing abnormal or diseased conditions of the body, as a correct diagnosis must necessarily precede the successful treatment of any diseased condition of the human system.

And it is very fortunate for the human family that the development and exercise of this faculty of clairvoyance is becoming more general, thereby removing the many obstacles to the successful restoration of health by those engaged in the healing art—which have beset those who have been obliged to persistently contend with them in the past, and the writer firmly believes that we are only upon the threshold, as it were, of the discovery of other successful methods of preventing disease, as well. In fact the methods being advocated by the school of "Physical Culturists," whose ideas are to occupy a legitimate place in the education of the coming generation, as the adoption and practice of the same will greatly aid in fortifying the human system against the inroads of diseased conditions which are often induced by excesses of various kinds, and the abnormal conditions to be found almost universally in human society, including the many dissipations indulged in frequently by people who lay claims to being among the most intelligent and sensible people. So it is well that these advanced schools have come to the fore to meet the emergencies. I may say most unfortunate, which so seriously menace the perpetuation of the human family—and cause a demand for the increase of insane and other hospitals. When we cease to emphasize the necessity of "learning how to die," and rather recognize the important duty of "teaching how to live," we will more fully fulfill the important mission to which our Heavenly Father has called us as teachers as well as exemplifiers of his holy word, viz., "Be ye perfect in body as well as in spirit."

DR. G. W. FOWLER.

Brooklyn, N. Y.

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The Phenomenon of Invulnerability among the Marabouts.

IT IS FAR BEYOND ANY MANIFESTATION OF SPIRIT POWER THAT EVER OCCURRED IN THIS COUNTRY. THE ARTICLE WAS OF SUCH SIGNIFICANCE AND IMPORTANCE THAT "THE ANNALS OF PSYCHICAL SCIENCE" PUBLISHED IN ENGLAND, CONNECTED WITH WHICH BEING THE EMINENT PROF. CROOKES, PROF. CAMILLE FLAMMARION, PROF. LOMBROSO, AND MANY OTHER CELEBRITIES, COPIED IT FROM AN ISSUE OF THE LA NUOVA PAROLA, PUBLISHED IN ROME, GIVING IT ADDITIONAL PROOF OF GENUINENESS.

IF THE PHENOMENON PRODUCED WAS THE RESULT OF SPIRIT RETURN AND INFLUENCE, AND IT MAY HAVE BEEN, IT ONLY ILLUSTRATES THE UNIVERSALITY OF THIS GREAT TRUTH, WHEN SPIRIT MANIFESTATIONS OUTSIDE THE RANKS OF SPIRITUALISM, TRANSCEND EVERYTHING THAT OCCURS WITHIN ITS RANKS. THE ARTICLE WILL BE READ WITH GREAT INTEREST.

M. J. B. Penne, after a visit to Tripoli, gives an account of interviews which he had with certain marabouts in that country and the interesting phenomena which they produce. El marbout, in Arabic, means literally, "consecrated to the Divine service."

It is not unusual in Europe to apply this term to all the Mussulman priests of the north of Africa from Tripoli to Morocco; but, according to M. Penne, the marabouts form a special sect of "saints" and ascetics. Those among them who are supposed to possess supernatural, psychic and physiological faculties are not numerous at the present time, and, indeed, they are so little known that persons who have lived in Tripoli for years told him that they had never heard of them.

M. Penne, however, was able to obtain an interview with one of their religious chiefs, through the intervention of two persons of note in the colony of Tripoli, M. Henri Labi and M. Raphael Bastianini. We will not refer to the religious and philosophical questions touched upon in this conversation, and will simply confine ourselves to reproducing the following declaration, which was made by the Mussulman priest, in reply to his interlocutor's inquiry:

"On Fridays in our mosques we go through certain exercises which appear phenomenal and supernatural to the uninitiated, although in truth nothing that happens in the world is supernatural. We do not, however, now succeed in effecting the transportation of the astral body from one spot to another; that occurred with certain 'Saints' about 150 years ago; my grandfather [This religious chieftain came of a line of priests.] was himself endowed with this power, thanks to his great virtues. Now if anyone possesses this faculty he has concealed it from the world; these men make no public display of their faculties."

On the following day M. Penne had an opportunity of meeting the religious chief of another village. This man's words were in closer conformity to the ideas generally entertained concerning marabouts. When his visitors entered they found him seated on a mat, a rosary in his hand, in a room on the ground-floor of a poor house near the custom house. He was thin and bony, his eyes were deeply sunk in his head, the eyebrows very prominent, the cheeks hollow, the beard thin and greyish, the complexion olive; he was about 50 or 55 years of age, and he was clothed in a dirty, shabby garment, which left his arms and legs and chest bare. The lack of a good interpreter prevented this interview from being particularly interesting; M. Penne therefore asked to be allowed to make an appointment with him at M. Labi's who is well acquainted with Arabic. The marabout agreed and arrived punctually at the appointed time.

M. Penne asked him, among other things, if he had experimental knowledge of certain psychical or physiological secrets, whether, for instance, he had been able to endure the fire test. The marabout replied in the affirmative and putting his hands at once in the flame of a candle which was burning on the table, he kept it there for several minutes, and withdrew it with the palm blackened by the smoke but not burnt, and without any sign of suffering. M. Bastianini, who was present, in order to assure himself whether the flame was burning properly, tried to imitate the marabout, but he could not keep his hand in the flame more than two or three seconds, and quickly withdrew it, feeling it burning. On the following day he told M. Penne that his hand still hurt him and the palm was slightly swollen.

The following is a portion of the dialogue which the correspondent of the Nuova Parola had with the marabout:

Question—Could you teach me your words of power, that is to say, a few of the Mantras and secrets by means of which you succeed in controlling certain laws of nature.

Reply—Why should I teach these things to you who are among the uninitiated? We cannot and ought not to teach strangers our secrets. If you really wish for instruction in the rites and doctrines of our religion, come and live among us for two years; and submit yourself to circumcision. During these two years you must submit to our discipline; share in our fasts and prayers and acts of penitence. After that you will receive further instructions from one of our chiefs, you will have to remain alone and in silence for forty days, fasting, etc. The body and senses must be mortified to render them more sensitive to interior and exterior vibrations; occult and latent powers are thus awakened in man and the superior ego is developed. In short, you must await the attainment of perfect equilibrium between body and mind, so that carnal instincts may not subjugate the will.

M. Penne asked and obtained permission to witness the phenomena which the marabout was able to produce. It was agreed that four hours after sunset on the following day, i.e., after sunfire (about 10:15 p. m.) we should meet in a room of the Hotel Transatlantic, where M. Penne was staying and in which he arranged a room in such a manner that the walls were absolutely bare, and that there was no possibility of mystification or trickery.

"At the hour and place agreed upon," writes M. Penne, "six marabouts arrived, accompanied by the one with whom I had been conversing on the previous evening, who, I believe, was a subordinate chief and whom I will designate as the second sheik, and also by another who was evidently their superior, and who shall be designated as the first sheik. The latter never allowed his face to be seen, keeping it concealed in a futah, a sort of cotton cloth, with which these people habitually envelope their heads and persons. Only for an instant, whilst I was watching intently the actions and movements of this chief of the marabouts, did I catch a glimpse of his face. It was the face of a little old man about 60 years of age, with long grey hair and beard and a keen expression; his brow scored with wrinkles, but calm and serene.

"The room was quite empty and isolated, so that it was not possible to find therein any trickery; it contained no cupboards or secret panels.

"Five chairs were brought in, and four of the marabouts sat down, the two others remained standing. On the fifth chair six very sharp stilettoes were laid; some had flat blades, some rounded, some square. Wooden handles, all cylindrical in form, were affixed to the blades. On the same chair were also placed a sword and many nails about three and a half inches in length. The sword was so sharp that it was possible to cut a piece of paper on the bias with the back edge.

"Everyone examined these objects at his leisure. There were present M. Raphael Bastianini, Director of the Italian General Navigation Agency, his brother, his son, aged 19, also in the employment of the Navigation Agency, three professors, the manager and manageress of the hotel, and other persons.

"The two chiefs remained in silence and abstraction. At a certain moment one of the two—the one with whom I had conversed on the preceding day, and who had held his hand in the flame of a candle, the one we have decided to call the second sheik—began reciting mantras or ejaculatory prayers, with long and deep respirations; whilst the first sheik murmured prayers, keeping himself always concealed under his veil, and also gave orders and instructions to his companions and pupils.

"Having exchanged some intelligent sign with the first sheik, the second sheik arose, took a stiletto, introduced the point into his mouth and thrust it through his left cheek in such a way that the point appeared on the outside. Not a drop of blood issued, and the marabout showed no signs of suffering. He took a second stiletto and repeated the same operation in the right cheek, so that the handles of the stilettos crossed each other in his mouth. He stuck a third stiletto into his throat right through from left to right, a fourth was thrust into his left fore-arm, and the fifth into his right arm below the elbow. With these four stilettoes stuck into his flesh he presented himself to each of us for scrutiny and verification, and each person could examine freely and satisfy himself completely as to the genuineness of the stilettoes, and of the fact that they were actually in the flesh. Upon a sign from us he set to work to extract the two stilettoes from his mouth, the third from his throat, the fourth and fifth from his arms, without shedding a drop of blood or leaving the least sign of a wound. On the arms only little marks like bruises were visible.

"Another marabout took one of the five stilettoes, and uncovering his stomach, thrust the stiletto in from top to bottom and left it thus sticking in his flesh so that everyone could see it, observe, examine, and touch at his pleasure and convince himself of the genuineness of the fact, and that there was neither trickery nor fraud, nor possible hallucination. At last someone said: 'Enough,' then he took out the stiletto, which each of us carefully examined, as well as the skin of the marabout, which had been pierced right through. But the dagger bore no trace of blood, not a drop issued from the flesh, only a very slight mark remained, like a bruise. We noticed many such marks on the stomach of this man and we questioned him on the subject; he replied that in the mosque he performed this exercise every Friday.

"The same marabout afterwards took, one by one, the nails which had been placed on the chair, and in the presence of, and in view of all, he held them suspended over his open mouth with two fingers and let them drop in, making a slight motion in the throat as if he had only swallowed a little saliva; he repeated this until no nails were left on the chair. Thus did the nails all disappear into the gullet of this extraordinary devourer. I sent to look for more nails in the hotel, and some larger and longer ones were found; one measured almost a foot in length. As many as were brought were swallowed by the marabout apparently with the greatest ease, himself crying out: 'Bring, bring two kilograms, three kilograms, four kilograms, I will eat them all; if you have vipers, scorpions, serpents, give them to me, I will eat them also.'

"We observed that this individual said several words in Italian that he had learned from the Italian Consul. It is also noteworthy that I was told, and he did not deny it, that this devourer of iron and of serpents is so afraid of lizards and chameleons, that it is sufficient to show him an inoffensive chameleon to make him take flight.

"All these things took place in full light, without any theatrical preparation. The marabout's arms were naked and also his throat and chest, for it is thus that they dress because the temperature of Tripoli at this time (November 5th, 1905) is as hot as that of Rome in summer. One of us even examined the mouth and throat of the marabout to assure himself that the nails were not there, which, however, without our perceiving them, would have been a material impossibility, and it would have prevented his speaking if he had kept all those big nails—more than a dozen—in his mouth and throat. When I asked him how he disposed of these nails he replied that he had not even noticed them, because when they entered his mouth they became like a drop of water. I understood him to mean that these nails dematerialized and disintegrated into molecules and atoms.

"A third marabout took a stiletto and thrust it into the upper part of the ball of his right eye. In order to make it penetrate more easily and deeply he turned the handle round and round as though he were stirring chocolate. He remained with his stiletto thus thrust into his eye until I took it out myself, observing that it had penetrated to the length of a finger; that is to say about three inches.

"The point of the stiletto, as all the witnesses could attest, was not bloody, or even moistened at all, and the man showed no trace of a wound or of suffering; he was in a normal condition.

"The second sheik retired again to the back of the room, bared his stomach, took the sword, made it pass through his mouth from one side to another. Then, uttering unintelligible words, and jumping, he began striking himself violently in the stomach. We requested that he should strike himself in the waist and should make the sword pass through from the front to the back, pressing the blade into the flesh, and he did so. When we told him to cease, we observed that the blade remained as before, very sharp, and on the stomach of the marabout we found no cut, but only two slightly red lines, similar to bruises or like the mark from by tight tying, by a small pack-thread for instance.

"Having learned from one of the spectators that on the day of the marabouts' he had seen one of them enter publicly into a fiery furnace, and issue from it safe and sound, after a space of time, bringing out with him an object which had been cooked in the same furnace, I asked the second sheik whether they could produce a similar phenomenon; for instance, whether they could walk, or stand, bare-foot on hot cinders or in the flames, or put their clothes into the fire without their being burnt, etc.

"He replied that they were not prepared to do this. But after having consulted together they asked for a little napkin and a plate of oil. Tearing the napkin into many strips, they rumpled them together, then they saturated them with oil and lighted them. Thus lit they introduced them into their mouths, holding them open in such a way that we could easily see the flame, which looked like a little hot furnace whence smoke issued. This smoke got into the throat of one of the marabouts and made him cough several times.

"When we said 'Enough,' they took the pieces of lighted napkin out of their mouths. We were able to observe that the latter were moist and fresh as if no fire had touched them; the beards and moustaches were not singed in introducing and withdrawing the flames from their mouths.

"Finally I enquired if they could eat glass. My inquiry seemed to perplex them somewhat; then they consulted together and the first sheik said they would eat glass, but only a little.

"He then sent for a flask, which was broken into fragments, and each marabout, except the two sheiks, took three or four pieces, which he masticated and ground between his teeth, as if they had been sweets, and then swallowed like drops of water, without visible effort but calmly and tranquilly.

"Then the seance closed. We were all astonished by what we had seen, and especially those who had resided in Tripoli for twenty years without ever having closely observed these phenomena, of which they had heard so often and of which they had even caught a glimpse on the Feast Day of the Marabouts without having realized their importance, attributing them to magic, to charlatanism, to hallucination or something worse, thinking them to be the work of fanatics or of obsessed persons, and not worthy of consideration or study."

UNITES WITH CLARA WATSON.

And Does Not Approve of the "Rev." but Would Rather Have Our Speakers Designated as Teachers.

I endorse every word of Clara Watson's article in a late Progressive Thinker. I am glad there are yet some who dare speak their honest convictions.

Religion is a terribly absurd word. Some would make it mean everything, or nothing; all we know about it is by the actions of so-called religionists.

HUMANITARIANISM,—God speaking through the human, is growing rapidly in this dear old world, but in ages when it was lightly expressed religion was the God of War, Bloodshed, and outrage.

As religion dies, Humanitarianism increases.

I protest against our Spiritualism being called a religion. The "Reverend religionists in the past have been our bitterest opponents. Now, on the eve of our almost complete victory, do not desert our colors. Drop the "Rev.," from your names and refuse to be called "Pastors." Teachers or what you are; remain such.

When I open up memory's chambers and listen anew to the wondrous words of wisdom and revelation that I have heard given by entranced mediums, such as Emma Hardinge Britten, Achsa Sprague, Seldon J. Finney, Frank Wadsworth, E. V. Wilson, Mr. Greenleaf, Lydia Pearsol, Susie Johnson, James G. Clark, Laura DeForce, A. B. Whitney, and many others whose names have left me, all entranced mediums, I try to imagine in what condition the world would be in to-day had it not been for them and many others likewise controlled. They all lived to a reasonable age, bright and beautiful to the last, and have gone on to help build higher heavens.

Many of our brave old-timeers are still here, still holding high their light. Surely they will not knock down the ladder by which they rose—mediumship.

This week's "Thinker" at hand, and wonderfully readable, worthy of being printed in letters of gold.

I was deeply moved by Jamieson's tribute to our arisen Moses. I had the great pleasure of attending their debate, but it was held at Ionia, Mich., instead of Paw Paw. It was the finest treat I ever had. It was "Diamond cut diamond" from start to finish, with not a word of anger on either side to mar the richness.

MRS. KEZIA CHILDS.

Grand Rapids, Mich.

CRADLE SONG.

The wind is rocking the boughs to sleep,
Where prety leaves no longer drowse;
From dusky sky-heights the pale stars creep
To tip with silver the hills' dim brow,
While mother croons her lullabies;
Hush, baby, hush, and shut your eyes!

The moon folds round her a shawl of cloud
And lets the stars shine all alone;
The treetops now in sleep are bowed;
The wind far out to sea has blown—
Hush, darling, hush, and close your eyes;
Whilst mother croons her lullabies!

O'er wint'ry fields and frozen streams
The northland elves are weaving fast
A crystal, sparkling web of dreams
To make you glad whilst night shall last—
So mother stills her lullabies
To kiss the lids of baby's eyes!

—William Struthers.

"Materialisation." By Mme. Ed-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

EXALT THE COMMONPLACE.

Ordinary Daily Experiences Are Needed as Aids Along Our Pathway.

When we picture to ourselves a successful life, the attainment of all effort, we look away to the far horizon.

We paint a sky with wondrous color-schemes, and place ourselves at some central and radiant point within its prismatic imagery.

It never occurs to us to use the ordinary things of our daily life in building for these phenomenal results.

Our temples is to be made of fairer stuff. Nothing of the common-place shall enter in. The several parts, void of flaw or imperfection, must fit each with the other, like mosaics, forming a whole of rounded symmetry, polished and complete.

Life presents her uplifted activities. Trade, commerce, the professions, mechanical pursuits and various forms of labor file into line.

We make our choice, we draw our plans, we prepare for work. We look about for material with which to begin and find, to our surprise, nothing but the commonplace. Our elusive dream-stuffs have played us false.

Daily transactions dealing, it may be, with coarse commodities, and with coarse people, involving details as uninviting, are the materials with which the business man must begin. From these he must shape his career, the success of which will depend entirely upon the inherent powers possessed by the man himself.

Over and over again must the mechanic teach his untrained fingers to handle tools, before he can attain the skill of the master artisan.

He who chooses a profession must needs follow rocky roads, meeting many cuts and bruises on the toilsome way, before he reaches the hall of learning.

When we face the fact that all activities, however crude, are used by the Infinite Father in developing and testing the character of his children, they assume a new significance.

Daily drudgeries, trials, sorrows, crosses of every kind which meet us hourly, rising up in unexpected places, are often needed as aids along our pathway.

We may burn thorns and brambles for our own illumination, if we bear in mind the purpose which they serve.

If we fail to use them wisely, or to conquer and dispatch them, as the case may be, again and again will they appear, in varied forms, until we learn the lessons they were intended to portray.

The minister may exhort his hearers from the pulpit to follow the meek and lowly Master, but if he himself is an expression of embodied conceit, or if he is intoxicated with his own importance, his utterances will be like vapor, or empty wind.

Slowly and surely we are learning that it is not words nor professions, but the actual living vibrations of the soul itself, which makes for good.

It is the vital force of the real man or woman that counts. The miracle is, that when once we estimate these hindrances for what they really are, they melt away, they cease to be, and we find ourselves without effort, at the center of a harmonious life, where fear is not, and where all things work together for good.

Whatever our aim may be in the varied paths through which ambition may lead us, always are we companioned by the "commonplace."

To those who would attain spiritual heights, who would grow in intuitive power, in inspirational endeavors, it is the "common-place" that acts as aid and revelator.

It is the "commonplace" that turns its divine side to seekers after truth, and reveals the benignity of its mission.

There are manifest mysteries in our own back yard. The Infinite is at work in the least of these "things familiar," and we need not journey beyond our fence line to meet life's unutterable wonders.

If the attitude of mind be in tune with nature, the stars and sunlight, the air, and birds and blossoms will tell their secrets.

If we realize the God-nature in the human, Justice will bring its scales, Harmony will direct its orchestra, and Love will be the anthem to rejoice a waiting world.

Let us exalt the "Commonplace."

ELLA DARE.

CHRISTIAN SCIENCE.

A Few Extracts Exhibiting the Teachings of Mrs. Eddy.

Mary Baker G. Eddy has advertised herself as a spirit medium according to books published by her, copies of which now are in Boston Public Library. A sample is as follows: "God had been graciously fitting me during many years, for the reception of a final revelation of the absolute Principle of Scientific Mind-healing."

"When God called me to proclaim His gospel to this age, there came also the charge to plant and water His vineyard."

Thus old and various works from Mrs. Eddy before the year 1900 proclaim her mediumship for a spirit she was pleased to call God.

She set herself up as the only pebble on the beach—the only one for God:

"That man is not an intelligence, a mind, or a gender, and that woman is but another and higher term for man." "Mediumship or Spiritualism is without foundation or fact." "A belief in spirits belongs to the darker ages. There is no evil in spirit. Evil has neither identity nor individuality, and is a belief." "Disease is an impression originating in the unconscious mortal mind, and becoming at length a belief that the body or matter suffers." "God is the only Life." "Man has no soul." "Soul of man is God." "There is but one Mind." "All is Mind; there is no matter." "What is deemed vegetable and animal life is a self-evident falsehood." "Life and intelligence is God—good." "About the year 1862, having heard of a mesmerist in Portland who was treating the sick by manipulation, we visited him; he helped us for a time, and then we relapsed somewhat."

Thus we have Christian Science from its source by its author. Is it strange that officials of the Boston Public Library keep the oldest editions of "Science and Health," by Mrs. Eddy, in a safe to be seen only in the presence and consent of the chief librarian or a trustee of the central library in Boston?

We can hear much about up-to-date Christian Science and its healing power. One thing has made it famous in Boston; this is the Christian Science system of getting and giving money and property in the cause of Mrs. Eddy, and a great Christian Science church in Boston. They have built a monument to themselves, Christian Science and Mrs. Eddy.

Boston, Mass. A. F. HILL.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for [illegible]. 25 cents.

THE GARDEN OF EDEN.

A Few Hot Cinders of Thought in Reference to It.

And the Lord God planted a Garden eastward in Eden, and there he put the man whom he had formed. Among the other trees in the Garden God planted a Tree of Knowledge, and commanded his man not to eat thereof, lest he should die, but his man got lonesome, and God noticed it, and said that in his opinion it was not good for man to be alone. I will make him a helpmeet. So God made man out of nothing, but having run out of nothing, he caused a deep sleep to fall upon Adam, and he took one of his ribs and closed up the flesh thereof, and the rib which the Lord God had taken from man, made he a woman and brought her to Adam.

What an idea!

So woman was only a second or afterthought (afterthoughts are really the best), of which this is a shining example, and I must say for the quantity and quality of the material at hand, of which to make woman, it was a magnificent job, the best ever performed by God by all odds.

The Origin of Sin, and the Fall of Man.

Any man or woman is an object of pity who believes that there is one word of truth in the entire third chapter of Genesis. I cannot believe that there is an intelligent man or woman who in this 20th century believes in the childish fable of the Garden of Eden story, with its tree of forbidden fruit. The serpent story is ridiculous.

If I did not want a man to eat my apples I would not put him in my garden.

Had I had the making of him, I would not have created him with the appetite for that kind of fruit. By whom were Adam and Eve tempted?

The Devil!

Who made this devil?? Was it for this purpose God made him? Why did he make him at all? Why did he not let his inexperienced man and woman know about this serpent and his devil? Why did he not watch his devil instead of watching Adam and Eve? and yet so-called intelligent people continue to teach children that the Garden of Eden story is a historical fact.

A more childish and more foolish story would be hard to find or imagine. The idea of this God waiting around the Garden of Eden, knowing all the while what would happen, having made them on rpose so it would happen, and then holding us all responsible! It will not do! The doctrine called the Fall of Man is infamous, absurd, not worthy of the consideration of an intelligent people.

Please read the third chapter of Genesis, study it carefully and sensibly. Look at it in a common-sense view, and see what you think of it. If you don't form about the same opinion that I have, then it will be a wonderment to me. MRS. S. E. TINKCOM.

Franklinville, N. Y.

EXTRAORDINARY.

Eusapia Paladino, an Ignorant Woman, Has Wonderful Spirit Manifestations.

The question of Spiritualism has been revived in Italy, and is being much discussed by the press. Eusapia Paladino, a Neapolitan woman of the lowest class, uneducated, even illiterate, has presented herself as a new medium, and has achieved unexpected success. She raises tables from the floor with invisible power, moves chairs from one side of the room to another without touching them, and causes mysterious fires to descend from the ceiling, while her auditors feel the impressions of invisible hands laid on their shoulders, hands and faces, as well as other mysterious phenomena apparently of a supernatural character.

The excitement among all classes of people became so great that some skeptical journalists and scientists determined to submit the medium to a test. They invited her to a room selected by themselves, making sure that no fraud was possible. When the audience had gathered, the "chain" was formed around a small, round table, the medium sitting between a journalist and Professor Lombroso. Each took a firm hold of her hands, so she could in no way move her arms or feet. The room was not perfectly dark, as a feeble reflection of a lamp placed in the next room permitted the experimenters to watch all movements of the medium. To the amazement and consternation of the skeptics, while the medium was practically in an unmovable condition, and was closely watched, the usual phenomena took place. The journalist felt some one punching him on one side, Prof. Lombroso felt a hand caressing his shoulder, the table was elevated by a mysterious power several feet above the floor and power several feet above the floor and in placed on a chair in the corner of the room, and far from the reach of the hands of the medium, should she attempt to use them, was transported through mid-air and placed on the table.

After these experiments had been repeated, under conditions that excluded all possibility of fraud on the part of the medium and the connivance of any confederate, the result was given to the public and the discussion began in the newspapers, and it is still going on.

MENTAL TELEPATHY.

Through Its Instrumentality He Could Stop a Little Girl When Going on an Errand.

To the Editor:—That article on "Mental Telepathy," in The Progressive Thinker attracted my attention more than anything of late, for I have long been confident that in due time it would come to the front. Over 70 years ago, when hypnotism was attracting much attention, I took hold of it with much success in New Bedford, Mass. A young sister of mine (since dead) I could talk with when three and four miles apart. I could stop the little girl when going for milk, and she told her father that I did it. He was offended, and forbade any more of such nonsense. I was called a fool, a heathen, a disciple of Voltaire, and would break up all belief in the bible. I left New England in 1838 for the West, where even the thought was more free.

I am now glad that I have lived 95 years, to see a position taken almost in my youth, come to the front and be in harmonious accord with the deepest thinkers of this advancing age.

"All things come to those who wait." I have waited, and many things have come, and many more will, for no finite mind can fathom infinity.

B. C. TABOR, M. D.

Graham, Texas.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life, Dec. 14, 1906, at Edgewater, Colo., W. C. Williams, aged 54. He was a Spiritualist, and his father a Spiritualist before him. He was marshal for three years of the town in which he lived. He was a man greatly beloved by all for his beautiful character. Services conducted by Rev. Mrs. M. Rubicam.

Passed to spirit life from spinal meningitis, Alta M. C. Burnham and Clara O. Burnham. Alta was 8 years old and Clara 6 years. Alta passed away January 17 and Clara, January 23. R. A. BURNHAM.

Warwick, Okla.

Mrs. Mary Ann Nichols, wife of Enos Nichols, passed to spirit life, January 25, to join the dear ones, Lester Parker and his wife, Harriet Parker, who were identified with this glorious philosophy in the early days of Modern Spiritualism. These veterans ever kept an open door to all who would investigate and learn the lessons that the angel world were bringing to humanity. And their arisen daughter has kept the door open in the same way, and many a soul has found the light through this same open door.

ELLA BACON BOND.

New Haven, Conn.

Passed to spirit life from her home in Kokomo, Ind., Jan. 26, 1907, Mrs. Alta Mendenhall, age 20 years. She was the wife of Arthur Mendenhall, a most estimable young man of that city, by whom she is greatly mourned. An infant child, not strong enough to brave the rigors of material life, preceded the mother to the land of souls by a short period. Both forms were buried in the same casket. Many friends and relatives deeply mourn the departure of this bright young woman. Services by Will J. Erwood

Passed to the higher life, from the home of her father, in Converse, Ind., Mrs. Laura Howard, after an illness of many weeks. Mrs. Howard was a hard-working, self-sacrificing woman, who had for many years kept house for an aged father, who is both blind and deaf. Her absence is keenly felt by all who knew her—her relatives feeling that one of the strongest links in the family chain has been removed from their midst. Most of them, however, realize that she has only "gone before." Services by Will J. Erwood.

Wm. H. Abbott, of Corvallis, Ore., passed to spirit life, Jan. 20, 1907, aged 84 years. He had been a Spiritualist fifty years. He was vice-president of First Spiritual Union of Corvallis. Services were held in Barrett Lyceum, conducted by Rev. Jessie S. Pettit Flint.

Mrs. Luensa S. Goodnow passed to spirit life from her home at Millington, Mass. R. F. Churchill of Greenfield, president of the New England camp-meeting Association, officiated. She was 77 years of age, a life-long Spiritualist and always doing her duty faithfully, regardless of the praise or condemnation of any one; a good woman has gone to her reward. R. F. CHURCHILL.

Greenfield, Mass.

David Schmachtenberger passed to the higher life at his home near Minerva, Ohio, Jan. 16, aged 62 years. He had been a Spiritualist for ten years and was a magnetic healer of great power; also a constant reader of The Progressive Thinker. He leaves a wife and daughter to regret his physical absence.

AREL SCHMACHTENBERGER.

Alfred B. Sayles, 87 years of age, passed to the higher life, Jan. 27, from the home of his daughter in Grand Rapids, Mich. He was one of the pioneers in Spiritualism. His life was a sermon. He was honored and respected by all that knew him. He leaves four daughters and one son, and a host of friends to miss his earthly presence. A good man has gone from our midst. Custer Post and the writer conducted the funeral services.

AMANDA L. COFFMAN.

R. D. Morrison, M. D., of Patterson, Ohio, passed to spirit life, February 4, after years of usefulness as physician and as an exponent of truth in its larger sense. Years ago he was a Methodist minister, then a Universalist, and for many years a Spiritualist, in which knowledge he fearlessly passed on. By pre-arrangement, the obsequies were conducted by the writer, and the family feel that a comfort is theirs that nothing can take from them.

ELIZABETH SCHAUSS.

Toledo, Ohio.

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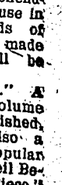
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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 9 CHICAGO, ILL., FEBRUARY 23, 1907 NO. 900

THE AMERICAN PEACE SOCIETY.

Having for Its Object the Elevation of the World to a Higher Plane.

The writer was present recently at a reception held by the American Peace Society in the Twentieth Century Club rooms, Boston, Mass. A goodly number of representative people were present. Tea was served and there were short addresses by President Robert Treat Paine, Secretary Benjamin F. Trueblood, Rev. Jas. L. Tryon, Edwin D. Mead, Annie Fern Andrews; and perhaps the most important address was made by Mrs. Edwin D. Mead, an energetic, capable woman, who evidently realizes that digression from the subject is unpardonable in a woman, because she is a woman, and so has her subject well in hand and presents it in quick, concise form that holds the attention of her listeners and creates in them a feeling of personal responsibility. She said in part:

"Each of us has something definite and practical to do in helping to bring about a second Hague Conference. The questions as to what steps are taken, what subjects considered at this second Hague Conference, rest with two men, Theodore Roosevelt and Elihu Root. Congress has nothing to do with it.

"This second conference must not come together in ignorance of procedure that [illegible] last conference.

"When they met [illegible] at Westminster, in London, [illegible] dated various recommendations, there were five more important [illegible] others. One of these is something [illegible] of us have been looking and working for years. It is an Advisory World Congress, a continuance, if you please, of the Hague Conference, so that it shall meet regularly.

"Second, Regulation of Armaments, calling a halt. Our English friends feel very strongly about this. England is ready to take a really advanced step in this direction. Our government probably is not. At least it has not yet shown any tendency to co-operate with England in this matter.

"Third, Another matter proposed by William Jennings Bryan, that we shall make it obligatory before any declaration of hostilities, to have difficulties between nations investigated by a Board of Arbitration. This has been done in some cases, but he would make it obligatory. That in itself would prevent nineteen out of twenty of all of the wars that otherwise might occur.

"Fourth, the Protection of private property at sea in time of war. The legalized piracy that obtains in times of war is a disgrace to humanity. America has always stood out theoretically at least—against it. The question now is whether we shall remove all this body of merchant marine from the danger of being despoiled and annihilated in times of war.

"Fifth, a general Arbitration Treaty. We have made arbitration treaties. We want one broad general treaty which all the nations shall sign with each other.

"Nations are communicating with each other about these propositions. We want to bring pressure upon the government in regard to this second Hague Conference. There is one thing everyone here can do, whether he or she is a voter or not. That is, take ten minutes and a two-cent stamp and write a letter to Elihu Root, and say you earnestly hope the government of the United States will support the recommendations of the Interparliamentary Union. It is not even necessary to enumerate them all. That is a very simple and very important thing to do. I do not think long petitions have so much weight, but when a man or woman takes the trouble to write a personal letter, he or she is almost sure to get a reply. I have been surprised at the courteous and quick response I have always received. If you address your letter correctly, it will be put on file and counted. These eighty millions of American people have nobody to express their desires on this important matter except President Roosevelt and Elihu Root.

"There is just one other thing you can do. Take the trouble to write a letter to your representatives in Congress, and ask them whether they belong to the Arbitration Group in Congress, and if not, why not."

M. C. B.

Collection for the Temple Fund.

Each society of Spiritualists is requested by the executive board of the Temple Fund Society to take a special collection for the temple fund, on the second Sunday of March, as a tribute to our spirit helpers on the anniversary of Modern Spiritualism. The temple fund will accrue to the good of our general cause by generous help in temple extension.

The aim is worthy of the support of all friends of the cause, and in tribute to the spirits who need all of our assistance to give them enlarged opportunity for work in behalf of truth and humanity.

Send all contributions to Mrs. Carrie H. Mong, secretary, 415 S. Franklin street, Muncie, Ind., or to the president, and due receipt will be acknowledged. I have faith in you.

Fraternally,
GEO. W. KATES, President.
Cheyney, Pa.

What Has Hypnotism Done for Us and What Can Spiritual Unfoldment Do?

Hypnotism has willed people to believe in man-made gods and saviors, and prevented the unfoldment of the spiritual senses, which would have revealed the light of truth in the human mind, therefore it has been the enemy of the human race, wearing the cloak of Christianity to make slaves of human beings; while spiritual unfoldment can and will reveal the light of truth in each mind, and bring about the brother and sisterhood of humanity, by obedience to nature's divine law, in the place of obedience to the false teachers by hypnotism.

Then our Christian wars will cease, and in their place we will have peace. Then the love towards a man-made god and savior will be love towards each other, for the unfoldment of our spiritual senses will reveal the false teachings that have been forced on the five finite animal senses, by the power of hypnotism, for the finite senses are hypnotized, to believe all kinds of creeds.

The infinite or spiritual senses can not be hypnotized; the lower cannot hypnotize the higher, the effect can not control the cause, therefore the spiritual senses are the lawful controllers of the finite animal senses, in the place of being controlled by hypnotism.

A. C. DOANE.

Very Remarkable Doings.

Occurring at T. W. Stanford's Seances with Bailey, the Australian Medium.

It has been most gratifying to hear from all parts of the Commonwealth, New Zealand and even South Africa how much the illustrated Supplements of "Apports" brought to these seances are appreciated. It is intended in the February number to commence a new series of these photo-reproductions, in which will be included such of the many curious objects brought as lend themselves best to this work, so that those unable to be present may gain a better idea of them. A picture appeals to the understanding more forcibly than anything else. During Mr. Bailey's absence in Sydney on November 23rd, no sitting was held, but on November 30, a noticeable thing occurred.

Abdul announced a surprise—that he was about to bring a "trick" bird, which had belonged to a bird fancier in India, now passed over to spirit life, who had traveled round with a large number of performing birds. All had been dispersed but this one, which would be presently brought. Almost immediately, and with the light only lowered for an instant, it came—a small bird of a palish yellow-mottled plumage, looking much the same as the other birds now enjoying life in the aviary at Stanford House. It was [illegible] and the next day, however, that this one was quite different to the rest. It allowed itself to be taken out of the cage, as no other newcomer had done, and then acted the part of a "dead" bird, lying quietly in the hand, or head downwards when held by the claws. It was, moreover, the sweetest little creature, liked to be petted, and when returned to its cage at once hopped on to its perch in the liviliest manner. Those who are acquainted with all the details of this circle and the medium, including hard-hearted skeptical persons, have long ago been convinced that these birds really come from the warm climate of India, Malay States, New Guinea, as stated. Unfortunately, a cold spell came a day or two after this "trick" bird's arrival, and although the greatest care was taken, it was seen that the cold had seized this unusually sensitive one, and it succumbed—but not before it had proved itself to be one of the most convincing of 'apports" even to outsiders.

Among the many speakers who have delighted the sitters at these circles, Mr. Creswick, the well-known actor, takes the leading place. Hitherto he has always selected some short play or plays, and very remarkable has it been to witness the medium in the space cleared for the occasion, assuming the part with all the gestures and finished delivery of an accomplished actor.

On the evening of November 16, a new departure was taken, Mr. Creswick delivering an address on "Lessons from the Oberammergau Passion Play," from as it will be seen, his point of view as a spectator, and is reproduced below as of special interest:

16th Seance.—Nov. 16. Address by Mr. William Creswick, "Lessons from the Obermmergau Passion Play." Phenomena. A handful of thin wafer-like biscuits said to be from a holy place at Juggernaut, and put there by the priest. They were exceedingly fragile, the first of the kind, and different from anything seen outside India. Small bulb brought from South India, and planted in pot filled that day with fresh earth. Very fine tablet. Plant had by this time grown 2½ inches; was subsequently put in conservatory, and it is promised will produce red and white flowers. A second tablet.

November 23rd.—No sitting.

17th Seance.—November 30. Address by Sig. Valetti, on "The State and Condition of the People under the various Governments." Phenomena. "Trick" bird brought mentioned above. An Assyrian tablet, more interesting as regards written matter than any previously brought. Dr. Robinson said, "In the account in the Old Testament of the destruction of Babylon, Balshazzar is said to be the last king. The large cylinder now in the British Museum declares that Nabonidas was the last king, and churchmen have tried to reconcile these two accounts. On this little tablet the inscription runs thus: "Gobryas came against them. The Lord of the Babilhu (Babylon) sent forth unto him, and Nabonidas fled away." Then followed what is a Babylonish affidavit, duly signed. Second Tablet. Referring as the other to the same event or incident, the investing of the City of Babylon by Cyrus. Indian seeds brought. One planted, and started to grow. Dr. Whitcomb said it bears a most beautiful crimson bell-shaped flower. Joseph Hooker took some to England, and they lived for a long time in the Kew Gardens.

18th Seance.—December 7. Address by Charles Bradlaugh on "Honest Doubt." Phenomena. Two pieces of monolithic marble from an old building. If re-polished it is said that fossilized fish would be found scattered throughout. A sacred tablet from Thibet, made of pine wood. It was said to be one hung near the graves of certain people with sacred writing on. This was very curious—a piece of yak skin through a hole in the wood serving to hang it by. The hieratic writing might be known by Dr. Heinsoldt, Dr. Whitcomb said, but there is only one man—Younghusband—at present with an expedition, who is familiar with it. Nest with two eggs and a complete skeleton of bird, which Abdul said was a "tragedy of the jungle." The bird, while sitting, is attacked by a venomous insect, dies, and another enemy comes and eats the body, leaving the skeleton as brought.

Lessons From the Oberammergau Passion Play.

Mr. Creswick: Good evening. Be it known to all men, actors as a rule are bad orators; hence I do not claim to be a good public speaker. I am able to recite the lines I have read over of some play, drama, or tragedy, but as an extempore speaker I must claim your clemency. The subject interests me to night, and I trust it will also interest you. I have entitled it "Lessons to be Derived from the Oberammergau Passion Play" or Miracle Play. Might I at the opening be permitted to say that actors, people connected with the theatre, have in nearly all ages been regarded as social pariahs, anathematized, reviled and condemned. Even in wise Greece, the Greece of Solon, the actors were looked upon by a portion of the populace as low people. It is recorded that Solon once seeing Thespis in his car in the streets of Athens, and hearing him recite one of the ancient plays, said, "Are ye not ashamed to tell so many lies?" In Rome, too, an actor's calling was considered a degrading one. Decius Lepidus, one of the most famous actors of ancient times, was commanded by Caesar to appear upon the stage before the Senate. This man belonged to the equestrian order, and this command was tantamount to an insult, but, fearing to refuse a man so powerful as Caesar, he obeyed, and received the equivalent in English money of £400; but history records that he never regained his status among his fellows. In early Christian times the theatre was largely banned by the leaders of Christianity. Augustine and others of the Christian fathers wrote against theatres, while, strange, but true, large numbers of the Christian populace delighted to attend the theatres. We know this is correct, because several of the Christian fathers in their works have declared that it was a shame and a disgrace for them to assemble in the theatres and listen to the singing and music, to watch the mimes, and then to repeat in the streets and in their houses what they had heard.

But it is in the early days of Christianity that we must look for the birth of the Miracle Play, known also as the Passion Play. Truth to tell, in those days only the clergy, the monks, and the friars, impersonated the Christ. All over Europe, coming down the centuries, we find this play enacted first in the churches, and solely by the clergy. In the thirteenth century we find the introduction of the Miracle Play in England, Spain and France, and in the year 1633 in the highlands of Bavaria. In a little village, after a devastating disease called the plague, the inhabitants promised under vow, to perform the Passion of Christ every ten years, and this divine drama has been enacted religiously ever since at ten years' intervals. Fifty years ago, even thirty years ago, the performance of the Miracle Play attracted vast crowds, which gathered from every part of the civilized world.

In the short time I have at my disposal I desire to present to you the leading features of the Passion Play; its effect on those who witnessed it; its power over them for good, and, I am sorry to have to record, its degeneracy during the last twenty years. Various are the estimates we have of the number of people who from time to time have assembled, and on the occasion of which I am about to speak, there must have been well nigh 500 present. The scenery would not be considered extra good on the boards of Drury Lane or His Majesty's Theatre, Haymarket, in London, but the dresses, particularly the dresses of the Jewish and Roman people, were excellent. The play took place in the daytime. And, let me say just at this point that all the actors were from the ranks of the peasantry—not hired players, but simply faithful peasants, who had studied their parts, and it must be said that many of them showed no little ability in the impersonation of the various characters. This was especially noticeable in the impersonation of Pontius and also of Barabas, a part that would be considered at the present day as a minor one.

At the sound of the firing of a gun the actors trooped in upon the stage. I desire to record with pleasure that there was no altering of the story as you read it in the New Testament. Though presented under the auspices of the Roman Catholic Church and by Roman Catholics, there was nothing inserted or added to it that would make one think there was a desire to further the claims of that Church's doctrines upon the consciousness of men. It was the simple story of the martyrdom of that great seer, who "spake as never man spake before, whose life story has moved even the greatest materialists to acknowledge with homage the purity of his life and work. Looking round upon the audience, one would feel that they had not assembled out of curiosity. The spirit of reverence was there. When Joseph Mayer, impersonated Christ, his long hair falling on his shoulders, placid eyes looking down upon the face of the audience, and especially in the scene where Christ, brought before Pontius Pilate was delivered by him over to the scourgers, the vast audience seemed to be trembling with emotion and filled with the desire to rise and denounce the criminal act, and to exclaim with one great voice, "This man is innocent." Friends, had you been present you would have noted that this great audience had for the time being forgotten that they were but witnessing a representation of a great event in the world's history, for it seemed as if they had bridged time, and away back in the first century were witnessing the "meek and lowly one" being delivered to the scourgers. The part where Pilate calls for water and washes his hands, signifying that he had cast away responsibility, was very striking, and just here let me say it struck me that there are thousands of people of the present time who try to cast aside their responsibilities by figuratively washing their hands of them. These responsibilities cannot be set aside by any outward act or symbol. In this act the one who impersonated Pontius Pilate appeared to great advantage. The scene where, leaning on the balcony, he appeared to the crowd of upturned faces, saying "Behold I bring him forth to you, for I find no fault in him," was very fine. There was a tremor upon every lip, and then in the scene where he is led out to crucifixion, laden, burdened under the heavy cross, and Simon is hailed, placing the cross upon him, the Nazarene, weakened, staggers along, and away to Golgotha they go. Then the two thieves are led out, and just at the time they are raised upon the cross darkness begins to fall, and every soul with expectancy listens.

You have often heard the saying that you could hear a pin drop, but now you would have heard almost the falling of a feather. With a great cry he said, "It is finished." Then from the eyes of everyone present the tears, hot and scalding, course down their cheeks, and as I looked round upon them I said, "This is the greatest sermon that has ever been preached since the actual event." Then the thought flashed through my brain—Could the clergy of our churches at the present day but witness the mighty power that is stirring the souls of these people and making so powerful an effect upon their spiritual life, they would not sneer and turn up their noses when they are told of the Passion Play. No preacher yet—and there have been some grand men, such as Henry Ward Beecher—no preacher yet has been able to hold and enthral a vast audience like that which witnessed the Passion Play at Oberammergau. At the foot of the cross, clothed in spotless white, are the women who followed him, faithful until the last—the women who followed him when Peter denied him and fled away.

What must the great master-mind have thought? If it had been a woman I venture to say that Christ would not have been denied. Right to the end, at the foot of the cross, are the faithful women, including his mother! Just before the end, looking down, Jesus said to his follower: "Behold thy mother!" And John, rising steadily going towards the one who impersonated Mary of the manger, he places his hand reverently round her neck and salutes her with a kiss, and, as the narrative tells us, from that hour he took her into his own home.

Such a scene could not be witnessed on any other part of God's earth, my friends. I have had in the flesh a large experience of the good effect of acting upon great crowds of people. I have seen old Drury Lane filled from floor to ceiling, and some of the greatest stars of days gone by hold that vast crowd in the grand passages from the master mind of Shakespeare. I have seen them applaud when virtue has been triumphant, and vice has been cast down; but I have never yet beheld the spirit of reverence that I perceived in that large audience on that memorable day.

Let me tell you something else that is also true. Not only were the audiences affected to tears, but the actors themselves wept as they impersonated the Christ, and as the cruel Roman soldiers, with lances in their hands approached to give him the sponge of Myrrh and vinegar you could notice them turning away and closing their eyes to hide emotion. Nature had endowed and gifted him, and I venture to say that from that little Bavarian village thousands have gone forth telling the story how this grand man had impressed the people for good.

What lesson have I learned from witnessing, and what lesson would you gather from witnessing this remarkable Passion Play? That no matter how hard the hearts of men may be, the placing before them by true, competent actors of the chief scenes in the lives of those who have given their lives in the service and in the cause of humanity, brings out all that is good and noble in human nature. The sensual is suppressed, and if there be but a spark of spirituality it catches the flame and brings forth much fruit.

Again, to Spiritualists, a great and a grand lesson should be received by witnessing the Passion Play. You would learn that the well-spent life brings its own reward—not the reward promised within the veil, but while in the flesh. It brings peace and comfort to one whose life is devoted to the cause of humanity. You would learn that there is a power behind every good man and woman who is striving to uplift the race—a power that cannot be withstood. All the forces of darkness, whether they be allied or not, cannot prevail against this power for good that is in every life devoted to God and man.

At this point I take much pleasure in denying a falsehood that gained currency some years ago. A writer in one of the London reviews said that our friend Joseph had received from the Pope, Leo XIII., an indulgence that pardoned not only all his own sins, but the sins of his family, his children, and their children. This caused the late Cardinal Vaughan great sorrow and indignation. Ultimately it was proved that it was a plenary indulgence, not a pardon for sins to be committed, and he who impersonated the Christ had it framed, and it hung upon his walls for years. He did not need a Christian writer to enlighten him concerning the fact that if he sinned he would be punished, notwithstanding the edicts of Popes and Cardinals.

In conclusion, I am credibly informed that the last two performances of the Passion Play have degenerated. Sorry am I to record it, "'tis true, 'tis pity, and pity 'tis 'tis true." Numbers of our American friends and those from other Christian lands have witnessed the last two performances as they did in years gone by, but the spirit of reverence has fled. I am told that on the faces of the audience could be seen that look of expectancy and of curiosity that may be witnessed on the first night of Drury Lane pantomime, and it was apparent they had come to see a grand piece of acting. Can anyone tell me the cause? I trust that in the years to come, when the Passion Play will be again repeated, the spirit of reverence, reverence for that which is good, will again be revived, and those who witness it will go away from that building saying "It was good to be there; we have seen the Christ." Good night.—Harbinger of Light.

LOVE'S ALL IN ALL.

Be near, oh, Love, in youth's fair morn,
When Hope is in my veins,
And guide my ways to life adorn
With bright eternal gains;
Be near, oh, Love, e'er let me feel
Thy tender presence dear,
Then budding life will grow so real,—
Be near, oh, Love, be near.

Be near, oh, Love, when busy noon
My life doth occupy,
Inspire me when I faint too soon,
Pray don't thy care deny;
Cool thou my fevered anxious brain,
And warm my inmost heart,
That helpful deeds may for me gain
Those things that ne'er depart.

Be near, oh, Love, when shadows fall,
And eventide draws near,
With courage may I wait Death's call,—
Oh, Love, keep me from fear;
Oh, Love, be near, my summons heed,
Still let me feel thy touch,
My guide, my strength, supply each need,—
Oh, Love, thou art so much.

Be near, oh, Love, oh, heed my call,
All things above, Love's all in all.

JOHN W. RING.

Happy is he who, caring not for pope, Consul, or king, can sound himself to know
The destiny of man and live in hope.
—Wordsworth.

DR. J. M. PEEBLES IN INDIA.

The Illustrious Worker in the Cause of Reform Is Putting Up in Calcutta as the guest of Maharaja Bahadoor Sir J. M. Tagore K.C.S.I., and Delivered His First Lecture on "Spiritualism, Its Facts and Philosophy," at the Palatial Residence of the Maharaja Bahadoor in Pathuriaghata. The Illustrious Doctor Addressed an Influential and Respectable Gathering, Most of Whom Were the Invited Guests of the Maharaja.

The Amrita Bazar Patrika of Calcutta, India, has the following:

Last evening, as already announced, the elite of the metropolis assembled in a brilliantly illuminated and decently decorated hall in the Prasad,—the palatial residence of Maharaja Sir Jotindra Mohan Tagore Bahadur, to hear the address of that illustrious Spiritualist, Dr. J. M. Peebles, who has, in his old age, come to us to teach us that there is no such thing as death, or what is the same thing, the sting of death.

The proceedings were opened by Maharaj Kumar Sir Prodyot Kumar Tagore, Kt., who introduced the learned and venerable speaker with the following:

"I have much pleasure to introduce on behalf of my father, whose indifferent health prevents him from doing so, to you, Dr. J. M. Peebles, M. A., M. D., Ph. D., who, though not so well known in this country, is regarded with veneration and respect all over America and Europe as one of the foremost Spiritualists and an earnest worker in spreading the liberal principles of equality and brotherhood of man and the necessity for all men to lead a pure and saintly life for their good here and hereafter. He sought to befriend the slaves, and was therefore mobbed by the slave-holders of his country. He is a friend of the American Indians, and the government availed of his services to win them over. He is a scientist and author of many valuable books. He was appointed Consul by President Grant, in Asiatic Turkey. He is meek as a lamb, simple as a child and his heart overflows with the milk of human kindness. He has come to us to prove that there is no such thing as death, that the soul is immortal and that there will be a reunion of the departed dear ones. He is one who has the proud privilege of declaring, "Oh! Death, where are thy stings?" For he has studied the subject almost all his life and is in the habit of saying that it is not a question of belief merely with him, but he knows that it is true.

"With these words I beg to ask the venerable octogenarian to deliver his lecture, which I doubt not will be heard with intense interest by many."

The Doctor then rose to address the meeting. After speaking of his purpose in coming to India, the lecturer remarked that he had a profound interest in the people of this country, because of their past high civilization, the Vedas, the Mahabharata, the Rishis and their teachings which had streamed like golden sunbeams down through all intervening ages. The present was an age of investigation and research, and the question of what was truth in regard to man's origin and final destiny was of tremendous importance.

There are, he said, about us the souls of things and shells of things; and the soul of things is the spiritual. The spiritual and all powers are unseen. The needle points towards the north pole by an unseen force; gravitation holds material things to earth. Man is a spirit now, clothed in flesh. The spirit world is here. But the spiritual realm, the angelic realm and the arsaphic spheres are far up in the heavens.

It is just natural for spiritual beings in worlds visible and invisible to respond to converse with each other as it is for the steel to respond to the magnet, or love to respond to love. And, then, for all ages there have been spiritual manifestations.

All matter is changeable and largely illusory. This table before me is largely illusory. It may be smashed to rubbish and burned to ashes, and the ashes may be reduced to invisible gases and then vanish. The table as form is gone. But there is no annihilation, the real table exists in the manufacturer's brain. All real things are invisible and spiritual. You do not see me now, said the speaker, unless you are clairvoyant. This which you see is the temple, the fleshy tabernacle in which "I," the "atma," the real kingly man dwells, and death simply severs the co-partnership between the fleshy and the spiritual. And each man enters into that state of consciousness which this life has prepared him for. It is conduct and character that save and not creeds nor rebirths.

I am conscious of the presence of spirits every day of my life. This is not belief, but positive knowledge. If I am now asked to describe what I have seen through mediumistic sensitives it would take weeks and months, for I have been fifty-seven years a Spiritualist and have seen over 2,000 sensitives with gifts of trance, vision, clairvoyance, clairaudience, levitation, gifts of tongues and gifts of healing.

The Doctor described a very remarkable adept in Madras who moved objects by his will, and yet he admitted that in the exercise of this power he felt the over-shadowing presence of spiritual intelligences. The doctor had seen spirit forms materialized, seen them step out into the middle of the room, and while he was yet holding the hand had found the spirit form dematerialized. Spiritualism gives us positive demonstration of future life. He had seen a lady write with both hands different subjects at the same time, and while thus writing she would converse upon still other subjects with persons present.

We boast our light; but, if we look not wisely on the sun itself, it smites us into darkness. The light which we have gained was given us, not to be ever staring on, but by it to discover onward things, now remote from all knowledge.—Milton.

A good Christian should never go to law; rather should he give up his coat and his pants, and everything that he hath. Churchmen never go to law; they are the most docile and easy creatures in the world on matters of business.—Voltaire.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

NEW YORK LETTER.

Concerning Meetings, the Workers and Work Accomplished.

A large and appreciative audience greeted Mrs. Margaret Gaule-Reidinger, Sunday afternoon at 3 o'clock, February 3, at Elks' Hall, 8th avenue and 59th st., who gave a large number of names and messages couched in her usual sympathetic and refined language, which were promptly recognized, and brought much joy and comfort to many sorrowing hearts. And to those who are earnestly seeking definite evidence of spirit return with a demonstration of the personality of the communicating intelligence they proved very satisfactory, proving the claims made that she stands to-day in high esteem and confidence of the public who have listened to her guides who are controlling her so successfully. It is a pleasure to know that with her Sunday and mid-week gatherings in her spacious parlors, where all seekers for truth are cordially welcomed, at 257 W 113th street, many converts to our cause are being made, who in turn bring their friends, who are sure to obtain the evidence which invariably brings conviction and conversion. Thus through her ministrations large accessions are being made to our ranks, and it is very pleasing to note that her husband is as enthusiastic in the good work as is she. They are ably sustained by Mrs. Henry J. Newton, whose arisen companion was also for years an earnest worker for our cause, and their names have become household words among a vast number of believers who have enjoyed the charming hospitality of their home in days agone.

The vocal numbers rendered by Mme. Voight, who has a very magnetic personality, and a sweet and sympathetic voice of high range, are most helpful in bringing the spirit forces to give a more full expression to their dear ones, which is gratefully recognized by both medium and the audience.

With good weather conditions, there are indications of a large gathering at the mass-meeting of the state association, to be held Feb. 14-16, in this same hall; so come everybody and enjoy the feast of good things that will be dispensed by many of our leading platform workers.

Mme. Voight will have charge of the music, assisted by other talent of a high order. The large hall at 69 W. 125th street, to which Maud Lord Drake was obliged to move to accommodate the crowds which thronged her Sunday meetings at 7:30, was filled almost to overflowing Feb. 3. Dr. Cocke and Prof. Lewis continued their interesting talks upon "The Dynamics of Human Life," after which Mrs. Drake gave many recognized tests and messages in her sympathetic and refined way which appealed to and won the hearts of all. It was a great pleasure for her to receive informal calls from her sister co-workers previous to the opening of the meeting.

Mrs. Nellie J. T. Brigham and Miss Belle Cushman, who proves such an able and popular assistant at her meeting, held in a near-by hall at 74 W. 126th street, every Sunday at 10:30 a. m. and 7:30 p. m. Mrs. Henry J. Newton and Margaret Gaule-Reidinger and husband all of whom expressed kind words of appreciation and good will coupled with cordial greetings and a welcome back to the city after many years of successful work in the far west and northwest. Mrs. Drake's new book, "Psychic Light" is a valuable addition to our literature, and should be in the library of every Spiritualist and reformer. It is gratifying to learn it is meeting with a large sale.

We experienced pangs of grief and regrets when informed of the transition of that highly inspired and ever popular worker, Mrs. Jennie Hagan Brown, whose acquaintance and that of her mother we formed at Lake Pleasant thirty years ago, where she came from her rural home in Vermont, inspired by the angels to recite impromptu poems before the large audiences which gathered there, who were astonished and charmed by the marvelous renditions from subjects given her. Whether of a serious or frivolous nature, a great deal of philosophy and good moral teaching was woven into the same and often of such beauty and length they proved sermons in themselves. Surely her work as recorded in the history of our movement and the influence upon the lives of her hearers will prove a grand monument to her memory. And the sympathy of our appreciative public will be extended to her bereaved husband from all over this country, and from those who have heard of her good work sojourning in foreign lands.

DR. G. W. FOWLER.
Brooklyn, N Y.

NEBRASKA ASSOCIATION

Setting Forth Their Success and Their Needs.

To the Editor:—I wish to state through your valuable paper the success of the State Spiritualist Association of Nebraska. Since their last convention, in October, we have had regular Sunday evening meetings, which have been a grand success, and the association is in better standing financially than ever before.

We have had about a year and a half of regular Sunday meetings, and the medium that stood by us during that time, cleared about $2000, and his work we very much appreciated. He now being called away to other fields to work, we would like another as good a test medium with us; I am sure any other good medium can make the same amount as he did. The field is in good condition for a worker.

We, as an association will contract with a GOOD TEST MEDIUM for our regular Sunday meetings, encouraging the people to patronize them that they may make as good a salary. We have engaged the Bijou Theater hall that will hold about 700 people, having the latest patent chair seats, that will be very comfortable to the audience, which will stimulate harmony for the work. We are also planning to have moving pictures of a spiritual or religious character for our lecturer to teach the people from. We have a good lecturer who will do that branch of work. We want a test medium that can come well recommended, no other need apply.

REV. G. S. KLO[illegible]
Sec. S. S. A. N.

Genius always gives its best first; prudence at last.—Lavater.

THE VOICE DIVINE.

"It Would Be Strange if in a World of Spirits, There Might Be No Communication of Spirits," as Set Forth by Henry F. Cope in the Chicago Tribune—Truly a Liberal Sermon.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets."—Heb. 1:1.

Through the ages men have waited for voices to speak from out the great unknown. Answering to this universal longing for larger light, to this search for truth, there has been the conviction that, where our own scanty knowledge ended, there something akin to revelation would give us light. We have been listening for voices that would speak with an authority transcending that given to our fellows.

Cold reason may mock at revelation, but the soul struggling in darkness, baffled by its problems, lost in the night, still looks up and hopes. For what awaits us but despair if the mysteries of the universe are forever sealed, our questions forever unanswered, and no higher appeal to be known than that to our own selfish interests? It is not strange that men have heeded those who, though often mistaken or but impostors, have cried, "Thus saith the Lord!"

It would be strange if in a world of spirits there might be no communication of spirit. If the fairest thought of our era is that which was given us when man was taught to think of the omnipotent as father, it would be strange if there should be no way by which such a father might speak to his children. Such a world would contradict all our best instincts. Such a world would mean that man was better than his maker.

The divine voice speaks, but we too often listen in the wrong direction. It falls not from the skies; it comes not in strange, unusual ways of visions and portents. But it is ever-speaking through the things of daily life; it is ever revealing truth and beauty to the inner ear, for it comes not from without but springs up within; heard by the heart rather than by the ear.

The best things have not dropped down; they have grown up. Life is not from without, but from within. God speaks not in thunders, but in the hopes and the longings of hearts. Even the voice we hear in the sighings of the wind or the message we read in the rays of setting sun must be in us before it means aught to us.

The ten commandments owe their force not to any writing on stone, but to their writing on our hearts; to them the soul of man answers affirmatively. The only moral code we can follow is that which speaks with authority of a conscience convicted. That does not mean that man is his own God, nor that he knows no law higher than himself; it does mean that by the laws of spiritual development the law is being written on every heart.

Every real revelation is a divine revelation, since all truth is divine. Once we thought the scientist the enemy of religion; now we know that whenever science lays bare one of the facts of the universe we do but look on what the finger of the Infinite has written. When religion fights truth simply because truth speaks an unfamiliar tongue or fails to respect her traditions, she is fighting against God himself.

Our need is not some strange, awe-inspiring voice that shall break the silence of the midnight sky; our need is an ear trained to hear, a spirit, to understand and reverence the sublime voices that are ever speaking in our world, the voices of the beauty of nature, the joy of living, the stories of everyday divine heroism, the forces that are making a new world to-day as truly as ever one was made long ago.

The life of our day has not less of the divine than the life of long ago; but the message is harder to read; it is for an educated race; it is spiritual rather than merely material; it is from within; it is found in every good impulse, in every outgoing sympathy, in the kindling of eye as friend greets friend, in the good that men are doing, in the toleration that is becoming wider, the love stronger between man and man.

God speaks to men now as he spoke to Moses or to David, though the manner may have changed. But the poor in spirit, those with whom pride of the past has not served to make them unwilling to learn, these hear the voice; the pure in heart see Him; the seekers after truth find Him, and to all He comes in the thrilling moment or in the quiet hour when the voice of the heart makes itself heard.

THE PAUPER'S DEATHBED.

Tread softly—bow the head,
In reverent silence bow—
No passing bell doth toll;
Yet an immortal soul
Is passing now.

Stranger, however great,
With lowly reverence bow;
There's one in that poor shed,
One by that paltry bed,
Greater than thou.

Beneath the beggar's roof
Lo! Death doth keep his state;
Enter—no crowds attend—
Enter—no guards defend
This palace gate.

That pavement damp and cold
No smiling courtiers tread;
One silent woman stands,
Lifting with meagre hands
A dying head.

No mingling voices sound—
An infant wail alone;
A sob suppressed—again
That short, deep gasp, and then
The parting groan.

Oh! change—oh! wondrous change—
Burst are the prison bars—
This moment there so low,
So agonized, and now
Beyond the stars!

Oh! change, stupendous Change!
There lies the soulless clod;
The sun eternal breaks,
The new immortal wakes—
Wakes with his God.

—Selected.

The liberal are secure alone,
For what we frankly give, forever is our own.
—Granville.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

A Notable Occasion.

The 80th Anniversary of C. Payson Longley, at Washington, D. C.—A Greeting Long to Be Remembered.

Wednesday, January 30, 1907, being the eightieth anniversary of the birth of that ever youthful singer and composer, C. Payson Longley, the day was observed in a fitting and complimentary manner at his home in the headquarters of the National Association. Greetings without number; poems, speeches, songs, letters and telegrams came to our musical brother from friends far and near during the day. The offices of the Association and the parlors of the home were turned into beautiful festive halls by the plants, flowers and other choice decorations that were employed in their transfiguration. In the evening a large number of the representative Spiritualists of Washington and vicinity assembled to pay tribute to the singer bard, and to congratulate him on his youthful vigor at the age of four-score years. Only the limitations of room prevented twice the number from receiving invitations, for the Longley home has innumerable friends in the district. The Washington Daily Post contained the following notice of the event in its issue of January 31:

"Spiritualist Is Honored.—Friends Celebrate Eightieth Anniversary of C. P. Longley's Birth.—The eightieth anniversary of the birth of C. P. Longley was celebrated by his friends in the National Spiritualists' Association at his home, the headquarters of the association, 600 Pennsylvania avenue southeast. Mr. Longley, who is a well-known song writer, has devoted his talents of late years to the exposition of the tenets of Spiritualism, and is much esteemed by the members of that faith.

"The parlors were decorated with cut flowers and growing plants. E. W. Sprague, the minister of the Spiritualist church of this city, acted as master of ceremonies, and introduced the speakers, who paid hearty tribute to the good qualities of their venerable host. F. A. Wood, the president of the local society, and Miss Susie Clark, of Boston, made short addresses, and I. C. I. Evans read an original poem. E. W. Hatch and C. L. Hatch, Boston vaudevillists, nephews of Mrs. Longley, contributed musical and dramatic sketches.

"A number of congratulatory letters and telegrams were read, and refreshments were served."

At this gathering Mr. E. W. Sprague most creditably acquitted himself as master of ceremonies, both in his reading of the many letters, poems and telegrams received, and in his presentation of the different speakers of the evening. Among the notables present who gave utterance to their congratulations and good wishes for the venerable host were Mr. F. A. Wood, president of the First Association of the city; Miss Susie C. Clark, the well-known author of many works; Mr. and Mrs. E. W. Sprague; I. C. I. Evans of the N. S. A. official board; Walter P. Williams, and Mrs. M. J. Stevens—a prominent medium of Washington. The following telegrams were read:

"Boston, Mass., Jan. 30.—C. P. Longley—A Happy New Year to you; wish we could be with you. Jim and Carrie."—Mr. and Mrs. J. B. Hatch.

"Seattle, Wash.—Hearty congratulations. Many returns of the day. God bless you. Harrison D. Barrett."

The celebrated Hatch Brothers of Boston, vaudeville and musical artists, who are nephews of Mrs. Longley, were present and rendered choice musical selections during the evening. Mrs. Longley, in giving a brief address of welcome, voiced the sentiments of the spirit world on the occasion, and Mrs. Sprague gave a tender message to Mr. Longley from his spirit mother. Mrs. Longley also spoke of Mr. T. J. Mayer of the N. S. A., who had sent his congratulations and a floral offering of superb carnations, stating that this friend was unable to be present owing to his poor state of health, and asked all present to send him their good thoughts and sympathy.

Among the written tributes received were letters from Mrs. Tillie U. Reynolds, of New York; Mrs. Lyman C. Howe, Dr. J. L. Zell, of Ohio; Mrs. Carter Rogers of California; Mr. and Mrs. G. F. Wink of San Francisco; Mr. William and Mrs. Cora Richmond, Andrew Jackson Davis, Lyman C. Howe, J. R. Francis, Mrs. C. L. Hatch and Mrs. H. L. P. Russegue. Also a beautiful poem from Mrs. Mary A. Price.

The following "Soliloquy of Titles," by E. W. Hatch, was read and gave much enjoyment, as it was observed to be an arrangements of the titles of many of the songs of the veteran composer, C. P. Longley:

"I Love to Think of the Old Days," "The Dear Old Days" will come back to me and I see "The Home of My Childhood Days" with "Mother's Love Purest and Best." I gaze at "The Ring My Mother Wore" and think of "My Mother's Beautiful Hands." I cry aloud, "I'm Thinking, Dear Mother, of You," and I call you "Back from the Silent Land," "The Beautiful Land of Light." You were my "Bright Star of Hope" and "Aspiration"; I know there is "Only a Thin Veil Between Us," and at "The Lifting of the Veil" I, too, shall go to "Our Beautiful Home Above," "Just Beyond the Gates of Gold."

"Oh, What Will It Be to Be There?" I am "Weary of Watching and Waiting." "Come Back, Dear Mother," "Come in Some Beautiful Dream," "Come, for My Poor Heart Is Breaking," "Come in Thy Beauty, Angel of Light," "Oh, Come to My Heart and Home," and "Open Wide the Golden Portal" of the "Bright Land of the Blest."

"Sad Memories Come, Oh, Heart," as I think of the "Hopes of the Long Ago." "There Are Two Little Shoes and a Ringlet of Hair," "Vacant Stands Her Little Chair," for "Little Birdie's Gone to Rest" in "Our Beautiful Home Over There." She is a "Child of the Golden Sunshine" and is "Hand in Hand With the Angels," Gathering Flowers in Heaven," "Where the Roses Never Fade."

"There's a Day of Triumph Coming," for "The Soul Goes Marching On," "Heavenly Music Fills the Air" and "Echoes From Beyond the Veil." The "War Song of Progress" is "All Hail the Dawning Light." "Truth Shall Save the World" and "Loving Angels Everywhere sing of "Freedom's Grand Triumph"; "Sometime We Shall Know" "The Good Time Yet to Be."

"We Are Journeying Home To-Day," "One by One the Old Friends Fall" from view; but "We'll All Meet Again in the Morning Land." "If You Have a Friend That Loves You," you will find him "Waiting by the Golden Stairs," for "Love's Golden Chain" shall bind hearts together, and so, "When My Soul Shall Be Free," and I know "They Are Calling Me Home," "Beyond the River," with "Dear Pleading Voices" to "The Home of My Beautiful Dreams," "I Shall Be Satisfied."

The following poetic tribute from the inspired pen of Mrs. Longley to her gifted companion was read at this time:

The Song of Life.

I hear a grand, impressive voice
That sings and sings in thrilling tone,
Its pean makes the soul rejoice—
No other cadence like its own;
Oh, grand the music, sweet the theme,
Surpassing all that earth has given,
So worthy of a poet's dream,
So fitting for the souls in heaven.

At first, the melody was fine—
Like threads of birdling notes in Spring,
Like babbling brooks where flowers entwine
The mossy banks where starlings sing;
It told of boyhood's happy days
Of youthful hopes and merry plans,
Of young Ambition's lofty gaze
That fearlessly the whole world scans.

Then, came a note of greater length,
It glorified that mystic voice—
A strain denoting nobler strength
As Manhood made its early choice
Of Honesty and highest worth,
Apart from worldly fame and ken,
Uncaring for applause of earth
But only for the good of men.

A summer sweetness in the song
Of bloom and fragrance, beauty rare;
It thrilled each heart amid the throng
And waked responses everywhere;
For days were bright and nights aglow
With radiant stars that never pale;
As souls uplifted from below
Learn how to do and never fail.

Again the voice, in mellow tone
Awakened echoes grand and sweet,
It caught a note from Wisdom's throne
That made its harmonies complete;
For in the Autumn time of life,
It told of ripening work sublime—
Of triumph over sin and strife,
Of victory over sense and time.

A sacred pause, and then once more
The song arose on raptured wings,
As upward cleaving evermore
The air Celestial with it rings;
For winter, with its whitened gifts,
Its laden hands of work well done,
Gives glory that all sorrow lifts
From those whose victories are well won.

The Song is here—the Singer, Life
Repeats its anthems unto thee—
Immortal cadences are rife
With hints of rapture yet to be;
Through four score years the song has rung
For thee—oh, singer of the world,
The while thy inspirations, sung
Have helped to keep the Truth unfurled—
And thus, we give thee glad acclaim
And recognize thy birth and name.

Among the tributes—in prose and verse—received and read at these exercises, are the following:

Chicago, Ill.

My Dear Brother Longley:—I congratulate you on your 80th birthday, and trust that you may have at least twenty more, thus reaching the century mark, a limit I have set for myself. It must be gratifying to you to know that you have made a deep impression for good in the world through your beautiful songs, which alone will entitle you to a high seat among those who have preceded you. I enclose you a check, which you will please use in buying a little something to remember the 80th mark in your life.

Yours cordially,
J. R. FRANCIS.

Prof. Payson Longley—My Dear Brother:—

I lean my soul toward that wonderful day
When first your voice was heard,
And the echoing silences seem to say,
"A musical genius has come this way,
And we're listening to his word."
A wail is the first note in the song—
That grows with advancing years,
And weaves a spell as it warbles along
To charm away evil and banish the wrong,
With the music of heavenly spheres.
This day is a mile post to proclaim
The nearness of the silver strand,
Lighted with Love's immortal flames
And millions of sweet celestial names—
That border the summer land.
This day that crowns the four score years
With victories wrought in thy soul,
Hath a message of love from the musical spheres
Where every note of thy life appears
As the mystical pages unroll.
The sunshine and shadow that border the way,
Down the vistas of life thou hast trod,
Have a voice and a message that echo to-day
With musical cadences, solemn and gay,
In a hymn from the life of our God.
Thou hast sung to the souls that were famished for love—
Thy music hath softened the pain of despair;
The light of the morning that sparkles above
Into sorrowing hearts descends like a dove—
In the hymns of thy day-dreams hovering there.

LYMAN C. HOWE.

Mr. Longley—Dear Professor:—We regret very much that we cannot have our bodies with us here to-night, through the lips of which we could voice our high esteem and fraternal greeting to you, but please accept our congratulations upon this happy occasion.

With its four score years of battling with the elements and the strifes of human life, your physical form still presents the glow and animation of youth, showing the management of a master spirit. But only such a spirit could have poured such sweet songs of hope, comfort, rest to thousands of earth's children and which will continue to uplift weary and hungering mortals for many years to come.

We are glad to be here to-night with your many friends who are present and join in their expressions of love for you and wishes for many more years of earthly happiness and usefulness. We hope you and Mrs. Longley will have many repetitions of this pleasant anniversary. We are,

Your appreciative friends,
CORA L. V. RICHMOND,
WILLIAM RICHMOND.

Boston, Mass., Jan. 30, 1907.

My Esteemed, Dear Brother Longley:—Most cordially I greet you to-night, January 30, 1907, on the summit of four score years. To the child-mind, a life of 80 years appears very long, and "all the way up-hill," but to the adult, looking backward, the accumulated years seem impossible to fully realize. I arrived at the summit a few months in advance of you. The body gravitates earthward, the spirit vibrates heavenward. The body grows tired and sleepy and unelastic, while the soul and spirit grow younger and joyous like the goddess of perpetual morning. Somebody has written:

"The solemn murmurs of the Soul
Foretell the life to be,
As travelers hear the billows roll
Before they reach the sea."

Brother Longley, you have enriched the world by your contributions of cheering and consoling music covering inspiring poetry; you have bestowed the harmonious concord of sweet sounds and by so much have lessened the discords of the outer world.

And you are blessed in your companion; she is ever alive to the spiritual world, full of sympathy and industry for the common humanity. May you long enjoy her sweet society and may you both be glad and healthy and happy and prosperous.

Fresh from this oven of fraternal love, I send you an invisible birthday cake; take a bit yourself, chew and swallow it slowly and then divide the rest among your many friends present.

My blessed companion, Della, joins me in loving salutation to you both.

ANDREW JACKSON DAVIS.

Hartford, Conn.

I cannot feel that 80 years have waxed and waned for dear Mr. Longley. He has found the elixir of perpetual youth. In spirit such a man can never grow old. You, Mr. Longley, have taken age, and loss of hope and fear for the future from many, many souls. I want to tell you that while at Montpelier, Vermont, last Saturday and Sunday at the state convention, the choir was requested to sing, "Only a Thin Veil Between Us" three times, each time such a response was given as would have gladdened your heart. I feel sure that your heart-songs have indeed carried comfort to many.

I would dearly love to be with you on your anniversary and I shall be with you in thought, and I earnestly pray that you may welcome many happy returns of your birthday. My good husband joins me in congratulations to you, both, and our sincere good wishes for the happiness of Mr. and Mrs. Longley for many years to come. May heaven's blessings rest upon you. I am glad to know one who cannot, will not grow old.

"Old, are we growing old?
Life blooms as we travel on
Up the hills, into fresh, lovely dawns,
We are children who do but begin
The sweetness of living to win;
Because heaven is in us to bud and unfold—
We are younger for growing old."

Affectionately, your sincere friend,
HELEN L. P. RUSSEGUE.

New York City, Jan. 26, 1907.

Prof. C. Payson Longley—Dear Friend and Brother:—Greetings and God-speed to you this, the 80th anniversary of your entrance into this world; what a long and useful life has been yours. And yet, one can hardly realize that so many years rest upon your head. The eye has lost none of its youthful lustre and the mind is ever alert for all those things that keep it from growing old. You certainly have learned the art of growing old gracefully, and may I your friend be bold enough to ask, "Teach me the secret of perpetual youth?" Is it the result of that deep and abiding love for humanity that has been one of the distinguishing features of your whole life? Well, no matter what the secret may be, yours is a youthful age, and you may truly say, after singing innumerable songs, that "The half that is in me has never been expressed."

One of our teachers has said, "Don't let the song go out of your life." Certainly the song has never gone out of your life. Yours has been the song of the angels and the song of a most perfect and abiding love. You have sung these songs into the hearts of the people; they have become one of the most distinctive features of that great religion—Spiritualism—that now is attracting the attention of the most cultured of the earth.

Thus, dear friend, have you gained an immortality among men. Beautiful as this may be, still there rises above it your work in the world as a teacher—for there has been a purpose in all the songs you have sung—you have taught us an exalted faith that is born of knowledge—a faith that has thrown widely open "Those Pearly Gates" and rent asunder "The Thin Veil" that hangs between us and the world of ineffable beauty where all our loved ones dwell.

But there rises something superior to all these gifts of poesy and song—the Real Man revealed as Friend and Brother—here we find a man of positive convictions, strong in the expressions of those ideas believed to be true, yet with a heart that is tender as that of woman, ever feeling for the oppressed and downtrodden.

And is this life spent? Ah, no, only just begun—a few brief years lie behind, but before, Eternity filled with divinest possibilities.

May the years on the earth lead far beyond the century line; may health, prosperity and happiness be yours, until—

"Your barque shall find its anchorage of rest—
When the kind hand which every good has given
Opening with wider grace, shall give the best."

This, the wish of your sincere and devoted friend,

GEO. A. FULLER.

Poem by Ouina, via Her Medium, Water Lily—Mrs. Cora L. V. Richmond:

Just eighty years young to-day: What a crown
Life and Love weave to place on your brow;
Life, wrought by your labors of beauty and song,
Love, greeting and blessing you now;
Early years, aspiration and struggle were yours,
Later, manhood's endeavors and choice,
Blessings; often revealed amid shadows and tears,
And, oft coming forth to rejoice.
Shadows; Beliefs coined by man here below—
The struggles for freedom of thought—
The seeking for knowledge, the strong wish to know;
At last, all in beauty was wrought.
Songs: oh! how they sang in your spirit and came
Forth fresh from the altar of light,
Songs: Oh! they leaped like a beautiful flame
Making your way, and others, so bright.
Thou hast seen many wonders outwrought on earth
Since the stars and the suns cradled these
Such wonders of science have sprung into birth,
Such revealing of Thought's potency;
The snorting steam engine o'er land and o'er sea,
The light of the lightning's fierce gleam
Chained to commerce becomes a mild agency
No longer heaven's dire, vengeful dream.

Thou hast seen the old creeds and old errors depart;
Hast helped quench the Hadean fires;
And out of the new world is revealed a new heart
With beneficent, fraternal desires.
Thou hast seen Death die; for the once closed gate
Is unlocked and unchained and wide open flung
By the strong, loving angels who nevermore wait
But are here; all of this thou hast sung.

Thou hast seen many hundreds of thousands arise,
Freed from fear of the future, and lo:
The garments of mourning are dropped, and their eyes
Are anointed with gladness; they go
Not as slaves to their dungeons; the graves hold no more
The loved; but enfranchised and blest
The loving above, meet the loving here to pour
Balm of comfort at Truth's glad behest.

Thy gentle companion, heaven-gifted, to bless,
Crown thy life with this joy-time to-night,
Thy friends gather near, each longing to press
Thy hand, and to express their delight.
The unseen world throngs to a concourse above,
With blessings unnumbred they bend,
And for thee there's only the one voice of love,
One wish and one prayer all inblend.

May thy life be as long as is best for thee here,
May thy songs be as birds that return,
Each blessing and singing from year unto year;
May the fountain of life fill its urn
With joy; and whatever gifts others may know,
They may teach, they may write, yours are sung;
For the songs of a people their natures best show;
Sing on: You are eighty years young.

To C. Payson Longley:

You are eighty years old to-day—
That seems like a long, long time
If we stop to look back on the way
O'er the hills you have had to climb;
For there have been hills in your life,
Yet they never have caused you to stop—
But boldly you entered the strife
And climbed till you mounted the top.

We read in the pages of old
Of a star that had signalled the word,
That a leader was born to the world
To accomplish the work of his God;
And up in the heavens afar,
I know there is shining away
The beautiful orb, of a star
That is guiding you, day after day.

It has watched over you since your birth
On your various journeyings bent,
It connected the heavens with earth
And wherever it led, there you went;
Thus you have accomplished the work
That you God mapped out for you—
And ne'er have you been known to shirk
That, which was your mission to do.

For you with your glorious songs
Have appealed to the hearts of mankind
You have taught him to rise from the wrongs
And develop the God in his mind;
And by their sweet message of love
Have brought out the good and the true—
Through the spirit of God from above
That has been developed in you.

'Tis a glorious honor to say—
"We have entered the struggle and won
And cleared the mounds out of the way."
Yet, this my dear friend, you have done;
Your record of life as we know
Stands out as a model so clear—
Its influence ever will grow
As a monument lasting and dear.

I. C. I. EVANS.

Many beautiful gifts including boxes of exquisite flowers were received by Brother Longley from friends far and near; the Ladies' Auxiliary presenting through its interpreter, Mr. Sprague, a set of Emerson's works handsomely bound, and other gifts. The exercises were concluded by a dainty collation, followed by music and song till a late hour.

"The Great Work."

As Comprehensively Viewed by a Cultured Leading Liberal Clergyman, Illustrating How it is Forcing its Way to the Front Among the Intellectual Class in Spite of Adverse Criticism.

To the Editor:—As the columns of your paper are now open to a discussion of "The Great Work," it is possible that your readers may be interested in learning what impression this book makes upon a clergyman of one of the old churches, whose point view is naturally somewhat different from that of many of your contributors.

Having given the book a careful reading, and viewing it now in its entirety, I can truly say that in every respect it is the most remarkable production it has ever been my lot to come across. The "lines" upon which it is built are so exceedingly broad, the undertaking proposed and delineated so immense, as to fairly daze the mind. If the accomplishment of the undertaking proposed is a possibility, as the author so ably argues it is, it may well be named not only "the great work," but the "greatest work" the human mind can contemplate. Compared to such an undertaking the mighty works of earth dwindle into the merest pastime. Again, if human employments are often called (and many of them justly so) "groveling in the dust," here is a work proposed which is well worthy of the devotions of a royal race. One can hardly imagine the magnitude of such an undertaking until he meets the proposition face to face. He experiences a decided shock when it is coolly and deliberately proposed that he at once begin to scale the heights of heaven,—that, without waiting for death to liberate him from the body, he to-day begin a journey to the "Undiscovered Country!"

The spirit in which the author approaches and deals with this great subject is most commendable and impresses the serious reader favorably from the first. In this as well as in many other respects, he stands in striking contrast to many of our present-day "intermediaries" who claim to transact business between the two worlds. The finer sensibilities of thinking men and women are often shocked by the ignorant, irreverent and illogical utterances of such people, who show by their thoughtless words that they have no just appreciation of the great subject with which they are dealing. While ridding the doctrine of a future life of the fables and superstitions of the past, reformers would do well to remember that the subject is one which deserves our sauest, most candid, reverent, and scholarly treatment, and which indeed must have such treatment, if the attention of serious thinkers is to be gained.

In this respect "The Great Work" is all that could be desired. The author is intensely in earnest and thoroughly awake to the magnitude of the undertaking proposed. Not only is there manifested on every page the deep seriousness which one might reasonably expect to find, but also the language, logic, in fact the whole treatment are those of a scholar and master mind. It is with consummate skill that the author lays the broad, ethical foundation, and then proceeds step by step to erect thereon the edifice of mastership.

Concerning the possibility of developing "independent spiritual sight" the average reader of the book may not care to express an opinion without further investigation, but there is one phase of the subject as here presented that cannot fail to impress everyone as eminently fitting and proper, and that is the author's insistance upon the absolute necessity of a thorough moral foundation for the proposed spiritual structure. The thoughtful investigator feels that, if such high and holy gifts are within the reach of mortals, then, according to the eternal fitness of things, they ought only be accessible to those whose uprightness and stability of character insure a proper use of them. If, as John Fiske so ably shows, there is in the unfolding universe an "Omnipresent Ethical Trend," then it is most fitting that such attainments, than which we can conceive of no higher, should come, if at all in this life, as the fruitage of a normal growth which is strictly in harmony with the "ethical trend" of the universe.

But apart from the subject of the Development of Mastership, which is of course the author's theme, the work contains the best demonstration of the real oneness of science and religion that I have ever seen. In regard to this in particular I most heartily commend the book to every Christian minister. We have all of us often heard, and perhaps often made, the statement that true science and true religion are one, and we have thought that in the writings of Drummond and others this truth was fully demonstrated, but in my judgment a far more able demonstration is to be found in the book under consideration.

In the chapter on "The Law of Compensation" for instance, how manifest is the truth of our Lord's saying that "Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Anger, lust, greed, self-indulgence are shown to be, not simply "sins" which one ought not commit, but infractions of unchangeable, though beneficent, LAW, from the consequences of which infractions there is no possibility of escape,—this side of the last "farthing."

Finally, I can think of no comparison which will better illustrate the general effect of this book than that of an intensely brilliant light shining in a dark place and striking the eyes of people who are variously prepared to receive it. In such a case some would hail the light with joy and seek to profit to the greatest possible extent by its revelations. Such would be "in their element." Others whose eyes were in an unhealthy condition would experience pain and consequently condemn the light, seek to shut it out, or flee from it. Still others, whose eyes had been so long closed that they now called darkness light, would see nothing at all and even deny that there was any light. One would hardly like to venture a prediction as to the general reception "The Great Work" will receive from the scientific and religious worlds, yet as long as there are scientists who can say (as some have said regarding the demonstrations of the Society of Psychical Research)—"I would not believe it even if I saw it with my own eyes," and so long as there are equally bigoted and unreasonable ecclesiastics, some adverse criticism may be expected.

There will be those with weak eyes who will seek to evade its brilliancy or lessen it, and there will be those who deny that there is any light to be found in the book.

But there will also be found those whom deep experience has taught that the truly scientific attitude is that of Huxley's "little child," by which expression that great scientist designated the attitude which experience had taught him to assume toward all investigation. These will not deny nor flee from the light, but will approach and investigate.

Two things, I apprehend, will be found necessary in order to justly estimate the claims of this book. One is the intellectual ability to appreciate true, logical reasoning, and the other is a mind sufficiently honest and unbiased to be open to "more light" and to acknowledge such light when seen. Doubtless it will be true in this instance as of old, that those "who have ears to hear" will hear, and that many will be found who see therein possibilities of individual attainment which will in time bring such blessings to the race as are now beyond our fondest dreams. RECTOR.

AN INTERESTING LETTER.

In Which Various Matters Are Presented.

The gift with one year's subscription to The Progressive Thinker was gladly received. I wonder if any of our readers realize the amount of reading we get for $1. Readers of the magazines pay $1 for one year, receiving twelve magazines which I doubt containing one-half the reading we receive for the same price.

We will greatly miss the reports Moses Hull made so interesting. Mattie is so brave to continue her work alone; she must miss his help after so long journeying together.

The discussion between Col. Olcott and Elizabeth Harlow is very interesting. Three cheers for Miss Harlow!

Dr. Peebles is a wonderful man. I met him at Sturgis nearly four years ago, perhaps it was three years ago, and I shall never forget the strong, magnetic hand-clasp. I looked at him in amazement, he certainly carries his weight of years lightly.

Spiritualists seem to live to a ripe old age, few commit suicide, because they know what they would have to endure. No one would go to a party uninvited, if they did they certainly would feel uncomfortable, hence a suicide would rush in where he was not wanted and not better his condition one particle. It takes a brave man to live and a coward to die. There are times when death seems preferable, but conditions are not always the same. Waves of depression sweep over us, perhaps, we soon understand the cause and rejoice in living and overcoming the temptation to end it all. A Spiritualist knows that ending our earthly life does not end all.

There is no death.

Will some kind reader please tell us how to distinguish the difference between mundane and spirit influence. A spirit influence affects me in a calm, peaceful way, at times seeming to throw a cold wave over my head and body. Have felt kisses on my cheek, and fingers in my hair in a caressing manner. A mundane influence makes me nervous and often irritable. I would like to know how other people detect the difference.

Truly Spiritualism has worked wonders in changing the dispositions of many of our friends.

The Progressive Thinker keeps me in touch with many mediums I met at Vicksburg camp, and at Grand Rapids, several years ago. I am not a medium, but would be proud to be one, as I am of owning myself a Spiritualist and a friend to all mediums.

MRS. C. W. HAY.

Herington, Kansas.

The Unknown Life of Jesus.

To the Editor:—Please accept thanks for the prompt remittance of the "Unknown Life of Jesus Christ." I have read it through. The light it sheds will flood the past with a gleam that will set the most profound scholar thinking. It looks more reasonable to my mind than anything on the subject that I have been taught or ever read. Of the truth therein contained, there is no doubt, and I cannot doubt, and must conclude that the theory of reincarnation is true, and that the spirit who was called Jesus Christ in his last incarnation will visit earth again—not in the old name, however. It is a book that the reading public should peruse and prize. It is an ornament to any one's library, and a Guiding Star through the mazes of false teachings, and old superstitions, on to "terra firma."

In your issue of January 12, is an article on "The Theological Center of the Universe," from the pen of C. C. Carter, wherein he explains more in a nut-shell than some astronomers can with lengthy talk on the subject.

Among your many correspondents are some of the highest minds of America, and the dear old Progressive Thinker is progressing and growing gloriously. We could not get along without its fearless sheet. Long may it wave!

As the storm in the heavens is clearing away, so may selfishness, envy, malice, jealousy and bigotry be crushed from the mental visions of those who pretend to follow in the footsteps of their Jesus, who died on the cross to save them from that galaxy of sins. How beautiful, how celestial, how divine to realize that the reincarnation of the Most High has been upon earth, and left a shining light for all to follow. The valuable books that I notice on your list are very alluring to my mind and heart, and I trust that in the near future I will avail myself of some of the richest literature you now offer to your readers.

With the kindest wishes to you all, I remain as ever,

Rose L. Bushnell-DonnElly.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

Prayer; Its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.

GOD.

Some Trenchant Reflections Thereon.

To the Editor:—Of all the words juggled with by man, the word God has been the most used, the most abused, and the least understood.

So far as man's knowledge of God is concerned, he has none whatever, and never had, for any God, in fact, is just as utterly inconceivable as time and space.

Col. Robert G. Ingersoll had the whole thing in a nutshell when he trenchantly said: "To endeavor to explain the mystery of the Universe by the mystery of God, you do not even exchange mysteries—you make one more. The mystery of man cannot be explained by the mystery of GOD. That mystery—still asks for explanation."

To all that has been said and written to prove the existence of God, there is, there can be only one answer—"Words, Words, WORDS!

M. SEVERANCE.

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with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

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Concentration

the Key to Victory

A Practical Sermon, Delivered in Schmidt's Hall, Washington, D. C., January 28, 1907, by Alfred H. Terry.

"There is almost no limit to your power. You can bring beautiful conditions around you, to-day. You are a spirit, and all the harmony in the spiritual universe is in harmony with your soul. The brilliant light of divinity is within you. The kingdom of heaven is within you. There are a thousand chords of music vibrating around you; lift yourselves into their atmosphere. You are the player, Life the instrument. Play only good tunes. Strike no discords. Let life be a beautiful chord, sounding and resounding through the corridors of the Infinite. Your life to-morrow will be stronger than it is to-day. Each day is one step higher in the divine ladder of progression. Be illumined with the radiance of the Divine, realizing that your life is a divine entity, eternal in the past as in the future. There is life before you and life behind you, in one great unending chain. There is no evil but ignorance, and as the sun melts the fogs of earth, so the sun of spirituality dawns upon us, while gods and guardians and angels forever light and lead us to the world above."

What a spirit of unrest pervades the world to-day, with its life, its hurry and bustle. No matter where we go, we find even the persons we meet on the street with faces tense and anxious, revealing that their minds are clouded with worrying thoughts; every face is imprinted with a care, or some desire that is not satisfied.

There is no peace on the mortal plane.

All are rushing on, on, to reach some particular goal which the spirit has in mind.

As the leaves of the forest in autumn, which the wind blows hither and thither, so are mortals, swayed here and there with little thought of the life to come; and yet they wonder why they do not reach the highest unfoldment, which in youth they longed for. Never for one instant do they allow themselves to think. Their worries hold them as the hypnotist holds the mind of his subject, and thus they hinder themselves from radiating the brightness that is their own by divine birthright. Like a flower which has been covered from the light, when uncovered we find—the leaves turned white and all expression of a divine principle gone. Thus we keep ourselves all covered up with the debris of materiality.

The spark of divinity sleeps in us all. But to bring it forth into expression, we must go into the silence. We must concentrate to gain release from all that holds us down. Concentration is a wonderful power, one which in childhood is practiced, and therefore should be natural to us. See the child with its doll, having no thought or feeling for anything else. It is difficult to divert its attention, and if turned for a moment, how quickly thought returns to the object of its concentration; but when we leave childhood behind, the ability to concentrate seems a thing of the past, yet it should be natural to us all. It is something for us to grow back to, instead of something new for us to acquire. We have lost it and must regain it. It is a bright jewel, and by finding it and polishing its surface, our life will become the power it should be. But very few people can concentrate or focus the mind steadily on one thing in one direction. The trials and cares of life and the hundred and one impressions the mind has received have frittered it away. They have utterly lost control of their own mind, and thus get nervous and irritable.

Much of the nervousness in the world comes from lack of concentration. If we take our duties as they come, and concentrate upon them, one at a time, victory will be assured. To play a beautiful piece of music we must first concentrate upon scales which are very uninteresting, but when we have perfect control of them, we can master the most difficult composition. If we cannot concentrate on a little thing, we cannot on a large matter. When we learn to focus steadily, we will have no weak habits. The mind will so enjoy its duties, it cannot express itself otherwise than excellently. We will not worry, because we will have no time to worry. So much might be won if we did not lose energy by worrying about the future. Concentration leads to success in all branches of life; there is no goal which can be reached without it.

Men in the stock market concentrate to carry the market before them, but we are not working to make millions, to corner the market. We are striving to illumine ourselves, to find out why we are here, what we are here for, and where we are going. This is the most important thing. It should always stand before us as a flaming torch. Money does not bring happiness. It is in circulation; we need it to live, but not to hoard, to worry us night and day. Money makes slaves of its possessors. The dollar is a mighty god. If you worship it, you will become its slave. Make it instead your servant—care nothing for it, and the grander, broader your life will become. In your business, work for the good it will do, and thus receive good yourself. If you are only keeping a corner grocery store, keep only the best and purest foods, and pay your employes well; that's what we are here for, do all the good we can.

We are here also to gain experience. We all have our troubles and these sorrows give us larger opportunities. For through the vibrations of sorrow, pain and anxiety, that our own spirit knows, we can more intelligently sympathize with others. If we have never suffered, we cannot understand the pain of another. Only the soul that sorrows can realize the sufferings of humanity, and thus reach out with all its power to alleviate the same. Life is like a tangled thread because so entwined with the threads of other lives. Every mortal may attain that which any mortal has ever won! every triumph is ours to reach. We do not want to go hence with a spotted soul, but with the record of a pure life and a work well done.

Every thought we breathe forth here leaves an imprint on the soul. Mind is the power behind the throne, ever giving us encouragement, ever reaching our consciousness with the message, "Go on, the world is yours, hesitate not, falter not. Improve every opportunity." Look only for good. Refuse to see the bad. Look for the beauty in everything, from the grass at your feet to the thoughts of love and inspiration from friends and angels, from the stars themselves that burn above you, that sing glorious melodies to you. Nothing can chain the mind. Though the physical body is in a dungeon cell, the concentrated mind is always free. Hold it not back with thoughts that you cannot succeed. The call of your own soul, that star which shines above this cobweb of life, beckons you on.

The clay is in your hand. You can make a statue or a worthless image. It is within your power to make a work of art. Then often seek the silence, where all worldly conditions are annulled, all opposing influences withdrawn, and feel freedom and peace steal over you. Let go of the physical body for a few minutes, and realize the divine life that is before you and behind and above you. Bathe in that ether from the sphere of Spirit. Demand from it all that you desire. In the silence, you can thrill with the vibration of the thoughts of the angels. Only a few moments in the silence changes all conditions, so that you can look through the eyes of the spirit, and not through the glasses of the flesh. Then every day, if only for a few minutes, take the time for silent concentration, and you will go thence out into the world, stronger, sweeter, with all the jealousy, envy and hatred which may have stirred the soul, vanished.

We are the makers of our life, and life will be as we make it. If it is not bright and beautiful, it is often our own fault. Remember if your life is dark, other lives are dark too. Do not be discouraged with yourself. You are placed here to do a work, and are the controller of this work, and by the power of concentration, you can bring forth grand results.

There is almost no limit to your power. You can bring beautiful conditions around you, to-day. You are a spirit, and all the harmony in the spiritual universe is in harmony with your soul. The brilliant light of divinity is within you. The kingdom of heaven is within you. There are a thousand chords of music vibrating around you; lift yourselves into their atmosphere. You are the player, Life the instrument. Play only good tunes. Strike no discords. Let life be a beautiful chord, sounding and resounding through the corridors of the Infinite. Your life to-morrow will be stronger than it is to-day. Each day is one step higher in the great ladder of progression. Be illumined with the radiance of the Divine, realizing that your life is a divine entity, enternal in the past as in the future. There is life before you and life behind you, in one great unending chain. There is no evil but ignorance, and as the sun melts the fogs of earth, so the sun of spirituality dawns upon us, while gods and guardians and angels forever light and lead us to the world above.

We need not envy the spirits for being out of the body for we are not disconnected with the spirit world ourselves. Life itself is a riddle, and our being held here on the physical plane does not prevent our thoughts from sweeping the universe of planets, worlds and suns. By practicing self-control, we can rise to a great height. Self-control, which every mortal lacks, is the secret of spiritual growth. We must acquire it here, or it will not be ours to exercise after we leave the body. There are as many spirits in darkness now as there are mortals, through lack of self-control. Temper is an agency which destroys us, afflicting the person who indulges in it far more than the one toward whom it is directed. We must reach the stage where we do not mind whatever comes. None of these things move us. All difficulties are conquered by self-control.

Fear not for the future. Look not so far ahead in the distance, but look to the present, for it is the present always. In one sense of the word there is no future. It is in the present that we have to think and work, we waste so much power by worrying over what may come into our lives. In the mind's happiest moments the black phantom of the future suggests and reminds us that we have got to die. Even at the banquet, or perhaps the opera, that thought arises. But you are a spiritual being. YOU ARE SOMETHING DEATH CAN NEVER TOUCH.

Everything is an expression of spirit. Spirit is all in all. The light shines ever within you. Let it forth. Above the spirit is the soul trying to express itself. Your mind is leading you ever toward the Infinite Good. Remember the present moment is the most important of all. The present is here, and with it are beautiful harmonies and brilliant opportunities. Learn to appropriate them. Use all your power to concentrate upon today. The greatest solace the spirit can have is victory. We are all being crowned. Every hour which is well used, crowns us. Even if the work is very trifling, of little value, if it is done well, it brings joy to the spirit.

Yearn within your souls for the Light. Demand it. There is the bright, glorious sun; it shines for you. The flowers in the meadow, unfolding their petals, and perfuming the air with their fragrant blossoms, they unfold for you. When darkness comes and all the bright stars shine forth, they shine for you, and the mighty moon, reflecting the light of the sun, it gives back that light for you; and yet man questions if there is a God, and doubts his own immortality. Lift yourself above such doubts, for what you are thinking now will make your life one thousand years from now. Success is yours, failure is yours. Learn how to play the game of life. Would any one attempt to play chess who knew nothing about the game, who couldn't tell a knight from a castle, where on the board he is, or what his move should be? And yet you attempt the game of life. You accept advice and suggestion from one mind and another, and yet cannot tell where your life belongs in this great game of life.

If you question your own soul, it will tell you what no one else can. Draw near to your own soul, and higher voices will speak and illumine your path and your work. All the wisdom of the universe is for you to read, the answers to all the secrets of the ages are all yours, if you seek them. Unhinge the mind from the material things of the world and it will connect itself with the Infinite Mind; and take good care of its instrument—the body. How expect it to give forth melody in the world if it is out of tune? The body should be a harmonious expression of spiritual life. A sound free mind has a sound free body. When diseases receive no sympathy, they will flee away.

Keep in touch with the Divine Spirit. As the caged animals are under such perfect control of their trainer that they forget their power and strength, so we place our spirits behind the bars of limitation and forget our power; we do not realize our strength. When the windows of your soul have opened to the Eternal Light, it will radiate from your eyes, from your voice, and you will breathe forth music wherever you go. No barrier in the world can prevent your progression, therefore take heart. Be not daunted. Fear not. Take the Star of Truth as your guide. Keep your aim high. Go on and on, and victory shall be yours.

A short time ago, at the Christmas tide, our hearts were attuned to the Great Ideal, to that glorious Soul who had reached the state of perfection we are striving to attain. He represents that which we can reach if we will. The ideal slumbers within us all, as the beautiful image sleeps in the slab of marble. The sculptor brings forth from the marble the beautiful figure. The figure was there, for he placed it there. It was his ideal. So we are sculptors who must bring the soul to the surface, for back of us all is the soul, striving to reach expression. We are all unfolding. The image is coming out very slowly as the years roll by. Every year brings us nearer our ideal. It is being realized. Only by progression can we attain it. The Ideal rests in spirit. Then concentrate upon the Ideal. We can only realize our strength when we have a chance to try it. Faith is the guiding star. It should shine in our zenith always; faith in all good, faith in mankind, faith in ourselves and faith in God.

What is prayer? It is concentrated thought, which harmonizes us. When we aspire, we forget self. If we pray for selfish things, or for things we do not need, our prayers will not be answered. The prayer that does the most good to self is when we forget self and pray for others, with that universal love that burns within us, burns forth to expression. We are a part of that Mighty Fire which rules the universe. It is a part of us and a part of God; and when we bring encouraging words, like sunbeams, into people's lives, we add fuel, and kindling wood to that Divine Flame. Then bring forth light and beauty in other lives as in your own. Man is the instrument through which God manifests to man. Yet look not for reward here and now. When one is constantly giving out to others of love and service, he may never have it returned to him on that plane. His recompense must come in a spiritual baptism, from a plane above that which he has labored upon and controlled.

In spite of all the shadow which today stands in the foreground of the world, Life is radiating the Eternal Good, the world is growing better. If we have made mistakes, the soul is still taking its steps upward, emerging from the shadow, ripened by all its experiences while in the darkness. Just as the seed emerges from its sleep in the darkness, amid the dirt and the worms, so the soul while growing in the gloom, is gathering power and strength, to give forth its true beauty, color and fragrance. The Divine Artist is touching us all with our natural, spiritual color.

We walk into a garden at midnight. It may be full of flowers. We can only detect them by their fragrance, or an occasional white one may gleam out, but the others are invisible; yet the flowers are there just the same. Would you question in the darkness, the existence of the flowers because you cannot see them? Do you doubt the existence of your own soul because you cannot see it? Shall we doubt the Light which illumines our conscience? Do we doubt the spiritual influences which manifest through us, because we cannot see them? We cannot see the mind or our own spirits, only their effects; yet we are images of the living God, and above this shadowy existence the world of spirit stands superb in all its glory and perfection. From thence the divine spirit of inspiration touches our minds.

Spiritual life is a life that can be lived right here. This existence is a grand experience for the soul. If we did not need it, if we were already perfect, we would not be here; the very need of such experience brings us here. Life need not be a continual sorrow, and if we learn our lessons rightly to this point, then the way will be clear and bright and strong. If we carve off a sharp edge of our nature here, round off some angle of disposition there, we are building a spiritual grandeur, through which character will be revealed, clear-cut as a cameo. Let us be one grand reflection of the Light above; let our breath be as music, our thoughts as harp-strings that angel fingers may touch, our footsteps treading the pathway of Power and Goodness.

The Light which shines through our own mind may become a search-light to illumine our pathway ahead. Our thought molds us. We are all built by thought. Then think only good thoughts; seek the good, respond to all the goodness and beauty in the world, the world above as well as below. Let thought soar to the majesty of suns. A pessimistic thought takes us away from the sunshine into the caves of life. Admire the power which placed us here. Every loving thought is a stepping stone. Love all you can. You cannot give too much love. Then help on your brother, lift him into the Divine Love. You and he are a part of it all. You will stifle all the Divine within you if you suffocate a good impulse. Give forth every good thought which burns within you. Find the beauty in life, the divine everywhere. All the wealth of the world cannot give you inspiration. Inspiration comes from God. Let our thoughts drift backward into the Infinite. Let us get closer home, nearer to the land of our hearts. We are simply at school, learning lessons that will enable us to enter the eternal realm. And concentration in our life action will prove in our hand, a torch, to illumine our way, our mind, our spirit, our soul, enabling us to realize that we are one with God, that Life is eternal, and that we are walking on toward the glories of the eternal life which awaits us.

THE BEAUTIFUL LAND.

There's a beautiful land near a shining strand,
And its glories can never be guessed,
'Tis the land where our loved ones are waiting for us—
The beautiful land of the blest.

O'er its beautiful rivers, and valleys, and hills
Shines a light that streams down from love's throne,
And no one is sad in that beautiful land,
Or weary, or weeping, or lone.

For Love is the light of that beautiful land—
A love that can never decay—
It speaks to the soul with a rhythm sublime—
And nothing can take it away.

On the beautiful hills of that beautiful land
Are mansions most wondrously fair,
And the dear ones who live in those heavenly homes
Feel never a sorrow or care.

And beautiful music floats in from the spheres
With a rhythm so sweet and so low,
And flowers their fragrance sent out on the breeze
As it sweeps from the valleys below.

Oh, would you but know of your beautiful ones
Who live in the light there above?
Then call to them over the beautiful bridge
They have built from your thoughts of love. ALICE C. BARRY.

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TIMELY ACTION.

Protest of the American Secular Union and Freethought Federation Against the Bill of the Woman's Educational Union, to Have Their Book Entitled, "Readings From the Bible" Introduced Into the Public Schools of Illinois.

On page 5 of this book occurs this hypocritical and untruthful statement by their Editorial Committee: "Never aggressive, never thrusting their own religious convictions on others."

Yet, these women are attempting to have the Legislature pass a bill to enforce the reading of their book of "Selections from the Bible" before the children in the Public Schools of Illinois.

This attempt to have religious exercises or Bible readings in our Public Schools is a flagrant evasion of a well known principle, which underlies the Constitution of the United States and of all the States, with reference to the question of religion, in which there is an express provision against the donation of any public money for any such purpose.

We would call your attention to Section twelve, Article Fifteen, of the School Laws of Illinois, which provides as follows:

"No County, City, town, township, school district, or other public corporation, shall ever make any appropriation or pay from any school fund whatever, anything in aid of any Church or sectarian purpose, or to help or support or sustain any school, academy, seminary, college, university or other literary or scientific institution, controlled by any Church or sectarian denomination, whatever; nor shall any grant or donation of money or other personal property, ever be made by any such corporation to any Church or any sectarian purpose; and any officer or other person having under his charge and direction, school funds or property, who shall pervert the same in the manner forbidden in this section, shall be liable to indictment, and upon conviction thereof, shall be fined in a sum not less than double the value of the property so perverted, and imprisoned in the County jail not less than one (1) nor more than twelve (12) months at the discretion of the Court."

This has been the law in this State for many years and clearly bars out all religious teachings, whether of the Jewish, Christian, Mohammedan or Mormon Sects.

Yet, in defiance of the Constitution of the State that no public money shall ever be used for religious teaching, as also the above quoted school law of Illinois, these women make the hypocritical claim that it is in the interest of morality, when this book in its preface states over and over again that it is religious teaching that they want introduced into the public schools and force our children to listen to and "Chant in Unison" the absurd doggerel, which is the chief contents of the book.

We give a few specimens: On page 33 under the heading, "The King of Glory;" we find: "Who is the King of Glory? The Lord strong and mighty, The Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is the King of Glory? The Lord of hosts, he is the king of Glory." To find how strong and mighty, the Lord of Hosts is, be sure and get a Bible and look up (Malachi Chap. 2, v. 2, 3), and see the strength of his threats.

On page 106, we find: "Let every soul be subject to the Higher powers. For there is no power but of God; and the powers that be are ordained of God."

Why teach this lie to innocent children, when they know full well that the powers that be are elected by the people?

On page 149 of this book we find: (Being part of the 18th Psalm).

"In my distress, I called upon the Lord,
And cried unto God.
He heard my voice out of his temple,
And my cry came before him, even into his ears.
Then the earth shook and trembled;
The foundation also of the hills moved
And were shaken, because he was wroth.
There went up smoke out of his nostrils,
And fire out of his mouth devoured;
Coals were kindled by it.
He bowed the heavens also, and came down,
And darkness was under his feet.
And he rode upon a cherub, and did fly;
Yea, he did fly upon the wings of the wind.
He made darkness his secret place;
The Lord also thundered in the heavens,
And the highest heard his voice,
Hail stones and coals of fire.
At thy rebuke, O Lord,
At the blast of the breath of thy nostrils.
He sent from above, he took me,
He drew me out of many waters.
And by my God have I leaped over a wall."

Can a thoughtful man be found who wishes his children to muddle their brains and waste their time reading or "Chanting in Unison" this unmeaning balderdash, given them under the false pretense of moral education?

The American Secular Union and Freethought Federation.
E. G. REICHWALD, Sec'y.
Chicago, Illinois, Feb. 1907.

MY QUEEN.

[Dedicated to Mrs. Alice D. Green, Hamilton, Ill.]

I know a queen, an uncrowned queen,
More bright, more pure, more fair,
Than queens of past and present time,
In jeweled crowns so rare.
Her subjects come at faintest call,
And bow the willing knee,
Each one lets words of homage fall,
In sweet sincerity.

Her subjects all are ruled by love,
By silken cords they're led,
They strive to please the great fond heart,
By whom their souls are fed.
To be a subject of my queen,
Be noble, brave and pure,
And you will surely gain her love,
Then rest from storms secure.

Her great fond heart a haven is,
To downcast and forlorn,
And sheltered in that great fond heart,
They wait the coming morn.
A great white, flaming star she shines,
Athwart the moonlit sky,
A leading and a guiding light,
To the sphere so grand and high.

Oh! pure white soul, Oh! queen divine,
In golden after-time,
When thou dost tread the purple mists,
In the highest golden clime,
May I still claim thy saving power,
May'st thou still hold my hand,
When we have gained the jeweled streets
Of the golden After-land.
ED. P. JOHNSTON.
Hamilton, Illinois.

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A room filled with copies of a strange and mysterious book that contains startling and almost unbelievable evidence of psychic achievements is on exhibition at an institution in New York City. Copies of it have been read with amazement; speculation is rife among the author's friends as to who wrote it; some contend that no mind of his age could describe the possibilities of these carefully guarded systems of the wise old sages and secretive psychic adepts in such simple language and wonderful photographs.

Professor Frederick T. McIntyre, who claims authorship of the work, offers to send a copy free to any person who will, in his own handwriting, send the following peculiar lines to him:

"I want power of mind,
Force and strength in look,
If my writing is satisfactory
Please send me the book."

Professor McIntyre says that he can tell by examining the specimens of handwriting he receives just what the one who penned them is best fitted for in life; what the writer's strong and weak characteristics are, and whether the writer will succeed in using to advantage the many powerful systems of personal influence and healing described in the book. Should the writer be sick or run down physically or mentally, and give the particulars of the trouble in a letter, Professor McIntyre claims he can tell what to do to get well quickly. He does not wish to send this book to any person who would use the system of personal control for any other than honorable purposes free. Like Andrew Carnegie, he believes in the distribution of valuable books.

This book is full of startling explanations and strange pictures proving that any one can master, in a short time, the power to control and sway the minds of others. It describes the strange phenomena of Psychic and Hypnotic Influence; Mystic Healing; Psycho and Suggestive Therapeutics; Personal magnetism, and a combined, simple system of reading the characters of others, though thousands of miles away. It gives you the key to the development of the inner or dormant forces of concentration, force of character, will power, memory, determination, ambition, enthusiasm inspiration, continuity of thought and the ability to throw off the evil effects of diseases and habits through an inner, subjective power, as the Hindoos banish disease and despondency.

It is, indeed, one of the most amazingly interesting books of the age, beaming with interest from cover to cover, and all who receive free copies of it can be thankful. It points out the road to financial and social success; it reveals astonishing facts that have been eagerly sought by the public for many years; proofs that almost carry one back to the days of great miracles.

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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year,..... $1 00
Six Months,..... 50cts
Thirteen Weeks,..... 25cts
Single Copy,..... 5cts

REMITTANCES:

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SATURDAY, FEBRUARY 23, 1907.

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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

Spencer on Faith and Reason.

Dr. A. A. Bell, of Madison, Ga., who does his own thinking, and has the ability to tell what he knows to others, writes thusly in regard to that grand philosopher, Herbert Spencer, who probably one of the most profound thinkers of the age, lately deceased. Writes Dr. Bell:

"Herbert Spencer, in his autobiography, referring to his twentieth year, wrote:

"'Criticism had not yet shown me how astonishing is the supposition that the Cause from which have arisen thirty millions of suns with their attendant planets, took the form of a man, and made a bargain with Abraham to give him territory for allegiance.

"'I had not at that time repudiated the notion of a deity, who is pleased with the singing of his praises and angry with the infinitesimal beings he has made when they fail to tell him perpetually of his greatness.

"'It had not become manifest to me how absolutely and immeasurably unjust it would be that for Adam's disobedience (which might have caused a harsh man to discharge his servant) all Adam's guiltless descendants should be damned, with the exception of a relatively few who accepted the plan of salvation which the immense majority never heard of.

"'Nor had I in those days perceived the astonishing nature of the Creed which offers for profoundest worship a Being who calmly looks on while myriads of his creatures are suffering eternal torments.

"'But, though definite propositions of this kind had not arisen in me, it is probable the dim consciousness out of which they eventually emerged produced alienation from the established beliefs and observances.'

"The above is copied from the Freethinker, London, June issue, 1906. If the reasoning is not sound in this article I would like some clergyman or theologian to point it out.

"Is it not strange that Christians will insist upon the worshiping of a God who has built a hell of awful torments in which to punish his creatures for the crime of unbelief? (Mark xvi: 15-19.) And that to all eternity!

"I must insist upon asking what joy can come to a God from whom "thirty millions of suns have arisen," and what possible good will come to the individuals—perhaps my father, sister, or my dear mother—to punish their souls for thousands of years, or even one week, after their death?

"How in the name of love and mercy can intelligent men and women worship a being who will consign their children, the darlings of their bosoms, to everlasting torment for the disobedience of Adam, and uphold such a superstition, although encouraged by bishops and doctors of divinity, is astonishing.

"And what is still more astounding, the believers in this horrible doctrine, including bishops, editors and doctors of divinity, stand ready to denounce and persecute those who repudiate the creeds of the churches, as lately evinced in the case of Dr. Crapsey.

"Such a condition of the mind can be accounted for only upon the theory of its being a disease of obsession—a disorder which should engage the attention of the state authorities. I mean a commission should be appointed to investigate its pathology."

Pointed.

Numerous quotations from preachers and Christian journalists have appeared in these columns, showing the church has had its day, and that the institution is in a rapid decline. The Truth Seeker, in closing a vigorous article on "Sabbatarian Cant," leads all in forceful expression in the same direction. The editor says:

"The theological car is rolling down hill rapidly, and the attempt to revive outgrown Sunday laws on any pretext, is putting a big stone in the road. But the ultimate result will be to damage the car, let us hope beyond repair."

There is one consolation; in these days of books, magazines and newspapers, everybody is able to read them, and the law no longer compels attendance on priestly service at church, so we can remain at home all day Sunday and grow wiser by reading. Our ancestors were not thus favored.

The Seed Fell on Good Ground.

Judge W. Grablackoff visited the exposition at St. Louis, as representative of his country, the ancient kingdom of Bulgaria. His home was in Sophia, one of the oldest of cities. Of all the new ideas and treasures of the western world he carried home with him, one was destined to bear most abundant fruitage.

Some one who had the interests of Spiritualism at heart, and seeking what he could do to best serve it, thought of the scheme to give the more distinguished foreign commissioners and officials, each a copy of "The Arcana of Spiritualism," by Hudson Tuttle. Judge Grablackoff was one to receive the book. On his journey home he made it a study, and became awakened to the grandeur of the philosophy of Spiritualism. Before he reached home he had thought out a course of action, which on arriving he at once began. Bulgaria is impoverished by Turkish rule, wars and oppressive taxation, heading apathy to higher spiritual wants. He could not extend the doctrines which filled his soul with joy by publishing a paper, the ready resort of every one who has or thinks he has, something to teach in this country, for his countrymen were not habitual readers, and had not the money to pay subscriptions. He had no means to give them translations as he desired.

There was one way, easy and without great cost. He organized a society, as the parental source from which others could be formed in all the important towns of his country. The subject was new, for there was not a Spiritualist or medium known as such at that time in all Bulgaria. But there was a strong influence over the minds of the most intelligent, like a wave from the spirit side. The society's meetings were profitable in instruction from the start. Portions of "The Arcana of Spiritualism were translated into the Bulgarian tongue, and read at the sessions, explained and discussed. Mediumship began to be manifested. The cause is extending with astonishing strides. Now Judge Grablackoff has written and published a book on "The Spiritual Wonders," in the Bulgarian language. It is the first printed in that tongue. The demand for such literature has grown, and become so insistent that the author felt warranted in this undertaking.

Miracles.

Asked the other day by a good Christian friend, what we thought of the miracles of Jesus, as proof of his divinity, we replied: They were insignificant affairs compared with miracles related of other avatars. Indeed there is one told in your Bible of Joshua, who was never claimed as a God, which excels in grandeur all other Munchausens. He commanded the sun to stand still, and the holy record says, it did so, "and hastened not to go down for about a whole day." That must be conceded the grandest feat in all the ages. Nothing has ever equaled it, and never will. A God could not repeat the act without convulsing the solar system, and probably deranging the entire machinery of the universe. Says Pope:

"One step broken, the great scale's destroyed."

That was a miracle to boast of.

That little affair told of Chrishna, who lifted a mountain, and held it as an umbrella to protect the milking girls from the rain, bears no comparison to the grander feat of Joshua, though Chrishna, too, was a god, if we can trust Oriental literature. He was the eighth in the series of Indian gods, and they all worked miracles in proof of their divinity, as did all the minor gods and goddesses of Greece and Rome. Old Hercules performed a dozen marvelous feats which make his name immortal.

Jesus sending a disciple to catch a fish, and take money from its mouth to pay his taxes, Matt. 17:27; his conversion of water into wine; and his feeding five thousand with five loaves and two fishes, with twelve baskets of fragments left, were brilliant displays of power, we were about to say, if trustworthy; but as the preachers vouch for their genuineness, we shall not controvert their claim.

"I won't talk with you," said our friend.

"Well, then, you will miss some valuable facts in this connection." And thus the seance closed.

A Strange Concession.

John Wesley, the founder of Methodism, in his published sermons, Vol. II, p. 309, makes the following statement, which we copy verbatim:

"After all that has been so plausibly written concerning the 'innate idea of God,' after all that has been said of its being common to all men, in all ages and nations, it does not appear that man has naturally any more idea of God than any of the beasts of the field. He has no knowledge of God at all; neither is God in all his thoughts. Whatever change may afterward be wrought—whether by the grace of God, or by his own reflection, or by education—HE IS, BY NATURE, A MERE ATHEIST."

Many a pulpit discourse have we listened to in which was the burden to prove that "God in his wisdom has left evidence of himself among all nations and all peoples, and that it was human folly to repudiate that evidence; but here is the positive statement of one of the ablest of his sect, that "man, by nature, is a mere atheist."

Churchmen are in the habit of holding up to contempt those who are brave enough to give expression to their honest convictions on this subject. They who wish to denounce some one, for holding an opinion adverse to their own, should begin and end their vituporative utterances by heaping all of them on the head and memory of Rev. John Wesley.

Incontrovertible Facts.

The loss of natural sleep, during which repairs are made of broken down and worn out tissues, entails risk of health, mind and life. All physiologists and practitioners of medicine know, that reversing the order of nature—laboring nights and sleeping days—entails a break-down and destruction of the nervous system, and insures a lingering death. It is the violation of law inherent in animal life and cannot be trifled with with impunity. Recuperation is possible if the habit has not been too long protracted.

Here, then, is positive proof that nights, not days, were designed for rest and the restoration of wasted energies.

There are no such facts in favor of a rest day. Reasonable hours of labor each day, with no excess, the nights not wasted in gluttony, intemperance or debauchery, but given to repose, then health, contentment and general prosperity will become universal. One-seventh of all the days filched from honest industry, in violation of natural law, in the interest of a worthless priesthood, to teach the fables of a corrupt and corrupting hierarchy, should be suppressed by repressive legislation.

Tried to Blow Up a War Cloud.

The sensational press was late exploiting a war between the United States and Japan. If its reports had been credited we could have expected to hear any day that the Philippine Islands, Guam and the Hawaiian Islands had been captured, and the Japanese war ships were advancing on our cities on the Pacific coast.

Was it the motive of these war-predicting papers to incite discord between the two nations? More likely it was to influence Congress to appropriate a few hundred additional millions to be expended in increasing the army and enlarging the navy.

The truth is, there has been no thought of war on the part of either nation. A trifling question arose between the two powers, a subject for international negotiation, and this, we are glad to learn has been satisfactorily adjusted.

The Truth in a Nutshell.

The Truth Seeker gives as the reason for the decline in Christianity—

"People can no longer be scared as they once were."

The fact is, so many scientists have been sent to hell by the clergy those there have combined their genius, put out the principal fires, and converted the country down there into a lovely summer resort.

Franklin, with his kite, managed to steal lightning from heaven. Others hitched it to the car of progress. Morse spanned the "great gulf between you and us" with a wire, and telephoned Peter of the good things coming; while Thomas Paine, the inventor of iron bridges, as well Republics, at last advices was bridging the points in Satan's empire, where the fire is not yet extinguished. Others are vitalizing the remaining heat for mechanical purposes, and are retaining some of the hottest places in which to fry the clergy who manage to escape the monotony of heaven and stealthily reach this modernized retreat.

A proposition was made to establish a trolley car line across the gulf to heaven, but the wiser ones were fearful of an invasion of idiots, infants and preachers, who, it was said, were the principal residents of heaven, and the only ones who could look across the intervening space, and exult at the miseries, as they supposed, of the damned.

How Is This?

In place of a creed, Latin credo—I believe, how would it do to substitute one of knowledge, taking the Mohammedan assertion as to a God for authority?

"God is God, and there is no God but God," and man's only savior is worthy action. An immortal life is an inference of nature, confirmed by spirit revelation.

Miracles in support of creeds are but fiction, creatures of ignorance and unreasoning faith. The magnitude of a miracle is contingent on the ability of the relator, and its acceptance as a truth depends on the credulity of the one to whom it is told.

Not Compelled to Worship.

At an Ohio military post, Major Glenn in command, an order was issued to a sergeant to take a part of the command to religious services, and attend on the same in person. The order was obeyed so far as taking the soldiers to church was concerned, but the sergeant refused to enter. For this act of insubordination the non-commissioned officer was placed under arrest.

The case being referred to the authorities at Washington, it was ruled, "hereafter officers in command shall not compel men to attend church for religious worship."

Such an unwise order enforced, only the most bigoted orthodox churchmen would enter the military service.

Not Good Teaching.

A pastor of a Christian church in New York is reported to have insisted that boxing, billiards, dancing, card-playing, and other harmless amusements should be taught in churches. Probably the dominie saw the nearest route to heaven was along these lines. Well, on February 5, in that pastor's church in New York a dear brother received a blow in a boxing match, which ended his life soon after. Who was responsible for that life? Churchmen are found who commend anything that puts money in the treasury from which they draw their salaries.

SOME EXPERIENCES THAT HAVE MYSTIFIED

Readers of The Chicago Tribune Relate Incidents in Their Lives Which in Many Cases Establish the World-wide Truth of Spirit Return. The Secular Press Throughout the World are Beginning to Acknowledge Spirit Return, but Do So Without an "Ism."

Gets Advance Information in His Sleep

In 1893 I was employed by the Wabash railroad as telegraph operator; at this particular time I was on the extra list and working as night operator at Antwerp, O. About 2 o'clock one morning, while awaiting the arrival of an east-bound freight, I became exceedingly drowsy, and leaning over on the desk immediately fell into a deep sleep, which lasted not more than a minute or two.

While in this condition I dreamed—don't know what else to call it—that it was about 8 a. m., that I had returned to the office and was endeavoring to take a telegram, but for some reason or other was unable to read the dots and dashes, so the day operator sat down to the instrument and copied the message, which was addressed to me and stated that I was to return to Okolona (my home station) at once, until needed elsewhere.

This dream was so real, so vivid, that I awoke with a start and for the rest of the night I was positively nervous and much disturbed over the affair, not that there was anything out of the ordinary about the telegram, but by reason of the weird, unexplainable, peculiar nature of the dream.

At 9 a. m. I went to bed and before noon that same morning a messenger came to my room and handed me the following telegram:

Peru. Ind., Oct. 28, 1893. Filed 10:25 a. m.

To H. H. B.:

Mr Marcombe will relieve you at Antwerp to-night. You may return to Okolona until needed elsewhere. Pass on No. 46. J. J. S.

The above message, while not written or filed until 10:25 a. m., or eight hours after my dream, was identically the same as the one I saw in the "vision." H. H. B.

Sees a Ghost in Flat Above; Had to Move.

There were three of us sisters living in San Francisco, and in a flat on Bush street two of us saw a ghost, or thought we did. It was a two story flat, the upper rooms being unfurnished, and it was there the shade walked. One night at midnight the rumbling and rattling and banging in the empty rooms above roused everybody. I ran from the room I occupied with one sister to my sister at the front of the flat, looking up as I raced along through the doorless arch leading to the upper story, and I distinctly saw the figure of a woman in white sharply outlined against a window, and so vivid was the impression that I noted her hair hung loosely.

My sister followed me, the rumbling and rattling still continuing, but finally ceasing. Returning I again looked for the ghostly woman, but she was gone. I said nothing to anyone, but at breakfast my sister exactly described the woman with flowing hair. She also had seen it. Well, we thought it was a ghost, for always our search showed rooms thick with undisturbed dust and empty.

I don't know if the ghost continued nightly to walk. We never looked, but the terrifying rumbling still keeping up, it got on our nerves, and we moved. Later we heard that a murder had been committed at that number, and six months after a morning paper reported a suicide at the place. But the ghost can no longer walk—it was burnt out—the earthquake utterly destroying our uncanny flat. D. M.

Son Dies Just as He Had Dreamed.

In the year 1822 my grandfather's oldest son left Yale college determined to continue his studies at Oxford, England. Indeed, he checked his trunk as far as Boston, and then returned to his Connecticut home to tell of his decision and get means to carry out his plans.

My grandfather had other sons and daughters and objected to the great expense, although in full sympathy with his son's ambition. The young man made up his mind to teach until he could earn sufficient funds to send himself, and went at once to Baton Rouge, La., and began his labors. Here he suddenly died of yellow fever.

His father dreamed one night that Benjamin had only a half hour to live. When at last, in those days of slow mails, the dread news reached him he found that Benjamin had died on the night of his dream. A. E. B.

Buried Alive; Appears to Her Parents.

When I was 14 years old, in 1872, a terrible epidemic of cholera prevailed in northern Europe. In the portion of Poland snatched by Germany called Oberschlesien (Slonsk), in my native city, Ujest, nearly one-half of the population fell victims to the plague. The hysterical fear of contagion created a municipal order to bury the victims immediately after they ceased to groan and move. I had a cousin, Catherine, an 18-year-old girl, who after a visit to a friend, who succumbed to the plague in her presence, on return home became sick and after a few hours apparently died, and was buried in the churchyard cemetery. Next day, when her parents, Andrew and Hegewich Goiny, were sitting motionless in the despair of their grief in the dining-room, Catherine suddenly entered the room and wringing her hands repeated desperately several times, "Father!" "Father!"

It took nearly half an hour for the old couple to regain their faculties and hasten to the parish priest, Father Anthony Meiser, with the request that he open Catherine's grave. When near the church they met on a run the churchyard gravedigger, Joseph Czech, who told them in excitement that several minutes before, while digging a grave next to that of Catherine's, he hard her crying and calling, "Father! Father!" and hurried to report the accident to the priest.

When they all reached Catherine's grave and by digging opened it she was still warm, her face and fingers terribly bruised and cut—but this time really dead. MRS. P. G.

Forewarned of Danger, Life Is Saved.

Early in the summer of 1894 I was visiting the home of relatives in the town of H. It was proposed, one afternoon, that we visit Sulphur Springs, possibly twelve miles distant. The party consisted of four and an easy riding surrey was used. Nothing occurred to mar the pleasure of the trip to the springs, and a delightful time was spent at the famous resort.

However, before the time arrived to start on the return trip I became nervous, and I had a clear presentiment that something fatal was about to happen. I communicated my fears to the others—only to be met with laughter. Finally, I decided to return on the trolley line. I told them it was unnecessary to meet me at the nearest point on the trolley line, for I would walk home the last half mile.

Imagine, if you can, the news that reached me as I neared home. The surrey, with its three occupants in a joyful mood, was crossing the railway tracks. A freight train had just passed, going north, and they started to cross, not seeing the express rushing towards them on the south-bound track. In a twinkling it was all over, and I too would surely have been numbered with the dead had I occupied a seat in the surrey. P. H.

Dreams of a Check and Gets the Cash.

Late in the summer of 1906, I wrote a short story and sent it to a magazine which sometimes used amateurish stuff like mine. Weeks went on; arrived neither rejection slip nor check; then, in the stress of busy times, the whole matter quite slipped my mind. On the night of October 4, 1906, I dreamed of getting letters and opened one, not seeing whom it was from; out of it fell a yellow slip which I saw to be a check for $6.

The next morning, while preparing breakfast, I told of my vivid dream, but was laughed at and asked why I didn't dream of a "twenty." Soon after letters came—quite a bunch for me.

"Now for the check," my brother teased. The first letter I took up bore a typewritten address and I did not notice where it came from. As I opened it a slip of yellow paper fluttered to the floor; my fingers shook as I opened it and saw that it was a check for $6. The story which I had forgotten was accepted and this was the payment. D. A.

She Whistled to Girl Friend After She Died.

Two girls whom I once knew lived in our quiet neighborhood, and they grew into young womanhood together in one of the most beautiful friendships it has been my good fortune to look upon. These girls were opposites in many of their physical characteristics, but they were inseparable and unfailing companions.

One of them, as she grew to young womanhood, grew noticeably more spiritual and less vigorous of body—"not long for this life," as the neighbors said. Her life was beautiful in the way only such lives can be, but her strength failed and she seemed to fade day by day.

Her companion's grief was, of course, something only to be imagined. To see them together, one would think no cloud obscured their sunshine, for neither ever spoke of what both knew, but the anguish endured by each in silence will never be known.

These two had, since early childhood, made use of a peculiar bird call whistle to call each other in the morning, or at any time, in fact. This call possessed a plaintive falling cadence and a trill, which I have never been able to imitate, nor has any one else who has ever heard it.

The days came, early one fall, when the invalid was obliged to keep her bed. Still the two friends were inseparable, except during their sleeping hours. Then quite late one night after a trying, restless day, the invalid dropped off to sleep, and the faithful but tired companion crept out of the house, across the lawn, and into her own home next door, going straight to her room, where she stretched herself wearily across her bed just as she was and closed her eyes in sleep.

She had not been there ten minutes, it seemed to her, when she was aroused from a sound sleep and sat up straight, intent and listening. What she distinctly heard was the soft bird note and falling cadence of her friend's call to her, perfectly rendered and unmistakable.....

Scarcely believing her ears, the girl crept to her window, which was open, and, looking out upon the gray dawn, she answered the call clearly and distinctly, then held her breath. Again she heard the call come back to her once, then twice, the second time faintly as if from a distance.

The tired watcher could not keep back a weird feeling of something uncanny about the whole thing. As she thought more and more of the circumstances, she was on the point of going back to bed, but, finally following an undefined impulse, she left her own house and stole back over the lawn to that of her friend, and in at the side door to which she always had access. She did not pause until she reached the sick room, then she pushed aside the curtain, and bent closely over the form lying there in the dim light of the lamp. She found it lying quietly, with a beautiful smile upon the lips, which were cold and lifeless. D. E. B.

Hears Voice of Dying Girl Across the Sea.

In the '50s, about 1858, I resided in Rochester, N. Y. We came from England. About that time my mother's brother came from London, intending, if possible, to make a home for his family. One evening we were at the supper table, a jolly, happy family, when suddenly Uncle John fell back in his chair, ghastly pale, and we all jumped to our feet, watching him. His hand raised pointing to the ceiling, and with a look of terror on his face the hand slowly swept across the room. Then he broke down, crying, "Patty is dead."

Patty was his favorite daughter in London.

"She called me as she crossed the room, 'Papa,' 'Papa,'" cried Uncle John.

In those days it took about a month to get a letter from England. Time passed and we had almost forgotten the incident when, going for the mail one day, I got a black bordered letter addressed to John Denham. Now, he never got home from work before 7 p. m., but on my going home about 5 o'clock he was standing at the gate and as I came up said, "San, give me the letter."

The letter was from his wife, saying Patty had died and that her last words were: "Papa!" "Papa!" And figuring the difference in time between London and Rochester, she must have died just at the time he saw her. Did he see her? S. G.

Girl Reveals Burial Place of Her Skeleton.

The family lived on a farm. The eldest daughter left the house one evening, and never was heard from again. No reason for her disappearance could be given. Ten years after the son of the family brought home his college chum on Christmas vacation. The guest occupied the room which had belonged to the missing girl.

The morning after his arrival he came to breakfast, looking pale and disturbed. To account for his conduct he said:

"Last night, after I had been asleep perhaps an hour, I awakened with the impression that some one was in my room. I had left my lamp burning in the wall bracket, and as I looked up a tall young girl was going over toward it. I had never seen her before. She wore an old sailor hat and a way out of date shirt waist.

"She took the lamp and left the room without noticing me. I jumped up and softly followed her. She went downstairs, set the lamp on the hall tree, and went out the front door. When I reached the door she was at the gate. Then she started down the walk, and when she reached an old building at the end of the road, she suddenly disappeared. That is all, except when I came to look for my lamp this morning it wasn't in the bracket on the wall, but down on the hall tree."

The family questioned their guest more minutely as to the girl he had seen. He described perfectly the daughter who had disappeared ten years before, even to the dress she wore that night.

Then the old house at the bend of the road was searched. There, among a heap of rags, they found, with positive identification of finger rings, watch, and other trinkets, the skeleton of the ten years dead girl. A. B. C.

Weird Tale That Was "Made in Germany."

Grandma is a German, and in Germany in her time was a personage called "the good man." Now it seems that my grandmother had a brother named John, who, as the old people in Germany called it, "was possessed of the devil," as he would fall in a sort of fit, and when in them would talk to an unseen person, and become so heavy that five men could not raise him from the ground.

One time grandma and her sister and mother and father were sitting at the fireplace, when there appeared at the window an animal for which people paid a high price for the fur. It reared upon its hind legs at the window, and my great-grandfather removed his slipper, with the intention of throwing it, but just then he turned, and there stood John in his night robe, and said: "Do not touch him," and walked to the window and said: "So you have come; as you came, so shall you go."

Previously the boy, childlike, had threatened his sister "that the black devil would come," and I suppose this was the fulfillment of his threat; at least, so they thought, and became much alarmed and again took him to specialists, but they could not learn what malady he had.

The people of the village at last said the boy should be taken to "the good man" as a last resource. This old man seemed to have a sort of second sight, and would not aid people unless they were thoroughly good and honest. On the steps of the house the boy was seized with another spell, and several men carried him to the house. As soon as he entered the living room he ran to an open fireplace and hid. The old man then entered the room, and, staring hard at the boy, said: "Come here." He obeyed immediately, and the old man blessed him and said to the mother: "Go home; he is cured."

As the boy went out of the house there was a glass of water standing on a table, and he turned to his mother and said: "Mother, if that glass had weighed a ton it would represent the weight that has been lifted from my heart."

The child never had another spell, and grew to be an old man, and not till he was in middle life would any of his family tell him of the awful curse that seemed to have been on him as a child. E. B.

TRUE LOVE.

True love is like the ivy bold,
That clings each day with firmer hold;
That groweth on through good and ill,
And 'mid the tempest clingeth still.
What tho' the walls on which it climbs
Have lost the grace of former times?
Will then the ivy lose its hold,
Forget the sunny days of old?
Nay, rather will it closer cling
With loving clasp, remembering
That it had hardly lived at all
Without the kindly, shelt'ring wall.

True love is like the ivy green,
Than ne'er forgetteth what has been.
And so till life itself be gone,
Until the end it clingeth on.
What though the tree where it may cling
Shall hardly know another spring?
What tho' its boughs be dead and bare?
The twining ivy clingeth there
And clasps it with a firmer hold,
With stronger love than that of old,
And lends it grace it never had
When time was young and life was glad.
—Selected.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in $1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

WHITE'S SPIRIT ADMITS GUILT—SAYS "ACQUIT."

"Evelyn's Story Is True and Thaw Did Right in Killing Me," Asserts Spirit's Voice Through Medium.

A Chicago Spiritualist, Mrs. Emma Caird, 598 West Monroe street, claims to have established communication with Stanford White. Mrs. Caird today gave this story of the messages sent to her by the spirit of the man murdered by Harry Thaw:

By Mrs. Emma Caird.

"Harry Thaw will be acquitted!"

"The spirit of Stanford White, earth-bound by his sins, speaking to me from the spirit world, gives me this message.

"The jury as it now stands is eight for acquittal, four for conviction. It is possible that the minds of the four against Thaw may be changed so that this jury will not disagree.

"But the final result in any case will be Harry Thaw's acquittal.

"Thaw was justified in killing me from what he knew and from the way he looked at it.

"I would have done the same to him under the same circumstances.

"I went armed for over a year because of Thaw. If I could have had a chance, I would not have hesitated to kill him.

"I deserved death for the crimes I committed, but my murder is not the proper way of atonement.

"The publication of the truth in my life-time would have been a thousand times worse for me.

Spirit Admits Mrs. Thaw Told Truth About White.

"Evelyn Nesbit Thaw told the whole truth absolutely in what she said.

"My friends and the prosecution are seeking to discredit her story by trying to prove that before she knew me she was a frequenter of the 'Tenderloin' district and that she was better off after her acquaintance with me than she was before.

"This is not true, and they will not be able to prove it.

"The prosecution will bring forward nothing that will be able entirely to discredit the impression made by the defense.

"I am bound to do my utmost to help Thaw's cause now, since my spiritual emancipation can come only through sacrifice on my part, and I will be held on the lowest planes of the spirit world until I have done this.

"I know that I did terrible and unforgivable wrongs in the later years of my life. In the last four years my mind was diseased, I believe, so that I had no idea of right and wrong.

"There were other girls whom I wronged as I did Evelyn Nesbit.

"Two of these girls are willing to take the stand in her behalf to supplement her story, but their testimony will not be allowed for technical reasons.

Loved Evelyn More After Her Marriage

"Evelyn Thaw still possesses a wonderful fascination for me and always did, even more after her marriage to Thaw than ever before.

"Thaw was right from his code and my own in ending my life—but I know and am glad to know that he will finally be acquitted.

"There is plenty of evidence in existence that would free Harry Thaw that has not yet been brought to light. His defense has brought out the best it has, but there are men in New York who could do more for him.

"I am doing my utmost to induce them to bring this forward, although I do not believe that it is entirely necessary. I am absolutely certain of Thaw's ultimate freedom.

"As I now see the minds of the jury the eight men who stand out for his acquittal are firm in their belief, although the others are wavering as to his proper punishment. He has had his punishment and will have it in his life, as I am having mine in the spirit world.

"Thaw must go free! By all the laws of right he shall and will.

"If my murder might have atoned for the vile sins I was guilty of, I would now be free; but it was not enough even for that, although God knows, I deserved death at the hands of Harry Thaw if ever man did."—Chicago Evening Journal.

Lyceums, Attention!

Help us to obtain a complete list of all lyceums before March 31. Since my former request many have complied and sent list and report, but am sure there are more to hear from. Those who have reported are as follows: Los Angeles, Cal.; Parkland, Pa.; Chesaning, Mich.; Pittsburg, Pa.; Minneapolis, Minn.; Indianapolis, Ind.; Decatur, Iowa; Portland, Me.; Portland, Ore.; Galveston, Tex.; Baltimore, Md.; Detroit, Mich.; Billings, Mont.; San Diego, Cal.; Hoboken, N. J.; St. Louis, Mo.; Seattle, Wash.; Rupert, Ark.; Washington, D. C. So you see the list is growing. Send in the name of your lyceum and the number of children or adults who are members. Address me during March and April, at 180 Calhoun street, Battle Creek, Mich.

ANNA L. GILLESPIE.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
Box 580, Seattle, Wash.

"The Great Work."

A Review, by Lyman C. Howe, and Reply by Wm. Omer Butler.

Truth and Light.

The author draws a very pretty parallel between physical light and intellectual knowledge. He illustrates with imaginary experiences in the use of light, from one candle to twenty, and the electric light, and finally the great light of the sun; and notes the impressions on the lone observer, and finally a most radical and wonderful change surprises him. I will let the author tell this in his own ingenious way:

"But in the midst of your contemplation of this interesting vision the sun slowly rises and adds its majestic and transcendent light to that already in the room. Slowly but surely there comes to your consciousness the realization of a remarkable change. A complete transformation has occurred in the colors which everywhere before were distinctly apparent. The various objects have taken on added hues and more delicate shadings. Their beauty and richness are many times intensified.

"Under this flood of combined light you find yourself able to say, with seeming certainty, that you now see things as they are. You seem to realize that any stronger light would only dazzle your sense of sight and obscure your vision, because your capacity for light is limited by the power of resistance of the physical optic nerve.

"You now note the fact that you seem to be alone in a large and beautiful room. Its furnishings are of rare quality and exquisite workmanship. Its walls are hung with the paintings of great masters and its decorations are works of rarest art and the most fascinating beauty. You stand in mute admiration and wonderment. To your charmed senses the vision is complete. It would seem impossible to add to or take from it without marring its perfect symmetry of expression.

"Not so, however, for even in the midst of your wondering there comes from an unknown source a sudden burst of added light. It is a light to which your soul seems a stranger. It is not within your memory of earthly things. It is the light of another world. You understand its meaning. You now realize for the first time in physical life that your spiritual eyes have opened. Again you survey the splendid palace. A seemingly magical change has occurred. To your amazement you observe that you are no longer alone. All about you are men, women and children of matchless grace and unrivaled loveliness. The robes and the flowers they wear far surpass anything ever beheld by mortal eye. They reflect the delicate colors of a world above and beyond all that we know as physical.

"So completely is your consciousness absorbed in this fascinating vision of spiritual life, light and loveliness that for the time being you forget this under-world of grosser physical things. But your intelligence is not asleep. All your mental faculties and powers are awake and active. You find yourself instinctively asking yourself the question: 'If this be true, may it not be possible that there are yet more wonderful, glorious and exalted truths out in the infinite realms of nature which lie above and beyond the range of my present limitations?'

"At last the great and solemn truth has dawned upon you, that you have present limitations. No more stupendous fact ever impressed itself upon human consciousness; for this is the birth of true humility which is the beginning of wisdom.

"Now let us go back and draw the analogy.

"A single truth, however seemingly insignificant or unimportant, gives the intelligent possessor some slight vision of conditions most nearly related to it. The light of another truth added to it concerning the same subject matter does not extinguish, annul nor destroy the first truth, nor in any manner militate against nor conflict with it. To the observer its value and importance are only multiplied.

"He now begins to reason. From his reasoning he draws conclusions. sees dim outlines of other truths or seeming truths. He longs to see them yet more clearly. He seeks to know them with greater certainty. One by one they come within the range of his intellectual vision. One by one they are added to his increasing store of knowledge. Their augmenting light illumines his surroundings. The darkness of superstition and ignorance recedes. The value of truth is established.

"At last he comes to know himself in the full light of earth's physical conditions. He has reached the limitations of 'physical science.' In his pride of intelligence he says: 'At last I see the world in its true light. I am but a physical entity. Only this and nothing more. I am but making my own little round and playing my own little part, along with the bee and the ant, in a world of purely physical things. When the round is completed and the play is ended my life is done. Nature is hostile to all life, and I am but one of her countless millions of victims.'

"Then comes that opening of the spiritual vision. With it also comes a sublime illumination from the finer world of spiritual truth. In an instant the darkness of physical materialism is banished from its life forever. Physical death is not the end. It is only a second birth. It is a new gateway which opens to individual intelligence the seemingly infinite possibilities of other and higher realms of being. This new and wonderful truth of another life sheds its radiance over all the experiences of the remembered past. It gives to individual existence a new motive and a new inspiration. Here, in the higher realm of spiritual truth, he comes to recognize and appreciate the vital fact that he has 'present limitations.' And here again he is at the beginning of wisdom.

"A critical study of the foregoing analogy should disclose to the thoughtful student a number of interesting and significant facts. Among these it would seem that the following might be of special value:

"1. The presence of one light does not extinguish another light. It only multiplies its intensity and effect.

"In like manner, one truth does not extinguish, nor in any manner conflict with, another truth. It only adds to its potency and value.

"2. The greater the candlepower of light the more definite and distinct is the sense of physical vision, until the limit of the power of resistance of the physical organ is reached.

"Equally true is it that the greater the number of correlated truths at our command the more definitely and clearly we are able to distinguish the subject matter under consideration, within the limits of our rational powers.

"3. Light dispels darkness.

"So also, truth dissipates ignorance (which is intellectual darkness).

"4. Light is a fundamental necessity to the proper growth of all physical organisms.

"With added emphasis, truth is the vital principle at the foundation of all Constructive Spiritual Unfoldment and Soul Growth.

"5. The greater the candlepower of light the more perfectly we discern the true colors of things physical.

"In like manner, the greater the volume of truth at our command the more clearly we are able to discern the delicate shadings of principle which color all life.

Those who possess the patience and the courage to amplify the analogy in all its bearings cannot fail to obtain a clear and definite understanding of the purpose of the preceding chapter on 'The Classification of Data.' That purpose is to establish beyond all question the true relation which mere dogmas and beliefs sustain to actual knowledge, and suggest the relative value and importance of each to the individual.

"It appears to be a well considered axiom that, 'Those who believe the most know the least.'"

No one, I think, is likely to frown at this charming picture even though it be but allegory, or "analogy." Who would not like to enjoy such a splendid surprise? It is what we are all sure to experience as a sublime reality, soon after we arise out of this limiting clay and enjoy the opening of all of our spiritual senses, which shall nevermore be closed. But if the author means to assume a complete parallel and agreement between physical light, and spiritual truth there is one statement that will hardly bear the light of science. It is this: "The presence of one light does not extinguish another light. It only multiplies its intensity and effect." In ordinary experiences this may be true; but physical science has demonstrated that "by adding light to light we can produce darkness." So, too, "by adding sound to sound we can produce silence." If the intellectual and spiritual correspondence is complete, as the author seems to think, then truth added to truth might produce falsehood. Knowledge added to knowledge might produce ignorance! Although it be not the usual experience, if it is found in any case, and under any conditions possible to occur, that truth added to truth produces falsehood, we have something to deal with that is evidently not anticipated by the author; and this must be the case if the close parallel which the author seems to claim really exists; for it is a scientific certainty in physics that one light may extinguish another and produce darkness.

"The Lineal Key."

This chapter, covering 33 pages, is a historical sketch of the "Great School," and might justify an extensive commentary, if the limits of this review would permit. But there are twenty-four chapters in the book and the editor wants me to confine my review to a few letters. This will make it necessary to pass much interesting matter unnoticed, and to condense the rest to an extent that will not bring out the significance of much that the book contains; for, as we advance, the matter grows in importance, and startling statements, and astounding theories assumed to be accurately scientific; and becomes radically revolutionary in its philosophy of life and evolution. It is claimed that this school of science has existed, and has a definite record, reaching back to the dawn of history, and far into the shadows of prehistoric time; that it was the source and origin of Freemasonry; that "to this great school is clearly and distinctly traceable the original impulse of many of the organized movements of the intervening centuries for the establishment of human liberty and the protection of human happiness"; that the ceremony of initiation into the Great School is founded upon an exact science; that "Jesus was an initiate" and "to this school Jesus went for his spiritual instruction." "In it he spent the years of his special preparation." "The records of the Great School contain a detailed history of the life of Jesus, of his education and preparation for his work in the world."

The "Birth of a New School"

was accomplished by the ambitious scheming of men having a knowledge of the influence of the Great School in guiding Egypt "over the rough pathway to the summit of its splendor and power." This New Departure became "The School of Egyptian Black Magic," represented by Paganism, Egyptian and Roman; Mohammedism; the Greek Church, and Roman Catholicism. This is but a very hasty glance at this interesting and instructive chapter; but it is all that my limits permit.

Chapter 5 follows with interesting quotations, and reasonings on "The Conflict of Authorities." Professor Lodge, Robert Kennedy Duncan, and Prof. A. E. Dolbear are shown to hold opposite views on great questions. This is supposed to prove that physical science is not the end of the law—is not wholly reliable. In fact the author regards the School of Natural Science, or the "Great School" far superior to the scientific schools known to civilization. This "Great School" is in the sphere of civilization, but seems to be not of it. Its students and masters are among us, distributed through every land, but unknown to the people thereof. Our author, I think, aims to be accurate and just in all he writes.

This gives to his occasional inaccuracies, even in the statement of facts, and quotations, more emphatic significance. If in writing a book, and presumably examining it when published, he is found to have committed errors as to facts stated, we may reasonably conclude that his study of science, and presenting its claims, there is some allowance to be made for mistakes, and possibly such mistakes as radically change his whole system of reasoning. There are statements to which we will soon arrive in this review, that seem to me so thoroughly absurd and contrary to the best knowledge we have, that I can see no other way to reconcile them with reason. He quotes from "New Knowledge" by Professor Duncan, this: "There are certain new conceptions which, while we can hardly say they are ascertained truths, shadow themselves as such. It is in the realization of two of these conceptions that during the next two hundred years the great work of the world will lie." "The first is the transmutability of the elements. Our reason bids us assent to its actual accomplishment, not with our aid, but in spite of it, in the case of the heavy elements." This seems to imply that Professor Duncan believes that there has been transmutation of the elements. But I see nothing in his words to indicate that he knows it, or even thinks he knows it. His reason "assents" to it; that is all. But in using this scientific authority our author puts it in these words: (after quoting an opposite opinion from Prof. Dolbear.) "His distinguished contemporary, however, of equal intelligence and scientific standing, informs us that the transmutability of the elements is an accomplished 'fact' in the case of the heavy elements."

Here is a statement in reference to the language of an author, which clearly was intended to be correct and truthful, which so changes his language as to make him assert as "fact" that which he only claims as entitled to the "assent" of his reason. There is a radical difference between a reasonable belief, or assent to a fact, or an apparent fact, and the fact itself scientifically demonstrated. This is not a quibble for the empty satisfaction of finding fault, or with any purpose to impair the merits and value of the work under review. But it shows that no author, however brilliant and sincere, can be taken as final authority in the settlement of grave questions, no matter how vigorously the claim of scientific certainty, and perfect demonstration may be made. This whole chapter is replete with interest, and valuable collections from some of the ablest and most famous schoolmen, as well as original reasoning by the author. At best I can but lightly touch the rare expressions, or analyze the apparent errors of the book, in the limits allowed for this review. But I think the interest will grow as I proceed.

LYMAN C. HOWE.

A Reply to Mr. Howe's Article of February 9.

To the Editor:—It gave me much pleasure to read the review of "The Great Work" by Mr. Lyman C. Howe, in The Progressive Thinker of Feb. 9. I have read this much-discussed book and must confess that it made a profound impression upon me. The author's position is, it seems to me, impregnable, and his argument constitutes such a complete defense of his claims that I am sure no words of mine could add anything thereto. Yet I may possibly venture a few remarks upon a difficulty which is suggested in Mr. Howe's article. I desire to add, however, that what I am about to say is in no way intended as a criticism of Mr. Howe's very excellent and impartial article, but is offered as what appears to me to be an answer to the difficulty in question.

The passage to which I refer, in which the difficulty or objection is raised, reads as follows: "It seems to me that if they (the claims of the Great School) are entirely true, it should have been possible and easy to have settled the question of a future life for every intelligent person in the world centuries ago." The question occurs to me, Do we as believers in the genuineness of the phenomena and claims of Modern Spiritualism, dare raise an objection of this kind? Will it not apply with equal if not greater force to Spiritualism, which in some form has been known on earth or ages? The objection or difficulty, I repeat, might be raised with even greater force against Spiritualism for the reason that it is a comparatively easy matter for any one to test its claims. Its best exponents claim that in almost any home circle the test can be made and the demonstration obtained, by meeting a few simple conditions and patiently sitting for a few weeks or months. This claim is undoubtedly true, and has probably always been true, and still the world is debating the question of immortality. Why has it not been settled long ago by this comparatively easy method?

On the other hand the disciples of the Great School frankly admit that the seeker after a personal (the only real) demonstration of immortality, following their system, cannot hope to obtain it until he has, through a course requiring some years, undergone a veritable evolution, moral, mental, and physical, whereby spiritual sight becomes easy and natural. Is it to be wondered that the world has not as yet availed itself of this system, granting its claims are true? The objection proves too much. Like a two-edged sword it cuts both ways.

As I understand the teaching of the book in question, the scientific demonstration of a future life, which the Great School offers to the world, is, and in the nature of the case must be, only the result of personal experience and actual knowledge resulting therefrom. It cannot be hearsay, or second-hand, which evidence might well serve for constructing a "creed," but counts for little with him who demands exact knowledge. The only way that I can surely know that any mortal has ever survived the grave is to actually meet such a one, see, hear, and touch him, and that under such conditions and for such a length of time as actually precludes all possibility of deception of the senses. In other words, if I am to actually know that there are "spirits," I must acquire the ability to see them. Not simply a materialized form, which at best is but a temporary and abnormal condition, but I must learn to see spirits, in the spirit world, and on their plane of life.

The philosophy of spirit-seeing then is, according to the teaching of "The Great Work," that he who would know of the existence of spirits and the spirit world must learn to "rise" to that world which is "above" us, not in miles but in altitude of being, and for this the long training referred to above is said to be necessary. It is also claimed that a considerable part of this training is purely ethical,—a moral unfolding. Now, these two facts alone—the time required and the requisite moral development, easily answer the question as to why the world has not as yet demonstrated immortality by this method, and it may be doubted whether even now, with the race enjoying the highest development it has ever known, any considerable percent of seekers will be found who are willing to make the sacrifice required. From our knowledge of human weakness it is far more reasonable to suppose that the multitude would avail itself of the comparatively easy method of mediumship in settling this question, rather than that method which might truly be called "The Way of the Iron Cross." The race as a whole has hardly yet passed out of its stage of infancy, and we do not expect an infant to reason nor to consider, in endeavoring to obtain a desired object, which is the safest way so much as which is the easiest and shortest way.

With apologies to the author of "The Great Work," I should like to introduce here, as further illustrating this point, and for the benefit of those who have not read the book, one of his most forceful analogies. It is that of a chick being hatched in an egg. It may be truly said of the chick that it is not yet in this world, but in a world of its own. Yet it is plainly destined to be an inhabitant of the world in which we live. It is forming lungs with which to breathe this air, organs of digestion suitable to earthly food, wings with which to fly, etc. Yet for the present it is entirely shut out from this world by a covering which Nature, or God, in great wisdom has provided, which covering is intended not only to keep it in its own world until the proper time to enter the next, but to keep the outside world out until that time. Finally, there are two ways in which the shell may be removed and the chick brought in contact with the outside world,—It may be broken from within (the natural method) or from without (the unnatural method).

The natural method is absolutely safe, for a chick which has vitality enough to pick its way out of its shell is sufficiently developed to safely enter upon the new life. But the breaking of the shell of an undeveloped chick from the outside is, to say the least, extremely dangerous. It is certainly not Nature's method, and that for obvious reasons.

The analogy between the chick and the human soul will be readily seen. More than one wise man of old has told us that the human soul is in every way comparable to an egg. This soul, like the chick, is destined and (under normal conditions) developing for another world,—a "higher" world. Infinite wisdom has likewise provided it with a covering which is intended not only to keep the soul in its own world, but to keep the outside world from it until the proper time. Spirit control, which brings the soul in immediate contact with the spirit world, is the breaking of the shell from the outside, and an unfailing analogy proves beyond the shadow of a doubt that such a method is unnatural and hazardous in the extreme. Nor should an enlightened mind longer listen to the Jesuitical sophistry that "the end justifies the means." We may not "do evil" (break the laws of nature) "that good may come from it."

The chick growing, developing organs, becoming strong, corresponds to the physical, moral and mental development which the Great School insists should precede the breaking of Nature's protecting shell. What could be more rational, more scientific, more in harmony with that Infinite Wisdom which governs the universe. Yet, as before suggested, that such a method is not as yet popular on earth is not at all surprising. The time will doubtless come, in the evolution of the race, when this and all other laws of Nature will be cheerfully sought and followed, but it will not be until man has learned by many sad experiences that in reaching a desired goal there are other things to be considered besides the shortness of the route.

WM. OMER BUTLER.

Savanna, Ill.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; spiritually uplifting. Cloth bound, price $1.

A Loving Spirit Message.

It Comes to L. H. Warren, of Albany, Wis., and is Given Through the Mediumship of Mrs. Georgia Gladys Cooley.

My Dear Husband:—I know your soul yearns for knowledge regarding the spirit world, and especially the conditions of your loved ones there, and I am going to try to appease that longing to an extent by telling you of some of our conditions and privileges.

First, we are real entities—not vague specters, for we have bodies as real and tangible as the one you possess, yet more refined. The basis of these bodies is, as I understand, spirit matter, or matter in a more sublimated form.

These bodies have sensations as my experience teaches me, and as we move from place to place or change conditions our vibration changes to harmonize with the changes of condition.

On coming close to earth we experience heavier sensations much according to the state of things and persons we come in contact with. On these occasions we even sense depression of spirit and pain, although temporary, as real for the time as such sensations are to mortals

The more we have progressed, the greater the knowledge and we are able through will power to rise above those conditions immediately if we choose, and we generally chose to do this at once, as the person freed from pain and depression is more capable of assisting those they come in contact with than one who is not free from such condition, as in sickness a well person or healthy nurse is always preferred.

We generally come to our friends on earth through the law of sympathy and a desire to assist them. Chiefly to assist them mentally and spiritually, but frequently materially, the latter help has come about by the longing of mortals, for the arisen ones will try to aid along that line when possible, although it would be better for mortals if they depended chiefly on themselves in this line. We would progress more rapidly and they would become more self-reliant. As a rule a mother, and father care for their young, but when they become men and women the world expects them to use their own judgment in all affairs. The birds of the air and the beasts of the fields do likewise. We would be astonished if we saw a mother bird trying to fly for her grown offspring, or the father bird carrying them food, but we often see mortals doing as much for strong sons and daughters, often to their detriment.

We have houses and homes in our world, also some very beautiful ones with gardens and such ornamentations as pleases the inmates of these homes. Writing desks, musical instruments, etc., are in many of these homes, and in speaking of music let me tell you the spirits produce such much as you of earth do, and we find them studying along various lines here as on earth. There are also instruments connected by something like wires and tubes to the great musical centers that produce music for those who do not care to manipulate an instrument. You have such mechanical means for music and sight-seeing on earth, but nothing as yet to compare with what is in our world.

A highly progressed soul need not use time or energy moving from place to place in order to enjoy a beautiful scene, concert or lecture, but has the faculty of connecting itself with any center desired and reap the benefit therefrom. It is the same in making connection with earth and its inhabitants, all spirits do not visit earth in person; some send messages, while others, through growth and knowledge, connect themselves as direct as though they were using a telephone or other instrument to communicate with their friends.

This method of seeing and communication with earth friends requires much study and practice, but thousands of spirits are very proficient along such lines.

Work is never labor to us here, and I believe it is because everything is a mission of love instead of what we often felt as duty while on earth. The more one does the more of love they are and have; the greater their ability to do and the greater their happiness.

Our great pleasure is seeing oneself and others occupied in such work as suits their nature—no misplaced individuals, and if you should hear of a spirit being in a seemingly unhappy condition, you may know at once it is right or natural for them to be thus. The experiences gained generally help them to rise above said conditions, and is just the lesson and discipline that soul requires.

While higher spirits look on seemingly unmoved by other spirits' condition, it does not signify they are bereft of sympathy, but indicates growth and knowledge—they fully understand the situation, as well as often realize the outcome. They always aid when it is best, but not just to satisfy or amuse the lower spirit. A mother's kiss often takes away the pain from the child, and help from a higher spirit works the same way often by aiding the ones assisted to arise from their state of sorrow or lethargy with the desire to associate with others good and pure, Thus in time they become self-reliant and need not be carried alone by missionaries or spirits who lead the way.

We grow from within; outside objects and suggestions may stimulate that growth, but the self-centered man or woman on either side of life is the grown man or woman and is never turned nor swayed by outside conditions. A state of poise prevails at all times, and they radiate power, strength and sunshine to souls less grown. It is a grand privilege to be in their presence or follow in their path; one feels the stronger and better for it, and this is why the leaders have followers, the latter sensing the benefit of their light, though often not able to explain the cause and tell why they love to follow such leaders.

Association in our world is according to the law of attraction; we draw to us and are drawn to those we need, hence less inharmony and friction prevail than upon earth. No home is marred by uncongenial associations. Many families who occupied the same home on earth are apart here—many relatives were friends, yet no feeling exists as to slight or indifference, as often noticed on earth. All understand, consequently all abide in peace.

By this last remark do not be led to think there are no unhappy spirits in the spirit world, for there are many souls working their way into higher conditions through suffering from sin and error while in the flesh. These are the growing pains of the spirit, and cease after more progress has been made.

I have experienced no such pains and now feel like saying "How glad I am that you and I began our growth on earth." 'Tis grand to know of truth then. 'Tis still grander to live the truth as all is gain to the spirit.

The first to meet me when I entered my new life, was our dear child, Eva. She had watched me for some time and had anticipated the change, and everything was in readiness for me. I saw many forms coming into the room before I left my body, and the old faithful Indian kept moving his hand in a circular motion directly over my head. When our dear girl took my two hands and said, "Come, mother, I followed as she led, but turned and looked back, as I reached the door, and saw he was still moving his hands thus,

I also saw you still holding my hand, but just as I left you, laid them down, and I shall never forget that look of sadness and sense of loneliness that came over you, nor the kiss you gave that I could only return in spirit.

Earth scenes with its sensation of suffering soon faded from me as we floated or glided along, and I soon found myself happy and quite strong. I now feel young, or much as when we first joined our hands and hearts to start on our earth's journey of married life.

I was taken to a beautiful home of rest, and there left alone. I soon fell into a sweet, restful slumber and on awakening found I was perfectly well.

While lying on the couch in a kind of peaceful reverie our dear one reappeared, saying, "Mother, Dear, we will now resume our journey," and we were soon on the way.

I cannot describe the beauty of the country we passed through, words can never do justice; beautiful landscapes such as artist soul would long to put on canvas, rivers, lakes, and streams of water with such clearness as I never saw before; trees large and green as well as smaller ones and no dead leaves to be seen. Flowers of all colors and shades, and a sense of freshness and real life everywhere.

As I was admiring all this beauty of nature, what appeared to me as buildings began to show up in the distance, and as we drew nearer, a city or village of magnificent splendor was seen.

Beautiful architecture was manifested in all the structures and one at once began to admire.

We passed through this city, meeting many grand looking men and beautiful women. No confusion or hurry was noticed, and a perfect sense of harmony and peace prevailed.

We neared the outskirts of said city, and I looked into our girl's eyes and said, "We are nearing home." She answered, "Yes."

Our soul possesses knowledge, and we know many things here without being informed by others.

A neat little cottage drew my attention, vines covered the front door and roses bloomed in profusion in the yard. A border of pansies was a frame around a beautiful green lawn, making an ideal picture for one who loved nature as I did to enjoy.

We entered, and I was invited to rest on a convenient couch near the door. Such rest and comfort as comes to the traveler was mine and I fell into a quiet sleep.

When I awakened my dear mother, and father, as well as your dear parents and many of our dear relatives, as well as children were there to greet me and welcome me home.

I cannot tell you of the delight that was mine, but, dear one, you will experience the same some day when you join me in that happy home.

In time I was drawn away from all this peace and beautiful, by a power I could not resist, and on following the impulse of my soul I soon found myself by your side. You had been looking at what I had left behind—the cold body.

The funeral time was drawing near, and I remained. I thank you for your thoughtfulness in the arrangement of that affair. I was pleased with the words spoken, as they were full of feeling and explained to others who did not understand much of our beautiful philosophy. I returned to my spirit home after hearing those comforting words spoken, and remained there until again being drawn earthward by a thought wave emanating from yourself.

On this occasion I found night had thrown her mantle of darkness over your earth, and on entering our home I found you sad and lonely, but not that sadness void of hope, or loneliness of entire despair, but the sadness and loneliness as comes from long and happy associations being broken. It was your first night without the presence of my outer self to look upon, but dear one, you knew I was with you. You also knew I was free from pain, and I knew that while at times you still feel your loneliness, you would not have me back to suffer physically pain again.

Be of good cheer, we'll meet again and continue on in our life of love. I am waiting on my side of life for your coming, and you are waiting on your side for the change.

Be faithful and patient and you will be rewarded. I am still your loving wife and companion, even though a thin veil is drawn between us, but you will know as I now know, that we have not been misled in looking forward to reunion with loved ones, and a continued life after the change called death.

EM, your loved one.

SOME TIME.

Last night, my darling, as you slept
I thought I heard you sigh,
And to your little crib I crept,
And watched a space thereby;
And then I stooped and kissed your brow,
For oh! I love you so—
You are too young to know it now,
But some time you shall know!

Some time when, in a darkened place
Where others come to weep,
Your eyes shall look upon a face
Calm in eternal sleep;
The voiceless lips, the wrinkled brow,
The patient smile shall show—
You are too young to know it now,
But some time you may know!

Look backward, then, into the years,
And see me here to-night—
See, O, my darling! how my tears
Are falling as I write;
And feel once more upon your brow
The kiss of long ago—
You are too young to know it now,
But some time you shall know.

—Eugene Field.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

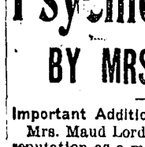
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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

Psychic Light.

BY MRS. DRAKE.

Important Addition to Our Literature.

Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "PSYCHIC LIGHT—THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end, it is chockful of stirring incidents. Price of this large volume, only $1.50 postpaid.

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This great novel is written with a distinct purpose, to set forth certain phases of spirit life and experience, as related to the gifted and inspired author. The question of soul mates or of the united male and female constituting the completed ego or angel, is advanced as a vital truth of spirit experience in the higher realms. The work radiates a good spiritual influence, and is very interesting.

It is a spiritual book for Spiritualists, and interesting for everyone.

MARY ANNE CAREW

Wife, Mother, Spirit, Angel.—Neat Cloth Cover, Price $1.00.

This great work relates the experiences of a young wife and mother, early called to the portals of death. It is very realistic, and the narrative is charmingly natural, and beautiful in its tone of sweetness. It brings that other world very near to us; the comfort it brings to those bereaved of the dear ones of the home and family, is beyond one's power to describe. All readers will be charmed with it as well as spiritually aided and uplifted.

STARTLING FACTS,

OR

Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

MAHOMET His Birth, Character and Doctrine. By Edward Gibbon. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 25 cents.

LIFE OF THOMAS PAINE. By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wolstonecraft, Madame Roland, Condorce, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

COMMON SENSE By Thomas Paine. A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with explanatory notice by an English author. Paper, 15 cents.

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THE AGE OF REASON.

By Thomas Paine. Being an investigation of True and Fabulous Theology. A new and complete edition, from new plates and new type, 128 pages, post 8vo. Paper 25c; cloth 50c.

Why I Am a Vegetarian. An address delivered before the Chicago Vegetarian Society By J. Howard Moore. Price, 25 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

Mattie E. Hull is continuing the work in San Jose, Cal., as had been arranged for herself and her arisen companion. Arrangements are being made for a course of lectures by Mrs. Hull in Los Angeles, commencing the first Sunday in March, and continuing four Sundays.

Mrs Anna L. Gillespie fills an engagement during March and April at Battle Creek, Mich. She would like to make a few more camp-meeting engagements. Mrs. Gillespie ranks high as a lecturer and medium. Address her at No. 321 South Highland avenue, Pittsburg, Pa.

Mrs. L. J. Curtis, inspirational speaker and teacher of occult science, is now located at 2330 Lincoln avenue, Denver, Colo., where she can be addressed. She has been highly recommended by Spiritualists in Lansing, Mich.

Miss Ada M. Came writes from Cambridge, Mass.: "The Cambridge Industrial Society of Spiritualists held its regular meeting, Feb. 8, in Cambridge Lower Hall, 631 Massachusetts avenue. Mr. James S. Scarlett, formerly of Cambridge, but now of New Bedford, was the speaker, and gave a most interesting lecture, followed by messages. Mr. Scarlett gives a good report of the society in New Bedford, which at present is in a flourishing condition. He has recently been elected president of that society.

Correspondent writes: JAMES E. COE, the old veteran Spiritualist, will celebrate his seventy-fifth birthday at Star Lodge Hall, No. 378 South Western avenue, on Saturday, evening, March 2, 1907, where he hopes to meet all his friends. There will be a fine musical program of old-time songs, recitations, short addresses, etc., by friends, and a fine collation served. Come one, come all."

Mrs. Sarah A. Crossfield writes: "I am serving the New Thought Society of Grand Rapids, Mich., for the months of February and March. I find the Spiritualists here are wide-awake, progressive and inspiring to a speaker or medium. The social part is a feature not overlooked in this society; in fact it is an all around live organization. I should judge that good workers have preceded me, and the seeds sown have taken root. We held a most interesting and well-attended meeting, Feb. 10, Mrs. Jackson following my lecture with messages, which were, with few exceptions, recognized. I consider Mrs. Jackson one of our honest and conscientious workers who should be kept constantly in the field. The friends may address me at No. 301 Twelfth avenue, Grand Rapids, Mich."

Captain Geo. W. Walrond, one of the few remaining survivors of the old school of Spiritualistic workers, whose home for thirteen years has been in Denver, Colo., has just got over another of those severe attacks of nervous and physical prostration, which since the two paralytic strokes he had in 1902, comes around periodically. Captain Walrond is in harness and on active service again.

Mrs. Alice Sexsmith writes: "Meetings of interest are still being conducted by the Christian Spiritualist Society every Sunday afternoon and evening. Each meeting brings new faces. We had as speaker, Feb. 3, and 10, Mr. H. R. Henay. He is a young man of 19, and is endowed with a power which only comes to those that lead a life of truth. His discourses are of a high order. He will address us again on Sunday evening, Feb. 24. Don't fail to hear him. Messages by Miss Thomas, Mrs. Susie Thompson and the writer were well received. Miss Thomas will conduct test circles in her own home, 389 West Madison street, every Thursday evening at 8 o'clock. Remember the meeting every Sunday afternoon and evening at 3 and 8 o'clock, at Conway Hall, Western avenue and Lake street, over drug store."

E. R. Kidd writes from Canton, Ohio: "My Progressive Thinker arrives weekly, and through it we are kept posted as to the work being done throughout the country in the ranks of Spiritualism. While we have some active workers here in Canton, we have no society. Cause—same old story—inharmony and lack of unity on the part of those who call themselves Spiritualists. Off and on some good medium comes to town for a few days, and at present Mrs. Nina C. Challen of Toledo, is in our city, having recently arrived from Sharon and Youngstown, where she did some excellent work. However, Mrs. Challon's stay in Canton will be of short duration, since she has been called to her home in Toledo where she as a rule is kept quite busy."

Wm. Hassmann, president, writes: "The Sunday evening meeting of the North Star Spiritual Union in its hall, 1546 Milwaukee avenue, on Feb. 10, was largely attended. For the past two months untold numbers of strangers have visited our meetings, showing that Spiritualism and the unseen forces are forcing their way into homes where heretofore the knowledge of a life hereafter was unknown, or the angelic forces were not strong enough to inspire them to seek for the truth, and break away from pulpit promises. They join these gatherings in spiritual halls to get a message from their loved ones. Mrs. T. Mueller, the lecturer and medium, is doing grand work; her tests are praised by all. She has certainly done grand work on the Northwest Side, and has brought new life, love and harmony to many homes."

E. R. Fielding writes from Washington, D. C.: "The auxiliary of the First Association gave an entertainment, consisting of musical and literary selections. The Hatch Brothers of Dorchester, Mass., favored us with some comic sketches and musical selections. As they are professionals, we were treated to the best to be had. Mr. E. W. Sprague read a very unique poem entitled the 'Germ La Grippe.' This poem will be better appreciated by having Brother Sprague read it in German dialect. Mr. Allen Hodge and son Fred sang several comic songs which called for applause. The auxiliary is presided over by Mrs. Mary T. Longley, who is president of the auxiliary, and May Price, vice-president, and Mrs. Morgan, secretary. Mr. and Mrs. Newell White was given a surprise party by a number of their friends. Mr. and Mrs. Sprague are doing good work. Many have joined the association. The lyceum will give a masquerade party the last Saturday in the month. They hope for a large attendance, thereby encouraging the children."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

Fred C. Suhrer writes: "The Fraternal Order of Spiritualists, Hygeia Hall, Dr. Alex Caird, president, are well attended, and on Sunday, February 16, a larger congregation than usual was present. The addresses by Rev. Thos. S. Warner and Mr. V. Howie were interesting and well received. Our supper committee is covering itself with glory, and surprised us with a "Valentine Supper." Our song service at 6:30 is receiving its share of appreciation and our concert at 7 o'clock displays some of the best talent in the city. The Hon. Charles E. Hughes lectured at 8 o'clock, taking "Nature" as his subject, which proved interesting and instructive. Our platform mediums for the 17th are Mrs. Dr. Caird, Mrs Barbara Hilbert, Mrs. J. Staner-Adams, and Mr. Chas. A. Thompson. Circles will be held as usual at 4 o'clock, giving everyone an opportunity to get a message. Come and get yours. Just tell the folks at home you won't be there for supper—stay for the evening and see what we give you for 15 cents. our concert alone being worth more than that. In the evening at 8, we will again be favored with an address by Mrs. Cora L. V. Richmond. Don't miss this opportunity. The supper and socials of the Fraternal Daughters are becoming popular. They meet in the same building, 2nd floor, the 1st and 3rd Wednesdays each month. If you want a reading on a week day, there's the place to get it; also a good hot supper at 6:30

Mrs. Carter writes from Lexington, Ky.: "Mrs. A. E. Kibby of Cincinnati, has just finished her engagement of three months with the First Spiritual Temple of Newport, Ky., which was a very successful series of meetings. She will be in Lexington, Ky., during February and March. All mail should be addressed to her at 110 East Third street."

Hattie F. R. Peet writes: "The fourth of the series of the Illinois Sunflower Club dances will be given in Washington Hall, 70 Adams street, Monday evening, Feb. 25. Tickets 25 cents. Lunch will be served. All friends cordially invited to be present on these enjoyable occasions, whether you dance or not."

Rev. Alice Baker, state Missionary for Oklahoma, writes: "Spiritualists of Oklahoma, I am now making dates for a spring tour of the state. To those who have not written, either to the state board or myself, this is for you. Can you arrange for one or more meetings where you are? Write to me at once. Are you a member of the state association? If not, send name, address and $1 membership fee to R. G. Lee, secretary, Headrick, Okla., at once, and have a vote in the state meeting. Every Spiritualist in Oklahoma has a niche to fill, something to do. We have the light; let us let it shine. Write to me at once at my home address, 449 Live Oak street, Dallas, Texas."

S. A. Huntington writes from Malden, Mass.: "Sunday services, Feb. 10. The president presided at both sessions. At the 3 p. m. circle Mrs. Carter, Miss Morton and Mr. Berry occupied the whole session in voicing messages. The evening meeting, as usual, opened with praise, reading of scripture and invocation. Mrs. Annie R. Chapman of Brighton, Mass., was the speaker and message bearer. She prefaced her work with reading a poem entitled 'Love Thyself Last,' and chose the same for her theme, giving a very interesting address, after which she devoted an hour to giving messages. Mrs. Chapman is an interesting speaker and good message bearer. Mrs. Carrie H. Tainter of Manchester, N. H., will be the speaker on Sunday evening, Feb. 17, and Dr. C. L. Willis of Boston, Feb. 24. It is understood that Rev. F. A. Wiggin of Unity Church, Boston, will resume his work for the society on Thursday evening, Feb. 21."

James I. Mettler writes from Helena, Mont.: "I have had a stroke paralysis, affecting my left side, and compelling me to abandon writing any further articles on the Home Circle, for which I am sorry, for I had a number of interesting as well as instructive subjects I was holding in reserve, but it is too late. I am 68 years old and for forty years have been investigating Spiritualism."

Prof. E. E. Rex writes from Frankfort, Ind.: "We are holding services every Sunday, afternoon and evening, and while the audiences are small they seem to be appreciative, and we hope in time to have more than we can accommodate in the small hall we have secured, which seats only about 100; as yet it has been but half filled, and there is supposed to be over 400 Spiritualists in Frankfort. We hope many of our good friends in life will give us their best thoughts for success, and that our spirit friends will open the eyes of many here and show them the way to these meetings."

H. J. Cameron writes: "The Golden Rule Spiritualist Society held their usual Sunday services on the 10th of this month, at O'Donnell's College Hall, 43 S. Paulina street. The afternoon was devoted to short talks by the pastor, Mrs. Nora E. Hill, which were greatly appreciated, as were also the messages given by Mrs. Minnie Field, Mrs. Ingeldue and Mrs. Nora E. Hill. The speaker for the evening, Dr. J. H. Randall, being absent on account of illness, Mrs. Nellie Kusserow presided, and delivered an interesting address, the subject being, 'The Higher Development of Man.' The message bearers were the pastor, Mrs. Nora E. Hill and Mrs. Kusserow. A beautiful solo selection was rendered, entitled, 'We Shall Know His Angel Name.' The society has noted with pleasure the steadily increasing attendance. The speaker for the next Sunday evening (Feb. 17) will be the Hon. Charles Hughes."

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Wanted by a business woman, three modern unfurnished housekeeping rooms, with liberal-minded people, or small flat. Address 40 Loomis street, Chicago.

Mid-Winter Mass-Meeting of the State Spiritual Association of Minnesota, February 22, 23 and 24, 1907, I. O. O. F. Hall, corner Wabasha and Fifth streets, St. Paul, Minn. An excellent programme throughout. A silver collection will be taken at the door for the afternoon and evening meetings. Dinner and supper will be served by the ladies in the dining room. You are requested to visit the sales tables of the Ladies' Aid. See your home agent as to reduced rates covering this period on all railroads.

T. J. Haynes writes from Grand Rapids, Mich.: "In the past I have written you about the good things we have been having in the spiritual line. Well, at the present we are having more. Mrs. Crossfield of Muncie, Ind., is with us, and also Mrs. F. V. Jackson of this city. Their work is fine, and too much cannot be said in their favor. We have large audiences in spite of the stormy weather, and they never have to go away disappointed. Mrs. Jackson has lived here a great deal of the time since 1888, and is well acquainted and has many friends who are glad to welcome her again to our city. Mrs. Crossfield came to us a stranger, but has made friends with all she has come in contact with. I can not speak in too high praise of their work."

The Tribune-Republican of Meadville, Pa., speaks as follows of Mrs. Cooley: "Mrs. Georgia Gladys Cooley, of Chicago, delivered the fifth lecture of her present series Sunday night, under the auspices of the local Spiritualist society, and will give the closing lecture next Friday evening. The Sunday evening meeting was held in the main room of the Odd Fellows' temple and the room was packed to the doors. In the course of her talk Sunday evening Mrs. Cooley described a very remarkable experience. She said she was once summoned to the bedside of a lady friend who was dying ('passing to the other side'). Mrs. Cooley said that when she arrived at the bedside she found her friend so far gone that she could not recognize anybody, and as she, Mrs. Cooley, stood watching her, she saw her spirit pass out from the body. Mrs. Cooley said she (herself) passed into the clairvoyant state and in that condition followed the departing spirit until she had witnessed the complete transition from the mortal to the spirit life; had seen the departed spirit received on the other side. This very wonderful story was listened to with rapt attention. Following the lecture Mrs. Cooley received spirit messages, each of which was acknowledged to be recognized by some person in the audience."

Prof. Hyslop, well and favorably known in connection with the investigation of psychical matters connected with Spirit Return, was in the city last week. He is doing a great work along the lines of scientific investigation of occult phenomena.

J. W. Ring, after filling an engagement in Indiana, arrived in the city last Saturday on his way to St. Joseph, Mo., to occupy the rostrum there last Sunday. He then goes to Crystola, Colo.

The Illinois Sunflower Club holds meetings the second and fourth Tuesday of every month at Lincoln Hall, Fraternity Building, 70 E. Adams street, at 2 o'clock. The second Tuesday is the business meeting. The fourth Tuesday a social gathering when tea is served and the mediums read the cups.

Carrie L. Hatch, secretary, writes: "The Massachusetts State Association of Spiritualists will hold anniversary exercises in Berkeley Hall, 4 Berkeley street, Boston, Mass., on Tuesday, March 26, all day and evening. The best of speakers and mediums will be presented. Admission free. Full list of speakers will be printed later."

Mrs. Carrie M. Hinsdale has an engagement at Galveston, Tex., for March. She is president of the State Association.

We regret to learn that Mr. G. H. Brooks, President of the Wisconsin State Spiritualist Association is dangerously sick in Milwaukee, Wis., and is under the care of a trained nurse. Let everyone send him cheering health-thoughts, and assist in his recovery. Owing to his sickness he is compelled to cancel present engagements. Friends wishing to have meetings in the State will address the Secretary, Miss L. G. Loebel, 202 North avenue., Milwaukee, Wis.

C. L. Hatch writes from 9 Appleton street, Boston, Mass.: "The First Spiritualist Ladies Aid Society met as usual, with the President, Mrs. Mattie E. A. Allk in the chair. The Valentine Supper proved a great success, each A. Allbe in the chair. The Valentine heart with varied sentiments pasted upon the same. The social hour after supper is always enjoyed by all. The evening exercise consisted of the following talent: Mrs. A. S. Waterhouse, Mrs. Hattie C. Mason, Mrs Lewis, Mrs. Steinen, and Mr. Blackstone. Mrs. Lewis sang two original songs, accompanying herself on the autoharp. Next Friday a Martha Washington Party will be held, and the evening will be devoted to a social time, dance and whist. Supper at six, p. m. Friday, March 1, Mrs. Kate R. Styles will give a benefit for the society, giving a short address, poems, and communications, and a rare treat is expected. Be sure and come."

Rev. A. P. Blinn, the popular pastor of the First Spiritual Union, Norwich, Ct., writes: "As mentioned in the letter from our secretary, published in a previous issue of The Progressive Thinker, this society by unanimous vote of the committee has given the writer a call to remain as its settled speaker for another year, the call having been accepted. As a matter of fact I could do nothing but accept when, ever since my work began here two years ago, every encouragement has been given me, and the members have been as earnest workers for success and as interested, as the speaker and most prominent officers. Harmony, good fellowship, and every support, moral and financial, is our working theory and it has spelled success. The young people are to present a drama on the evenings of March 7 and 8, entitled 'Above the Clouds' and are making elaborate arrangements for it. Special scenery is being built at an expense of over $50, and the play will be staged in a thoroughly artistic and up-to-date manner with appropriate costuming. Our services continue to attract good audiences each Sunday, both morning and evening, and our fortnightly suppers are always largely patronized. The lyceum is thriving and prosperous. On Wednesday and Thursday evenings, Feb. 20 and 21, the well known test medium, Mrs. S. C. Cunningham of Cambridge, Mass., will hold seances that will undoubtedly attract large audiences to the Academy, as her work for us before was very satisfactory. Our custom of presenting only the philosophy Sundays, and occasionally having a medium, but generally having the phenomena at week-evening services, has proved for the best interests of this society, and the excellent music rendered by our organist and quartette has met with general appreciation. At each service special mention is made of the splendid work of The Progressive Thinker, and we always have copies on hand for sale or distribution. It is a sign of progress when a society appreciates the spiritual press and cooperates with it."

A FRATERNAL ORDER.

With Some Side-thrusts at Certain Other Subjects.

I consider the above title a good one. The article by Alex Caird concerning the matter, I consider to be excellent in general.

I believe that the bible and Christianity, which have been such a curse to the world, should be excluded from Spiritualism entirely. Christianity has caused more war, bloodshed and strife in the world than anything and every thing else put together; and is still causing trouble in various parts of the earth. Missionaries are sent from the United States to China (who stir up trouble) to convert the "heathen," while at the same time, in the United States, lynching and burning people at the stake takes place. An American here was talking to a Mexican against bull fighting, stating that it was cruel, which the Mexican admitted, and said that they did not burn people here in Mexico at the stake. The American had no more to say upon the matter.

Mr. Caird favors worship. I consider worship to be idolatry, no matter what the object worshiped. What good would it do any being or power to be worshiped, and what good would it do the worshiper?

Spiritualists sometimes open their meetings with prayer. I do not believe that prayer has any effect further than upon the one who utters it, and those who hear it.

It does not look well to me, as is often the case, for a Spiritualistic writer to prefix "Rev." to his own name. WM. HART.

Los Mochis, Sinaloa, Mexico.

LETTER FROM ANNA L. GILLESPIE.

After Months of Needed Rest She Resumes Work.

After nearly three months of rest, the first in many years, I am about taking up the work again. Will lecture for the Battle Creek, Mich., society for the months of March and April. My address during the time will be 180. Calhoun street. Will answer calls for funerals through that section, also a few open dates for camp work and will be glad to hear from some needing my services during the camp season.

The home society here in Pittsburg, is in good condition, under the able President, Mr. C. Stevens, who is a splendid chairman and leader, aided by a most efficient and harmonious board. They have a church second to none. Since my coming home, have had the pleasure of listening to Mr. Brooks, who is a good lyceum worker. He was followed by Mrs. C. Fanny Allyn, Who was, like Mr. Brooks, so well appreciated they are to be with us another year. Mrs. Allyn is, as all know, a most capable lyceum leader, as well as lecturer. She was of great service in assisting the little lyceum which will soon, under the directorship of Miss Mary Clouse, be the Big Lyceum. It is wonderful how the movement is growing here. During Mrs. Allyn's stay she introduced many of her methods with good results. Miss Clouse is young in work, but you would not think so to see the able manner in which she attends to every duty. Mr. Oscar Edgerly is the speaker for the present month, and by his scholarly lectures is attracting large audiences who are delighted with his teaching.

The blind organist, Mr. Evans, takes care of the musical part of the work, and his songs are always a comfort and a pleasure to the listener. The months have gone by with lightning speed, and returning strength and courage is making me feel like a new woman, and I shall hope to be kept busy the rest of the year. Let me say in closing, how much we are enjoying the Great Work review by Brother Howe. Mr. Howe always writes in a manner to call the attention of the thinking readers, and we watch for it each week.

ANNA L. GILLESPIE.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, Jan. 27, 1907, John Resch, a life long resident of Brooklyn, N. Y. For years he had been a Spiritualist, having been one of the founders of the Church of Divine Light. Dr. George Fuller of Onset, Mass., the well-known lecturer and author, officiated. Mr. Resch leaves two daughters, Miss Emma Resch, a medium of the Church of Divine Light, and who is widely known by her good Christian work, and Mrs. P. J. Loeb. COR.

Mrs. Charles V. Lively, aged 78 years and a resident of Salt Lake City, passed to spirit life early in the morning of the first of February, calm and peaceful in the arms of his only and true companion. The world at large makes much noise about the glory of those famous generals who earn their laurels on the battlefield of bloodshed, but this same world is silent about these heroes who encompassed by the darkness of selfishness, ignorance, superstition and hatred have to fight life's battle guided by their only star, the hope for a future life and more convenient conditions in a better world than the present. To that latter class of people belonged our brother Charles V. Lively, a man of stern conviction, strengthened by the experiences of a forty years belief in the Spiritualist principle, besides being a careful reader of The Progressive Thinker and other occultistic literature. Peace and happiness to his memory.

C. K. FLANDERKA.

Passed to spirit life, at 10:20 a. m., Feb. 5, 1907, Brother Henry Bass, aged 70 years, at his residence, 1802 Virginia avenue, Joplin, Mo. Father Bass was a devoted Spiritualist. Nine years ago he arranged for a Spiritualist funeral and engaged the writer to hold the service. Being an old resident of Joplin, a very large attendance at the funeral proved the esteem in which the deceased was held. Death came a sweet release to the wearied soul. SARA C. SCOVELL.

Mrs. Louisa Eckhardt, wife of Herman Eckhardt, passed to spirit life from her home in Canton, Ohio, Feb. 6, 1907, from paralysis, aged 67 years. She was born in Mullheim Baden, Germany. She was a dutiful wife and mother, a Spiritualist for over twenty years, and a regular reader of The Progressive Thinker.

A. H. ECKHARDT.

Canton, Ohio.

Mary J. Lindsey, of Grand Rapids, Mich., aged 64, passed to spirit life on January 20. She was a medium from birth, and gladly welcomed the call, 'Come home." She was a genial companion, a hospitable, sympathetic friend, with a heart keenly sensitive to the sorrows of all.

K. L. CHILDS.

WANTS A STATEMENT VERIFIED.

A Lady of Jamestown, N. Y. in Search of Information.

I was born in Batesville, Panola, county, Miss., as far as I know, but as to whom were my real parents I have always had a doubt. I was taught to believe that Dr. Jesse A. Bounds and wife were my father and mother.

They were kind in their way, but from my earliest infancy I perceived a difference in their treatment of me. There was that tender affection for the others that I missed. I was never taken in their arms and caressed as were the rest; never had playthings like the rest, and yet their own were denied an education that I might have a thorough training in the best of schools. They were poor as thousands of other Southern people were after the war, for they were of the oldest aristocracy of the South. Like many another girl, I sometimes demurred when it came to going to school. At such times I was told that I must perfect my education in order that some day I might be fitted to occupy my rightful position in society. Once in an angry mood mother told me that I was not their child, or rather she said that I was not her child. If I was not her child, I know that I was not a child of the Doctor, for there was a girl older than I, the best beloved of that family.

Another curious thing—I was called Agnes Valentine Bounds, but told that, when only three days old, a physician friend of father had adopted me, and that in all legal papers I must sign or prefix by hyphen the name of Pearson. I never saw this Dr. Pearson, but just before my marriage father wrote him, and he wrote me a very kindly letter. He was then very aged. I was married near Little Rock, Ark., and shortly after moved North. I have never from that day to this seen one of my people, and all that I then knew have passed beyond. Just before father's death he called me repeatedly, but none let me know of his illness until he was buried. Now comes the strange part of my story, and I would like to verify it if I can. I was not a Spiritualist, and did not believe in mediumship, but was recently persuaded to visit a medium. Before this I know positively that none knew of my history, for it is contrary to my nature to be very communicative. She told me that someone was looking for me, a man and a woman; that during the war my father and the one I thought my father became separated in the heat of battle, each thinking the other killed; that my own father heard of my mother's death, and did not know of my birth until years after, for it seems that my people had lived in Maryland and migrated to Mississippi after the war. She says the doctor had a purpose in educating me to fit a position that even he considered above himself. This would seem so strange to me, for I thought him a king among men.

I am all alone in the world, a physician by profession. I need no one to care for me, for I have had my share of success, but there may be some one whom I may comfort, and I am so lonely. This medium said that I could prove what she said to be true by publishing this in The Progressive Thinker. I am told I was born February 14, 1867. Dr. Bounds was a surgeon in the Confederate Army of Northern Virginia, ranking as captain.

DR. AGNES V. KELLEY.
331 East Second street, Jamestown, N. Y.

ST. PAUL, MINNESOTA.

Spiritualists of That State to Have a Grand Mass-Meeting.

The State Spiritualists Association of Minnesota will hold the annual midwinter mass-meeting in St. Paul, on February 22, 23 and 24, at Odd Fellows Hall, corner Wabasha and Fifth streets, with an all-day session each day, beginning at 10:30 a. m. Mrs. Catherine McFarlin of LaCrosse, Wis., will be the principal speaker at all the meetings. All the local talent of the Twin Cities will also be present, and take part in the exercises. Programmes will be mailed to any one on receipt of address.

F. E. IRVINE,
Secretary S. S. A. of M.
904 Hastings Ave., St. Paul, Minn.

ANNUAL CONVENTION.

To Be Held at St. Louis, Mo., Feb. 27 and 28.

Our annual convention will be held at St. Louis, Feb. 27 and 28. We hope to have with us on that occasion Elizabeth Harlow and other visitors of note, beside our local talent, Brother Grimshaw, Mrs. Hary, Mrs. Jones, Mrs. Price, also Mrs. Stephens of Kansas City, and your humble servant. Every Spiritualist in Missouri is invited to be present and bring their friends. To be held at the Temple of Spiritualism, 3015 Pine street, St. Louis, Mo. PAUL McARTHUR, President.

A Dialogue on Religion between Rev. John Jutz, Jesuit priest, and Dr. T. A. Bland, with a review of the rise and progress of rational religion, as represented by Unitarianism, Spiritualism, etc. "It is a thunderbolt in the camp of orthodoxy."—Dr. Eugene Sawyer. "It will do more to overthrow ancient error and theological dogmas than all the works of the higher critics."—T. J. Bowles, M. D., President National Liberal League. "This little book ought to be read by every person who has a forehead over an inch high. On behalf of the world I thank Dr. Bland for having written it."—William Colby Cooper, M. D., Scientist and Author. For sale at this office. Price reduced to 15 cents.

"The Religion of Cheerfulness." By Sara A. Hubbard, An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

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4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.

6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.

7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.

8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.

9—The Religion of Man and Ethics of Science, by Hudson Tuttle.

10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

Mattie E. Hull is continuing the work in San Jose, Cal., as had been arranged for herself and her arisen companion. Arrangements are being made for a course of lectures by Mrs. Hull in Los Angeles, commencing the first Sunday in March, and continuing four Sundays.

Mrs Anna L. Gillespie fills an engagement during March and April at Battle Creek, Mich. She would like to make a few more camp-meeting engagements. Mrs. Gillespie ranks high as a lecturer and medium. Address her at No. 321 South Highland avenue, Pittsburg, Pa.

Mrs. L. J. Curtis, inspirational speaker and teacher of occult science, is now located at 2330 Lincoln avenue, Denver, Colo., where she can be addressed. She has been highly recommended by Spiritualists in Lansing, Mich.

Miss Ada M. Came writes from Cambridge, Mass.: "The Cambridge Industrial Society of Spiritualists held its regular meeting, Feb. 8, in Cambridge Lower Hall, 631 Massachusetts avenue. Mr. James S. Scarlett, formerly of Cambridge, but now of New Bedford, was the speaker, and gave a most interesting lecture, followed by messages. Mr. Scarlett gives a good report of the society in New Bedford, which at present is in a flourishing condition. He has recently been elected president of that society.

Correspondent writes: JAMES E. COE, the old veteran Spiritualist, will celebrate his seventy-fifth birthday at Star Lodge Hall, No. 378 South Western avenue, on Saturday, evening, March 2, 1907, where he hopes to meet all his friends. There will be a fine musical program of old-time songs, recitations, short addresses, etc., by friends, and a fine collation served. Come one, come all."

Mrs. Sarah A. Crossfield writes: "I am serving the New Thought Society of Grand Rapids, Mich., for the months of February and March. I find the Spiritualists here are wide-awake, progressive and inspiring to a speaker or medium. The social part is a feature not overlooked in this society; in fact it is an all around live organization. I should judge that good workers have preceded me, and the seeds sown have taken root. We held a most interesting and well-attended meeting, Feb. 10, Mrs. Jackson following my lecture with messages, which were, with few exceptions, recognized. I consider Mrs. Jackson one of our honest and conscientious workers who should be kept constantly in the field. The friends may address me at No. 301 Twelfth avenue, Grand Rapids, Mich."

Captain Geo. W. Walrond, one of the few remaining survivors of the old school of Spiritualistic workers, whose home for thirteen years has been in Denver, Colo., has just got over another of those severe attacks of nervous and physical prostration, which since the two paralytic strokes he had in 1902, comes around periodically. Captain Walrond is in harness and on active service again.

Mrs. Alice Sexsmith writes: "Meetings of interest are still being conducted by the Christian Spiritualist Society every Sunday afternoon and evening. Each meeting brings new faces. We had as speaker, Feb. 3, and 10, Mr. H. R. Henay. He is a young man of 19, and is endowed with a power which only comes to those that lead a life of truth. His discourses are of a high order. He will address us again on Sunday evening, Feb. 24. Don't fail to hear him. Messages by Miss Thomas, Mrs. Susie Thompson and the writer were well received. Miss Thomas will conduct test circles in her own home, 389 West Madison street, every Thursday evening at 8 o'clock. Remember the meeting every Sunday afternoon and evening at 3 and 8 o'clock, at Conway Hall, Western avenue and Lake street, over drug store."

E. R. Kidd writes from Canton, Ohio: "My Progressive Thinker arrives weekly, and through it we are kept posted as to the work being done throughout the country in the ranks of Spiritualism. While we have some active workers here in Canton, we have no society. Cause—same old story—inharmony and lack of unity on the part of those who call themselves Spiritualists. Off and on some good medium comes to town for a few days, and at present Mrs. Nina C. Challen of Toledo, is in our city, having recently arrived from Sharon and Youngstown, where she did some excellent work. However, Mrs. Challon's stay in Canton will be of short duration, since she has been called to her home in Toledo where she as a rule is kept quite busy."

Wm. Hassmann, president, writes: "The Sunday evening meeting of the North Star Spiritual Union in its hall, 1546 Milwaukee avenue, on Feb. 10, was largely attended. For the past two months untold numbers of strangers have visited our meetings, showing that Spiritualism and the unseen forces are forcing their way into homes where heretofore the knowledge of a life hereafter was unknown, or the angelic forces were not strong enough to inspire them to seek for the truth, and break away from pulpit promises. They join these gatherings in spiritual halls to get a message from their loved ones. Mrs. T. Mueller, the lecturer and medium, is doing grand work; her tests are praised by all. She has certainly done grand work on the Northwest Side, and has brought new life, love and harmony to many homes."

E. R. Fielding writes from Washington, D. C.: "The auxiliary of the First Association gave an entertainment, consisting of musical and literary selections. The Hatch Brothers of Dorchester, Mass., favored us with some comic sketches and musical selections. As they are professionals, we were treated to the best to be had. Mr. E. W. Sprague read a very unique poem entitled the 'Germ La Grippe.' This poem will be better appreciated by having Brother Sprague read it in German dialect. Mr. Allen Hodge and son Fred sang several comic songs which called for applause. The auxiliary is presided over by Mrs. Mary T. Longley, who is president of the auxiliary, and May Price, vice-president, and Mrs. Morgan, secretary. Mr. and Mrs. Newell White was given a surprise party by a number of their friends. Mr. and Mrs. Sprague are doing good work. Many have joined the association. The lyceum will give a masquerade party the last Saturday in the month. They hope for a large attendance, thereby encouraging the children."

Fred C. Suhrer writes: "The Fraternal Order of Spiritualists, Hygeia Hall, Dr. Alex Caird, president, are well attended, and on Sunday, February 16, a larger congregation than usual was present. The addresses by Rev. Thos. S. Warner and Mr. V. Howie were interesting and well received. Our supper committee is covering itself with glory, and surprised us with a "Valentine Supper." Our song service at 6:30 is receiving its share of appreciation and our concert at 7 o'clock displays some of the best talent in the city. The Hon. Charles E. Hughes lectured at 8 o'clock, taking "Nature" as his subject, which proved interesting and instructive. Our platform mediums for the 17th are Mrs. Dr. Caird, Mrs Barbara Hilbert, Mrs. J. Staner-Adams, and Mr. Chas. A. Thompson. Circles will be held as usual at 4 o'clock, giving everyone an opportunity to get a message. Come and get yours. Just tell the folks at home you won't be there for supper—stay for the evening and see what we give you for 15 cents. our concert alone being worth more than that. In the evening at 8, we will again be favored with an address by Mrs. Cora L. V. Richmond. Don't miss this opportunity. The supper and socials of the Fraternal Daughters are becoming popular. They meet in the same building, 2nd floor, the 1st and 3rd Wednesdays each month. If you want a reading on a week day, there's the place to get it; also a good hot supper at 6:30

Mrs. Carter writes from Lexington, Ky.: "Mrs. A. E. Kibby of Cincinnati, has just finished her engagement of three months with the First Spiritual Temple of Newport, Ky., which was a very successful series of meetings. She will be in Lexington, Ky., during February and March. All mail should be addressed to her at 110 East Third street."

Hattie F. R. Peet writes: "The fourth of the series of the Illinois Sunflower Club dances will be given in Washington Hall, 70 Adams street, Monday evening, Feb. 25. Tickets 25 cents. Lunch will be served. All friends cordially invited to be present on these enjoyable occasions, whether you dance or not."

Rev. Alice Baker, state Missionary for Oklahoma, writes: "Spiritualists of Oklahoma, I am now making dates for a spring tour of the state. To those who have not written, either to the state board or myself, this is for you. Can you arrange for one or more meetings where you are? Write to me at once. Are you a member of the state association? If not, send name, address and $1 membership fee to R. G. Lee, secretary, Headrick, Okla., at once, and have a vote in the state meeting. Every Spiritualist in Oklahoma has a niche to fill, something to do. We have the light; let us let it shine. Write to me at once at my home address, 449 Live Oak street, Dallas, Texas."

S. A. Huntington writes from Malden, Mass.: "Sunday services, Feb. 10. The president presided at both sessions. At the 3 p. m. circle Mrs. Carter, Miss Morton and Mr. Berry occupied the whole session in voicing messages. The evening meeting, as usual, opened with praise, reading of scripture and invocation. Mrs. Annie R. Chapman of Brighton, Mass., was the speaker and message bearer. She prefaced her work with reading a poem entitled 'Love Thyself Last,' and chose the same for her theme, giving a very interesting address, after which she devoted an hour to giving messages. Mrs. Chapman is an interesting speaker and good message bearer. Mrs. Carrie H. Tainter of Manchester, N. H., will be the speaker on Sunday evening, Feb. 17, and Dr. C. L. Willis of Boston, Feb. 24. It is understood that Rev. F. A. Wiggin of Unity Church, Boston, will resume his work for the society on Thursday evening, Feb. 21."

James I. Mettler writes from Helena, Mont.: "I have had a stroke paralysis, affecting my left side, and compelling me to abandon writing any further articles on the Home Circle, for which I am sorry, for I had a number of interesting as well as instructive subjects I was holding in reserve, but it is too late. I am 68 years old and for forty years have been investigating Spiritualism."

Prof. E. E. Rex writes from Frankfort, Ind.: "We are holding services every Sunday, afternoon and evening, and while the audiences are small they seem to be appreciative, and we hope in time to have more than we can accommodate in the small hall we have secured, which seats only about 100; as yet it has been but half filled, and there is supposed to be over 400 Spiritualists in Frankfort. We hope many of our good friends in life will give us their best thoughts for success, and that our spirit friends will open the eyes of many here and show them the way to these meetings."

H. J. Cameron writes: "The Golden Rule Spiritualist Society held their usual Sunday services on the 10th of this month, at O'Donnell's College Hall, 43 S. Paulina street. The afternoon was devoted to short talks by the pastor, Mrs. Nora E. Hill, which were greatly appreciated, as were also the messages given by Mrs. Minnie Field, Mrs. Ingeldue and Mrs. Nora E. Hill. The speaker for the evening, Dr. J. H. Randall, being absent on account of illness, Mrs. Nellie Kusserow presided, and delivered an interesting address, the subject being, 'The Higher Development of Man.' The message bearers were the pastor, Mrs. Nora E. Hill and Mrs. Kusserow. A beautiful solo selection was rendered, entitled, 'We Shall Know His Angel Name.' The society has noted with pleasure the steadily increasing attendance. The speaker for the next Sunday evening (Feb. 17) will be the Hon. Charles Hughes."

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Wanted by a business woman, three modern unfurnished housekeeping rooms, with liberal-minded people, or small flat. Address 40 Loomis street, Chicago.

Mid-Winter Mass-Meeting of the State Spiritual Association of Minnesota, February 22, 23 and 24, 1907, I. O. O. F. Hall, corner Wabasha and Fifth streets, St. Paul, Minn. An excellent programme throughout. A silver collection will be taken at the door for the afternoon and evening meetings. Dinner and supper will be served by the ladies in the dining room. You are requested to visit the sales tables of the Ladies' Aid. See your home agent as to reduced rates covering this period on all railroads.

T. J. Haynes writes from Grand Rapids, Mich.: "In the past I have written you about the good things we have been having in the spiritual line. Well, at the present we are having more. Mrs. Crossfield of Muncie, Ind., is with us, and also Mrs. F. V. Jackson of this city. Their work is fine, and too much cannot be said in their favor. We have large audiences in spite of the stormy weather, and they never have to go away disappointed. Mrs. Jackson has lived here a great deal of the time since 1888, and is well acquainted and has many friends who are glad to welcome her again to our city. Mrs. Crossfield came to us a stranger, but has made friends with all she has come in contact with. I can not speak in too high praise of their work."

The Tribune-Republican of Meadville, Pa., speaks as follows of Mrs. Cooley: "Mrs. Georgia Gladys Cooley, of Chicago, delivered the fifth lecture of her present series Sunday night, under the auspices of the local Spiritualist society, and will give the closing lecture next Friday evening. The Sunday evening meeting was held in the main room of the Odd Fellows' temple and the room was packed to the doors. In the course of her talk Sunday evening Mrs. Cooley described a very remarkable experience. She said she was once summoned to the bedside of a lady friend who was dying ('passing to the other side'). Mrs. Cooley said that when she arrived at the bedside she found her friend so far gone that she could not recognize anybody, and as she, Mrs. Cooley, stood watching her, she saw her spirit pass out from the body. Mrs. Cooley said she (herself) passed into the clairvoyant state and in that condition followed the departing spirit until she had witnessed the complete transition from the mortal to the spirit life; had seen the departed spirit received on the other side. This very wonderful story was listened to with rapt attention. Following the lecture Mrs. Cooley received spirit messages, each of which was acknowledged to be recognized by some person in the audience."

Prof. Hyslop, well and favorably known in connection with the investigation of psychical matters connected with Spirit Return, was in the city last week. He is doing a great work along the lines of scientific investigation of occult phenomena.

J. W. Ring, after filling an engagement in Indiana, arrived in the city last Saturday on his way to St. Joseph, Mo., to occupy the rostrum there last Sunday. He then goes to Crystola, Colo.

The Illinois Sunflower Club holds meetings the second and fourth Tuesday of every month at Lincoln Hall, Fraternity Building, 70 E. Adams street, at 2 o'clock. The second Tuesday is the business meeting. The fourth Tuesday a social gathering when tea is served and the mediums read the cups.

Carrie L. Hatch, secretary, writes: "The Massachusetts State Association of Spiritualists will hold anniversary exercises in Berkeley Hall, 4 Berkeley street, Boston, Mass., on Tuesday, March 26, all day and evening. The best of speakers and mediums will be presented. Admission free. Full list of speakers will be printed later."

Mrs. Carrie M. Hinsdale has an engagement at Galveston, Tex., for March. She is president of the State Association.

We regret to learn that Mr. G. H. Brooks, President of the Wisconsin State Spiritualist Association is dangerously sick in Milwaukee, Wis., and is under the care of a trained nurse. Let everyone send him cheering healththoughts, and assist in his recovery. Owing to his sickness he is compelled to cancel present engagements. Friends wishing to have meetings in the State will address the Secretary, Miss L. G. Loebel, 202 North avenue, Milwaukee, Wis.

C. L. Hatch writes from 9 Appleton street, Boston, Mass.: "The First Spiritualist Ladies Aid Society met as usual, with the President, Mrs. Mattie E. A. Allk in the chair. The Valentine Supper proved a great success, each A. Allbe in the chair. The Valentine heart with varied sentiments pasted upon the same. The social hour after supper is always enjoyed by all. The evening exercise consisted of the following talent: Mrs. A. S. Waterhouse, Mrs. Hattie C. Mason, Mrs Lewis, Mrs. Steinen, and Mr. Blackstone. Mrs. Lewis sang two original songs, accompanying herself on the autoharp. Next Friday a Martha Washington Party will be held, and the evening will be devoted to a social time, dance and whist. Supper at six, p. m. Friday, March 1, Mrs. Kate R. Styles will give a benefit for the society, giving a short address, poems, and communications, and a rare treat is expected. Be sure and come."

Rev. A. P. Blinn, the popular pastor of the First Spiritual Union, Norwich, Ct., writes: "As mentioned in the letter from our secretary, published in a previous issue of The Progressive Thinker, this society by unanimous vote of the committee has given the writer a call to remain as its settled speaker for another year, the call having been accepted. As a matter of fact I could do nothing but accept when, ever since my work began here two years ago, every encouragement has been given me, and the members have been as earnest workers for success and as interested, as the speaker and most prominent officers. Harmony, good fellowship, and every support, moral and financial, is our working theory and it has spelled success. The young people are to present a drama on the evenings of March 7 and 8, entitled 'Above the Clouds' and are making elaborate arrangements for it. Special scenery is being built at an expense of over $50, and the play will be staged in a thoroughly artistic and up-to-date manner with appropriate costuming. Our services continue to attract good audiences each Sunday, both morning and evening, and our fortnightly suppers are always largely patronized. The lyceum is thriving and prosperous. On Wednesday and Thursday evenings, Feb. 20 and 21, the well known test medium, Mrs. S. C. Cunningham of Cambridge, Mass., will hold séances that will undoubtedly attract large audiences to the Academy, as her work for us before was very satisfactory. Our custom of presenting only the philosophy Sundays, and occasionally having a medium, but generally having the phenomena at week-evening services, has proved for the best interests of this society, and the excellent music rendered by our organist and quartette has met with general appreciation. At each service special mention is made of the splendid work of The Progressive Thinker, and we always have copies on hand for sale or distribution. It is a sign of progress when a society appreciates the spiritual press and cooperates with it."

A FRATERNAL ORDER.

With Some Side-thrusts at Certain Other Subjects.

I consider the above title a good one. The article by Alex Caird concerning the matter, I consider to be excellent in general.

I believe that the bible and Christianity, which have been such a curse to the world, should be excluded from Spiritualism entirely. Christianity has caused more war, bloodshed and strife in the world than anything and every thing else put together; and is still causing trouble in various parts of the earth. Missionaries are sent from the United States to China (who stir up trouble) to convert the "heathen," while at the same time, in the United States, lynching and burning people at the stake takes place. An American here was talking to a Mexican against bull fighting, stating that it was cruel, which the Mexican admitted, and said that they did not burn people here in Mexico at the stake. The American had no more to say upon the matter.

Mr. Caird favors worship. I consider worship to be idolatry, no matter what the object worshiped. What good would it do any being or power to be worshiped, and what good would it do the worshiper?

Spiritualists sometimes open their meetings with prayer. I do not believe that prayer has any effect further than upon the one who utters it, and those who hear it.

It does not look well to me, as is often the case, for a Spiritualistic writer to prefix "Rev." to his own name. WM. HART.

Los Mochis, Sinaloa, Mexico.

LETTER FROM ANNA L. GILLESPIE.

After Months of Needed Rest She Resumes Work.

After nearly three months of rest, the first in many years, I am about taking up the work again. Will lecture for the Battle Creek, Mich., society for the months of March and April. My address during the time will be 180 Calhoun street. Will answer calls for funerals through that section, also a few open dates for camp work and will be glad to hear from some needing my services during the camp season.

The home society here in Pittsburg, is in good condition, under the able President, Mr. C. Stevens, who is a splendid chairman and leader, aided by a most efficient and harmonious board. They have a church second to none. Since my coming home, have had the pleasure of listening to Mr. Brooks, who is a good lyceum worker. He was followed by Mrs. C. Fanny Allyn, Who was, like Mr. Brooks, so well appreciated they are to be with us another year. Mrs. Allyn is, as all know, a most capable lyceum leader, as well as lecturer. She was of great service in assisting the little lyceum which will soon, under the directorship of Miss Mary Clouse, be the Big Lyceum. It is wonderful how the movement is growing here. During Mrs. Allyn's stay she introduced many of her methods with good results. Miss Clouse is young in work, but you would not think so to see the able manner in which she attends to every duty. Mr. Oscar Edgerly is the speaker for the present month, and by his scholarly lectures is attracting large audiences who are delighted with his teaching.

The blind organist, Mr. Evans, takes care of the musical part of the work, and his songs are always a comfort and a pleasure to the listener. The months have gone by with lightning speed, and returning strength and courage is making me feel like a new woman, and I shall hope to be kept busy the rest of the year. Let me say in closing, how much we are enjoying the Great Work review by Brother Howe. Mr. Howe always writes in a manner to call the attention of the thinking readers, and we watch for it each week.

ANNA L. GILLESPIE.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, Jan. 27, 1907, John Resch, a life long resident of Brooklyn, N. Y. For years he had been a Spiritualist, having been one of the founders of the Church of Divine Light. Dr. George Fuller of Onset, Mass., the well-known lecturer and author, officiated. Mr. Resch leaves two daughters, Miss Emma Resch, a medium of the Church of Divine Light, and who is widely known by her good Christian work, and Mrs. P. J. Loeb. COR.

Mrs. Charles V. Lively, aged 78 years and a resident of Salt Lake City, passed to spirit life early in the morning of the first of February, calm and peaceful in the arms of his only and true companion. The world at large makes much noise about the glory of those famous generals who earn their laurels on the battlefield of bloodshed, but this same world is silent about these heroes who encompassed by the darkness of selfishness, ignorance, superstition and hatred have to fight life's battle guided by their only star, the hope for a future life and more convenient conditions in a better world than the present. To that latter class of people belonged our brother Charles V. Lively, a man of stern conviction, strengthened by the experiences of a forty years belief in the Spiritualist principle, besides being a careful reader of The Progressive Thinker and other occultistic literature. Peace and happiness to his memory.

C. K. FLANDERKA.

Passed to spirit life, at 10:20 a. m., Feb. 5, 1907, Brother Henry Bass, aged 70 years, at his residence, 1802 Virginia avenue, Joplin, Mo. Father Bass was a devoted Spiritualist. Nine years ago he arranged for a Spiritualist funeral and engaged the writer to hold the service. Being an old resident of Joplin, a very large attendance at the funeral proved the esteem in which the deceased was held. Death came a sweet release to the wearied soul. SARA C. SCOVELL.

Mrs. Louisa Eckhardt, wife of Herman Eckhardt, passed to spirit life from her home in Canton, Ohio, Feb. 6, 1907, from paralysis, aged 67 years. She was born in Mullheim Baden, Germany. She was a dutiful wife and mother, a Spiritualist for over twenty years, and a regular reader of The Progressive Thinker.

A. H. ECKHARDT.
Canton, Ohio.

Mary J. Lindsey, of Grand Rapids, Mich., aged 64, passed to spirit life on January 20. She was a medium from birth, and gladly welcomed the call, 'Come home." She was a genial companion, a hospitable, sympathetic friend, with a heart keenly sensitive to the sorrows of all.

K. L. CHILDS.

WANTS A STATEMENT VERIFIED.

A Lady of Jamestown, N. Y. in Search of Information.

I was born in Batesville, Panola, county, Miss., as far as I know, but as to whom were my real parents I have always had a doubt. I was taught to believe that Dr. Jesse A. Bounds and wife were my father and mother.

They were kind in their way, but from my earliest infancy I perceived a difference in their treatment of me. There was that tender affection for the others that I missed. I was never taken in their arms and caressed as were the rest; never had playthings like the rest, and yet their own were denied an education that I might have a thorough training in the best of schools. They were poor as thousands of other Southern people were after the war, for they were of the oldest aristocracy of the South. Like many another girl, I sometimes demurred when it came to going to school. At such times I was told that I must perfect my education in order that some day I might be fitted to occupy my rightful position in society. Once in an angry mood mother told me that I was not their child, or rather she said that I was not her child. If I was not her child, I know that I was not a child of the Doctor, for there was a girl older than I, the best beloved of that family.

Another curious thing—I was called Agnes Valentine Bounds, but told that, when only three days old, a physician friend of father had adopted me, and that in all legal papers I must sign or prefix by hyphen the name of Pearson. I never saw this Dr. Pearson, but just before my marriage father wrote him, and he wrote me a very kindly letter. He was then very aged. I was married near Little Rock, Ark., and shortly after moved North. I have never from that day to this seen one of my people, and all that I then knew have passed beyond. Just before father's death he called me repeatedly, but none let me know of his illness until he was buried. Now comes the strange part of my story, and I would like to verify it if I can. I was not a Spiritualist, and did not believe in mediumship, but was recently persuaded to visit a medium. Before this I know positively that none knew of my history, for it is contrary to my nature to be very communicative. She told me that someone was looking for me, a man and a woman; that during the war my father and the one I thought my father became separated in the heat of battle, each thinking the other killed; that my own father heard of my mother's death, and did not know of my birth until years after, for it seems that my people had lived in Maryland and migrated to Mississippi after the war. She says the doctor had a purpose in educating me to fit a position that even he considered above himself. This would seem so strange to me, for I thought him a king among men.

I am all alone in the world, a physician by profession. I need no one to care for me, for I have had my share of success, but there may be some one whom I may comfort, and I am so lonely. This medium said that I could prove what she said to be true by publishing this in The Progressive Thinker. I am told I was born February 14, 1867. Dr. Bounds was a surgeon in the Confederate Army of Northern Virginia, ranking as captain.

DR. AGNES V. KELLEY.
331 East Second street, Jamestown, N. Y.

ST. PAUL, MINNESOTA.

Spiritualists of That State to Have a Grand Mass-Meeting.

The State Spiritualists Association of Minnesota will hold the annual midwinter mass-meeting in St. Paul, on February 22, 23 and 24, at Odd Fellows Hall, corner Wabasha and Fifth streets, with an all-day session each day, beginning at 10:30 a. m. Mrs. Catherine McFarlin of LaCrosse, Wis., will be the principal speaker at all the meetings. All the local talent of the Twin Cities will also be present, and take part in the exercises. Programmes will be mailed to any one on receipt of address.

F. E. IRVINE,
Secretary S. S. A. of M.
904 Hastings Ave., St. Paul, Minn.

ANNUAL CONVENTION.

To Be Held at St. Louis, Mo., Feb. 27 and 28.

Our annual convention will be held at St. Louis, Feb. 27 and 28. We hope to have with us on that occasion Elizabeth Harlow and other visitors of note, beside our local talent, Brother Grimshaw, Mrs. Hary, Mrs. Jones, Mrs. Price, also Mrs. Stephens of Kansas City, and your humble servant. Every Spiritualist in Missouri is invited to be present and bring their friends. To be held at the Temple of Spiritualism, 3015 Pine street, St. Louis, Mo. PAUL McARTHUR, President.

A Dialogue on Religion between Rev. John Jutz, Jesuit priest, and Dr. T. A. Bland, with a review of the rise and progress of rational religion, as represented by Unitarianism, Spiritualism, etc. "It is a thunderbolt in the camp of orthodoxy."—Dr. Eugene Sawyer. "It will do more to overthrow ancient error and theological dogmas than all the works of the higher critics."—T. J. Bowles, M. D., President National Liberal League. "This little book ought to be read by every person who has a forehead over an inch high. On behalf of the world I thank Dr. Bland for having written it."—William Colby Cooper, M. D., Scientist and Author. For sale at this office. Price reduced to 15 cents.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

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5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.
6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.
7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.
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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

E. R. M.: Q. I am told that I am a medium. I write readily, and the dial planchette moves freely, spelling messages and answers, yet I know before what my hand writes and the words as they are being spelled. I cannot tell whether it is myself or not.

A. This correspondent meets with an experience which has created doubts in the minds of many, even those who are the best mediums. Mrs. Underwood, one of the most marvelous automatic writers, mentions the fact in her book containing the writings she thus received. Sometimes she was pre-conscious of whole sentences before they were written. Yet she could not keep her hand from writing, or change the phraseology. My own experience emphasizes this experience.

I cannot explain this subject more clearly than has been already done by the spirits themselves in "Mediumship," page 100, which I quote:

"This cognizance of the thoughts as they are written is common to all mediums in a greater or lesser degree, and reflection on the method of communication will show any one that such must be the fact. The spirit does not directly take hold of the arm and use it as a writer would a pen. The influence must be exerted through the brain of the medium and hence his mind, however passive, will be cognizant in greater or less degree of the thoughts of the controlling intelligence."

It may be difficult for the medium to distinguish his own thoughts from those received by inspiration, especially when that inspiration is given by the spirit intensifying the activity of the brain, instead of through passivity of the will. There is always this means, however, which is conclusive. The character of the communications and answers, often so different from what the medium normally would or could give, indicating a variety of individualities, and if continued through many seances, demonstrating identity of the spirits claiming to communicate, is strong and sufficient evidence that the mentality exhibited is distinct from the medium.

In automatic and inspirational writing, with this light thrown on them, it will be seen that there is always liability of the medium's thoughts blending with, shading, or distorting those inflowing. Only when the process is most favorably conditioned will there be perfect transmission, often so perfect that the handwriting of itself will guarantee the genuineness of the writing.

To succeed, one should allow the hand to move freely, and not hesitate and question, if he knows what it is writing. If there are mistakes, pass them by as a school-boy his illegible attempt. The communications written are of themselves the best evidence.

If a spirit comes and writes understandingly of matters you know nothing about, in science, affairs or business, signing a perfect autograph, would you hesitate in acceptance of the conclusion that the writing was by an independent personality?

The theory has been proposed that such fact may be, and are accounted for by "recurring memory"—that is, that the mind had at some time received these impressions and forgotten, and the seance revived them. But impressions never received can not be forgotten nor can they "recur." It is true the mind is a wondrous storehouse and experiences seemingly passed from memory, often flash up vividly from whence we know not, yet this by no means justifies us in saying that for every thought which thus comes we have had an experience.

Peter Wickstrom: Q. (1) The command is, to love thy neighbor as thyself, and love thy enemy; one may love his neighbor, but how can he love an enemy?

(2) What is the difference between belief and knowledge? For instance I have investigated and studied Spiritualism until to me it is a positive fact, beyond possibility of doubt. When asked if I believe in it, what shall I say?

A. (1) It is impossible for one to feel the same responsive love for an enemy as for a friend, for love is based on reciprocity, similarity, and responsiveness. Yet the mind may be so trained in its spiritual qualities as to feel none of the lower desires for revenge, and the return of blow for blow. We may put ourselves in our enemy's place, understand his views and overlook his antagonism with divine charity. If the command has a meaning it must be this. We cannot command our love to accept disagreeable and hateful things; but we can school ourselves to charity and not to scorn and hate.

In its bold significance as understood and taught by sermonizers, this command like many others is as it would be for the sun to shine into the recesses of a cavern. Its reception by the Christian churches gave rise to the dogma of non-resistance of evil, one of the most harmful and pernicious of pernicious dogmas. It agreed with Oriental apathy, but when it came to the sturdy common sense of the western nations it was practically ignored, and while serving to impress the Christ doctrine, is no more than a rhetorical flourish.

It is illustrated after almost 2,000 years of preaching by the countless millions of money spent in armament for war, cannon, fortifications, armored navies, and several million men, drawn up to defend the borders of each kingdom, anxiously waiting the command to murder each other!

All along these 2,000 years Christians have loved their enemies so well, they have torn them limb from limb, kept them in loathsome dungeons, put them on the rack, roasted them with fagots, all in Christ's dear name, and for the fraternal love to save them from worse torments in the world to come! It was a business only men believing in loving their enemies could engage in. Only the promise of saving souls from perdition could have raised up a crop of such demons! From any orthodox church in this blessed country to-day you can easily select a dozen or score of men who, given the power, would re-enact the scenes of the bloodiest days of the inquisition. The world moves and there are continually a greater number on the side of freedom of thought, but there is always present the stolid unchanging element and reversion to the savage type. Often with parents eminent as scientists and of the most liberal views one child will mature into a religious enthusiast, as bigoted as those of the Dark Ages.

The Quakers or Friends, made the doctrine of loving their enemies and non-resistance a corner-stone of their religion, and failed because in this world, it is impractical. Why? Because the brute can only be held in abeyance by force, and the savage,—and all criminals are reverts to savage life—cannot be met by love alone. Love must have force back of it. No law or command has any value except there is within it the power to enforce. This is best seen in Nature where every law, to the least, is enforced with infinite energy.

(2) There is the widest difference between belief and knowledge. Belief is simply a person's opinion, faith; and is often strongest when there is least foundation for it.

A child believes in Santa Claus because his parents, in whom he has confidence, tells him the wondrous tale. Mankind have believed the wonder-myths of the various religious systems, because the priests, in whom they had confidence, said these myths were true. Were any of these dogmas of religions demonstrated to be true they would become knowledge. They never have been, never can be, and hence are "faiths," matters of belief, in which the belief of one man is as authoritative as another. It was belief that the sun revolved around the earth; it is knowledge that the earth revolves around the sun.

If an astronomer was asked what his belief was in regard to this matter, he would answer, "I have no belief; I know. It is not faith with me; it is knowledge, demonstrated by unerring mathematics.

If Mr. Wickstrom has arrived at that point where he knows Spiritualism to be true, he has long passed the initial period of belief; he can only truthfully say: "I know."

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An Effort to Purify Our Ranks

Mr. Paul McArthur, the Efficient President of the Missouri State Spiritualists' Association, Gives some Items of News That Will Prove an Object Lesson for Spiritualists Everywhere to Consider, and Will Arouse Them as Never Before.—President McArthur is to be Congratulated on the good work He Has Been Doing.

To the Editor:—If any further experience had been necessary to convince me of the importance and vital necessity for the good of Spiritualism of a systematic campaign being waged against those who use our religion as a cloak to cover questionable practices, it was furnished me a short time ago.

When over a year ago, one known as August Ries, alias Jno. A. Ries, landed in St. Louis, and in the name of a Universal Spiritual Association, peddled ordination certificates at $10.00 each, I am informed that Josie K. Folsom-Stewart, Allan Drumm, Katherine Graham, Mrs. N. Cameron, and Carrie M. Sawyer purchased. Some of the friends brought me word and were greatly excited over the matter and wanted me to take steps to find out by what authority he was able to thus WHOLESALE ordanations.

At the time I thought it was up to the people who were buying these certificates to find out whether they were getting VALUE RECEIVED, and stated that in view of the fact that all who had purchased had been either EXPELLED from organized Spiritualism for questionable practices or had never been permitted to hold membership, that it was (in my opinion) the best thing that could have happened: The sheep and the goats would be separated and we would then be able to show the public the difference between practical common sense Spiritualism lived out and the kind these speculators were using as a means to an end and that end THE COINING OF THE HEART YEARNINGS OF THE MOURNERS INTO DOLLARS AND CENTS. Whether my opinion was correct may be judged from recent occurrences.

Six weeks ago Sister E. B. Price, pastor of the Spiritual Research Society of this city, related to me the following: A young orphan girl, went to one of the Ries brand of reverends, Allan Drumm, who, however, has several other names that he uses on convenient occasions, one especially under which he banks the money he receives from the dupes whom he bleeds in the name of their angel loved ones; but to my tale: The young girl wanted a reading; she needed the advice of her loved ones to strengthen her in her hour of temptation. A man whom she loved was endeavoring to seduce her under promise of marriage. Mark you, ye fraud sympathizers, the spirit "friends" of this poor girl, it is alleged, spoke through the "Reverend" and told her to yield her honor up, it would be all right, and that the man would marry her.

The girl (poor weak, ignorant soul) heeded the advice and is to-day a deserted, ruined outcast, whom good Sister Price was treating without cost.

When I heard that tale I vowed I would have Drumm punished (if it cost me all I had). Sister Price was to get the girl's address for me so that I could get all the necessary facts, but the girl disappeared without leaving a trace behind and for awhile I was in despair.

About this time Ries again landed in town and the first news I heard was, that he had ordained for $10 that poor, ignorant, easy mark, whom I wrote you of a few months ago, who had been duped with bogus spirit pictures by a Mrs. Milleron.

This woman (who cannot speak plain English) was made to believe by Ries that by and through this certificate she would be made a bright and shining star on the Spiritualist rostrum; that the barriers which the State Association had erected against promiscuous ordination would be thrust aside, and they would be compelled to do her justice (?), place her on their platforms and listen reverently to the words of wisdom (?) which would fall from her inspired lips. Even the railroads would scramble for the privilege of giving her half-rate fares over their roads. She bit.

When Brother Grimshaw and myself waited on the woman for the purpose of learning, if possible, the address of Ries, we found the poor soul in the seventh heaven over her new toy. She declared she would prove worthy of the trust placed in her, offered to assist Mr. Grimshaw with his meetings, and also tendered to me for the State Association her services, and insisted on reading to us some of her inspirational writing while controlled by a very "high" spirit. If the writings were a sample of the wisdom of the spheres, about the quicker we hang up the receiver the better.

We finally secured Ries' address and went at once to his headquarters. He was stopping in a cheap lodging house on Morgan street, in company with a young woman he introduced to us as his wife.

We asked by what authority he was enabled to sell with such disregard to character and ability, religious ordinations. He produced certificates of incorporation granted a Universal Spiritual Association by the Cook County Circuit Court. The names of some of the applicants were, Aug. Ries, president; Fred N. S. Solsem, M. D., secretary; Lucy A. Hodge Koonz, and others, whose names I do not remember.

Mr. Grimshaw remarked to Ries that while his papers might be all right, yet they had not been granted his association for the purpose of peddling ordination certificates to all who had the price, irrespective of mental or moral qualifications, and could be canceled on proof of such misuse.

I told him that I was after one of his reverends (without mentioning the name) and might land him in jail for his methods. He at once declared that he (Ries) was all right, that that he had simply made a mistake in ordaining Drumm and Josie K. Folsom Stewart, and was going to revoke both of their ordinations.

When we left he hurried at once to Drumm (as I aftermards found out) and warned him to look out as we were evidently after him. From there he went to Mrs. Bertha Lippman, a woman who is Roman Catholic in belief, but a medium for the sake of the coin. She is about of the same mental calibre as the one I first mentioned, and who want ordination because it would assist to draw in the suckers. Ries told her he had received letters from Minneapolis from people who wanted ordination, and must leave town at once so that if she wished to be ordained she must cough up. She coughed, and he left for green fields and new suckers. It is up to the Illinois Association to get their papers canceled.

On December 24, in the afternoon, a lady came to my home and said she was looking for Mr. McArthur. I pleaded guilty to being the party and she said: "Mr. McArthur, I have been deceived by Allan Drumm for over one year. He has such an influence over me that I gave him money, help him commit questionable acts, SECURE INFORMATION ABOUT PEOPLE FOR HIM, in fact, do anything HE COMMANDS ME. I want to break away and need your help. I know you have no use for Drumm, for I have heard him curse and denounce you as a fraud-hunter. I asked her in and drew out the following story:

About one year ago the lady, Mrs. Rose Cordes by name, of 4052 Shenandoah street, was induced to attend a trumpet seance at Allan Drumm's home, 804 No. Jefferson avenue, by a lady friend. It was a dark circle (of course) and she being an uneducated impressible woman was carried away and became a regular attendant at his developing circles. Having some property, the income of which enables her to live quite comfortably, she became an easy mark for Drumm. His guides told her that Allan's clothes were too shabby, and ordered her to buy him a new outfit, which she did. Next his coal and furniture bill became due, and she was ordered to pay them; she obeyed. Next she had a piece of property that she wanted to dispose of, and again she was commanded by the guides to let Drumm sell it and earn the commission. She agreed, and left the matter in his hands for several weeks without results. Finally she put it in the hands of a real estate agent who sold it, whereupon the guides said that they had brought about the whole sale, and she must give Drumm the $100 as agreed. She rebelled, as she had already paid the agent, and told them that she was afraid to do so on account of her husband (who was a skeptic). They replied that they would fix him, and wanted her to give him some powders which their medium would prepare under their direction; she refused. After several weeks' nagging from the guides (?) who scored her for her lack of faith, she handed over the money. From that time on she was a helpless infant in Drumm's hands, and obeyed him without question.

He was challenged by a skeptic to hold a test seance where he (the skeptic) could hold Drumm's hands during the trumpet manifestation. He agreed as he wanted the man's money, and told Mrs. Cordes she must work the trumpet in his stead, and told her what to say and do. She obeyed.

Another time he was to hold a seance in East St. Louis for some investigators, and ordered her to go over and endeavor to secure all the information possible regarding their history, number of deaths, etc. He told her he was a genuine medium, all right, but that the spirits were weak and needed assistance.

Her husband about that time lost his position, and when she refused HIM money he pawned his watch for $10. When she found it out she made him give her the ticket, and Drumm, on learning that it was valuable solid gold, time piece, commanded her to give it to him; he would redeem it, and whenever her husband wanted it, she could pay him, and he would turn it over to her. She did so and whenever she has since tried to redeem it, he has asked her what she wanted it for? "You would only lose it, or your husband pawn it again. The angels want me to have it," and that has settled the matter.

This "medium" (according to Mrs. Cordes) has quite a number of weak-minded women, and one or two young men who attend his so-called developing circles (?) and obey his instructions.

It is alleged that he has been married six times. Two of his former wives live here, and both denounce him bitterly. Two young girls (whose names and addresses I have) were badly treated by him, while at his home for a reading. A peculiar feature is, that the mother of one of the girls, although aware of the insult, is apparently unable to break away, and still attends his developing circles.

In the name of common sense, what kind of development can she hope to attain through such channels? Here is the charm he sells to negroes and ignorant whites at $10. There are some "mystical" figures with the charm which reads as follows:

"THE GOOD, WISE AND CELESTIAL SPIRITS PROTECT FROM ALL HARM THE WEARER OF THIS CHARM."

Besides this, he has quite a trade in love powders, a bottle of which we have as an exhibit for the trial.

After listening to this mass of filth, I told her to come with me and we would get a warrant out for his arrest. She refused and said she did not want to publish to the world how weak, guilty and foolish she had been. Her husband, too, was not aware of how much money Drumm had tricked out of her, and she was afraid if he knew it he would leave her. At last she agreed to prosecute Drumm on condition that I would break the news to her husband, to which I gladly consented. The day after Christmas, Brother W. F. Peck (whom I invited to accompany me) and myself set forth; we found her husband to be a plain, unassuming man, crippled in one limb. He was overjoyed at the news that his wife had woke up, that he said but little about the money she had been induced to part with. He was in hearty accord with Brother Peck and myself regarding the prosecution of Drumm.

The End—The Penitentiary.

Since the above was written the St. Louis Post Dispatch, of February 8, contains the following, the end of Drumm's career in St. Louis:

"Spirits Use Trumpets to Cheat Woman. Prof. Drumm Is Given Two Years in Prison on Charge of Fraud."

The St. Louis Star-Chronicle of same date, says:

"Victim's Plea Fails to Save Prof. Drumm, Who Gets Two Years. Spiritualist Convicted of Unlawfully Obtaining $100 From Mrs. Rose Cordes Who Turns Trial Into a Farce."

PAUL McARTHUR.

St. Louis, Mo.

MY MOTHER'S TREASURE BOX.

Fond memories live within this dear old box,
So quaintly fashioned, with such tiny locks,
And small white knobs upon the drawers below,
That when a child I ofttimes sought to know
What it contained, and in its recess peer
To find the wondrous gems that seemed so dear
To mother's heart—alas! they all are gone,
And I possess the dear old box alone.

Now other treasures in the box are hid,
There are no little hands to lift the lid,
No prying eyes in wonderment to view
The mystic gems as I once used to do;
But over all there hangs a magic spell,
And each fond relic doth a story tell;
Again I roam through vistas of the past—
Sweet dreams and visions all too bright to last.

Here is a bow of ribbon trimmed with lace,
This is a picture of a pretty face,
And underneath are letters tied with blue,
On one is written, "Will you still be true?"
Here is an old song with a sweet refrain;
(Oh! how it brings the old days back again;)
And here a locket with a broken spring,
And in this casket, mother's wedding ring.

Some verses marked, entitled "Sunny Hours,"
And in this little box are faded flowers;
A silken badge, a colored Meerschaum pipe,
A soiled white fan, an old daguerreotype—
A bookmark "Think of Me." a ring of hair,
And here are gewgaws from a fancy Fair,
A tarnished epaulet; ah, me! ah, me!
I'll hide them all away and turn the key.

What magic with unhidden power holds swey?
Who is the Genii of the bok to-day?
W / breathes from every token some regret—
And why no Lethe waters, to forget?
Not smiles nor tears the memories can efface;
I see some witchery in every place.
Whate'er my destiny; come joy or pain,
Still like Pandora's box, let hope remain.

Now draw the veil; I'll dream no more to-day;
Hope on, faint heart, and firmly tread the way,
For "all the world's a stage:" I'll learn my part
And strive to play it with a cheerful heart.
The summer days with sunshine and with showers
Will bring again the song-birds and the flowers,
And when the curtain falls, the last act o'er,
May I be welcomed at the new stage door.

IRENE CLIFTON.

Cincinnati, Ohio.

MENTAL PYROTECHNICS.

Some Opinions Expressed in Verse and Prose.

To the Editor:—I take The Progressive Thinker to please myself, and give you credit for being impartial as far as one can afford to be who has an axe to grind. But if you expect me to endorse the N. S. A. or any other system of priestcraft, I will simply say, "A burnt child dreads the fire."

I noticed lately some of your most advanced spiritual thinkers and writers speak respectfully of the great Medium of Nazareth. As I see it, it is impossible to strike the key note of a safe Spiritualism through any other medium.

While it is interesting to read and note the various mental pyrotechnics that egotistical God-makers use, it is more interesting to me to note that such a savant as N. F. Ravlin, have I the name correct?) quotes an ancient Indian as the source from whence he got these divine precepts. This was of uncommon interest, and I am waiting to hear more from him.

This ancient Indian may have been one of the wise men from the East that saw the star over the stable at Bethlehem and came to worship the child in the manger.

I enclose a squib in rhyme in my line of thought. Also $1 for renewal of subscription and 10 cents in stamps for that gift.

THE BETTER WAY.

There is a better way
Than living here in sin;
Just imitate the Christ
And you are sure to win;
Not in houses and land,
Nor bonds at twelve per cent,
But in a useful life
And heart in sweet content.

Hold steadfast to the truth,
Maintain your self-respect,
Be patient with the frauds,
Ignore both creed and sect;
Progress is being made,
Whether we will or not,
So do not be afraid
To do right on the spot.

Two forces are at work,
We call them good and evil,
But this is evolution
Instead of God and Devil.
We are so constituted,
That happiness and health
Depend on being good
Instead of getting wealth.

Christ solved this problem just
(About) two thousand years ago.
No one will call it false
And we believe 'tis true;
Priestcraft and sophistry
Have loaded it with creed,
And used as a hobby
To ride us they have need.

The spirit of the Christ
Is potent everywhere.
It frees the present life
From darkness and despair;
It opens up to view
Of future life and bliss,
And says our God is love,
And, I believe he is!

H. E. POMEROY.

Mazon, Illinois.

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A weird, powerfully told dramatic story of the earth life and subsequent Experiences in the Spirit World of the "Guide, Ahrjziman." Few books are more calculated to hold the reader's interest from the first page to the st, and much that is original and new will be found in the accounts given of Ahrinziman's Studies in the Domain of Magic and its relation to obsessions and other perplexing problems of spiritual intercourse. Price, cloth $1.00. Paper, 50 cent. Postage, 12 cents. from the mind of man. No, Ahrinziman

The Next N. S. A. Convention

The Next One Will Be Held in Washington, D. C.—The Californians Gracefully Yield the Point.

The following letters, published by order of the Executive Board of the California State Spiritualists' Association, are self-explanatory.

N. S. A. Headquarters, Washington, D. C., December 2d, 1906.

To Officers and Members of the Board of the California State Spiritualists Association; California at Large:—Dear Friends and Co-workers:—It gives me much pleasure to extend to you, one and all the sincere tnd Cordial Greetings of the N. S. A. Trustees and to assure you of our commendation of your constant good work for the Cause of Spiritualism and your loyalty to the N. S. A. We recognize your value to us and to humanity and can never cease to be grateful for all you have done for the Cause of Truth. Our best wishes for your continued success and progress are extended to you.

I am instructed at this time by the N. S. A. Executive Board of Trustees to ask your reconsideration of a grave and important question;; viz: the placing of location for the next convention of this National Body.

In view of the following facts we earnestly and urgently plead with you as a body to withdraw your invitation to the N. S. A. to meet in assembly at Los Angeles or any point in your glorious State in October, 1907.

We ask this because the expense to the N. S. A. will be more than One Thousand dollars—one trustee alone from Los Angeles to Chicago and return at last convention cost one hundred and twenty dollars to the N. S. A.—which was a low figure; the N. S. A. will have to pay for eight of its officers, five of whom will be transported from far east of Ohio.

The average cost to the N. S. A. of its trustees to last convention was sixty dollars each.

We ask that you reconsider the invitation and vote for Washington, D. C., because the N. S. A. hopes by 1908 to be richer in treasury than now and to better afford going west; also because 1907 the Jamestown Exposition will be held in Norfolk, Va., and R. R. rates will be very cheap all over the country to this section—excursion tickets will have stop-over privileges at Washington, D. C. and all the delegates can come here to convention at a small fare.

We ask, because every convention since 1903 his promised that the city in which exists our Headquarters and in the District of which the N. S. A. is incorporated, should have the convention every once in two or at most three years.

We also ask you to withdraw invitation for 1907, because at time of voting for location, many delegates were absent from meeting a good percentage of whom had started for their homes after receiving their vised R. R. tickets on Friday, that they might be at their posts on the following Sunday—had the location vote come up in regular order—in place of being delayed by election of officers taking precedence of Constitutional routine, the members absent at night session would have been present to cast their vote.

Important changes at home office in 1907—including the placing of a new Secretary therein—seems to demand that the convention should be held in Washington.

The majority of the N. S. A. have voted to appeal to a Referendum for place of next Convention, objections have been made by two that it may not be Constitutional to do so; a competent Lawyer in the District of Columbia, where the N. S. A. has been incorporated, has been consulted by our Executive Board and he renders his opinion that an appeal can be taken from decision and the delegates can be asked to cast another vote.

Before resorting to such appeal the N. S. A. Board has decided to petition our good friends of California—through their State Association—to kindly and generously withdraw their right and title to the next Convention and to allow the same to be held at Washington, D. C.

We trust to receive a favorable answer through your State Secretary at an early day.

With Cordial Greetings to you, one and all; Fraternally yours,

MARY T. LONGLEY,
N. S. A. Secretary.

California's Answer.

Headquarters California State Spiritualists' Association, Room 108, 223 W. Second Street, Los Angeles, Cal., January 5, 1907.

Mary T. Longley, Secretary, and the Officers and Members of the National Spiritualists' Association, Washington, D. C.:—Dear Friends and Co-Workers: Acknowledging the receipt of your communication under date of December 20, 1906, requesting the State Spiritualists Association of California to withdraw its invitation upon which was based a resolution of the late N. S. A. Convention at Chicago, Ill., to hold the Annual Convention for 1907 at Los Angeles, Cal.; The Secretary of said State Association was instructed by the Board of Directors to reply as follows:

At a regular meeting of said Board held on Saturday, January 5, 1907, your communication and its request were thoroughly and impartially considered, and the following decision and the reasons therefor were ordered to be forwarded to you:

In the first place; your many protestations of friendship and esteem and best wishes for our success, etc., have been, we hope, received in exactly the same spirit in which they were tendered, and we also trust, have been accepted at their full true value. Had they been received under different circumstances, the motives which prompted them would have been more fully reciprocated, and their value greatly enhanced. But standing as the prelude to a request for us not only to relinquish an unquestionable right of ours, but also to ignore the unquestioned rights of others for reasons that seem to us entirely inadequate, they amount to little more than the customary sugar coating to a very bitter pill.

The great cost of transportation; the implied promise to hold Biennial or Triennial Conventions at Washington, D. C.; the contemplated change in Headquarters management; the slim attendance when the vote on location was taken, and all the facts urged by you as justifications for our withdrawal, were all well known to the delegates when the vote was taken, and were doubtless considered by them; nor was this Association nor the Spiritualists of this Coast in any way responsible for these obstructions. If they counted for nothing then why should they now?

The further fact that the vote on location was postponed until such an inopportune hour, was not caused by the connivance or suggestion of the California Delegation, and is in no sense a sufficient excuse for disregarding the expressed will and wish of those acting at the meeting; for the reason that it was the organic representative of the N. S. A., acting in a business capacity, and in the absence of undue influence or ballot stuffing, the vote then taken has the same force and effect in law and in ethics as though taken earlier in the proceedings. And no assurance has been or can be given by anyone but what the result would have been the same at any other hour.

You ask us to coolly disregard this expressed wish of the Delegates who voted there, believing they were advancing the best interests of the Cause.

The opinion of a lawyer was not to inform us of the fact that those choosing the location by their legal votes are the ones having the right to rescind that choice and make another selection; and yet you ask us to withdraw OUR invitation AND VOTE FOR WASHINGTON, D. C.

Upon what do you base that request? State Associations and local societies have no more rights in the matter than the Mormon Church or the Sultan of Sulu.

Their legal representative acted legally and within the scope of their delegated authority; and while there may be some question about their right to annul that vote and name a new location at this date, after the Organic Body in which they acted has been dissolved, there can be no question whatever as to the State and local societies. They have absolutely no right to interfere. Hence, without impugning the motives of anyone, and suggesting none but the kindliest and most filial sentiments, we feel constrained to ask, where would be the use of a Delegate Convention adopting any measure if the official head of the Organization can annul it at pleasure?

Therefore, waiving entirely all the considerations urged by you as reasons binding upon us, let us direct your attention to other matters.

Your wish to have that vote rescinded, and the next convention held at Washington has been widely discussed in the Spiritualist and other journals, and the proposed disregard of the expressed wish of the Chicago Convention is well known to the Spiritualists on the Western Coast, and has by no means been favorably received or commented upon. The expressions of satisfaction and enthusiasm with the announcement was received that the next Annual National Convention would be held on this Coast, have not only been silenced, but are being supplemented by expressions of disgust, disappointment and indifference. A careful canvass of the situation convinces us that it would be unwise to attempt to thwart your cherished ambition.

It was not the State Association alone that invited your presence here; but the City Council, the Chamber of Commerce, the Merchants and Manufacturers' Association joined in the invitation, while other societies and organizations readily pledged assistance in the enterprise.

The State Association and the cause it represents had received a damaging blow from the April disaster, and not only we, the recognized Spiritualists, but friends of the cause outside felt a grand inspiration and upliftment would be gained by having the Organic Center, the "brains," so to speak, of the movement, strengthen the Cause here by their presence. This has all vanished into thin air. We feel confident that the promised assistance will not now be forthcoming. The kindly buoyant feeling which prevailed is gone, and our bright hopes have withered under the blight of the shadow cast by the Almighty Dollar.

Now, "Let us hear the conclusion of the whole matter."

For reasons that WE deem good and sufficient, We, the Board of Directors of the California State Spiritualists Association do hereby formally withdraw the invitation extended to the National Spiritualists Association to hold its Annual Convention for 1907 at Los Angeles, California, and do hereby consent that said Convention may be held anywhere the Trustees of the N. S. A. may name. But we emphatically decline to vote in favor of the same being held in Washington, D. C. or any other locality; as that act is not within the scope of our authority as an Association, and we have no wish to encroach upon the prerogatives of the Trustees of the said National Spiritualists' Association.

With cordial greetings to all.

By order of the Board of Directors of the California Stat Spiritualists' Association J. L. DRYDEN, Sec'y.

THE SPIRIT HOME.

The home of the spirit is where we
shall dwell,
Surrounded by pleasures no mortal
can tell,
No sickness nor pain, neither sorrow
nor care,
No cloud from the earth ever wearies
us there.
Home, home, spirit home,
We're freed from all care in our dear
spirit home.

Our friends were so dear, but they
soon passed away,
The spirit was gone from the body of
clay;
Yet still they do live and will ever us
greet,
With other dear friends whom they
always can meet.
Home, home, spirit home,
Each friend we here lose, but attracts
toward home.

No homes on this earth with these
mansions compare,
Their joys nor their pleasures are e'er
found elsewhere,
These homes to inherit we'll seek to
do well,
And thus with blest spirits we ever
shall dwell.
Home, home, spirit home,
Each day spent on earth brings us
nearer our home.

These homes are surrounded with
beautiful bowers,
Where deeds of pure kindness e'er
bloom with the flowers,
There all gone before us united will
stand,
And with great rejoicing we'll join the
loved band.
Home, home, spirit home,
We'll join the dear spirits who guided
us home.

JAS. H. YOUNG.

Lake Helen, Fla.

"Materialization." By Mme. M. d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

The Money God and Millionaires.

Spiritualists need not covet the millionaire nor his millions. Spiritualism will live without obtaining either. How could a Spiritualist become a millionaire, with so much hunger, want and distress around him? An impossibility. Neither will Spiritualism ever die. It was not born, but discovered. Call it what you may it is still Spiritualism. Come in whatever form it may, it still gives testimony of life, not death.

We realize that a child is alive when it cries just as readily as when it laughs. So of the many phases presented, as given in that very instructive weekly, The Progressive Thinker. Whether pleasing or otherwise, all give evidence that we live after the body dies.

Also another important thing. Spiritualism teaches that happiness hereafter depends upon how we have lived in earth life, not in what we have believed or what we have accumulated. Spiritualists do not covet the distinction of being "money getters and money keepers" as has been said of Millionaire Sage since he recently died. There are commodities of more value that can be acquired which will not be left behind as the millionaire's possessions are. Spiritualists have no leader but Truth. Who can personate truth? No one can personate God or the All-Good.

Many years ago a man came teaching this truth, of whom it was said: "The common people heard him gladly." He taught Spiritualism. It is stated that he came that we might have life—and that we might have it more abundantly. Some of the snobs of that day asked, "Do any of the rulers believe on him?" Will truth be any truer if it is believed by the rulers, or any other popular magnate? I think if I was one of the rulers, I should be mortified, if not disgusted to have my distinguished name alluded to as evidence of the glorious truth of Spiritualism—and might go and rest awhile with the Theosophists!

The truth is all there is. Nothing else is real. Our prejudices envelope us but they will pass away. They are not everlasting like truth. They shade the light as the heavy clouds do the sun, but clouds do not damage the sun. Neither does prejudice damage the truth. The knowledge that Spiritualism imparts is so comforting—life abundant so infilling with love and hope, no wonder that those who embrace it desire the whole world have the enjoyment of the same.

I have nothing against millions or millionaires. It is what they do with the millions and what the millions do with them. Well enough for a man to own the money, but woe to the man when the dollars own him. Our spirit friends regard the man more than the millions.

That Spiritualism is consistent, scientific, reasonable and true, is not saying that all who profess to accept it are thus. Yet some people seem to expect it—especially of those who have passed on. One says, "If the spirits had always told the truth I should have been a Spiritualist." Another says planchette or the board "told so many lies, I will have nothing more to do with Spiritualism." What logic! Because people are sometimes prostrated by sunstroke does not hurt or change the character of the sun; staying in doors or outside enjoying its rays does not affect it. The sun still keeps on shining. The only trouble is our ignorance.

Spiritualism was just as true before the Rochester rappings as it is today. It always was and always will be. Calling it new thought or old thought does not affect. It is new to the individual when first coming to a consciousness of the same; always new and always old, just like everything else that is permanent. The truth that is will remain the truth; and there is a prophecy that all will ultimately come to a knowledge of it. All may not know at the same time.

Harper's Weekly says of Lyman J. Gage, the distinguished millionaire who is taking a rest at Point Loma at the present time: "What use is there of living to be past seventy years old, if a man may not do as he pleases with the rest of his life?" What are our Spiritualist workers who are "past seventy years old" doing at the present time? Indulging themselves with a needed rest? No; they are working for humanity and the cause they love, as hard as ever, according to their strength, and doing better work than ever before because of added experience.

Spiritualists have as yet no resort like Point Loma where the aged or tired worker can rest, or lead the "simple life." They usually work till ready to graduate—go up higher. Possibly if they were millionaires they would be no wiser than the others, and be tempted to do the same foolish things. Russell Sage was not a Spiritualist, neither did he leave his millions to them. What did he take with him when he left us?

MRS. C. K. SMITH.

San Diego, Cal.

HAECKEL'S LAST WORDS ON EVOLUTION.

A popular retrospect and summary. By Ernst Haeckel, Professor at Jena University. Translated from the second edition by Joseph McCabe. With three plates and Haeckel's latest portrait. Price, cloth, $1.00 net.

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[Advertisement.]

NOW IS YOUR TIME—

PRICE REDUCED.

In order to place that valuable book, "MYSTERIES OF THE SEANCE," (written by a life-long Spiritualist) in the hands of as many Spiritualists and investigators as possible this winter, I have decided to CUT THE PRICE IN TWO, and will, until the supply on hand is exhausted, mail it to any address for 12 cents per copy—less than half the former price. This book gives all the methods employed by fake mediums in producing bogus manifestations in all the different phases, and instructs the reader how to detect and expose the fraud. A silver dime and red stamp brings you the book, prepaid, by return mail. Get it and avoid being fooled. Address, ED LUNT, 119 Cedar street, Roxbury, Mass.

WHENCE COMES MURDER?

An Earnest Plea for the Lives of Murderers.

When a man kills someone, the law brands him as a murderer. As a punishment for his crime, he is hanged or electrocuted. Why? Because he took a human life!

The hangman, also, takes a human life. Why is he not branded as a murderer? He is a good citizen. Good citizen, indeed! He is paid by the community for killing men. Therefore, his "crimes" are justified. On the other hand, the criminal is perhaps, given a sum of money or its equivalent by some few persons for killing someone. Therefore his crime is not justified and he is hanged.

A criminal of this type—that is, a murderer— may not be as guilty as he seems. Let me explain this by beginning with the condition of the mother before the child is born. Previous to the birth of the child, the mother is in a very sensitive condition. She, perhaps, reads the accounts of murder—of murder committed in cold blood, murder of innocent women and children, homicides, suicides, etc. These murders are announced in glaring headlines, and depicted in vivid word pictures. They make an impression on the mother's mind. She sees in her imagination—the crimes committed, the struggle and sufferings of the victims, etc. This vision is transmitted to the unborn child. The child is born with the picture of crime, especially murder, indelibly stamped upon its brain.

The impression may lie dormant for many years. Then a desire for bloodshed rises in the breast of the babe, now grown up. This longing to take a life grows stronger and stronger. The will becomes weaker and weaker. It succumbs. The deed is done. The so-called murderer is hanged. This "hanging" is the real crime, because it was committed voluntarily against a person whose will was too weak to resist hereditary influences.

Is the hangman's victim dead? His body—not his soul—is destroyed. After his spirit revives from the shock of passing out of this life, the desire of destroying life becomes as powerful as before. That desire grows stronger because it cannot be satisfied (the spirit, unaided, cannot destroy the flesh). The ego of the executed man becomes more determined to fulfill his longing. He finds as a subject whom he can control, a person still in the body. The personality of the spirit dominates this unfortunate. Thirst for blood becomes his overpowering passion. His will weakens. It yields. Another criminal is hanged.

He was not the murderer. True, his hand did the deed, but the will of the spirit caused his downfall.

The horror of the murderer's misdeed is again impressed upon his children through the medium of his wife. Again the crimes are committed; again the hangman is called into service; again the spirits are set free.

Thus the number of wrong-doers is continually increasing instead of decreasing. Now the question rises, "What shall be done with the criminals"

Educate them! Educate them out of their mistaken ideas of forgiveness. They think if they repent at the last hour, all will be well. Right here is where they make a great mistake. They are not forgiven. Everyone must suffer for his own misdeeds. They may escape punishment in this world—but not in the next. There the suffering is much worse than here. The wrong doers are earth-bound, tied to the scenes of their own acts, seeing the struggles and hearing the screams of their victims. Is not this punishment—the torture of the conscience—the most terrible to bear? Indeed it is—because the punishment cannot be shifted to the shoulders of another. Each one must work out his own salvation—no one can suffer for him. Teach the criminals this truth. But do not wait until they are grown up before you reveal the truth to them. Teach the children—all children—right from the cradle,—that they must pay the penalty for their own wrong doing. Impress upon their childish fancy that no one can die for them. Help them to control their passions, especially anger. For bursts of anger are accountable for many acts of violence.

Help and educate these unfortunates. do not condemn them to death—this only increases the crimes. Have mercy on them and pity rather than censure their weakness. Then, and only then, will the number of murders decrease.

IRENE EMILY MYERS.

Elmhurst, Ill.

TRUE MANLY WORTH.

Man's winged soul can cleave the air
The tempests waves of the deep
Strong-limb'd and firm to do and
dare,
His intrepid soul to keep
Watch over the nation's welfare great
Its nobleness and right
To strengthen it 'gainst the ills of fate
And lead it towards the light.

Man's life is a living sacred joy,
And who this truth can gainsay?
For though there are trials that may
annoy,
Down deep in the soul, I say
There are living thoughts that silently
mould
The slumbering spirit into life,
Far stronger than the tyrant's hold
With its blind reckless strife.

The hoarded wealth of mammon's
greed,
The pride of selfish, sordid souls,
Where the tempests of wild passions
breed,
And retribution rolls;
There the spirit of true manhood unawares
Is setting this old world aright,
And Freedom's sun her star-crown
bears
The heralds of coming light.

For what is this life except it be
Intent on right and manly worth?
From narrow prejudices set free,
To give the heart-deeds birth,
And when lifted up by love and truth,
The soul grows luminous, to be
Transfigured in immortal youth
And one with Deity!

H. BISHOP A. BEALS.

Summerland, Cal.

THE PATHWAY OF THE HUMAN SPIRIT.

Or, the Pathway of the Spirit Traced.

By J. M. Peebles, M. D., M. A.

Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. Price 75 cents; postage, 12 cents.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

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IT'S FREE TO ALL SUFFERERS—THE SICK, THE WEAK, THE DESPONDENT.

DR. A. W. BIRKHOIZ,

Spiritual, Mental and Magnetic Healer.

What I show in this book must prove a startling revelation to you or to anyone not acquainted with what I am doing and what I have done. I claim to cure diseases of every description. I claim to make weak men and weak women strong, to fill them with new life and energy, and to put them on the way to acquire the maximum of success in business, in society and in every undertaking.

You may say I am making pretty broad claims, but I do not ask you to accept these claims just on my say so. What I am telling you I can PROVE to you or to anyone.

Only fools scoff at something with which they are not familiar. The wise ever seek more wisdom.

In my book I tell you not only about myself, my humble origin, how I became possessed of these powers which many consider supernatural, what I have done for thousands of others, what I can do for you, regardless of your condition, etc.

OVERWHELMING EVIDENCE.

The main feature of the booklet is the large number of affidavits I give from those who have been absolutely cured, and cured for good—without drugs, surgical operations—where all else had failed, I give you the names and the addresses of men and women, and children who have been cured of various ailments, many of them of long standing, and where physicians and all kinds of medicines failed to give relief—of the blind that have their sight restored to them, of the deaf who now hear, of the lame who now walk without crutches.

This evidence speaks for itself. Do you suppose for one moment that all of these people, or any of them, would LIE to me?

What I have done I can do. You can call it supernatural power, a divine gift; call it magnetism, spiritual or mental healing—call it what you will. The fact remains, I have done these things, am doing every day—and I PROVE it.

So I want you to send for this book. I want you to read these testimonials. I want you to learn something about my experience, extending over a period of twenty-five years. I want you to understand the superiority of my natural healing methods over the druggist methods.

EPILEPTIC FITS CURED.

State of Illinois, County of Cook.—Mrs. C. E. Wallis, 435 N. California Av., makes the following statement: For the past six years I have been under the care of physicians. During this time my health has been very poor, and the bad feature was that the physicians did not seem to agree regarding my trouble. I have been treated for tapeworm, gall stones, liver trouble, stomach trouble, nervous prostration and many other diseases. Instead of getting better I was constantly getting worse. About the time I first went to a physician I would occasionally have a fainting spell, but towards the end I would regularly have from 2 to 4 fits every day. The fits kept getting worse until they seemed to be my worst trouble. Doctors claimed that I could be relieved, but not cured. This was very discouraging to me after taking medicines for over six years, but I saw no improvement, and decided to make another change, thinking that I could get no worse. I noticed Dr. Birkholz's advertisement in the paper and called on him for an examination. He told me that he would cure me, and, to my great surprise, he has cured me in a very short time. I have not had a fit since my first visit to Dr. Birkholz, am feeling fine, and have gained 15 pounds. I will gladly explain every detail of this wonderful treatment to anyone ailing. I cannot recommend Dr. Birkholz too highly, and believe all who are sick should call on him.

MRS. C. E. WALLIS.

Sworn and subscribed before me, a Notary Public, this first day of February, 1907. THOMAS MOSES.

Notary Public.

PARALYSIS CURED IN FOUR TRAETMENTS.

I, Mrs. John Wadett, 6741 Lafin St., Chicago, wish to tell the public of the wonderful cure made of my child's helpless case, also my own, in a remarkably short time. I had been ailing for one year. I consulted and treated with four different physicians without receiving any benefit whatever. The doctors said that the only relief or hope would be an operation. While under this doctor's care, my husband ran across Dr. Birkholz's advertisement, and advised me to go to him and see what he thought about my case, consultation being free. When I consulted this Dr. Birkholz he told me that my trouble was gall stones, the same as the first physician I treated with. I suffered untold agony with my back and sides; I could not straighten up. After the first treatment by Dr. Birkholz I improved at once, and after taking a few treatments I am entirely cured and feeling fine. During these treatments I passed four gall stones. Two were the size of a navy bean, the others the size of a pea. I now consider myself entirely cured. After taking treatment and finding myself so improved I decided to take my daughter to the doctor also for treatment. My child, being 4 years old, was stricken with paralysis, which caused her to be almost helpless, also causing her eyes to be crossed. She was unable to feed herself. If she would fall while trying to walk she was unable to get up without assistance. The child was helped wonderfully after the first treatment and after the fourth treatment is entirely cured and the picture of health. Anyone wishing may interview me. I advise anyone having sickly children to go to Dr. Birkholz for help. I think him a wonderful man; treats without knife or medicine, and I consider my child's cure, also my own, a miracle.

Subscribed and sworn to before me this third day of January, 1907.

EMIL A. BASENER.

Notary Public, Cook County, Ill.

I have received thousands of such indorsements. I have done what many would consider miracles, and yet I have accomplished the same only according to natural laws. I ask only that you investigate.

Dr. J. R. Newton is my Spiritual Advisor. Absent treatment and vitalized flannel, $5 per month.

If You Write to Any of the Above Please Enclose Stamp.

DR. BIRKHOLZ,
4056 Indiana Av.

Hours: 9 a. m. to 5 p. m. Daily, Except Saturday and Sunday, 9 to 12 Noon. Send 4c. in Stamps for My Book on Healing.

MRS. COOLEY ON SPIRITUALISM.

A Large Audience Out Friday Night to Hear the Well-Known Medium—Declaring Mrs. Eddy Originally a Spiritualist Medium, She Said That Faith and Christian Science are Much Alike and Gave Some Interesting Tests at the Close of Her Lecture.

Mrs. Georgia Gladys Cooley, of Chicago, delivered another lecture before the Spiritualist society Friday evening, in the Odd Fellows' temple. Mrs. Cooley is a lecturer and test medium, and the lecture Friday evening was one of a series she is giving under the auspices of the society, the next of which she will give on Sunday evening.

Mrs. Cooley had a large and interested audience audience Friday night, and in connection with her interesting lecture she was very successful in the tests, which followed. In connection with the lecture Mrs. Cooley spoke in answer to a number of questions written by the members of the audience, and in answering one of which she stated that Mrs. Mary Baker Eddy, the founder and present head of the Christian Science church, was at one time a Spiritualist medium, and gave sittings as such. She claimed that Spiritualism and Christian Science are alike in many things, especially when it comes to Science healing, the explanation being that the healer is a medium in the Spiritualist sense and operates through the control of a spirit.

Following are some of the questions to which Mrs. Cooley made reply:

"Can one be kept under control of an evil spirit? If so, can he be brought out of that control without his knowledge or consent? and if so, how?" The reply was that while there are evil spirits, they are more often ignorant rather than evil, and must be educated.

"What part of the body is the soul? and is the soul and spirit one?" The soul is no part of the body. There is a spiritual body and there is a physical body, etc., etc.

"What will Spiritualism be 5, 10, 20 years from now?" Just what the Spiritualists make it. Later, returning to this question, Mrs. Cooley said Spiritualism is the greatest flower ever planted in the garden of love. It is the greatest philosophy ever presented to mankind. Many other beliefs hint and treat of a life beyond, but Spiritualism is the only religion that actually proves what it teaches; that after this life there is another world and another life. Spiritualism is a permeating force which will always be sending its shafts of light into every recess of darkness in the human life. It is being investigated by many of all calibres to-day. The time is coming when you will be considered behind if you don't know something about psychic law. Many college professors have come out and joined in psychic investigations, and many have been convinced. The secular press abounds with it. In 20 years it will be fully established, known and accepted, to stand as a beacon light throughout all time.

Mrs. Cooley followed her lecture with communication tests in which she described many spirits claimed to be seen through her mediumistic vision, and in every case the descriptions were recognized, and many of them had the merit of at least appearing very remarkable.—Meadville, Pa., Daily Republican.

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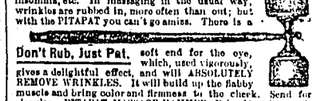
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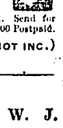
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VOL. 35 CHICAGO, ILL., MARCH 2, 1907 NO. 901

JENNIE HAGAN BROWN.

A Loving and Appreciative Tribute From a Co-worker in the Cause.

Allow me to say that the announcement of the sudden transition of Jennie Hagan Brown came as a shock and great sorrow to me, as I believe it must have been to thousands of others who have heard her, known her, and appreciated her services as one of the most phenomenal mediums of modern Spiritualism. For I consider the demonstration of an intelligent power assuming control of the brain and vocal organs as in the case of Cora Richmond, Libbie Lowe Watson, Nellie J. T. Brigham and Jennie Hagan Brown, and causing the uncultured child to speak with the wisdom of the philosopher and sage, places them among most phenomenal of mediums.

Your editorial tribute to her was terse and to the point: "Her lectures and improvisations were morsels of excellence. Indeed some of her poems have never been excelled, so full of that vibration that charms the mind."

And let me add, it is not detracting from the gift or ability of any other to to say that her improvisations had an originality, quaintness, and often an exactness in rhythm and metre, as well as frequently embodying tests of the power and intelligence with her, which made them appear, and presented her as the instrument in a class by herself.

At first this poetry was her specialty. As a little girl I heard a gentleman say a day or so since, he had seen her when so young that all of the time she could get she wanted to play with the children, and her mother would call her in and put her upon the platform when these poems would fall from her lips, musical as the songs of birds, filled with philosophy and wisdom, from this apparently almost inexhaustable supply or source of inspiration and truth.

Her mother took her in these early days traveling from place to place as the demand came, enduring privations and suffering many things that the workers of to-day know little of. For although Jennie left us in the prime of womanhood, and in the midst of her usefulness, she had begun so early that she was accounted among the Pioneers of Spiritualism. She began when it was up-hill work. She learned the roughness of the road, the steeps there were to climb, and the hard and dangerous passes. She went unhesitatingly and worked faithfully, making hosts of friends wherever she went. She was at all times generous in the use of her gifts, responding to any call made in social or home gatherings, as freely as in her public work.

All who knew her intimately, who have had her in their homes, know another personality through her mediumship, as distinct and decidedly different from herself as could well be. And those who have seen her face illuminated, and her eyes glisten under the influence of the spirit "Boy White," as in lisping tongue and childish manner he related in humorous poetry the story of Jonah and the whale, and other bible stories, have seen and heard that which would baffle the scientists, Psychic Researchers, and advocates of multiple personalities, in their efforts to explain in any other way than by the Spiritual hypothesis this remarkable mental phenomenon.

For "Boy White" always claimed to be a spirit, using her as an instrument, and so had this spirit impressed his personality upon me, that when my first heart cry went out that I should not again meet Jennie in the mortal plane of life, my next thought was, "And the door is closed to 'Boy White.'" I shall not see him again, for although the spirit might come again through another, that particular adaptation would be found but once. He would find but one "Dennie," as he called her, and we shall find but one Jennie Hagan Brown.

Spiritualism has met with a great loss. From her early life she has been constantly at work in our great cause. We shall miss her. I haven't the data which I would like to give, but from Vermont, through all the eastern and middle states, on to the west and northwest, she has carried the message of truth, and in all of our great camp-meeting gatherings, among them Lily Dale was one where she felt at home, as I have done for many years. A little more than three years ago she visited me in San Francisco, after she was obliged to give up her trip to Australia, and I shall remember with pleasure the time spent together. I learned something more of the work she was doing in Texas, for there she had become known for her talent among Literary and Press Clubs, of women and workers of the world, who looked upon her as a highly gifted woman.

My last meeting with her was at the N. S. A Convention at St. Louis, in 1904. In an improvisation at that time upon the "Well of Truth" and "The Spirit World," closing the poem she said:

"'This Well of Truth' and the 'World of Spirit'
I long so much to understand,
To quaff the waters so pure and holy,
And to rest my soul in that beautiful land.
O, I sometimes think in the toil and struggle
I never shall quaff that draught divine,
Till I stand in the realm of the worldless spirit,
And drink from the well of that glorious clime.

She rests in that beautiful land; she drinks from the well of Truth in that "glorious clime." She will receive new inspiration, new life, and feel even more perfectly its harmony and its poetry.

Go on, dear sister co-worker. But in your going, a beautiful light of earth goes out. I feel as though I had been walking in a beautiful garden, filled with rare flowers, the atmosphere vibrant with bird melody, and something had come and blighted the flowers and hushed the songs of many birds.

R. S. LILLIE.

Montecito, Cal.

Zangwill on the Suffragettes.

Israel Zangwill calls attention to the fact that the two greatest periods in the history of England as far as literature, drama and exploration were concerned, were those of the times of Elizabeth and Victoria. In each case the royal influence can be traced. Both women had the power of initiative. "If a woman can be Queen, why should she not have a vote," concludes the novelist.

The liberal are secure alone,
For what we frankly give, forever is our own. —Granville.

"Let Misery Hide Itself and Hold Its Tongue; Otherwise It Is Treason."

Written by Henry Morrison Tefft, Norwich, N. Y.

If you want to be popular, go with the crowd. I speak for no party, creed or sect. I believe in absolute freedom in thought, act and expression. The most detestable trait in a person's character is snobbishness, obsequiousness and duplicity. A great deal of spread-eagle talk is indulged in, in regard to our glorious Republic, but it is mainly by the politicians who always speak in the interest of a party, or of personal ambition, and never in the interest of the people.

Electing men to office neither makes them honest, upright or capable. Availability not capability is the present-day requirement for official position. A man may be a good citizen, a member of a church, honest in his dealings with his fellow man, and be dishonest as an official. Napoleon claimed there were two kinds of morality—one for public and another for private life. The highest philosophy holds a different doctrine. No art of words or flights of oratory can change the lessons of history.

Neither individuals nor communities can bear too much prosperity. The desire for riches becomes a craze—a disease; only the few can succeed; the vast majority are left behind in the race, sour, dissatisfied and restless.

Ingersoll said, "If you want to change the conduct of men we must change their conditions." No government can be maintained by force. In Russia we have an object lesson verifying this principle. Ideas in time become stronger than rulers, stronger than armies, stronger than fortifications. "For with the thoughts of men," says Epictetus, "are cities well established, and not with wood and stone. * * * Then follow the example of the Spartan Lycurgus. For even as he did not fence the city with walls, but fortified the inhabitants with virtue, and so preserved the city free forever."

Extreme poverty or extreme wealth hardens the heart. Far more cruelty is manifested from man to man, than from man to beast. Cruelty does not always consist in physical injury and bodily torment—there are far more torturous modes of oppression.

Two antagonistic forces are always at work, one trying to build up, another trying to pull down; one fighting for power, another fighting for freedom. On a large scale there are only two classes in society—master and slave; the latter outnumber the former a thousand to one, and have the right at any time to assert their superiority.

"The rich people * * * possess their holdings only by the common consent of the majority. When the consent is withdrawn they don't own anything. The king is king by the consent of the people—when they withdrew that consent in France the king was not king. All property is held, all profit collected, simply and solely by the consent of the majority. When that majority changes its mind, then a new relationship appears, as was true about King George's rule of this country or with relation to chattel slavery."

Ignorance is the basis of servitude. Educate a man and he refuses to be a serf. This accounts for the world-wide revolution that is going on in the ranks of the laboring classes. It shows itself in anarchism, in socialism and populism. Enlightenment is the foe of tyranny.

"Hark to the voice of the time!
The multitude think for themselves,
And weigh their condition each one;
The drudge has a spirit sublime,
And whether he hammers or delves,
He reads when his labors are done;
And learns, though he groans under poverty's ban,
That freedom to think is the birthright of man!"

The advancement of public opinion is slow but determined. When once aroused you can no more arrest its progress than you can stop the course of a glacier. It is one thing to command, another to convince. A blind man can distinguish light from darkness. The most ignorant person knows right from wrong. There was a moral law before ever a human enactment was made.

In every community there are a hundred followers to one leader. The world has been compared to a chessboard, the men as pawns, moved about by some controlling mind. Most people are born to play a subordinate part in life. By instinct, habit and environment, they willingly yield to superiority. In all great movements, whether along moral, political, scientific or religious lines, there must be master minds capable of viewing questions on a large scale; the details are carried out by lesser men.

When Charles Sumner was approached by Julia Ward Howe for assistance in the case of a poor negro, he said to her, "Madam, I am trying to lift up a race; do not ask me to take up my time for individuals."

The architect carries in his mind the form of the structure he is building—while the stone-cutters and the hod-carriers see only the small section on which they are at work. The eagle in his flight takes in at one view a whole province, while the sparrow twittering from a bush or a tree sees only an insignificant plot of ground.

Each individual has his own special talent. Carlyle says, one man thinks a thing, another speaks it, and another man does it. Because people can talk, laugh and have "infrequent flashes of intelligence," they may not be real men and women; animals in a greater or lesser degree are endowed with these qualifications.

A person is never offensive unless he is misplaced; he is never conspicuous while he keeps in his own rank. The loafer becomes objectionable when he obtrudes himself into decent company—a crude unlettered man when he forces his presence among the cultured and the refined.

Life is full of strange inconsistencies. The barber, the bar-tender, the cobbler, take more thoughts about the fashion of their coats and the style of their hat than the lawyer or the doctor.

People that have no past, no present and no future are the first to consult the fortune-teller, the astrologer and the palmister. Profound minds dare not forecast the future; the present is what most concerns them.

Two classes of persons are best adapted to the enjoyment of this world—the coarse and the frivolous. They take nothing serious. The truest index to a man's character and power is his ability to feel, to enjoy, to suffer, to endure. Some people get more real value out of an hour than others can out of weeks, months and years.

Existence is not life. Dull, sordid natures take pleasure in the hoarding up of earthly treasures, while the aesthetic and the spiritual nature stores away the richer gifts—the nobler aspirations of the mind and heart. One man gathers up the experiences and teachings of a dozen who have gone before him, blends their knowledge with his own and calls himself an inventor, or a founder of a new school of philosophy or a new school of thought.

Truth is constantly taking on new modes of expression. The running stream keeps itself pure and healthful, but the stagnant pool becomes dead and breeds all manner of putrid forms and diseases. It is wind and tide that keeps the ocean pure. A large portion of mankind go through life practically undeveloped either in their minds or in their bodies. One faculty specially cultivated is always at the expense of others. We never know what power we possess until circumstances compel us to act. Carlyle says, "The uttered part of a man's life, * * * bears to the unuttered, unconscious part a small unknown proportion. He himself never knows it, much less do others."

The most thoughtful mind only sees the shadow, not the real substance of life. There is a crisis in every important matter when success or failure seems to center at a single point. There are times when devotion, determination of purpose become inspiration. The "psychological moment" whether in battle, diplomacy, argument or business, is the moment when the veil is lifted and the whole field of controversy is revealed, and one sees the issues involved converge at one center.

Our deepest experiences come to us veiled. Trifles light as air may be freighted with infinite purpose. The picking of a rose in the garden one day by a little girl and placing it in the button hole of the coat of the poet Tom Moore, with the remark, "Now I have given you the lost rose of summer," inspired the immortal poem bearing that name.

Great national events are made to turn on individual action. A day's transaction changes the current of history for a thousand years. Reputations are made, hopes blasted, souls saved or damned by the result of a single venture.

Some one has said that "Yorktown made George Washington president. New Orleans made Andrew Jackson president. Tippecanoe made William Henry Harrison president. Buena Vista made Zachary Taylor president. Appomattox made Ulysses S. Grant president." We never realize when passing through an experience what infinite value it may have on our life. The greatest poems, the greatest works of fiction, the greatest books, were written with no intimation of the place they were to occupy in history. Macaulay, speaking of Bunyan's "Pilgrim's Progress," says, "He had no suspicion, indeed, that he was producing a masterpiece. He could not guess what place his allegory would occupy in English literature; for of English literature he knew nothing."

The authors of the various books of the Bible little realized that they were furnishing the world with material which would be used as a moral and religious guide for a large body of people for all time to come. A very small act drives a rivet or draws a nail. Men forge their own chains, financially, spiritually and socially.

Is there any necessity for a mediator between God and man? Every man should be his own confessor, priest and king. Going to church, and being regular in attendance at prayer meeting are the easiest and most ineffectual ways of serving God that the human mind ever devised.

Christ's greatest sermon was not delivered in a synagogue, but upon "a hillside in Galilee." He was moving among men, healing the sick, raising the dead, casting out devils and feeding the multitude.

"The hands that help are better far
Than lips that pray."

The world is inclined to rate men, not according to their spiritual goodness but according to their intellectual greatness. The most perfect man may not always be the most valuable man for a community; he may not do as much good in the world as the man that has grave faults and serious drawbacks to his character. Life is an illusion. The more ignorant a people are, the more ardently they worship their gods and their rulers. There is nothing in which mankind more clearly show the lowliness of their origin than in the servility which seems inherent in their nature. In Volney's "Ruins," occurs the following passage: "People! * * * Yes, you yourselves cause the evils of which you complain; yourselves encourage the tyrants, by a base adulation of their power, by an imprudent admiration of their false beneficence, by servility in obedience, by licentiousness in liberty, and a credulous reception of every imposition."

All titles are artificial and tend to separate the individual from the mass. A peasant is a better representative of real life than a king. Plain calf makes a more genteel shoe than patent leather. But the ideal world can never be obtained. Civilization breeds class distinction, inequality and all manner of diseases and vices.

"I am ashamed," says Emerson, "to think how easily we capitulate to badges and names, to large societies and dead institutions."

A new uniform adorned with gold braid and brass buttons together with martial music has brought more soldiers into the army than ever did patriotism, love of country and loyalty to the flag. Men are moved by their passions and emotions rather than by reason and logic. People addressed in mass can be swayed more easily than if interviewed individually. Without excitement society would stagnate. Crude minds must have food as well as the cultured and refined. Mild and subdued tints suit the refined and cultivated taste, while it requires the more gaudy colors to satisfy the barbaric appetite.

Society never stands still. A thousand agencies enter into every great movement of mankind. Old beliefs, conditions and customs are constantly giving way for the new. The cable, the telegraph, and the merchant are more potent factors in civilizing and Christianizing a country than missionaries and teachers. Acquaintanceship with nations, the same as with individuals, brings them closer together in purpose and interest. The nearer study we give a people's religion, laws, customs and habits the more tolerant we grow;—we see how gradually they have formed, how naturally they have grown up out of the past, until it would appear that there is always a similarity between a country, its people and its beliefs and habits and that no other course would have served them as well.

The devotees of all faiths think their own particular creed and form of worship is the one best adapted to all nations, climes and conditions in life. "The clergy were shocked when celebrated travelers declared that Mohammedanism provided African savages with a more suitable medium for advance than Christianity."

No condition of society is final. Every form of government is on trial. Experience is the final court in which all questions are tested. Moot courts will never make a lawyer. It is real battle, not target practice, that develops marksmanship in a soldier. Surgery can never be learned from the books.

The world is in closer touch to-day—nation with nation—than ever before. Opinions are sympathetic; they reach from continent to continent. The same questions that America is discussing, are being discussed in Russia, England, Germany and France. Circumstances often make individual differences on a great question yield and cause divergent views to blend together, until they become one all-consuming purpose. Before the war of the Rebellion, various theories were put forth for the suppression of African slavery in this country. Some believed that prohibiting its extension would in time destroy it; others advocated payment to the owners for the freedom of the slaves; while there was still another class held that the slaves should be arbitrarily liberated, without money and without price. Men could not agree on this question, but after the war broke out and as it proceeded, the sentiment of the people crystallized, till the minds of all were voiced in Lincoln's "Emancipation Proclamation."

When a fire breaks out in a great city no one knows to what extent the conflagration will extend, so it is with social and political upheavals. Russia's war with Japan has hastened by years the conflict between the common people and the ruling classes. The world is in a state of great unrest. The slave is demanding his freedom; —the man who produces the wealth of the country some of its emoluments. What the future of this country shall be no one can to-day predict —but the prayer of every patriot is that the poet's dream shall be fully and forever realized.

"This young land is like an eagle whose young gaze
Feeds on the noontide beam, whose golden plume
Floats moveless on the storm, and in the blaze
Of sunrise gleams when earth is wrapt in gloom:
Great people! As the sands shalt thou become.
Thy growth is swift as morn, when night must fade,
The multitudinous earth shall sleep beneath thy shade.
Nay! start not at the name America."

HENRY MORRISON TEFFT.

Norwich, N. Y.

Thought controls the universe,
Controls your life and mine,
Sways the destiny of nations,
Yet servant is of mine and thine.
Solitude and concentration will reveal a world of thought, the likeness of which man had never dreamed.—Abolt.

A good Christian should never go to law; rather should he give up his coat and his pants, and everything that he hath. Churchmen never go to law; they are the most docile and easy creatures in the world on matters of business.—Voltaire.

GIORDANO BRUNO.

Three hundred years and more have rolled away
Since by the lighted pyre there stood that day,
As brave a soul as e'er resolved to die
To vindicate his own thought's liberty.

Apply the torch, ye zeal-blind, priestly horde,
The dauntless messenger of Truth can well afford
To hurl defiance at your senseless creed;
What boots it, so the human mind be freed?

No easy task, in truth, 'tis his to hear
The scornful jeers in ignorance gathered there,
To hear the piercing cry of bigotry resound,
And watch the maddening mob a-gathering round.

Lust for his life, like hounds unleashed to prey,
Impels that mob to register its infamy,
But thou, brave, noble hero, waited there sublime,
Unbought, unshaken, through that fearful time!

Unbought by canting words, nor shaken by the cry
Of hell, let fall from lips of mitred bigotry!
Where, though the annal of the race abound
With deathless deeds of heroes, can be found,

'Mongst all the throng we're taught to emulate,
One soul more worthy of the title, great?
One soul less flinching in the fatal hour?
One soul less awed by threats from brutal power?

Not only he whose lonely, fainting cry
Was uttered for his enemies, on Calvary,
Encountered death with more sublime control,
Less faltering, entered the inevitable goal,

And, brilliant martyr, though they've quenched the flame
By which they sought obliteration of your name,
That name still lives; nor less in men persists desire
To light again thy extinct funeral pyre!

We watch and guard the treasure that you bought
At such a cost—the sacred right of thought,
And well we may: as he whose feeble hand
Would wield the sceptre of supreme command
Within that city where your blood was shed,
Yet vainly tries to raise his tyrant head,
He fain would wield that sceptre as of yore
Untaught by fate of tyrants gone before.

As men, when drowning, e'en to straws will cling,
So strives that gasping tyranny to bring
Back from the past its mildewed creed of hate,
And by its forms of "faith" would rule the state.

But you, brave martyr to the truth, well knew,
Your matchless courage could that "beast" subdue;
And hence to-day, where'er men's souls are free
They join in prayerful song of thanks to thee!

CHARLES MONTAGUE.

Spokane, Wash.

TRUTH OR FAITH.

Which Is the Most Helpful to Mankind?

If by faith you tread the many and intricate paths of life, you have nothing to sustain you, nothing to cheer your drooping spirits, in time of sadness and deep sorrow only a blind hope. If you follow the teachings of the so-called teachers of the gospel of life, your minds will ever be full of doubt and fear, and grave uncertainty concerning the great problems of life, on the material plane of existing thought, as well as on the question concerning the soul of man, its state and condition after the change called death.

Walking by faith alone, unaccompanied by knowledge, cannot solve for you the true meaning of life, and open before your mental vision a tithe of the possibilities that exist in the nature of man, whereby he can make for himself a position of greatness and power in the unfoldment of his spirituality.

By faith he depends on another to carry him gently along life's pathway, and shoulder his burdens of sin and sorrow. But when truth dawns upon his minds, he sees the impossibility of this, and realizes that he must bear his own sins, or rather the effects of his life of wrong-doing. Truth opens before his vision a line of thought totally different from that indulged in by the man whose only counselor is a faith in something he cannot understand. Truth ever leads her followers far beyond the confines of earth, out into illimitable fields of progressive thought and action. And as he studies nature in all her grandeur and beauty, and learns of the great law that governs all things, he is lost as it were in the vast unexplored field of progressive thought that spreads before him in unending beauty, whose end he cannot see, for like a stream of brilliant light it extends far into the unseen; as a part of the great eternity of years; a part of time that has no end.

Truth opens the gateway between the two worlds, the material and the spiritual; so that man even while he abides for a season in his garments of flesh, can catch glimpses of that other land, where dwell the ones he loved, who have gone on just before, a little while in advance. Truth teaches him the duty he owes to his own soul, as a mortal who retains his own individuality through all time, and is responsible to his inner consciousness, to that spark of the Infinite that dwells within him, and which will be his judge when he enters the realm of the spiritual.

Truth alone can guide the mind of man in the true way of right living, so that no regrets or remorse shall follow him into the immortal land.

Faith confines man to the realm of materiality, in as much as his mind cannot grasp the great truth of spirituality to be of any real benefit to him. He cannot see clearly the duty he owes to himself or his fellow-men, or realize the responsibilities that rest on him as an immortal soul, to unfold his spiritual nature in deeds of kindness and love.

Faith in the unknown whom he blindly worships, leads him to dwell in a condition of unrest and fear. Afraid to study into the laws of his being; afraid to ask concerning the wisdom of the Infinite, lest it bring to him retribution in the world beyond. His faith cannot bridge the two worlds, and bring his soul in sweet communion with the spirit of all things, the Infinite love, for his God is a being of fear, not love.

Love that is not spontaneous, full and free, direct from the heart, but is the outcome of fear, is not elevating to the soul of man. Faith cannot bring to the heart of man this most desirable love, that flows out to all mankind in waves of sympathy and kindness, because it is tinctured with fear. Infinite love draws not close in a tender embrace the children of earth who walk alone by faith, for they are as the blind who walk in darkness. Truth brings the light, and by its brightness they can see and clearly discern the Infinite love that permeates all things, and knowing this, their souls respond in a spontaneous burst of joy, and they can feel the heart throbs of Infinite as they come in touch with this love divine. Their hearts go out in waves of thankfulness that at last they know the way; that life eternal, unending is spread before them, for the benefit of their souls, and progression will ever be their watchword.

Truth beautifies all things, and sheds a radiance over the tomb, that takes away the gloom and sorrow, as we see our friends one by one advancing to higher states of living. Truth teaches us they are living, not dead. Faith hopes it may be true. Wave high the banner of spiritual truth that shall at last bring redemption to man and forever free his mind from blind faith, as his soul learns more and more of the true way of life; Truth shall fill the world with brightness, and in this brightness the soul of man shall be uplifted and purified.

Blind faith hampers the soul of man, and keeps him ever in one line of thought, beyond that he cannot see, while spiritually his tendency is to grow narrow and selfish, like his creed, never increasing in broad, progressive thought like him to whom has come the knowledge of grander things, living as he does in the realm of eternal truth.

Again, truth is the greatest helper to mankind, as it frees the mind of man from all forms and creeds of ancient superstition, that makes a slave of his intellect by keeping his mind dwelling forever on errors and superstitious ideas of past ages. Faith cannot lift the curtain and show the hidden treasures, waiting to be garnered by the mind and soul of man; faith says we hope for all things beautiful in the land eternal, we know not for a certainty our friends are there in that land of eternal brightness but if they are, you cannot know or enjoy their spiritual presence, or obtain knowledge of this land, until like them you cross the river of death.

By such utterances as these, they bind still stronger about themselves, the bonds of ignorance, and seek to bind their fellowmen in bondage likewise. Their faith will not allow them to seek for greater light, and so they fail to gain the sweetness, truth and wisdom brings to her earnest followers. But in the grander beauty of truth, we see the gates open, and the golden light of knowledge drive away the mists of doubt and fear from the mind of man. Not afraid to delve deep into the realms of progressive thought, for he knows the greater the knowledge attained here of spiritual truth, the closer he draws to the Infinite knowledge, in the life on earth, and still closer in the land immortal when he, too, shall become an immortal spirit.

Truth teaches man, that by developing his soul powers he can live daily in close proximity to the spirit world, and hold sweet communion with its celestial inhabitants. The God of truth, is a God of progression, as is manifested in all nature. And only by progression can they hope to draw near unto him and feel his smile of love rest upon them. By the power of soul alone can mortals sense the all-pervading presence of Infinite love. And the greater the soul devepolment, the closer this divine essence unto yourself, closer draws the spirit world to you.

Mortals, seek ever for truth and be not led by blind faith, that your souls may grow, bear rich treasures to your spirit, as you in time shall join the great army of immortals on the spirit side of life. Let truth be your star and guide; go to her and learn lessons of wisdom, that shall ever be to your progressive souls harbingers of peace and joy. Truth alone can make you free; seek earnestly for it, and in seeking may you find rich blessings.

MRS. JAMES RILEY,
Marcellus, Mich. Medium.
Control, Frank Grow.

SAN DIEGO, CAL.

Annual Mass-Meeting of the First Spiritualist Society.

The annual mass-meeting of the First Spiritualist Society of San Diego, to raise funds for the carrying on of the organized work in California, was held in the Temple on Feb. 8, 9 and 10. Three sessions were held each day. The San Diego "weather clerk" favored us with his best weather, and the people attended in large numbers.

Lectures were delivered by State President A. S. Howe, State Secretary, Col. Dryden, Dr. Adah H. Patterson, Will C. Hodge, Mrs. Mary P. Morrill and David A. Leisk. The general opinion of the character of the speaking was one of satisfaction. Dr. Adah H. Patterson excelled herself in her Saturday evening lecture, reaching the hearts of the people with a grand inspirational force. The message bearers, Mrs. M. E. Howe, Mrs. Morrill, Mrs. C. Johnson, Mrs. E. L. Nicholson, Mrs. Edwards and Mrs. Malette, did some excellent work, affording comfort and enlightenment to inquiring souls. The musical programme under the direction of our pianist, Miss M. Belle Clarke, was a complete success, materially helping the inspirational forces of the workers.

On Sunday evening the last meeting of the convention was held, and two special features on this occasion were the children's lyceum under the direction of the president of the society, C. A. Buss, in the unavoidable absence of Conductor Gaines, and the ordination of David A. Leisk.

The children of the lyceum did their parts well, as a highly appreciative audience testified.

The ordination service by President A. S. Howe, assisted by Dr. Adah Horman Patterson, was very impressive.

The mass-meetings were a grand success, everything working smoothly and harmoniously. Special mention ought to be made of the Busy Bees, auxiliary ladies aid to the society, who served meals during the three days' meetings. The large patronage that the dining-room received was of itself a splendid testimony to the excellence of the service. The First Spiritualist Society of San Diego is moving ahead; its people are kind-hearted, humanitarian and progressive, and it is true that there is no more solidly established spiritual center in the union than that of the First Society of San Diego, Cal. May it ever continue so.

DAVID A. LEISK.

San Diego, Cal.

CHILD LABOR.

The Status of the Same Vividly Portrayed by Senator Beveridge.

A few days ago, in the course of a speech on child labor, Senator Beveridge said:

"While the white working people of the South, composing the enormous majority of the entire white stock of that section, are increasingly sending their children to the mills and thus wrecking the future of the white race, the negroes of the South are increasingly sending their children to school, and thus improving the future of the black race. We are deliberately weakening the white race of the South, while gradually strengthening the black race of the South. And to what end? To the end that the already unhealthy fortunes of the Northern capitalists who own these Southern cotton mills shall be made still greater. Te nation is alarmed over the unrighteous power of unrighteous fortunes; and yet we go on swelling those fortunes with the blood and lives of American children."

Southern women have repeatedly petitioned their legislatures for laws prohibiting child labor, but vainly, for Southern women cannot vote. In Colorado, where women can vote, the rights of children are fully protected, and a bill prohibiting child labor was one of the first fruits of woman suffrage.

LIDA CALVERT OBENCHAIN.

Scientific Tests.

Touching the exposures I would suggest the tape test as absolute proof that the medium doesn't leave the cabinet. Tie a white tape around the medium's waist, with ends six feet long. Seal the knot with wax, and let people in the audience affix the seal. Pass the ends of the tape through a hole in the cabinet and let them lie out in full view of the audience, so that if the medium lift the cabinet the tape must be moved. The ends could be tacked to the floor outside.

I have had proof of materialized forms coming out of the cabinet, and consider this a scientific test, provided of course the surroundings are searched for trap doors and other means of introducing dressed-up confederates. If investigators and Spiritualists would refuse to sit with any materialization medium except under these conditions they would effectually weed out the frauds.

F. A. BENNEY.

San Diego, Cal.

A TRIBUTE TO ANIMALS.

One Who Has Made a Careful Study of Them, Considers Their Natures From Various Points of View, and Attributes to Them Intelligence, Perhaps Superior to Some Human Beings.

In my young days I lived in one of the greatest forests in the world, where I had all opportunity of observing and studying birds of all kinds by the millions, and other animals, especially the deer. For the last thirty-six years I have been living on a farm on the broad prairies of Kansas. Aside from studying many so-called wild animals, I have had under my care many farm animals. I always gain much pleasure and profit by studying these animals other than merely how many dollars each one will bring me.

No dictionary, nor any person living has ever yet been able to tell me what is meant by those words "instinct" and "sagacity," as applied to animals. I have observed animals until I am satisfied that all do think and reason. All animals, especially birds, are governed in all their movements, actions and lives with and among one another by telepathy. They know one another's minds.

Some years ago while a student at the Weltmer Institute of Magnetic Healing, Professor Weltmer in an address before his students, had this to say: "There is a universal telepathic language which is understood by all animal being, man included." I believe it. So-called animals are very ready mind readers.

Why are there so very few people who have this gift. Because this part of ourselves, this sense has become atrophied, become deadened and lost by non-use.

For tens of thousands of years our progenitors before us have been conveying their thoughts to one another by articulate sounds from the mouth. This gift is retained in a rudimentary condition by all.

Not long since I read an article in the Ram's Horn, in which the writer said that John Wesley believed that all animals have souls and live in the hereafter. The Ram's Horn is a paper of the M. E. Church. The writer has been quite a student of Ornithology. Prof. Kyser, who is a minister of the gospel, in his book, "In Bird Land," makes use of the word "occult" several times, and always while speaking of the wonderful intelligence displayed by the birds. On page 34 he has this to say: "Do birds employ some occult method of telegraphy?" Better say telepathy.

I do not believe in taking the gun and going out to shoot every bird in sight, but I will shoot English sparrows, crows and jack rabbits every chance I get. Here is an experiment I have tried. When I take my gun with no shell in it and no shells in my pocket, and go out over the prairies with no thoughts of shooting anything, then all the rabbits and crows are very tame. I can get close to them; but when I go out with loaded gun with the thought on my mind to kill every rabbit and crow I can find, then these animals are "wild," and I cannot get within gunshot of them.

Do they know my mind? This is the only explanation.

I keep my hogs west of the house. Sometime since I had an old sow turned outside. In the evening I placed a half bushel of corn on the ground east of the house, which I meant to leave there over night. I started for the house and I saw the old sow down west of the house. Then I thought to myself, surely that hog will find that corn. Just then the sow started in my direction, walked past me and made a bee-line for the corn, and soon had her nose in the half-bushel. I will here say that this animal was never on this part of the farm before.

Readers, watch the birds where they fly in large flocks. Notice their strange yet beautiful evolutions as they pass through the air, especially blackbirds. What guides them? Evidently a leader. The rest of the birds know this leader's mind. The wonderful intelligence, sense of smell, sense of hearing, wonderful sagacity said to be possessed by the beaver is no more nor less than a well developed sense of telepathy.

"They are very knowing," as my neighbor expressed it. Some years ago there was a large colony of beavers down in my creek, quite a good sized stream. As they were playing havoc with my timber I was anxious to drive them out. I became satisfied that when there was nobody around they worked every night all night long. Often I took my gun late in the evening, and at all hours of the night. I would very softly and quietly go to their works while the wind was blowing from the stream towards myself. I never saw a beaver, although I would stand behind brush for hours. I got a large double spring steel-trap. I cut a hole in the ice in their pond. I set this trap in the bottom of the stream. I covered the trap with leaves and dirt. Then I drove a green box-elder stick (something beavers are fond of) down by the side of the trap. Well, the next morning I found the beavers had gnawed the bark off of this stick as high as they could reach except on the side where the trap was. The water was running rapidly over the trap and there was no scent in the trap. I repeated this experiment a number of times. How did these animals know that the trap was there, or that the trap might hurt them?

I will now give an example showing that animals are capable of reasoning and thinking. Some time in the fall I was out on my farm. A few rods west of me there was a three-wire fence; immediately west of the fence was a large field of corn. East of me the country was all open, in wheat, several hundred acres. My greyhound dog was with me. Pretty soon a jack rabbit started up and ran toward the corn. The dog just at this time did not try to catch the rabbit, but instead he ran ahead of the rabbit and got on the other side of the fence to keep the rabbit from getting into the corn. Then they raced up and down the fence for some time; finally the rabbit turned and ran out in the other direction. The dog took after it and soon caught it.

Now what human being could reason any further than this. The rabbit reasoned that if it could get into the corn-field it could get away from the dog. The dog reasoned that he must not allow the rabbit to get into the corn because a greyhound can not catch a rabbit among the corn stalks. But what is the use in saying more on this subject. Just watch and study all animals, as I have done, and get that word "instinct" off of your mind.

JACOB FULMER.

Jamestown, Kansas.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, phyiological and psychic science. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price, 25 cents.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; spiritually uplifting. Cloth bound, price $1.

ANDREW JACKSON DAVIS.

Strong Reasons Why His Works Should Be Republished.

To the Editor:—I am glad that you are doing all that you can to make it possible for people to procure the writings of Dr. A. J. Davis. If men and women only knew what truths are contained in these books, every thinking family would have a set, and thousands would become students of the Harmonial Philosophy. What enlightenment would result! The causes of sickness and suffering, of misery and pain, of deformity and ignorance, of cruelty and injustice, would gradually disappear, for the key to better individual development and social harmony is clearly given in these books.

Reformation in public institutions would follow, and prison houses, asylums, court-rooms, and even the churches would be converted into places of education. Each person would learn how to be a law unto himself, and also how to labor for universal good. Then would Discord give place to Harmony!

The sects are divided among themselves. The religious organizations are as full of disunion as are the political parties. The times are chaotic, —"new truths" are but half truths; the people are like the sheep seen in the vision, those first years in Poughkeepsie—astray, without a leader—and yet, there are those precious volumes which contain light and truth, and reason, and wisdom sufficient to guide any one, in any condition of life. A repository of the laws and principles of nature, through spirit! A treasure house of infinite riches, open to all!

I wish to suggest to all progressive, spiritual thinkers, that in each town or city some one person thus interested in the development and education of others, present the public library with a full set of Dr. Davis's works. I am to do this for Skowhegan, so, will you, Mr. Editor, please send me the set of volumes as soon as they are published. It is impossible to estimate in dollars, the value of these books! "Divine Revelations" is a library of science, of principles, of truths, never before given to mankind.

Dr. Davis passed through very great trials to "deliver man" and makes freedom more than a theory. He took the mask of mystery from the face of truth. He showed to Spiritualists the way and the truth and the life! He gave freely—and still gives freely! Let us avail ourselves of this great opportunity to understand better the questions which never before, and by no other since, have been given so clear and comprehensive an answer.

DR. FRANK S. BIGELOW.

Skowhegan, Me.

A Prominent Spiritualist Ascended Higher.

Passed to spirit life from his home, 1108 B street, Washington, D. C., Mr. Edward Danforth Morrill, aged 70. He was born in Rockford, Ill., in 1837, but from his ninth year until the war broke out lived in Massachusetts, when he enlisted in the 15th Massachusetts Battery and served as Lieutenant in several of the Southern states. When the war closed he settled in Camden, Alabama, where he remained for many years, holding offices of assessor and superintendent of schools for the county and was appointed from there to the Pension Bureau at Washington, in 1880. At the time of his departure from this life he was a clerk in the Eastern Division of the Pension Bureau, although most of his service in that department was in the Southern Division. He was a member of the First Association of Spiritualists of Washington, D. C., and of the Kit Carson Post G. A. R. Commander Charles S. Wilder and Adjutant Chas F. Keefer issued an order calling upon all the members of the organization to attend the obsequies and assist in giving their late comrade a soldier's burial. The writer had known Mr. Morrill for many years and highly esteemed him as a friend and fully recognized his great services at many different times for the cause of Spiritualism. He leaves a brother, Mr. Frank H. Morrill, secretary for many years of the First Association of Spiritualists of Philadelphia, also a wife and son to mourn the loss of the outward presence, but to them is the knowledge that he will be near in spirit to comfort and uplift.

The funeral services were conducted at his late home by Mrs. Mary T. Longley, who pronounced a most touching and eloquent address, and was followed with a few remarks by the writer relative to his personal knowledge of the life work of the deceased. The interment was at Arlington, where services appropriate to the burial of a faithful soldier were held by the post to which he belonged. May his spirit be near to comfort those that remain, and may his life-long devotion to the principles of patriotism and true Spiritualism serve as an example to old as well as young.

GEO. A. FULLER.

New York City.

THE GHOST OF THE RED MAN.

Awaking from his sleep, the warrior raised
His head upon one arm, and round him gazed,
For though his spirit stared and gently wept,
This noted chief had died there, as he slept.

No wigwam, aye, no braves, nor squaws were there,
The trees had changed, the very rocks were bare.
His bows, his arrows too had disappeared,
E'en nature in her best lay brown and seared.

Thus as he lay and as the day rolled by,
He turned and watched the stars up in the sky.
No need to tell him now that time had changed,
For by these bodies were his flights arranged.

Behold him now! A giant once was he,
A monarch such as you and I ne'er see,
He strains his eyes—he once could see a mile,
It is some spell that holds him thus meanwhile.

And, he, who ne'er had known or seen defeat,
Must bow at last; the spirit said 'twas meet.
So down again into his tomb he sped,
And since then he has reigned among his dead.

GILBERT PATTON BROWN.

Boston, Mass.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us" and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

THE TRUTH OF HISTORY.

In Which the Distinguished Backslider From Spiritualism, W. F. Jamieson Figured Conspicuously.

A correspondent who paid such a noble tribute to the memory of Moses Hull, said:

"Mr. Jamieson did not advance one step after he helped his friend [Hull] into Spiritualism. He had finished his work."

As the Scotch say, "Tut, tut, mon!" Did I cease to be a humanitarian when I became a doubter?

The fact is, that I had been in the public lecture-field three years at the time of my debate with Mr. Hull, and was a Spiritualist for sixteen years afterwards, busy years, crowded full of lecture engagements, often giving eight lectures a week.

From 1878 to 1887 I traveled still more extensively, converting five more ministers from theology to common sense in my oral debates, and thousands of the laity. From 1862 to 1895 I held nearly 150 debates of from four nights to twenty-four sessions, two hours each. In this way I had the pleasure of opening the eyes of the blind to the beauties of Nature and the glories of Science.

For thirty years I have studied hard, not merely books, but nature, including that interesting volume, "Human Nature."

As I state in a magazine this month, "I am getting more and more out of sympathy with cults, creeds and clubs, and propose to 'paddle my own canoe.' I see 'good in all; none all good.' Even the churches are growing broader—they must grow, or die."

Spiritualism as a philosophy has done a great deal of this liberalizing work; so has New Thought; so has Christian Science.

Sister Childs, of Grand Rapids, says (Feb. 16): "I had the great pleasure of attending their debate, but it was held at Ionia, Mich., instead of Paw Paw. It was the finest treat I ever had. It was 'diamond cut diamond' from start to finish, with not a word of anger on either side to mar the richness."

I should have been glad of the honor; but it is not mine to claim, so I disclaim. The debate I held with Moses was at Paw Paw, as I said. I was there. The debate at Ionia was months before, between Hull and S. P. Leland. He, too, "fell from grace," but he fell further than I did—he landed in the Campbellite church!

Shall I tell you what wrecked my "spirituality"? **MATERIALIZATIONS!** I was after a positive proof, a demonstration. Who knows? I may yet obtain it; but it must completely satisfy my own mind. The philosophy is sublime.

W. F. JAMIESON.

Pentwater, Mich.

WHAT IS COMING."

"Prophecies Concerning the Future of Earth and Man."

To the Editor:—I have read on page 5 of No. 898 of The Progressive Thinker, Mr. J. C. Jensen's article, "What Is Coming"—"Prophecies Concerning the Future of Earth and Man," which whil containing commonly accepted ideas, yet to my mind are found in it many ridiculous fancies. I wish to make some remarks upon a few of the many subjects big and little Brother Jensen has crowded into his production. His manner of outline precludes a connected discussion, so I will briefly present a few parallel assertions.

The physical earth will cease to be when the individual spirits of every kingdom and class, together with the residue spirit life within the realms of the earth spheres, cease to need a physical expression or cease to require the experience of this physical life. This state of affairs will take place somewhat later than 1925.

The above prophecy will become a fact when all of the earth planes become etherealized into the planetary zone of our solar system.

"As a man thinketh, so is he." But until he reach that plane of life where the consciousness is largely focused in a mental world, will he really know any truth; and until his mentality dominates his connection with all spheres below the mental, will truth be realized within.

If, (which is true of this physical life) "anything is to a person what it appears to him to be," then the world will come to an end for us when it ceases to appear to us, or when we get through with it.

All that is needed to make earth a heaven is for each person to love every other person precisely as well as himself, or to strictly practice the Golden Rule; and Brother Jensen thinks this "change of heart" will obtain by the end of 1925! Perhaps he bases his calculations upon the mental and moral aspect of our own nation where we are so unselfish! I hope he may be persuaded to extend the time five or ten years, so to give a chance for the Hottentots and South Sea islanders to fall in line.

Any individual life does not consist of an organization of matter. The material organism of any life is its visible manifestation on a certain plane. Or to believers in the duality of matter and force, life is a result of the Divine Energy acting with force through matter. Yet if I followed that line of thought, I would say that matter and force are mere qualifications or projections of the universal energy.

Attraction is an attribute of magnetism. Repulsion follows as a matter of course, because action and reaction are equal. If they were not, subtract one from the other and you would have God. (This last sentence is not intended to convey anything definite, but to suggest a thought.)

Attraction and repulsion are motion. Motion no more causes chemical changes than chemical change causes motion. All of these terms name results or changes, or series of such. We know nothing of cause in the real sense. There is no first or last to infinitude. The universe works automatically.

Climatic conditions only represent a varied amount of good for a given use. They cause nothing. They are a factor in the scheme of form evolution, but in no sense can they be said to be a cause relative to the evolution of personal mind or excellence.

Passing by many of the strangely stated propositions of Brother Jensen, in conclusion I ask the reader to compare the first with the last paragraph, and see how they harmonize; except so far as the claims for prophetship and apostleship are concerned.

HARVEY W JACOX.

Caledonia, Mich.

"Harmonics of Evolution. The Philosophy of Individual Life. Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Price, cloth, $2.

PROVIDENTIAL UNBELIEF.

The Writer Points Out the Way to Find God Through the Instrumentality of Socialism.

The old established systems of the Christian religion are rapidly disintegrating these days, and they will fall with the approval of the people. One reason given for this is that they encourage unprofitable beliefs and injustice, and therefore out of harmony with the present age.

One fact is very evident: they make no effort to advance the cause of liberty, and do but next to nothing to better the condition of the laboring classes. This is pitifully evident as regards the Papacy and the Church of England, and the reason is that the leaders of these institutions are connected and in close touch with the nobility and plutocracy everywhere. Two wings of the same bird of prey are Churchism and Mammonism.

The purpose of religion is to make better the human family, and to glorify God by so doing. To pile up wealth when surrounded by poverty and distress is to cast discredit upon man and God. The wise teacher said many ages ago that tyranny shamed God and disgraced Him by making people disbelieve in Him and his providence. One of the most devilish notions prevalent with present day religions, is that which would have people believe that the wealth creating systems of our time is approved by God. Is it the will of God to tyrannize over poor little children in the mills and factories and other institutions, the object of which is to pile wealth for the owners?

If so, then the consequence will be the estrangement of the people from religion and the church, and the responsibility will rest on the church; but that is not the teaching of Christ. There is not in the New Testament one word of approval for worldly ambition or riches.

A large number of the working classes have left the churches here and in Europe, doubting there is a God because his glory and justice is not felt or seen in our industrial and religious systems more plainly. They see oppression, poverty and distress all around them; they see the laborer bending and perspiring under his heavy load, and the rich man robbing him; they see every effort made to better his condition antagonized and thwarted by the rich church leaders and the army of spies and Pinkertons in the employ of plutocracy, and in the hopelessness of his oppressed condition he cries, "There is no God!" Surely He is not apparent to us. He must be found and his favors sought in some other way or place.

This other way is Socialism. Lovers of the human family are beginning to see that this is the great highway of God on which we must travel if we would obtain His favors. But why have we not seen this before? During his stay on earth, did Jesus ever meet the rich people or the Pharisees but to condemn them? Was it not among the poor and oppressed that he loved to be and do his good works? He stayed with the people during his earth life, and in spirit he is with them to-day and in their paths will be ever stay.

The new name on his gospel will be Socialism. The meaning of gospel is "Good News," and Socialism is the only good news to the coming ages. No other system promises or is able to fulfill its requirements.

And, too, this is a great thing, Socialism is the way that will lead unbelieving people back to God to glorify and adore Him. This is the sun of all the systems, and when it becomes operative among men it will be difficult to abstain from praising God because the world will be full of His goodness and justice.—Translated from the Welsh paper, Y Drejch, for The Progressive Thinker, by A. O. Clark, Florence, Colo.

MICHIGAN STATE ASSOCIATION.

A Pleasant and Successful Mid-Winter Meeting.

The mid-winter meeting of the Michigan S. S. A. was a success. While not so large attended as some, yet the high order of talent, the interest manifest, and the harmony that prevailed, made it very enjoyable for all. The Jackson Spiritualists opened their homes and took care of all visitors and gave them the glad hand of welcome. Mrs. Abbie Sheets, our honored president, although not strong, was able with one exception to preside at all services.

Dr. A. B. Spinney, the old warhorse in Spiritualism, gave two excellent lectures that stirred the hearts of all who listened.

Mr. Will J. Erwood of Peru, Ind., gave three addresses and got very close to the people, left a good impression, and we prophecy that he will be heard in Michigan again.

Dr. Julia M. Walton of Jackson, Mich., gave one lecture, on "The Path of a Soul and a Planet," which was very profound, scientific, and listened to with deep interest by all present.

The writer gave two addresses on Sunday morning divided the time with the pioneer lecturer and medium, Dr. Johnson, of Battle Creek, Mich., and while entranced his guides gave us words of wisdom couched in beautiful language, and the lessons given left a deep impression on the minds of the people.

Our able president, Mrs. Abbie Sheets, gave a soul-stirring address that reached our hearts with love and brought us all closer together.

Mrs. Belle Fuller and the writer were the message bearers, all messages received and acknowledged correct.

It was a pleasure to meet with the workers throughout the state. Our good Brother Dent of Vicksburg, Mich., one of our good workers, was present.

Mrs. Stein and Mrs. Crawford, both excellent mediums of Detroit, Mich., helped in many ways, and these good souls are making a warm place in the hearts of the people for themselves.

We were pained to hear of the serious illness of our secretary, Miss Genevra Spaulding, that kept her from the meeting. She had the good thoughts and sympathy of all present. Mrs. May Ayres, of Lansing, took charge of the secretary's desk and kept close tab on all of the work. It seemed good to have her with us again. She was at one time secretary for six consecutive years, and enjoys the confidence and respect of the Spiritualists of our state.

All went well, and all were happy, and I am sure it was good to be there.

Best wishes for The Progressive Thinker, and fraternal greetings to its many readers.

AMANDA L. COFFMAN.

Grand Rapids, Mich.

"Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It." By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price, 25 cents.

EXPRESSES SATISFACTION

At the Great and Lasting Benefits Derived from the Phenomena and Philosophy of Spiritualism, and The Progressive Thinker.

To the Editor:—First, I wish to thank you for your valuable contribution to the spiritual literature in the volume, "Gems of Thought"—surely an appropriate title, for the book is composed of gems of thought, educating, inspiring, uplifting; a worthy appendage to The Progressive Thinker, with respect to which I wish to offer my increased appreciation.

In your issue of January 19, is an article headed, "An Honest Question." I wish to particularly thank you for it, it so completely voices my sentiments.

Now we often hear the question, "What has Spiritualism done, or what is it doing practically for the advancement of humanity?"

Personally I would like to give a practical reply. I, the ego, necessarily is my first consideration. It has entirely freed me from the thralldom of the old dogmatic religions, given to me a grand philosophy which explains the seeming mysteries of life and satisfies me with regard to their issues. It has been a moral uplift to me, curbing the passional nature, subduing it, and bringing it partially into subjection to the intellectual and wisdom power. It has introduced me to the knowledge that death, so-called, is merely the gateway of the dawn to another practical sphere of action occupied by our dear relatives and friends who have preceded us by a short interval of time.

It has made this first sphere of life more acceptable to me; made me more patient and content under its trials and temptations, given a complacent satisfaction that cause and effect are the ruling factors in our lives, and unerringly just. It has given me the companionship of an admirable medium in the presence of a loved wife.

These are a few of the good things coming to me through the grand philosophy and phenomena of Spiritualism. I am always proud to be called a Spiritualist, knowing I have the best of company, scientists, poets, philosophers. Now I may say The Progressive Thinker has in a large measure been the instrument to introduce to me these benefits. Surely I would be recreant did I not occasionally add my mite to express to its editor my love and esteem for his paper. May its welcome front page with its appropriate and smiling title, and its beautiful motto underneath, be my literary portion through the rest of my sojourn on this first sphere of action.

A. C. PRIEST.

Oakland, Cal.

The Work at Fall River, Mass., Moving Along Finely.

To the Editor:—Thinking that the readers of The Progressive Thinker would like to know how the work in Fall River is progressing, I take the pleasure of submitting this report. The First Spiritualist Society of Fall River is an incorporated body under the state laws of Massachusetts, and at its semi-annual election, January 7, 1907, the following officers were elected for the ensuing six months: Mrs. Hattie W. Wood, president; Mrs. Mary Grieves, vice-president; Mrs. Mary K. Barsley, treasurer; Richmond L. Grinnell, secretary; Mrs. Wood, president of the board of directors. All officers were unanimously elected to their several offices.

A little sketch of the history of the society might be fitting at this writing. Fifteen years ago, under the leadership of Mrs. Hattie W. Wood, this society was organized with seven charter members. The society had a hard struggle for existence through its earlier years, but by the persistent energy of a few faithful workers, it has maintained a slow but healthy growth. Soon after the organization, the worthy and beloved brother, who has since passed to higher life, Father Lyons, bequeathed to the society, to be paid at his death, the sum of three hundred dollars, for the purpose of building a church, and the first movement towards accomplishing this end was in May, 1906, at which time the president and the board of directors, together with the executive committee of the trust fund, purchased from the Primitive Methodist Church Association, a small church, together with a lot of land, located on Brightman street, in the north end of the city. This church, which has been used for years by the Methodists, was somewhat out of repair, and the work of renovation was begun early in the summer, and the building was formally dedicated the first Sunday in December, 1906, at which a large number of our public workers assisted in the exercises. Of more recent date, a beautiful Brussels carpet has been lain upon the floor, and a new lighting system has been installed. The church has a good membership, and under the efficient leadership of Mrs. Wood as president, is sure to make rapid strides or progress.

During the past six weeks the following speakers have served: Mrs. Lizzie D. Butler of Lynn, Mrs. Emma B. Smith of Providence; Mrs. Lizzie Pierce of Lynn, Mrs. Mabel Page of Swampscott, Mrs. Roberts of New Bedford, and Prof. R. A. Macurda of Lynn. All of these workers please their audiences and always receive a cordial greeting by the society. Feb. 24, Prof. Macurda will again fill the speaker's chair. His lectures are always helpful and his communications convincing of the continuity of life and the return of spirits. A social reception was tendered the president, Mrs. Wood, on Feb. 14, at which a very fine literary program was rendered; there were also fancy articles on sale and a sandwich supper served, from which a nice sum was realized for the building fund. We predict that the society will prosper and soon be free from encumbrances. Yours for progress,

PROF. R. A. MACURDA.

Fall River, Mass.

"Life and Moral Axioms of Confucius," is the title of a 62-page pamphlet, which contains many of the moral aphorisms and terseological teachings of the sapient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcenus R. K. Wright. Price 25cts.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price, 25 cents.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D. Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 cents.

MENTAL OPERATIONS.

Why Do Men Come to Opposite Conclusions.

To the Editor:—I see in No. 897 of the Progressive Thinker, a criticism by A. H. Nicholas in regard to the question, "Why do men of equal intelligence, being equally honest and sincere, having equal opportunities to investigate, come to opposite conclusions on the same subject?" He assumes that I theorize on the subject. That is not true. To the earnest thinker, there are everywhere two things in existence—forces and phenomena, the noumenon and the phenomenon, cause and effect.

In all mental operations there is a force whose phenomena we call human conduct. Ethical writers ascribe this force to knowledge, to will, and recently a number of writers calling themselves "New Thoughtists," indulging in the most extravagant conceptions in regard to mental phenomena.

But this force persists, and in consequence of its non-recognition as the relative of cause and effect, various theories are invented, even misquoting the proverb, "As a man thinketh in his heart, so is he," leaving out "the enacting clause," "in his heart." Herbert Spencer calls this noumenon "The Unknowable," and the phenomenon "The Knowable," but really the unknowable of Spencer is the unknown to the earnest investigators, and when it is known, it is recognized as the cause, and in ethics, it is what? This is the desideratum. Wherever there are effects, there must be cause.

My critic says there are several causes. He says "persons of different character will not give the same answer * * because they have been differently educated and are biased by their faith and training." These are mental conditions, and not causes. They are the effects of causes.

The question is, Why do men think what they do think? The "why" demands a cause. When my critic can answer this question he can tell why different men arrive at different conclusions on the same subject. He assigns as a reason an effect—a mental condition the result of a force. This mental condition did not produce itself, but this he assumes, therefore his criticism is no answer to the question.

The human mind consists essentially in two fundamental elements—sensation and consciousness. Every mental operation is a sensation in consciousness; that is, a conscious sensation. These give rise to and include every possible and conceivable interest in human life. The sensation is the ever persistent and irresistible desire to live, to enjoy, to be happy. This desire is a sensation—a feeling giving rise to a concern for our well-being and that of those we love. Well-being is well-feeling, and well-feeling is enjoyment, happiness.

That feeling is the impelling force, the cause of all our activities; it is more, it is the fountain from whence flow all the joys and sorrows; and still more, it determines our destiny. It is the self existing, self-acting, self-determining force—the cause in which we move and have our being. It is essentially life itself.

Consciousness is the state of awareness, the seat of the intellect. Were there no feeling, there would be nothing to be conscious of. Were there no consciousness, we would not know that we had feeling. It is the light that illumines the pathway of life.

The law that reveals, or rather is the means of revealing to us all mental activities, may be stated thus: Feeling gives rise to the seeming of reality in what is felt. Feeling arouses consciousness; that consciousness is the seeming, the conception of the feeling. The reality is in the feeling, the seeming is the conception, the thinking of the reality. The conception of a thing is not the thing itself. The idea of a horse is not a horse. The great mistake is in taking the conception of a thing for the thing itself. We think what we feel, and not feel what we think which is "putting the cart before the horse."

Men reach different conclusions on the same subject because their feelings are different. Their conclusions are the seemings to which their feelings have given rise, and their seeming is taken for reality. What their feelings are, and how they came to have them, is another question. This subject requires many pages to illustrate it; but enough is given here to meet the criticism to which this is a brief reply.

E. J. SCHELLHOUS.

Kansas City, Mo.

Legality of the Temple Fund Society.

A query has been made with regard to the legality of the Temple Fund Society, asking if it is legally empowered to hold property, should such be bequeathed to it? This is an important question that no doubt a number of persons may have some interest in.

As yet the society is not incorporated under any state protection, but the intent is to do so as soon as necessary. The organization empowers the right and states its intent to so incorporate.

The T. F. S. is now chartered under the N. S. A. rules for auxiliary bodies thereto. It is claimed by some legal minds I have consulted, that the said charter fully legalizes the T. F. S. It is a society more closely allied to the N. S. A. than other of its auxiliaries, for it was organized by the N. S. A., and is supervised by it—being compelled to make reports at its annual meetings and is not permitted to make any bequests without sanction of the main body.

With a prospective large and ever-growing membership of Spiritualists, who also supervise its acts, and annually elect the officers, there is a strong guarantee of faithfulness and careful management. Soon as some property shall be acquired, the additional safeguard of a state incorporation will be secured.

It seems to many competent to judge, that the T. F. S. is a strong legal body, and has the elements of a grand, useful organization.

All donors may fully trust to the T. F. S. to carry out all promises faithfully, and attend to its duties solely for the advance of the cause of Spiritualism.

Fraternally,

GEORGE W. KATES,

Cheyney, Pa. President.

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By MOSES HULL,

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Germs of Mind in Plants.

By R. H. France, Translated by A. M. Simons.—Cloth, Illustrated, 50 Cents.

A cardinal point in the philosophical systems favored by the ruling classes is that the mind of man is something unique in the universe, governed by laws of its own that have no particular connection with physical laws. Modern science has proved that not only animals, but also plants receive impressions from the outside world and use data thus obtained to modify their movements for their own advantage, exactly as human beings do. These facts are told in this book in so charming and entertaining a style that the reader is carried along and does not realize until later the revolutionary significance of the facts.

"The Great Work."

The Views of Master Minds with Reference to the Same.

It is a curious fact that while there are millions upon millions who believe in SPIRIT RETURN, there emanates from that belief any number of diverse views or conflicting statements, and the only way to approximately arrive at THE TRUTH is by discussion, each one accepting what seems to him the most consistent and the nearest approach to the truth.

Charles Dawbarn has had conferred upon him the honor of being "The California Philosopher," a title that fits him gracefully. Truly he is a philosopher. He is a firm believer in Spirit Return. And then there is Dr. J. D. Buck, a professor in a medical college, a profound thinker, an author of note, and a careful, critical student of everything pertaining to Spiritism or Occultism. He has probably one of the largest libraries in the world treating on those subjects. He, too, firmly believes in Spirit Return. Thus we find these TWO MASTER MINDS with exactly the same starting point, arriving at diametrically different conclusions in reference to THE GREAT WORK, the author of which fully acknowledges a belief in the phenomena of Spiritualism, but he, too, in touch with the wise sages of the higher spheres, diverges from the ordinary teaching in reference to mediumship, and in various other matters, Spiritualistic and Occult, and embodies his views in what he sees fit to designate THE GREAT WORK, another exceptionally prominent example of having SPIRIT RETURN as the starting point and diverging from the generally accepted teachings of Spiritualism.

The fundamental truth is SPIRIT RETURN, and therefrom the differentiation commences; therefrom disagreements and disputations arise as in reference to THE GREAT WORK, for if it had not been for Spirit Return that remarkable book would not be before the world to-day. Our remarks will be conceded TO BE TRUE in regard to the basic structure of Spiritualism, and the differentiations therefrom, and that is why discussions in regard to these various subjects are in order, otherwise there would be danger of another fossilized sect assuming control. Read carefully what Mr. Dawbarn and Dr. Buck have to say.

Modesty is not one of the many virtues of the author of "The Great Work," so far, at least, as the title he gives to his much advertised volume. He is proclaiming the glory of what he calls "The Great School," whose sole and unselfish purpose is to turn men into MASTERS, who, at their own will, can leave their bodies and discover secrets of immense value to mortals.

This is commendable and praiseworthy, though, as we shall see later, it is not merely dubious, but actually impossible to more than, perhaps, one in a million of the students of this wonderful school. The successful candidate must be born with an almost uncanny power of analysis and original thought. For instance the student, after a rocky climb, comes to a barrier which he can only pass after he has accurately defined the meaning of Sin, Duty, Life, Mind and fifty-three similar words, all in this formidable list. He must not even consult a dictionary, or ask aid in his task. It must be done alone. This would surely prove a quicksand to the present writer, and to any friend he has won in earth life. Nevertheless, an author with such an aim, and the representative of such a school, would not be criticised by the present writer were it not that, as in a former work, he makes it his special aim to belittle Modern Spiritualism by declaring that all its mediums, and of course their spirit helpers, are in process of destruction, whilst he and his school associates are wearing crowns of eternal glory.

The author devotes page after page to his fierce attack, but carefully hides his name. He prefers to strike in the dark, and thus avoid, if possible, any retaliation. However I must have some name to reply to, so, for want of his legal title, I will give him the initials of his book, and call him T. G. W.

Almost in his first page T. G. W. tells us that he writes only for those with personal experience, as his assertions are not provable by common mortals. The present writer claims some measure of this personal experience, and therefore the right to resist an attack upon certain grand spirits who have used mortal instruments as allies in their attempt to bless and ennoble manhood.

Sometime in the inconceivably remote past, we are told by T. G. W. that a great school was founded with the object of blessing mankind by developing, or aiding the mortal to develop his own spiritual powers. This great school he calls "The School of Natural Science." "Our modern scientists have taught us that in that remote past man was merely creeping up to manhood, and that a "stone" age, when man knew nothing of minerals, and had not even the use of fire, was the first step in the ascent of man. Now in the name of Science—Science being the orderly arrangement and study of fact—where did the learned teachers of this wonderful school get the education that qualified them for their task?

But this is only half the difficulty, for T. G. W. gravely tells us, and expects us to believe, that about the same time another school, with its learned teachers, was also founded, but with a very different object. It was selfish all the way through. It made its head-quarters in Egypt, just as the school of T. G. W. centered in what we know as India. And T. G. W. with equal gravity, traces the work of this second school up through the civilization which he calls "pagan" until its manifestation of to-day in and through the Catholic church.

The present writer has not the time or space to dwell on these marvelous assumptions by T. G. W., but such teachers must have come from some other world, or have been created for the purpose. But when we remember that bad as well as what he calls the "good" had precisely the same mysterious origin, we must judge the tree, in each case, by its fruit. So we ask what this School of Natural Science, with its masters and adepts hailing from India, has really done either for the country of its birth, or for the world it is seeking to bless.

We remember that its object is to evolve MASTERS who can largely control Nature's laws, and thus compel them to the service of man. So we ask: What has it done for India? We have there one of the most hopelessly degraded populations in the world. Where are their educators? We are told that some 20,000 die from snake bites every year. Our scientists have just discovered a remedy. Almost a hundred thousand die from tigers and leopards which the miserable native does not dare to kill. We know there are millions in that unhappy country who die from filth diseases, all preventable. And millions more become victims of plagues whose germs and bacteria are being conquered and destroyed by modern scientists, but without help from this wonderful School of Science, of whose scholars not one in a million could reach the degree of MASTER, and leave their body at will.

T. G. W. tells us that one of the greatest of these MASTERS made a lengthy stay in America, and twenty-five years ago became his teacher. So this country was a chosen field for this School of Natural Science. Now, what did he do, or what has he or his School of Natural Science done for us? At the present time our government officials tell us the apple crop of America has 200 insect foes, costing us twelve millions every year. The Hessian fly destroys wheat every year to the value of 100 millions of dollars. The chinch bug leaves our other grain crops another hundred millions short in hard cash. And so on, and so on, till with bot-flies, gad-flies, ticks, lice, tapeworms, etc., which devour our innocent animals, this country is 785 millions of dollars to the bad every year through its myriad foes. Our scientists are fighting these foes one by one, bravely and sometimes successfully, but what has this School of Natural Science done for the toiling agriculturist?

And when we come to man himself, he has foes everywhere around him. They are in the air he breathes, the water he drinks, as well as in his daily food. Our scientists have chased these hidden foes till yellow fever and malaria are tracked down to mosquitoes and flies, and are being eradicated, but not by the mythical MASTERS extolled by T. G. W. The whole following of filth diseases are being routed by Modern Science without any aid from the MASTERS of that Ancient School.

Surgery, with its modern triumphs, is as impossible to the MASTERS of T. G. W. as to the followers of Mrs. Eddy, for both are limited to the use of "mind powers," and equally unlearned in the use of tools. In a word, the social problems of to-day are met by this School of Natural Science and T. G. W. with learned teachings as to human brotherhood. But all the same, after these untold thousands of years, its own country of India is one mass of fetid sores, whose stench cries to the heaven of Modern Science for relief.

Such is the School which would teach clairvoyance, clairaudience, and freedom to leave the body, by a system of rigid rules that none but a born expert could master and obey. Unless a child has a born faculty for music, mathematics, or spiritual gifts, no School of Natural Science could make him a MASTER in such expressions of his manhood. We are all limited in our mortal life by the shape of our brains, and other organs, and few can rise to any higher level, no matter what the School of T. G. W. may teach.

And now when we turn to the other school, with its old headquarters in Egypt, and denounced by T. G. W., we find its results quite as good, and often brilliantly superior along the pages of history. In fact we might easily trace most of our present advances to the influence of that Great School. Its mighty civilization collapsed through mortal incapacity and greed. But our modern social systems of to-day are, from precisely the same causes, tottering to their fall. Human nature may have to begin all over again, and again, but its salvation, when it comes, will be by obedience to its own scientific discoveries, and the laws of its own nature, not taught by this wonderful School of Natural Science.

T. G. W. tells us much of the wonderful spirit powers to be evolved by the processes which lead to MASTERSHIP in his School. But the world does not need spiritual men and women. It needs, and is evolving earthly men and women who will subdue nature to their needs in this life, resting assured they are thereby best fitting themselves for the life to come.

And now a word by the present writer as to his motive in writing this. He would not put even a straw in the way of T. G. W. when he is urging his pupils to become unworldly for this life in order to develop certain spiritual powers. But when T. G. W. assumes to declare that his School is the only path to "constructive manhood," and that mediumship, IN ITSELF, leads to destruction, and at the same time hides himself by keeping his name locked up in safe deposit, it becomes necessary that some one with the personal experience he demands, should have a word to say on the other side of the question.

The selfhood T. G. W. so earnestly inculcates has been taught and urged by all the guides of the prominent platform workers with whom I have conversed. Certain mediums were reduced to temporary unconsciousness because otherwise no reliable spirit thought could be passed through their brain, and vocal organs. But in every case, so far as I have known, such instruments have been both protected and instructed, SO FAR AS THE ORGANISM OF THE MEDIUM WOULD PERMIT. There is always an element of martyrdom in mediumship which surely wins its spiritual reward.

T. G. W. speaks of listening to an admirable trance lecture through a young lady. He went away sorrowful because the lecture was the thought of a higher mind than her own, and she was thereby being destroyed. He does not permit himself to realize that possibly thousands were or would be blessed by such lectures through that lady's organism. If that was to result in destruction to the medium, every attempt to elevate manhood is a damnable fraud. And those invisible friends back of her were not progressed spirits seeking to help manhood to a higher level, but just devils, luring their hearers to destruction. Or if they were really spirits trying to do good they were themselves hastening to destruction, and carrying their medium with them. Those with personal experience, like my own for over thirty-five years, of private or family intercourse with spirits, remember gladly even the reproofs they often received when in some incident they had fallen below their own knowledge of right and duty, for the spirit of love pervaded even that reproof. The gross slander of loving spirits who for a brief time control mediums, indulged in by T. G. W., is painful to every experienced Spiritualist, for he realizes, perhaps, their daily presence, and that they always bring with them just such a blessing as the mortal limitation will permit.

I know full well the dark side of mediumship, and perhaps quite as well as T. G. W., but in this life there is a dark side to everything. The darkest night never means "destruction" to the coming day. It will be well when both worlds realize that spirit intercourse has done its grandest work when it has proved immortality, and destroyed the fear of death. Spirit return may sometimes be perverted and become a curse, but so may too much sunshine in earth life. Spirit Return brings no more of Nature's secrets to earth than does the School of Natural Science, in which T. G. W. is a teacher. It proves immortality, and nothing more than mortal man cannot better discover for himself. No spirit proclaims the X-ray, or discovers radium. The microbes of disease were spirit discoveries, and the process by which society can really evolve happiness instead of misery will remain a secret till the mortal discovers it for himself.

I am claiming no superiority for Modern Spiritualism over the MASTER doctrine taught by T. G. W. but I am, with my whole soul, denouncing his assertion that the control of a mortal by a spirit necessarily involves the destruction of either that mortal or spirit. The grand teachings of Spirit Tien, of Spirit John Pierpont, and many another with whom I have been less familiar, would be ill requited by destruction because they had used the organism of a mortal. For the rest, I may say I have probably analyzed Modern Spiritualism as thoroughly as any other believer, and constantly exposed its weaknesses, but all the same, to me spirit return is a great blessing, and almost daily grander than ever in this the evening of my mortal life.

CHARLES DAWBARN.

San Leandro, Cal.

A Reply by Dr. J. D. Buck.

We can scarcely call Mr. Dawbarn's paper a "Review" of this remarkable book. That would be something more than "poetic license"; it would be a perversion of fact. Book reviewing nowadays is rather a profession than an art, and the professional reviewer, unless it is the policy of his editor to condemn or to detract or caricature, gives, after glancing through a volume, the author's thesis, or aim, or point of views, and then his own opinion as to whether and how far the author has succeeded in his undertaking.

Fortunately for the reader of Mr. Dawbarn's paper he is left in no doubt as to the "policy of the writer. He defines his own motive very clearly. The author of THE GREAT WORK, says Mr. Dawbarn, "would not be criticised by the present writer were it not that, as in a former work, he makes it his special aim to belittle Modern Spiritualism by declaring that all its mediums, and of course their spirit helpers, are in process of destruction, whilst he and his school associates, are wearing crowns of eternal glory." Here is the animus in the writer's own words.

Whether the charge here made by Mr. Dawbarn against the author of "The Great Psychological Crime" and "THE GREAT WORK" be true or false, Mr. Dawbarn is bound to belittle, misinterpret, get even, or strike back, and this he does wholly regardless of the motive or thesis, or contents of the book.

As a cold matter of fact the author of these books nowhere says that **"all mediums* * * and their spirit helpers are in process of destruction,"** or that he or his school "are wearing crowns of eternal glory." That this is Mr. Dawbarn's opinion, or interpretation of the author's position, is undoubtedly true, and its value to anyone who has intelligently and dispassionately read the books in question may be easily determined. What the author says and reiterates again and again is, **that intelligent choice and rational volition are constructive processes in individual life, and that surrender of the will to, and the domination of the intelligence by, any hypnotist, spirit, spook or priest is a destructive process in individual life.**

The author might have quoted from the annals of hypnotism cases reduced to imbecility by hypnosis, as he quoted cases of moral wreck from mediumship. This is like saying that alcoholism tends to destruction of manhood and the wreck of individual life without saying that every drunkard is doomed to hell or destruction.

If Mr. Dawbarn has had as much experience as he claims, he must have seen some of these moral wrecks among mediums, where self control and rational volition so far as any intelligent person could judge, would have prevented the disaster.

These are questions of fact, of common experience and observation, and they are illustrated and fully justified in the annals of both Spiritualism and hypnotism. Indeed, Mr. Dawbarn himself admits this "dark side of mediumship," and makes the consoling comment that, "in this life there is a dark side to everything," as though that could justify the conscious participation in the wrecking of human lives by a process known, in some cases at least, to be destructive.

The author of these books denies none of the facts of Spiritualism, in which, as a student and observer, he has had wide experience. He says, in spirit and in substance: "Take the facts, and come, my brothers and sisters, and let us reason together, and see if there is not a better way of getting the facts along constructive rather than destructive lines, so as to require the 'sacrifice' (as Mr. D. puts it) of no human being, but, on the contrary, to aid in every case their higher evolution and happiness."

This is not only the thesis—the whole theorem—of these books, but the animus, observation and experience of their author. And what answer does Mr. Dawbarn and many of his associates make to this appeal? First, they seem much provoked, to say the least, that they "cannot find a head to hit." The author conceals his very "Christian name," and hides in a nom de plume, or as Mr. D. puts it, in a safe deposit. True, the author gives in "THE GREAT WORK" the specific reasons for this concealment, and the results to the work and the workers of personal revelation all through the ages. If, however, these have been read at all by Mr. D. they are never referred to.

Passing beyond the nom de plume, misapplication, careless or ignorant misrepresentation, denial without evidence, and sarcasm or ridicule, seems to be the "argument"; in other words the books are pre-judged, and condemned outright. I hold that this course is not only adverse to the simple cause of Truth, but equally adverse to the best interests of Spiritualism, which certainly in the long run can ill afford to sacrifice truth to prejudice.

If the principles elucidated in these books are untrue; if they are not supported by facts, by experience and observation, it would seem the better way to dispassionately and intelligently make this clear, when they would fall by their own weight of falsehood, where denunciation, abuse or ridicule would leave them unscathed. In other words, the attitude of many Spiritualists toward these principles tends, with the candid observer to confirm them. Even were they false, they would never die in that way.

Coming now more specifically to Mr. Dawbarn's references to **"THE GREAT WORK"** (a review it certainly is not. Mr. D. seems unfamiliar with the fact that under this same title, **"THE GREAT WORK,"** the quest for certain knowledge of the nature, powers and destiny of the human soul, and the records or experience of seekers for such knowledge, has been known for ages. If Mr. D. were familiar with these records—some of which are here at my elbow dating back over three hundred years, he would have found less reason to question the "modesty" of the author of **"THE GREAT WORK."**

Mr. D. says, "the author devotes page after page to his fierce attack, but carefully conceals his name. He prefers to strike in the dark." The "fierce attack" and the "strike in the dark" are figments of Mr. D's. own intelligence. **I defy him to find in all literature language more dispassionate, motives more pure, sympathies more kindly, than run through every page of these books.** I may here confess that it was the gentle and serene spirit that pervades these books, condemning crime by resistless facts, logic, and exposure, with never a word of condemnation for the "criminal," that sent the present writer nearly four years ago on a pilgrimage to see, and sit at the feet of their author. **A more gentle, wise, helpful, and inspiring soul it has never been my good fortune to meet in nearly seventy years of delving into the mysteries of life.** I read the soul of the author in his work, and the acquaintance has ripened into confidence and love. He is Master indeed of more actual knowledge than any one I ever knew, and this knowledge is given as freely as the blessed mother gives sustenance to the babe at her loving breast; and not only "without the hope of fee or reward," but gladly, joyously as to a brother. Immodesty and self-conceit scarcely apply to such a character; nor will he require defense or justification to any one who, with open mind and a desire for the simple truth, prejudging nothing, carefully reads what he has written. This verdict I have had from very many who had read his words without being fully prepared to accept his conclusions.

Further along Mr. Dawbarn says, referring to the Adepts or Masters: "Such teachers must have come from some other world or been created for the purpose."

In the most careful and painstaking way the author shows them to be the result of normal evolution under the constructive principle in individual life, the real "Harmonics of Evolution" under Natural Law. He furthermore shows how anyone, exercising a wakeful consciousness, rational volition, self-control and independent choice, inspired by high ideals, and recognizing personal responsibility at every step, may have the unqualified assurance that he is progressing in the same direction, and will eventually arrive at the same goal of Mastership.

Evolution is a slow and painful process, with man enmeshed in ignorance, superstition and fear. The "School of Natural Science" is a school of individual effort, by which only any soul can rise to higher planes. Vicarious atonement has no place in this normal evolution. Mr. Dawbarn inquires, sometimes facetiously, sometimes quite arrogantly, why don't the Masters do this and that in America or India? Since he denies virtually the probability or possibility of their existence, is it quite "modest" for him to lay out their work and dictate their duties? In their greater wisdom and beneficence—supposing them to exist at all—are they not quite as likely to be able to determine the line of least resistance and greatest good to man, as one who has no conception as to how they can exist at all?

He speaks of India and its people as among the most degraded of earth's peoples. "Why do not the Masters redeem India?" If Mr. Dawbarn will take the pains to read "The Webb of Indian Life," by Margaret E. Noble, who lived for years among the people of India, and quite disagreed with the accounts given us by missionaries, as to the "Heathen in his darkness," he will probably change his mind as to the "degradation" of this "mild Hindoo." Over populated and poverty-stricken India is, but she is the Mother of Religions, of Philosophies and Psychic Science, and has been for untold ages. If he will add to this the principle of the evolution and decline of races which are born, reach their prime and decay and die, just like individuals, he will find "degradation" an unfit term to apply to the people. If he had gleaned from THE GREAT WORK even the crudest conceptions of what a Master is, how he comes to be, or what he can do, he would hardly set him the task of killing tigers or serpents in India, or of preventing the loss of several millions of money in this country by bugs and "vermin" that eat their portion of grain provided by Nature for the sustenance of all life.

He might, however, find a text for a sermon in the stock exchange, the adulteration of foods, and the gambling in grain that presses upon human beings more than all the "bugs" in creation, and it I have apprehended the spirit of the Masters, in this crusade, he would be sure to win their approval and possibly their help.

Mr. Dawbarn compares the wisdom of these Masters to Mrs. Eddy, and says, "both are limited to the use of Mind Powers." How does he happen to know this when he does not even believe they exist at all. On page 38 of **THE GREAT WORK,** Natural Science is clearly defined, quoting from "The Harmonics of Evolution." It is shown to include Physical Science, Mental Science and Psychic Science. This would imply, by any fair construction, that the student or Master in Natural Science found interest and occupation in every field of Nature and in every department in the life of man.

Mr. Dawbarn says: "The selfhood T. G. W. so earnestly inculcates has been taught and urged by all the guides of the prominent platform workers with whom I have conversed." Strange paradox, to teach "self-hood" by using a method that annuls it! This is like preaching liberty to a man while you have him securely handcuffed and loaded with chains, with the knowledge of the fact gained by experience and observation, that the oftener you chain him (hypnosis or "control") the less resistance he makes, till in time he abandons the very idea of freedom, and is the victim of any passing spook or traveling hypnotist. If human language or mental concepts have any meaning whatever, the Spiritualistic platform does not teach the same self-hood taught in **THE GREAT WORK.** It is hardly worth while to confuse issues in this way.

Again Mr. D. says: "When T. G. W. declares that his school is the only path to constructive manhood," etc., etc. It would be interesting to those who have carefully read every line of the Harmonic Series, which I am charitable enough to believe Mr. D. has not, if he would point to any page or paragraph where such a claim or assertion is made. Not only can he find no such statement, but many times and in many places it is declared **that whosoever exercises independent choice, rational volition, self-control and strives to raise himself and help all others to rise to higher evolution, is working strictly on the lines of the constructive principle in individual life, even though he never heard of the School of Natural Science.**

There are many such paradoxes running all through Mr. Dawbarn's paper, but it would require too much space to attempt to refer to them all.

If my good brother could bring himself to the point of reading the book carefully and dispassionately, prejudging nothing; if he would say, to begin with, "Suppose this is all true," "let us see," and then take the simple facts from his own observation and experiences, as to the safety or wholesomeness of surrendering one's own conscious intelligence to anyone or anything; not as to the result in every case, but as to the tendency and the principle involved, and as to the result in some cases; if he is honest and intelligent, as I believe he is, I think he would take an entirely different view of **THE GREAT WORK,** and possibly be even more discriminating than he now admits himself to be, regarding the "dark side" and the bright side of mediumship.

Cincinnati, Ohio. J. D. BUCK.

THE GREAT WORK.

The Title of the Book Explained in Connection With Mr. Dawbarn's Article.

To the Editor:—The first sentence of Mr. Dawbarn's article on the subject of **THE GREAT WORK** is clearly intended to convey to his readers the suggestion that in selecting the title of it, the author was endeavoring to compliment himself upon the results of his own effort, instead of naming the THEME upon which his book is based.

All through the book the author refers, time and again, to "The Great Work" in such manner as to make clear to any honest reader that he is in no wise referring to THE BOOK he is writing, but to **THE GREAT WORK OF SPIRITUAL UNFOLDMENT** which constitutes the central theme of the book.

At page 49, third line from the bottom, he refers to the evident purpose of Jesus "to educate a select group of men for the express purpose of enabling them to carry forward **THE GREAT WORK,"** etc. Evidently this has no reference to the book.

Page 50, line 10, he speaks of "their part in **THE GREAT WORK,"** etc. An infant would have sufficient intelligence to know that he does not refer to his book.

At pages 187, line 3; 316, line 10; 319, line 23; 389, line 3, the author refers specifically to "THE GREAT WORK OF SPIRITUAL UNFOLDMENT," in such manner as to leave not the shadow of doubt in the mind of any honest reader that this is "The Great Work" to which the title of his book refers.

See also pages 152, lines 11, 22 and 30; 260, line 12; 271, line 11; 363, line 20; 390, last line, and 455, line 14.

Each and every one of these references refutes Mr. Dawbarn's unfair insinuation. It is due to the readers of The Progressive Thinker who claim to be honest and love fair play, that they read the book for themselves, and note how easy it is for an unfair critic to misrepresent the entire spirit and purpose of the work.

It is deeply to be regretted that men who profess to be honest will thus take advantage of an innocent public by what amounts in essence to a deliberate misrepresentation. Thanks, however, to the natural love of honesty and fair play, it is only the ignorant who will be misled by such tactics. Close readers of human nature will have little difficulty in sensing the prejudice and unreasoning hostility which prompt Mr. Dawbarn to preface his article with an insinuation which is intended to prejudice his readers before they have had an opportunity to reach the merit of the work itself and form their own unbiased conclusions.

THOS. M. STEWART.

Cincinnati, Ohio.

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OUR GREAT LOSS.

Our Big Brother Moses Hull, and Our Incomparable Jennie Hagan Brown.

The Progressive Thinker of February 2 brings me a wonderful amount of information of all grades from grave to gay. And the most startling and shocking is the account of the sudden transition of our Big Brother Moses Hull and our incomparable Jennie Hagan Brown—two of the best advocates of Spiritualism that have ever proclaimed its truths by voice and pen.

I was reading in a previous number a breezy letter from Brother Hull, giving an account of his trip to this coast, and the happy family reunion, etc., and I said, "Moses Hull beats them all for grit and adhesiveness; it is remarkable that he can keep up courage so long."

I have been reading of late, his book, "Our Bible, Who Wrote It?" It is a remarkably well written volume, and every speaker on our platform should possess it, to defend his position if called upon to do so.

We have lost a powerful man inasmuch as he was the champion expounder of "Biblical Spiritualism," and was, without doubt, the best debater in our ranks;

Mrs. Hull needs all the strength we can send her. May she live many years to continue her important labors as Mrs. Hull, the true helpmate of Moses Hull, the peer of defenders of spiritual and rational religion.

Our Jennie! Bless her sunny, cheerful spirit! She spoke such beautiful sympathetic and spiritual thoughts to me when she visited this coast the last time. I was worn out with the awful weight of duty and sickness.

She and Mrs. (Robinson) Gillespie were the life of the camp at Mantua, Ohio, in 1894, when Mrs. Perkins and myself were ordained by the Ohio State Association, Mr. King president. I have met her many times, and always found her ever kind, happy, and full of inspiration from the spheres of light and wisdom, as well as from the realms of wit and humor. She has dropped in the harness, and left behind thousands of sorrowing friends, for it doesn't seem possible that she could have had an enemy.

We may each and all feel proud of our "Little Jennie" and her record.

What are we going to do in the future for workers? Who will sacrifice as have many of the old-time heroes and heroines on the spiritual and mental battle field?

Brother Barrett, the valiant and faithful banner bearer, is still ringing out in no uncertain tones his principles; and who can question many of his points so well taken?

It is astonishing that his frail body holds that vigorous spirit so long and firmly. His articles upon the fraud question are, to my mind, almost without a flaw? Who can excel him? I don't know. Do you?

Let us assist him all we can, lest he slip away from us.

May The Progressive Thinker publish his articles a hundred years, and the N. S. A. live at least that long, is my earnest wish and desire.

GEO. F. PERKINS.

Oakland, Cal.

WHILE THE WORLD PASSES ON.

There are eyes grown dim with
Unshed tears; there are lips
Long mute with a song
Unsung; and many the hearts
That in solitude break till
Death kindly enters
And flings wide the gate,
While the world passes on,
While the world passes on.

There are sobs like the wind,
And tears like the rain
As it beats 'gainst the pane
On a dark lonely night;
And thoughts like the shadows
That flit here and there,
With the sense of a something
We fain try to grasp,
While the world passes on,
While the world passes on.

Life comes and life goes,
A long, endless chain;
To-day we are laughing,
To-morrow we weep,
And the silence but
Taunts us as frenzied, we
Stretch our arms toward the
Darkness for some one we miss,
While the world passes on,
While the world passes on.

Love clasping Youth whirls
On in the dance; the lights
Flare and flicker; the hours
Speed away; there are
Soft strains of music,
The free flow of wine,
To lure on the victim,
Or make glad the bride,
While the world passes on,
While the world passes on.

O souls! there is freedom
In that land far away,
Where the sun ever shines
With a soft lustrous light,
Where the bruised and the weary
Find welcome and peace,
As sweet songs of angels
Lull sad hearts to rest,
While the world passes on,
While the world passes on.

GEORGIA D. FULLER.

New York City.

AN ACROSTIC.

Moses Hull, our dear old friend,
Our eyes look upward still to thee,
So much we need thy helping hand,
E'en tho' through tears we dimly see,
Since thou hast joined the angel band,
Heaven does not seem so far away.
Until thine own shall cross the strand,
Let loving hearts e'er be her stay,
Lest she grow weary on the way.

MRS. J. M. HILL.

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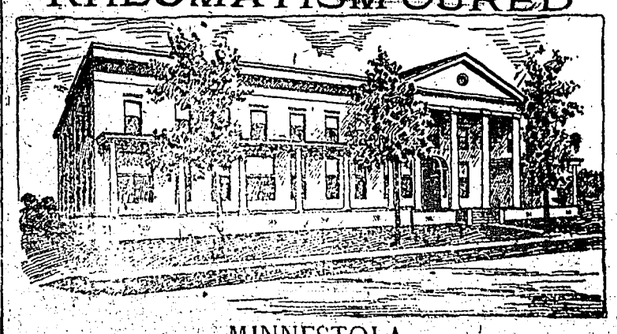
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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

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An Unpleasant State of Facts.

The Truth Seeker, after quoting the confession, as published in the Christian Advocate, of one who "has been the pastor of important churches in progressive cities, and is still in active service," but who said, without giving his name:

"I am fully persuaded that a complete revelation of my belief to which my studies have forced me, would set the ears of my congregation tingling, and awaken antagonism to me personally."

Then, passing over much interesting matter, the editor of the Truth Seeker goes on to say:

"We have received many letters from clergymen who have outgrown their creeds, inquiring if the Liberals have an organization by which they can put men on platforms where they can tell the truth and still get bread and butter for their families."

The editor thinks the trial and suspension from the ministry of Dr. Crapsey for heresy, has deterred many from giving voice to their honest convictions. And this is doubtless true.

The most helpless persons in the world are educated clergymen who have abandoned their pulpits. Without trades to fall back upon; without pecuniary resources or experience to fit them for commercial lives, and usually too aged to qualify for success in any of the other professions, they are absolutely objects of sympathy. We have met with many such cases. If bread and butter are the summum bonum of existence perhaps the best thing these heretical preachers can do is to shut their eyes, close their ears, and whoop up hell and the miseries of the damned, as their ancestors did, for the residue of their lives, feeling all the time they are hypocrites, and ought to stand daily with back to a kicking machine for an hour, and receive during all that time its most powerful vibrations.

A New Freak.

The clergy have a new device for extending the orthodox faith. It is known as Gospel Meetings in Factories. The movement is to be inaugurated in New York. One hundred meetings are to be held in ten days, one in each factory where they can gain entrance. Fifty thousand workmen are expected to be reached by persons who never attend church service. Meetings are to be held at noon during recess for luncheon, and each is to last twenty minutes; half the time the ears are to be tickled with music; the other half, probably, to tell how good God was to build a fiery hell in which to burn sinners, then to beget a son and allow him to die on a cross, at the instigation of men, to placate his own anger, the sacrifice not to be effective unless the sinner believes that son is equal to the Father, yes, that Father himself, and co-eternal with him.

So soon as the whistles blow the noon hour, the priestly clan will rush in, take possession of the largest room, with consent of the owner, then, says the report:

"Men in the slaughter houses drop their knives and stand bare-armed, with bloody aprons, and laborers in machine shops begrimed with oil and dust, wrenches still in hand, listen with open ears to childhood instruction they have long since repudiated as the teachings of a barbarian religion, transmitted to an age of enlightenment, and perpetuated that the clergy may gain support at the expense of the toiler."

Ten days will be enough to show the shallowness of the project, and the experiment to save souls by a new process will end, to prevent riots. Men allowed half an hour to lunch have other duties that require attention than listening to a positively ignorant priesthood, whose only knowledge of heaven or God is limited to what some ignoramus of two or three thousand years ago conjectured.

Facts for Home Consumption.

A journalist discoursing on the wonderful progress in the sciences during the last half century, said:

"It is probably true at no previous period of the world's history have so many minds been occupied with attempts to penetrate the secrets of Nature, and make their discoveries serviceable to mankind as during the last fifty years."

Why was this? Because there was a determination on the part of the Christian church to stay progress. Every new discovery had to be treated by the Bible, and if incompatible with what was called "divine revelation" it was declared false and rejected.

Each of the sciences had to be subjected to that crucial test. Copernicus, who revealed the secrets of the planetary system to the world, about 1530, for fear of the Inquisition, withheld his discoveries until death had him well in his grasp.

The writer well remembers the violent opposition the church set up to the revelations of the geologists. Their teachings conflicted with the story of creation, as told in Genesis, and only for want of power did the priests neglect to silence the bold innovators on their creeds. But the geologists concocted an explanation in regard to creation to enable them to gain a hearing. They claimed the days mentioned in Genesis were long periods of time; that each day may have represented millions of years. The preachers caught the idea gladly, and at once geology came into favor.

But the ingenious geologists did not explain how it chanced light dawned four days before the sun was made; neither did they explain how grass and trees with fruit flourished before the appearance of that luminary. Neither did they note the fact that if the six days of creation were periods of indefinite length, and God rested on the seventh period, why man should rest on the seventh natural day, because God set an example.

But there was another retarding influence, perhaps the most important of all, which served to suppress the advance of knowledge and the progress of the race: The great scholars, they who had brains to reason and gain knowledge by questioning Nature; who saw the wickedness of the ruling priesthood, were arrested and silenced by burning them at the stake, or confining them in dungeons, or cutting out the tongue. Go read the story of Bruno, of Galileo, of Vanini, of Servetus, with an innumerable multitude of lesser lights.

The intellect of the world was slaughtered, and those of mediocre ability remained to perpetuate the species.

Suppose the Wattses, the Fultons, the Morses, the Edisons, all the great inventors of the last hundred years, had been murdered so soon as they began to bring out their discoveries, where would we be to-day? Just where the priesthood found civilization when they gained control of the secular arm, and began their persecutions to prevent progress.

The church has been the retarding influence through all the centuries. With Paul's declaration as guide, "Without shedding of blood [there] is no remission,"—Heb. 9:22,—so slaughter and blood have been the instruments it employed through all the ages until recent years to evangelize the world. And it only ceased to employ its most effective weapon when science gained the mastery; but the conflict still goes on and will until priestcraft is silenced, and with it its ability to tyrannize over humanity.

The People Have Rights.

Again and again let it be borne in mind, the church structures in France, unlike those in America built by the contributions of church members, were constructed at the expense of the government. The money was wrested from all classes of the people by burdensome taxes, church members contributing no more in proportion to their resources than infidels. The property belonged to the people and the authorities, representing the people, only reclaimed their own.

Instead of oppressing the churches, an offer was made to lease the structures for church service; but a foreign potentate, known as a Pope, declined the proposition, then appealed to the Christian world telling of his terrible grievance. That Pope attempted to array the Catholics against the French Republic, with the view to a revolution. He was foiled in his scheme.

Protestant clergymen in this country, not taking the dissimilarity of facts into account, have preached long sermons denouncing "atheistic France" for its aggressions on religion. This is another case where a fellow feeling makes the sympathies wondrous kind. For years the Catholic and some of the Protestant churches in America, have exhausted their ability to again reunite church and state; to make the civil arm of the government subordinate to the sacerdotal. Thus far they have failed, hence the reason for their tears, and their long and bitter diatribes against our sister republic.

Ingersoll's Tribute to Lincoln.

Ingersoll, in his oration on President Lincoln, said:

"Lincoln was patient as Destiny. Nothing discloses real character like the use of Power. It is easy for the weak to be gentle. Most people can bear adversity. But if you wish to know what a man really is, give him power. This is the supreme test. It is the glory of Lincoln that having almost unlimited power, he never abused it, except on the side of mercy. Wealth could not purchase, power could not corrupt this divine, this loving man. He knew no fear, except the fear of doing wrong. He longed to pardon. He loved to see the pearls of joy on the cheeks of the wife whose husband he had rescued from death."

THE GREAT WORK.

The discussion in regard to this epoch-making book is exciting great interest all along the line. The fact that all who enter into this discussion are firm believers in Spirit Return and the phenomena arising therefrom, adds special value and significance to the various sentiments expressed, and our Cause will be greatly benefited in the end. The difference of opinion existing among Spiritualists in reference to a great many important questions IS EQUALLY AS GREAT as that now existing between the illustrious Lyman C. Howe and those who contend THE GREAT WORK is the embodiment of truth, and this fact alone renders the discussion especially valuable to every reflective mind.

DANGEROUSLY ILL.

We are pained to learn that Mr. Theo. J. Mayer, treasurer of the N. S. A., is lying dangerously ill at his home in Washington, D. C., and but little hopes are entertained of his recovery. It will be a sad blow to Spiritualism if this illustrious man should now pass to spirit life. All should send him healing, uplifting thoughts, praying for his ultimate recovery.

Japan to Be Christianized.

This is the news from Tokio, and it comes from Christian source: "The first World's Conference held by Christians in Asia, is to convene in the capital of Japan the first week in April; and the general secretary, John R. Mott, of the World's Student Christian Federation, is already on the ground to arrange for the reception of five hundred delegates, and plan the mode of procedure. An evangelistic campaign in the principal cities of the empire is to follow the session."

If Japan is Christianized by pacific action, it will be the first government since the Roman empire reared the banner of the cross, which did not employ force as the means of conquest.

Must Be Universal.

Twenty-six years of constitutional prohibition of the liquor traffic in Kansas, and yet Gov. Hoch of that state, in his last message to the legislature, recommends the building of a state hospital for the cure of alcoholism. Does this prove that "prohibition does not prohibit?" as Gov. Robinson, a strictly temperate man, claimed, when that feature of the Kansas constitution was insisted upon.

The Progressive Thinker, its editor and all its employes, are tee-totalers, and yet it is of the opinion, the pending option law in the Illinois legislature, if adopted, will encourage drunkenness, instead of preventing it. Prohibitory laws to be effective must be universal.

Mission a Grand Success.

"I came not to send peace, but a sword."—Jesus—Matt. 10:34.

The strife still goes on, and is everywhere, even in the manger where it is alleged "our Lord" was born.

A cablegram from Rome, of Feb. 5, tells of a recent fight in the Sacred Grotto in Bethlehem between Franciscan, Armenian and Greek monks. The Armenians were officiating at their altar, and prevented the Italian-Franciscan from passing, by felling him with sticks. Others rushed to the scene and a general melee ensued, one Italian, one Spanish, and three Armenian-Greek monks were wounded. Of course the Mohammedan officials had to intervene to save the lives of these Christian belligerents. Such scenes between the worshipers of Jesus are said to be common in the "Holy City."

TIMES HAVE CHANGED.

And More Liberality Is Manifested on the Part of the Secular Press.

To the Editor:—The Herald is one of the leading Boston papers, and used frequently to ridicule the subject of Spiritualism. I will tell you an utterance:

Thirty-five years ago a Mrs. Warner, one of our western lecturers, made a speech in Walton Park Camp. The Herald the next morning caricatured it in the severest manner.

Ed. Wheeler came into the conference one morning with the Herald in his hand, strode out in front and said:

"I have something here for you. When I read it, I said, 'Damn the Boston Herald!' and the recording angel wrote it down as a phonetic prayer!"

We were all shocked at his choice of language until he interpreted it as a phonetic prayer, then we said, "Amen."

The following editorial that appeared a few days ago shows what Time has done:

"The Astral Dr. Hodgson."

"Should any reader about alleged spirit phenomena deride "messages" because they do not tell him what he expected, or what he would like to know, or what he considers "ennobling."? Our very ignorance of the life to come makes it absurd for us to attempt the setting up of standards by which to judge genuineness. If only it be insisted that adequate precautions be taken against trickery, the sensible attitude toward such "communications" as Dr. Hodgson's to Dr. Hyslop is one of respect for the efforts of eminent scientists and of hope that the medium of speech, if it really exists, will become developed, as electricity did, and later a wireless, until the messages may tell something of the next world."

Boston, Mass. DEAN CLARKE.

J. M. PEEBLES.

Four times he's been around the world
With spirit banner wide unfurled;
He, gath'ring gems from Orient seers,
They, from him what he inspheres;
Enlarged by what he gives and takes,
An author learned and wise he makes,
"Imparting all of Truth he's found
On heathen or on Christian ground."

DEAN CLARKE.

A well governed mind learns in time to find pleasure in nothing but the truth and the just.—Anon.

SPIRITISM.

Involving as It Does the Belief in an Existence Beyond the Grave, Spiritism Concerns and Interests us most Intimately and Profoundly. Is there a single Materializing Medium in this city who will submit to a Test like the one narrated by Mr. Berry, the Spirit Wearing Apparel Dematerializing as he Held it Tightly in his grasp? If they Will Not, it is Because the "Spirit Garments" Worn by the Alleged spirits are Manufactured for the Occasion; Fraudulent Throughout, and of course it would "destroy conditions" to have someone take hold of the same. Mr. Berry's article is worthy of careful perusal.

"YES!" WAS SPOKEN, THE FACE DOWNWARD BENT, SO THAT THE EYES, LUMINOUS AND LIQUID IN THEIR EXPRESSION, COULD SEE THEM. "THEY ARE BEAUTIFUL, BUT LOOK AT MY HAIR,' THE WHILE TURNING HER HEAD, THROWING THE MASS TO THE FRONT, EACH STRAND GLISTENING AND SHIMMERING WITH LIGHTS AS THOUGH IT HAD LIQUID FIRE RUNNING THROUGH IT. THE HAIR, OF A LIGHT COLOR, AND LONG, WAS, VERITABLY OF THE HUMAN KIND IN ALL ITS CHARACTERISTICS, SAVE ITS IRRIDESCENT LUMINOSITY.

"SLOWLY, DIRECTLY IN FRONT OF ME, WHILST I WAS HOLDING THE SLEEVE OF THE GARMENT, GRASPED TENACIOUSLY, AND INTENTLY LOOKING AT THE FORM BEFORE ME, NINA WILLIS, OR THIS APPARITION, SHRUNK, FADED, VANISHED, AS THE BREATH DISAPPEARS FROM THE MIRROR, AND I HELD NOTHING IN MY HAND.

"MANY SUCH EVIDENCES OF THE PHENOMENON WE CALL SPIRITISM HAVE I SEEN, AND BEEN UNABLE TO ACCOUNT FOR ON ANY HYPOTHESIS OTHER THAN THAT THE SPIRITS OF THE DEPARTED CAN AND DO RE-APPEAR ON EARTH, AS THIS MOST INTIMATE AND PERSONAL EXPOSITION OF THE MATERIALIZATION OF NINA WILLIS SO CONVINCINGLY ASSURES."

Do spirits return after the death of the human, or are the various manifestations of materializations but shams and delusions? are questions we cannot exclude from consideration, no matter what our doctrinal belief may be; and notwithstanding the many years so-called spirit manifestations have been before the public in the character of exhibitions for gain, the inquiring mind of the seeker for basic truths is as much in quandary as ever, because so involved have been the manifestations, seemingly clean and genuine, with those that OBVIOUSLY WERE THE PRODUCT OF CHARLATANISM.

The question has claimed the attention and received the thought of profound minds, and many volumes have been written pro and con, on the subject, with but little of a determining character.

After the Psychological Research Society of England had pronounced the various and strange manifestations of Dr. Slade tricks and frauds, and for which he was convicted and imprisoned on the charge of obtaining money under false pretenses, Zoellner, in his Transcenddntal Physics, staked his professional reputation as an intelligent and honorable man, upon his statement that Dr. Slade did not perpetrate any fraud when he wrought the SAME MANIFESTATIONS before Von Hoffmann, Weber and himself, and could only attribute these phenomena to the powers of a fourth dimension.

Florence Marryat, in "There Is No Death," seemingly proves by the many manifestations of materializations chronicled in that book, that such a sincere and intelligent investigation could not be gainsaid in her conclusion that spirits of the departed can and do return to earth and manifest themselves, whilst Mr. Truesdale, a citizen of Syracuse, N. Y., in his book, "Bottom Facts," describing the various wonderful manifestations he had often mystified audiences with, showed the methods by which the tricks were performed, placing them on no higher level than the manipulations of the magician.

There have been some evidences of spirit influence, of manifestations, and of materializations, that have occurred in my presence, and under my scrutiny, that left no doubt in my mind that there were no tricks of any character employed; that they were as impossible of detection as were Dr. Slade's manifestations before Zoellner, Von Hoffmann and Weber; and if caused by human powers or talent, must be ascribed to a fourth dimension, or to supernatural power.

Many of the seances were of the commonplace character, TOO OBVIOUSLY FRAUDS; but there were others that transcended all my ability to ascribe them to any other domain of cause than that of spirit made visible, audible, and palpable; one in particular stands out so conspicuously that it hushes all inclination to question its verity.

An acquaintance whose mind was of that quality that he was recognized as well equipped by study and experience to reach conclusions entitled to consideration, was so pronounced, and seemingly so sincere in his belief that the spirits of the departed return, that he regularly attended circles where the spirit of his little daughter—who departed this life in childhood, manifested herself in a materialized form. So solicitous was he that I test the matter for myself, I called at a house where seances were held, arriving something like an hour before the time set for the commencement of the entertainment, so as to carefully examine the room and furniture. The meeting-place was a plainly furnished parlor, in an old-fashioned dwelling, in a locality that was in its transition state between its former desirableness as residential section of the better class, and the beginning of a cheap tradesman's and transient boarding business. In the front part of the room were two windows; on the side, a door leading to the hall, and a door in the rear; a tate in the corner between the door leading to the hall and the front windows; a table in the centre of the room, just under the chandelier; about a dozen chairs; and across the left-hand corner, in the rear part of the room, a portierre was stretched, making a triangular enclosure, the hypotenuse formed by the drapery. There was no opening of any kind behind the portierre; the carpet covering the floor was tacked down. So far as my careful scrutiny enabled me to determine, I was convinced that there was nothing which could be availed of to facilitate in the commission of tricks, fraud or delusion.

After an interval of some twenty minutes people commenced to drop in, and when nine persons were assembled, the medium requested all to be seated, the chairs having been arranged in a semi-circle within a few feet of the triangle formed by the corner of the room and the curtain. The gas was turned to a taper, but everything in and about the room was clearly distinguishable.

The medium seated herself on a camp-stool just outside the curtained-off space. She explained that semi-darkness was necessary inasmuch as spirits had not power to become manifest in the light, and that music was requisite, to enable the spirits to gather strength for materialization; and to that end all were requested to sing hymns. "Rock of Ages," "Nearer, My God, to Thee," and other well known hymns were sung, all in a subdued tone awkwardly rendered. Soon a deep, stentorian voice cried out, "Come inside!" This, the medium stated, was the spirit of a Mr. Severance, her control. She went behind this curtain, and in a few moments there appeared a globule of light just where the portierre was drawn apart. It moved slightly up and down, from side to side, then forward, expanding the while, until it had assumed form and shape, floating out to the circle, and around, until it was cognizable to every one present; the human lineaments being clearly defined and flushed as if with life.

Some one in the circle inquired, "Whom do you wish to communicate with?" and the spirit answered, giving the name correctly, continuing to float, not walk, until in front of the person whose name was spoken. The party, whose name the spirit had uttered, asked:

"What is your name?"

"Nina Willis!" was the answer.

"Nina, your father told me you died when you were a child; now you appear a young woman!"

"Yes! We grow in the spirit land."

"What are all those lights in the quilling of your gown?" for she, or this manifestation of her spirit, wore a gown of a material like cheese-cloth, the bosom gathered in diamond shapes; in the center of each glowed and shimmered opalescent lights, like unto the flashings of the fire-fly, though the lights were continuous, not intermittent.

"Yes!" was spoken, the face downward bent, so that the eyes, luminous and liquid in their expression, could see them:—"They are beautiful, but look at my hair," the while turning her head, throwing the mass to the front, each strand glistening and shimmering with lights as though it had liquid fire running through it. The hair, of a light color, and long, was, veritably of the human kind in all its characteristics, save its irridescent luminosity.

"Tell me, Nina, if you are from the spirit world, how is it you are wearing a cotton gown, material of the earth?" the while taking hold of the long sleeve of the garment.

"You think you hold in your hand a material substance, and are holding me by it?"

"Yes! I think so."

"I will show you that I am a spirit, that my garment is not material, for I will disappear right before your eyes and at your feet."

Slowly, directly in front of me, whilst I was holding the sleeve of the garment, grasped tenaciously, and intently looking at the form before me, Nina Willis, or this apparition, shrunk, faded, vanished, as the breath disappears from the mirror, and I held nothing in my hand.

Many such evidences of the phenomenon we call spiritism have I seen, and been unable to account for on any hypothesis other than that the spirits of the departed can and do reappear on earth, as this most intimate and personal exposition of the materialization of Nina Willis so convincingly assures.

Whilst human abilities are various and human judgments unreliable, no man's say-so may be accepted as beyond question, in cases of this character especially, for no matter how certain one may be in his opinion, based upon his knowledge and experience, there are many things which may be overlooked or beyond powers of analysis or synthesis, that may vitiate the conclusion reached; still science, because of the many strange and marvelous manifestations so inexplicable upon any theory other than they are what they are professed to be, has accepted the fact that sufficient has been demonstrated, in the materializations, to warrant investigation and definition, so as to formulate, in exact terms, the theory of the visibility of the subtle thing we term spirit of the departed human.

In the realms of science we have progressed sufficiently far to hush doubts as to things heretofore supposed impossible, so that we no longer question our ability to see through a brick wall. The cathode rays photograph and make visible the bones and organs of our bodies, whilst the "N" rays catch and display the pictures of our thoughts.

Wireless telegraphy is now accepted as a matter of course, but is it not quite as mysterious, even though comprehended somewhat, as Spiritism?

We know and understand some of the laws by means of which we can transmit messages hundreds of miles without wire or other mechanical channels, the fact being authenticatedly established as a verity; yet it may be stated that Spiritism can be as easily comprehended, though not now understood, if we suppose the same laws applicable to spirit return as we utilize in sending and receiving wireless messages.

When we speak the atmospheric waves are vibrated sixteen thousand times a second; and in singing some sixty thousand times in a second, but in sending sparks from an electric oscillator the vibrations are to the extent of sixty millions to the second. These electric vibrations pass through earth, water, over mountains, penetrating brick walls, overcoming all obstructions; and a simple contrivance, called a coherer or resonator catches these messages, carried by these electric waves, exactly as started, and gives them up to us. Why, then, should it be considered incredible for spirits to manifest themselves, coming from spheres unknown, passing through the ether, and all opposings of a material character, becoming audible, palpable, visible to us!

Ether, as a substance, is so high in the scale of matter, that we cannot sense it, but Faraday enables us to gain some comprehension of it in his description of the fourth state of matter: "If we conceive a change as far beyond vaporization as that is above fluidity we shall perhaps not fall short of a conception of radiant matter. As we ascend from the solid to the fluid and gaseous states physical properties diminish in number and variety, therefore, if we could think of a matter as many times removed from radiant matter as the latter is from solids we would have a substance almost as far beyond our analytical powers as ether itself."

Thus whilst the nature of ether is not really known, in a measure we understand the laws governing it, one of these laws being that ether vortex rings are absolute and constant, and when thus transformed cannot, by any method known to man, be destroyed. According to Plato, ether signifies perpetual motion.

If by Faraday's fourth state of matter, or Zoellner's fourth dimension—of which our knowledge only approximates, or is suppositional—we are enabled to somewhat attribute these phenomena to laws as fixed and definite as those we operate by in the three dimensions, may we not, when we have acquired a better knowledge of the fourth dimension, be in a position to reach other worlds as readily as we now penetrate space, and use the ether as a medium by which we communicate through that media with distant lands of other planets?

By means of the oscillator, electric waves are projected that cannot be destroyed, and possibly reach all planets; and it may not be overtaxing the imagination to suppose that with an adequate resonator we may catch the efforts at communication from distant planets and ultimately decipher them.

If again, by the powers of a fourth dimension, we may suspend the laws of impenetrability, disintegrate molecules and re-incorporate them by mere volition, may we not expect, at no distant time, to reach that state of development that by laws we will more adequately comprehend, communicate with the spirits of those once upon earth and now dwellers in other realms?

The "X" and "N" rays and wireless telegraphy are marvelous, yet are now accepted as matters of course because of the endorsement of science, hence it is fair to suppose that it may not be long before the scientific investigations now going on may endorse the claim of spirit materialization, as true. But apart from this, proof may be cited from a source most men will be willing to yield acquiescence to that that should go very far to settle the matter as beyond questioning, independent of science, that the spirits of the departed humans can return and hold communion with us. "Then said Saul unto his servants, seek me a woman that hath a familiar spirit, that I may go to her and inquire of her. And his servants said to him, 'Behold, there is a woman that hath a familiar spirit at Endor.' And Saul disguised himself, and put on other raiment, and he went, and two men went with him, and they came to the woman by night, and he said, 'I pray thee divine unto me by the familiar spirit, and bring me him whom I shall name unto thee.'

"Then said the woman, 'Whom shall I bring up unto thee?' And he said, 'Bring me up Samuel.'"

The Bible here evidences the fact that the spirits of the departed can reappear upon earth, though it is contended that it condemns any one for seeking knowledge thus, as is witnessed by the consequences to Saul: "So Saul died for his transgression, and also for asking counsel of one that hath a familiar spirit, TO INQUIRE OF IT." JOHN B. N. BERRY.

Washington, D. C.

The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in $1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

Lyceums, Attention!

Help us to obtain a complete list of all lyceums before March 31. Since my former request many have complied and sent list and report, but am sure there are more to hear from. Those who have reported are as follows: Los Angeles, Cal.; Parkland, Pa.; Chesaning, Mich.; Pittsburg, Pa.; Minneapolis, Minn.; Indianapolis, Ind.; Decatur, Iowa; Portland, Me.; Portland, Ore.; Galveston, Tex.; Baltimore, Md.; Detroit, Mich.; Billings, Mont.; San Diego, Cal.; Hoboken, N. J.; St. Louis, Mo.; Seattle, Wash.; Rupert, Ark.; Washington, D. C. So you see the list is growing. Send in the name of your lyceum and the number of children or adults who are members. Address me during March and April, at 180 Calhoun street, Battle Creek, Mich.

ANNA L. GILLESPIE.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
Box 580, Seattle, Wash.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

We boast our light; but, if we look not wisely on the sun itself, it smites us into darkness. The light which we have gained was given us, not to be ever staring on, but by it to discover onward things, now remote from all knowledge.—Milton.

"The Great Work."

A Review, by Lyman C. Howe, and Reply by Wm. Omer Butler.

Scientific Demonstration.

I note that "A Student" is suspicious of some possible influence that this review may exert to mislead the judgment of readers. Cannot truth be trusted? The same "foreword" may be in demand to prevent readers of the book from being "unduly influenced" by the magical genius of the author in painting a picture for the mind, many of the shades and hues of which are drawn from axiomatic truths that may inspire confidence in all the claims set up for "The Great School." But we should not forget that truth and error are often strangely mixed. Because an author states many vital truths which all accept at a glance, it does not follow that all he says is true; nor that every great principle he enunciates, is all that he assumes it to be. A large per cent of this "Great Work" is made up of ideas and statements which every intelligent Spiritualist has realized and accepted in the experiences and teachings of Spiritualism, and revelations of mediumship.

My opinion is not expected to settle anything, or to disturb the logic of the author, or his claims for superior knowledge. But I may call attention to discrepancies, and point to some apparent conflict between his statements and other revelations from equally eminent authority, and leave readers to analyze and form their own conclusions.

The motto of intelligent Spiritualists for 56 years has been, "Experience and reason the only standard of authority." If we should find a hundred errors in this book, and some that completely discredit great leading propositions, and vital assertions, it would not disturb any truth it contains. This is a fundamental idea in Spiritualism. All teachings from both worlds must be accepted, or rejected, on their merits, as measured by reason and judged by all we know.

Chapter VI. deals with "Scientific demonstration." By his method and definitions he limits all possible demonstration of life after physical death, to personal experience realized by purely psychic processes. In his own words it is this: "There is only one process, or one method whereby the physical scientist will ever come to know with scientific certainty that there is a spiritual world and life beyond physical death." There is but one way by which he will ever make the "scientific demonstration." That is by the development within himself of a higher power of perception."

This reduces the possibility of scientific proof of a spiritual world, and human life after physical death, to a very small compass. Not one in a million can ever have the sweet satisfaction of knowing that death does not end all. Here is a specimen of the way he disposes of materialization:

"What is so-called 'spirit materialization' when genuine? It is the result of a process whereby the spiritual body of an ex-human being is invested with sufficient physical material to bring the outlines of that physical investment within the limits of physical vision. The spiritual form is 'clothed upon,' as it were, with sufficient physical material to bring the physical outlines within the field of physical sight. Neither the Soul, however, nor the spiritual body of the departed is thus made visible to the physical eye. These are just as far from the sight of mortal eyes as they were before the 'materialization' occurred.

"The process of 'spirit materialization' therefore, even when it is genuine (which is very rarely the case), does not bring the spiritual world nor any of its inhabitants within the limitations of our physical sense perceptions. The only results of that process which are visible to the physical eye of man are entirely physical and not spiritual. True, the spiritual form and entity are back of the physical 'materialization,' or within it, but these are not seen nor sensed by the physical eye."

But we associate with human beings in the flesh and are tolerably well satisfied that we see, and hear them, and when we clasp the warm hand in a friendly shake, we do not criticise the demonstration as unreal because we do not differentiate the spirit of the hand within that we grasp; nor do we, when we see the faces, observe the smiles, sense the glow of sweet emotion in the animating soul visible in the sparkling countenance, disparage our senses, and deny the proof that they are living human beings, because we do not see, hear, and sense the inmost spirit, without which our bodies could not exist and act responsive to our appeal. It seem to me that precisely the same difficulty is in the way of demonstrating the existence of men and women all around us, that is here urged against materialization. We do not see the soul that animates human bodies, but the form appears to be moved by a special intelligence, and that intelligence conforms to the apparent individuality before us. The lips move and we hear a voice, and human intelligence is expressed, love is manifested and our own individuality senses a kindred type, and, through the flesh, Soul answers to Soul. Precisely this occurs in genuine spirit materialization, and with more impressive realization, and direct experience of co-ordinating consciousness that thrills, exalts and satisfies. It is sufficiently scientific to convince and comfort many of the most vigilant and skeptical and leave no chilling doubts, or annoying uncertainties. But suppose it be unsatisfactory, and unscientific, what of it? Modern Spiritualism is an infant science.

The author dwells upon the scientific uncertainty of all physical manifestations of mediumship. He says: "The foundation of all this uncertainty, after more than half a century of investigation, scientific and otherwise, is in the effort to make a purely physical demonstration of an exclusively spiritual problem." "It can never be accomplished." What may be possible or impossible I do not know. But I do not think the achievements of the Great School in the first fifty-eight years of its existence made very much of an impression upon the scientific thinkers of its time, or demonstrated much of the realities of immortality. In fifty-eight years, I think Spiritualism has reached, and demonstrated to the satisfaction of more skeptics, than the "Great School" did in its first 2,000 years of its efforts. It seems to me quite probable that it has impressed and convinced more skeptical thinkers in the past twenty years than has the Great School in two hundred years. And I do not think any one is qualified to set limits to the possibilities of its future developments. After it has had ten thousand years of opportunity, and been carefully and wisely cultivated for its scientific and ethical values, if we find nothing conclusive in its demonstrations, it may be wise to pause and ask the reason. The purely physical aspects of mediumship have not been regarded as the highest and best, or more reliable evidence by intelligent Spiritualists for many years—if ever. But it is thought that we need all phases, and every kind of demonstration, to meet the demands of skeptical thinkers and scientific doubters. At the close of this chapter the author asks and answers this question: "How does the writer know that what he says is true?" "Because he has made the demonstration and had the experience." If we could all have the experience we might have no need for mediumship. But the conditions that hedge the way render it impossible to 99 per cent at least of the whole human race.

Chapter VII

deals with "Nature's constructive principle." His definition of that phase of nature is: "That principle in Nature which impels every entity to seek vibratory correspondence with another like entity of opposite polarity." No one, I think, is likely to dispute the active operations of nature in destroying forms, and disintegrating the close relations of her myriad structures, in the work of progressive evolution. If this process were to cease the building could not long continue. If Nature had no way of eliminating the dead, worn-out, molecular structures, her work of constructive evolution could not long proceed. But the author applies to her methods a phase that to my mind is not warranted by anything that has been revealed to science or demonstrated by the Great School.

It is expressed in these words: "In all the kingdoms below him" (man) "the constructive forces and processes of nature appear to work automatically, as if in response to some outside controlling intelligence; but when the estate of Man is reached Nature appears to shift the burden of responsibility to Man himself, and leaves him to work out his own development and possibilities." "Nature at this point rests from her initiatory labors as it were, and leaves her finished product Man to become the independent demonstrator of this Universal Principle that makes for Integration Unity and permanency."

It does not appear to me consistent or reasonable that any such break in the process of evolution occurs. Of course in every new phase that evolution reaches there are likely to be new factors that enter into the progressive work, and add something to the facilities for more extended achievements. So far as I know every new type developed along the line of nature's individualization—which appears to be the index of progress—has brought with it extended means for carrying forward all that is embodied within it, which may be regarded as the sum of all antecedents in the special order of its history. Whatever new factor a type presents in its modes of being is likely to add to its facilities for progress and extend its field of improvement. When Man appeared his intelligent reason, and glimmerings of moral sense, must have slowly evolved some helpful influence in moulding his conduct, which after many ages wrought out an imperfect moral code; and this became a working factor in the process of improving his individuality. This human type, I hold, is endowed with limitless possibilities, except the possibility of self annihilation, or a backward trend that may undo the work of the ages that evolved this climax of individualities. I see no evidence that Nature has ceased her labors for the advancement of human nature and left us to drift, with the chances 100 to 1 that we will go backward and downwards to darkness, slavery and death. I DO NOT BELIEVE IT. While Nature demands of us co-operation to facilitate her work; she provides means to compel us if we will not comply voluntarily. For this purpose it seems she has fenced us in with a variety of commands, supported by penalties for disobedience; and these are increased as we persist, until we realize that "the way of the transgressor is hard," and when we are sufficiently penitent, and seek the better way her kindly aid is ever at our service. Three great facts testify against the principle of "devolution" in individual life, as presented by the author.

First: From the simplest and lowest of forms Nature has steadily wrought toward higher and more complex individualities through the ages when the destructive principle was most active, and universal. In this she has seemed to defy all the powers of destruction in her progressive work of individualization, constantly approaching nearer and nearer to the human type.

Second: When the human type appeared, according to the theory of evolution, it was of the lowest order, but a slight remove from the next inferior organisms, which the author thinks advanced by some influence acting automatically. But, from this lowest condition, in which but the faintest moral conceptions could have existed, in spite of the powerful influence of all forms of destruction then prevailing, the human race has advanced to its present stage of civilization. Since moral incentives must have been exceedingly weak, and inoperative, for ages, the advancing evolution could not have depended solely upon the independent unaided volition of the individual human chain.

Third: If the constructive principle has operated in this world where all kinds of destructive agencies have prevailed, in a way to advance the race as a whole, it seems to the writer quite probable that the destructive principle is a co-operative agency in the progress of evolution; and further that the next life is not inferior to this, but a degree in advance of it, and destruction as an agent for clearing the way for further evolution, not as likely to prevail there as here, the processes of devolution of human life and character, and reducing this splendid achievement of the laboring ages to a condition of slavery, darkness, and annihilation, seems to me too absurd to be entitled to any credence. Eternal progress implies perpetual change. But change itself may be either building, or destroying, or neither; but change that expresses organizing purpose, a structural adaptation to intelligent functioning, is quite another thing. If Nature had never accomplished anything in the vast field of her operations, but a meaningless mutation of forms, without purpose or adaptation, it would matter little whether they were constructive or destructive; but when we survey the map of the ages, and observe the marvellous transformations from chaotic seas and primitive forms of lowest life to the supreme wonder of wonders, Man, and follow him up the shining slopes of the spiritual universe, and contemplate his prospects, and catch the radiance of the "world of sweetness and light," with its countless denizens enjoying pleasant pursuits and fulfilling the order of being, we may well rejoice and trust in the all-conquering power of constructive progress.

LYMAN C. HOWE.

Fredonia, N. Y.

Wm. Omer Butler's Criticism of Mr. Howe's Review.

To the Editor:—Referring to the last two articles of Mr. Howe's review of "The Great Work," I should like most respectfully to register an objection to several of his criticisms. It may be an inability on my part to appreciate close reasoning, but at any rate I must acknowledge that I fail to see that the criticisms are valid. I have in mind particularly the following points which I shall, however, but briefly notice, as I have neither time nor disposition to enter upon a lengthy discussion or argument. I desire to offer what seems to me a reasonable reply to the criticism, omitting as much as possible quotations, to save space, and referring the reader to the review itself.

Referring to the author's statement that the majority of people preach while it is only the minority who practice, the reviewer objects and asks: "Do they? Do they practice what the majority preach?" I must confess surprise at this question. It ought to be very plain that the author never dreamed of saying that the minority practice what the majority preach! We are all familiar with the expression—"practice what you preach," and it is certainly well known that it is but a plain, forceful way of saying: "Live up to your profession," "be consistent," etc. All that the author says, then, is that comparatively few people are entirely consistent, really live up to their professed ideals. He certainly is not blaming anyone for not living up to some one else's "preaching." It is plain that in this case the reviewer has entirely missed the author's most obvious meaning.

In this same article there is again, it seems to me, a similar misapprehension of the author's meaning where he calls attention to the "inaptitude of human nature to learn by experience." The reviewer observes, "that mankind are habitually indolent does not seem to be supported by facts—except in certain tropical climates." May I ask, does the author assert or in any way imply that mankind are habitually indolent? Does he not explicitly say "in this department?" Here are the author's words: "Indolence, however, in this department of human endeavor would seem to be an almost universal characteristic of human nature." If we will take pains to observe that the author is not speaking of all "departments of human endeavor," we may find that his statement is supported by facts.

In endeavoring to arrive at the author's meaning, let us observe, first, that he is not speaking simply of the age in which we live, but of past ages also. Let us observe, in the next place, that this "department of human endeavor" is not simply intellectual but ethical as well. The alleged inaptitude of human nature refers not merely to the acquisition of cold, scientific facts, but also to the learning of those truths which concern the soul's health and destiny. Will any student of history and human nature assert that in "this department" it is not a lamentable fact that indolence is an almost universal characteristic of human nature?

Let me repeat that the statement we are now considering does not refer so much to the present age as to past ages. In an age when man's higher spiritual nature is coming more and more into evidence, and in a land where schools and universities abound, it is difficult for us to remember that it was not always so, that indeed it could not have been always so. Let us remember that the race, like the individual soul, as well as the universe, is constantly evolving to higher things. That whenever in its history a new organ had been developed, and consequently new needs discovered, the race creates what it demands, and supplies its own needs. General education would have been brought about centuries ago, had the race demanded it.

But is not the author's contention true even of the present age? Have we entirely outgrown the once universal tendency to accept our knowledge second-hand, to let some one else do our thinking for us, solve our problems, and bear our sins and their consequences? The statement is true, in my opinion, even in purely intellectual studies which alas! are too often laid entirely aside by the "graduate," never more to be taken up, while the prolific human mind continues to bring forth new devices for "spending" time. How much more true, then, of those studies which tend to the solution of life's problems, which require a love for morals as well as mathematics.

Let us now examine the reviewer's criticism of the analogy which the author draws between increasing light and increasing knowledge. Is not the reviewer here still "beating the air"—opposing a conclusion which the author never made nor implied? The statement to which he objects is this: "The presence of one light does not extinguish another light. It only multiplies its intensity and effect." The reviewer admits that "in ordinary experience this may be true." Is it not evident that that is just what the author is speaking of,—"ordinary experience," or rather, ordinary, normal light, and that of such it not only MAY BE but invariably IS true? If we confine ourselves to this subject, THE AUTHOR'S SUBJECT, We will probably find that his statements are true in every particular, and that the analogy fails at no point. Do we not witness the demonstration of this fact daily in our homes as one light after another is turned on?

But the reviewer thinks the analogy fails at one point and that of this the author has failed to take due notice. But, as a matter of fact, does it fail at any point? Let us see. As is well known, ordinary light is not simple in its composition, but is the result of a mixture of colors. It is true that between two of these component parts, under certain conditions, a conflict may be instituted and the one made to destroy or neutralize the other. But under no circumstances is this true of normal light (the only kind in question) taken in its entirety and composed according to nature's formula. Such light may be increased infinitely, for aught we know, without introducing a destructive or neutralizing principle.

The analogy between Light and Truth will be found to hold good to the last detail. Truth, like light, may be "dispersed" or divided into parts, and as a result we have "partial truths." (Something not altogether new under the sun, by the way.) Partial truths may, and as a matter of fact often do, conflict or neutralize each other. Illustrations of this are not hard to find. Indeed, we are obliged to admit the truth of the statement sometimes made, that a partial truth, or a truth separated from other truths of which it is but a part, may be so emphasized and dwelt upon, so magnified out of all due proportion, to the eclipsing of other related truths, that it actually becomes an untruth. But there is no destructive tendency in normal truth as it proceeds from the great source of Truth and illumines the unfolding soul with an ever increasing radiance like the sunrise, that "oriens ex alto" which shines "more and more unto the perfect day."

I shall not use more of your valuable space by extending this criticism, which I assure the reviewer is offered in the most friendly spirit and with the frank admission of a desire on his part to be just. Nevertheless I am obliged to think that he commits the same mistake of which he thinks (mistakenly, in my opinion) the author of "The Great Work" guilty, namely, that of reaching a conclusion which the facts in evidence do not warrant. Whether I am justified in so thinking, the reader must decide. My desire is only that justice should be accorded to this book and its author. Possibly there are inaccuracies in the book, though a careful reading has failed to reveal them to me. Should such be found, I am confident that no one would welcome their exposure more willingly than the author himself. While I believe the reviewer desires to be just, nevertheless I must admit that, in spite of his denial that his criticisms are mere quibbling," I fail to see that those above referred to are anything else.

My study of the book has failed to reveal to me any statements which are "thoroughly absurd" or "illogical, though many of them may indeed be "contrary to the best knowledge we have." Suppose they are, is that fact necessarily against them? Surely, it will not take many more "X-rays" and wireless telegraphs to accustom us to occasionally having our "best knowledge" rudely shocked! There are still some things above us. Furthermore, the author of "The Great Work" does not, if I understand him, lay any claim to "final authority." It is true he advances some (to many of us) new ideas which materially affect certain "grave questions," and this he does with such manifest knowledge, ability and candor as should commend his work to all serious investigators. Yet as for asking us to acknowledge him as final authority in the settlement of these grave questions, he does nothing of the kind. On the contrary, he invites each one interested to become the "final authority" himself, to make the "demonstration" and "final settlement" for himself. The reader is asked to accept nothing on the author's authority, yet I venture the prediction that, if he be spiritually alert, if he has "eyes to see," he will behold with delight a marvelous philosophy, a revelation of truth which is self-evident, which "shines by its own light," and to all such at least "The Great Work" will prove indeed a lasting treasure.

WILLIAM OMER BUTLER.

Savanna, Ill.

A STUDENT OF THE GREAT WORK.

He Makes Many Interesting Explanations in Regard to the Same.

To the Editor:—In reading in your columns the criticisms and comments of **THE GREAT WORK**, I am particularly struck by the attitude of mind of Lyman C. Howe, in his recent letter about the book.

While he approves the "supreme value of direct personal knowledge, which can only be derived from experience," and which the author of **THE GREAT WORK** in his study and complete solution of the problem of Death enlarges upon (see page 438), he nevertheless brings in a line of reasoning based upon the inability of some scientists to "personally demonstrate and experience Blondelot's N-ray experiments"; therefore Blondelot, a French scientist of great repute, must stand as challenged and unable to prove the truth of his experiments and his experience. Mr. Howe has thus brought into this discussion a phenomenon of particular interest. He does not give us any advantage by mentioning the names of the English and German physicists who have endeavored to repeat Blondelot's experiments; perhaps the study of why the N-ray manifests for some scientists and not for others, may after all prove the greater discovery of the two.

Charles Warrenne Allen, M. D., in "Radio-therapy and Photo-therapy," shows that the N-ray is still a mysterious phenomenon of electricity; thus it is unfortunate that Mr. Howe should have chosen so elusive an illustration in attempting to discount the value of the kind of "personal experience" taught in **THE GREAT WORK**, for certainly Mr. Howe would not, on account of the illusiveness of the N-ray, have us deny all our other experiences with electricity.

Mr. Howe says: "To say that Blondelot's eyes are different from other eyes, does not solve the mystery; for others saw the same; yet by whole nationalities the N-rays were invisible, even when they were co-operating in the presence of the famous discoverer," and further, that "a distinguished physicist who measured the deviations of the N-ray that had passed through a prism of aluminum, and continued to do so when the deviating prism had been surreptitiously removed"—THESE ILLUSTRATIONS DO NOT PROVE MR. HOWE'S POINT that "experiences often mislead us; and where they depend upon certain exceptional methods and states of mind, and are contradicted by other experiences can we trust them for scientific revelation," AS BEING THE KIND OF TEACHING GIVEN OUT by "The School of Natural Science" in its third published text-book, **THE GREAT WORK.**

The N-rays had best be dropped from the discussion else we may find ourselves contending for this or for that, about them; and about D'Arsonval's and Charpentier's additional discovery that the human body is capable of giving off N-rays, when all the while we should be discussing **THE GREAT WORK** or law of evolution, operative not only in the physical but equally so in the spiritual world.

Mr. Howe preserves the right attitude, as a student, in so great a degree, that it would be well to briefly enlarge upon some of his excellent ideas, or to point the way for other but less surely informed students, to follow, in their effort to gain a wider view of human life and spiritual destiny.

He says: "The claims set up for the 'School of Natural Science' are extraordinary. It hardly seems possible that such a school has existed from prehistoric time, has DEMONSTRATED in the most perfect and positive way that death is but an open door to a large life (as taught by Spiritualism) and the great growing intellectual and scientific world that leads and inspires civilization, know nothing of it."

The field opened up by this statement is too wide to more than touch upon. The source of information alone would fill several pages. A study of the matter might lead one to conclude that the "growing intellectual and scientific world" does not lead and inspire, so much as it seems to do so on the surface.

Back of all the great religions is a "Secret" teaching. Even Rawlinson after a comparative study of ten great religions made, for him, a very broad statement in declaring that they had all been revealed to man from without. There is too much agreement in the teachings of the Virgin-born saviors of the world, Krishna the Brahman; Gautama the Buddhist; Osiris the Egyptian; Jesus the Christian; as well as the Chaldean the Ophite; the Persian, etc.; for one to contend that they did not draw their teaching and their inspiration from a parent source. The teachings in each instance constituted the theory; the life each one led constituted the demonstration, namely the "personal experience that death does not end all."

The same may be said of Manu, Pythagoras, Ammonius, Plotinus, and the philosophers of old; they all had teachings similar to the instruction of the "School of Natural Science."

Then read Buck's Cosmic Consciousness, for a number of great souls who have overcome death, had the personal experience, and put it on record, even as the author of **THE GREAT WORK** has done.

The reason why more people have not embraced the opportunity "to live the life, to know the doctrine," is not from the kind of indolence Mr. Howe thinks the author of **THE GREAT WORK** is talking about.

The author of **THE GREAT WORK**, so it seems to me, is combating the indolence that comes from pre-judging; the indolence that comes from holding to mere opinions and beliefs; and the indolence that makes us a too willing captive of our inclinations, desires and superstitions. One may be indolent in these things and still be a fighter for dogmas, and figuratively, eat up time and effort in many directions based upon the more material or selfish demands of his nature.

So it seems to me after reading the book under discussion, that I feel inspired to aim at the stars, even though I only hit the house top; and in that spirit one can try to get rid of prejudice, which is certainly a laudable ambition; and instead of waiting, as Mr. Howe would seem to indicate, until we are free from prejudice before searching for definite personal knowledge, it would seem to me wise to begin now to work with the law of evolution or the constructive principle of spirituality, as so beautifully taught in **THE GREAT WORK**, and to note "personal experiences" which come from "living the life."

THOS. M. STEWART.

Cincinnati, Ohio.

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AN HONEST INVESTIGATOR.

Plain and Pertinent Remarks for Intelligent Spiritualists.

As my husband and myself have been earnestly investigating spirit return for several years, I am at present at a loss how to understand it. We have had seances at our house, and attended a good many at different places, among the best people of this community, with varying results.

Now the greatest problem for me to solve is about those little Indian girls that deliver messages from our departed friends, whom we believe are in the spirit world. Are they true, or are they false?

The greatest curse that has ever come to Spiritualism in this part of the country is the Chase-McCoy case, and the one lately tried in Indianapolis. They have made more skeptics than the Chesterfield camp will ever be able to convince.

How my heart saddened within me when I read in your valuable paper December 1, in the list of sympathizers who are so quick to defend these deceiving workers a name, whose bearer I thought was as pure as the lilies of the field, asking good and true Spiritualists to forgive her for she had done some good.

Honest Spiritualist, stop and think—some good work! Some good work! What about the other part of her work that was not good?

There never was a criminal sentenced, but who had done some good in his life, and yet these few good deeds did not make good the many wicked ones he had done. I could far better forgive the thief that would enter my home at night, and take all I have of worldly goods, than a medium who would play with my heart-strings.

Now I feel very sorry for those little Indian girls. Spiritualism teaches that when a little child leaves this world, it enters the spirit world and there develops spiritually and grows just as they do on the earth plane. I know "little Indian girls" that have been doing service for their mediums for a number of years, and to-day they come in their child voices that we heard fifteen years ago. Now is it right for these mediums to keep them on the earth plane to earn money for them? Are they not keeping those little spirits from developing their spiritual part.

We went to the Chesterfield camp in 1905. I came home disgusted. We left two dollars with Chase-McCoy. Oh, how I wanted to grab the form of one of those spirits, for I recognized the eyes too plainly. But I was afraid of Mr. Chase.

Now I am not discouraged with spirit return, for we have had manifestations beyond a doubt in our own home, without the aid of any medium.

Let us hear from more Spiritualists like R. Bayles. It is encouraging to investigators to know we can open our own doors and have good results where we know there is no sham.

Oh, how I would like to have everybody know this grand and noble truth. What a balm it is to a broken heart that is grieving for some departed dear one. What help to know they are not dead. Oh, how can a medium be so wicked at heart as to deceive mankind in so low and degrading a way.

I believe that a medium who is not pure at heart has only the earth-bound spirits to manifest for her. I don't believe we get messages from the higher forces under such conditions. Maybe old Adams are fault-finding, maybe old Eves are awfully tempting.

I hope the good work of The Progressive Thinker will go on, and may every honest Spiritualist lend a helping hand to help the good cause along.

AN HONEST INVESTIGATOR.

A NORWEGIAN'S EXPERIENCE.

He Gives His Testimony to the Truth of Spiritualism.

To the Editor:—I wish to add my testimony to the great bank of facts, from which human minds may draw. My first proof of spirit return took place in Norway twenty-six years ago last July, when I was a boy at the age of eight, working in a little potato patch near the house, picking out weeds. The day was warm and bright. I felt rather weak, and I looked up towards the sky, and saw a man standing right over me. He looked to be six feet high, well built, blue eyes, and wore a beard. I was not afraid as he looked so peaceful. He also had a blue robes with wide sleeves hanging down from his arms. His arms standing towards me, and I thought he had gold buttons on his robe, as they sparkled like stars. I stood looking at him for eight or ten minutes, then I went in the house and told my mother. As soon as I told her I fell asleep on a chair, and mother thought me dead. After an hour or so I was all right, but after seeing this spirit, I could see and hear and learn many strange things, until I was declared insane and could not attend school, and for two years teachers and ministers and preachers visited and prayed for me, but to no avail, until a woman called a hex (or witch) removed the troubles, but not for good.

During all these two years I saw mountains open up to me, and animals that do not exist on earth to-day, came out, and people that long ago vanished from this earth, came and spoke to me in strange tongues, and many more things which space does not permit me to bring out.

But I will return to the time my trouble of seeing and hearing was removed. I had two years of rest. At the age of 12 the spirits returned, not robed like the first one I saw, no peaceful face to look at, no gold buttons on their bosoms, no consolation to the soul, but war and horrid sights. I was then let down among the lower classes to experience the real sufferings of human souls in the so-called spirit world.

A man who had committed suicide came to me. I was obsessed, and for four weeks fought a battle that no living person can give language to or express. For three weeks I did not sleep nor eat, until I took to my safeguard, and went in a room all by my self, and shut the door, and on my knees consulted God and His power for help, not before. I prayed for help when I could see my last hope almost vanish away, and the perspiration flowing down my body. Then in all my earnest soul. Turning my eyes upwards I saw two spirits coming near to me and flashing in a circle of light, stood right over me, to the right, and the dark obsessing spirit to the left had to leave me, and has never returned since.

H. HEGDAHL.

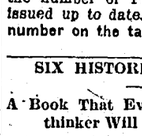
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SIX HISTORIC AMERICANS.

A Book That Every American Freethinker Will Delight to Own.

By John E. Remsburg.

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This book contains 365 pages, printed on heavy paper, well bound in cloth. Price, $1.25. For sale at this office.

DR. J. M. Peebles' Works

Reduced Prices.

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8. **Spiritualism Commanded of God.** A reply to Seventh-day Adventists. 30 pages. Price 10 cents; postage 2 cents.

9. **Proofs of Immortality,** the London "rejected" address. 49 pages. Price 15 cents; postage 3 cents.

10. **The Pro and Con of Spiritualism.** 24 pages. Price 10 cents; postage 2 cents.

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ETERNITY OF THE EARTH.

Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents.

Womanly Beauty ITS ATTAINMENT OF FORM AND FEATURES

The cultivation of personal beauty, based on Hygiene and Health Culture, by twenty physicians and specialists, and edited by Albert Turner. A valuable book for women and therefore for the whole world. Price in elegant cloth binding, $1.00. For sale at this office.

THE SOUL: ITS NATURE, REVELATIONS AND EXPRESSIONS IN HUMAN EMBODIMENTS. Third edition now on sale. Price $1.00. This is one of the best books given by the guides of Mrs Cora L. V. Richmond. They are really lessons, published primarily, as a book of reference for those who have been members of the classes receiving them. This volume is a careful compilation from reports of lessons, containing the bases of the teachings.

Man and the Spirit World as Disclosed in the Bible. By Rev. Arthur Chambers, Associate of King's College, London. An excellent book for Christian people who would investigate and learn the facts of Bible teachings as well as modern spirit phenomena. Price, cloth, $1.10.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at $4 per hundred, are the help you need in society work.

Ferd C. Suhrer writes: "On Sunday, Feb. 17, the large hall of the First Society Fraternal Order of Spiritualists was taxed to its utmost in providing seating capacity for the large number who came to witness the public installation of the officers of the order. Bro. Geo. B. Warne, M. D., was the installing officer and conducted the ceremony in a most creditable manner, giving it that air of solemnity and impressiveness found only in true fraternalism. Following are the officers installed, and committees appointed: President, Alexander Caird, M. D.; vice-president, Mr. A. W. Bloom; secretary, Mr. Ferd C. Suhrer; financial secretary, Mrs. J. Staner-Adams; treasurer, Mr. Chas. A. Thompson; directors, Mrs. Barbara Hilbert, Mr. F. A. Knapp.

Auditing Committee:—Mr. F. A. Knapp, Mrs. Belle Curtis, Mr. A. W. Bloom.

Committee to Visit the Sick:—Mrs. E. H. Thompson, Mrs. Emilie Williams, Mr. John Fuetsch, Mrs. H. D. Blount, Mrs. E. Lichtig.

Membership and Reception Committee:—Mr. E. Lichtig, Mrs. B. Hilbert, Mrs. A. W. Bloom, Mrs. J. R. Francis, Mrs. Belle Curtis, Mrs. A. M. Knapp, Mrs. T. L. Caird, Mr. Chas A. Thompson, Mrs. J. Staner-Adams, Mrs. Alice Sexsmith.

Ushers:—Mr. Lloyd H. Kingsbury, chief; Mr. Ferd C. Suhrer, Mr. Ed. Chabot; Mrs. C. Leddy, Miss F. C. Sieber.

Committee on Decoration:—Mrs. J. Staner-Adams, Mrs. Chas. A. Thompson, Mrs. T. L. Caird, Mr. A. M. Knapp, Mr. Chas. A. Thompson.

Musical Director:—Prof. Joseph Singer; pianist, Miss Marian Gordon; bass soloist, Mr. Robert V. Fessler.

Our speaker for Sunday, March 3, will be Dr. J. A. Marvin, an interesting lecturer on interesting subjects."

W. D. Noyes writes: "We will leave Tacoma, Wash., March 1, and go to Southern Oregon, and Northern California, and work in the Spiritualist missionary field. We would like to hear from all points on the Southern Pacific railroad, from societies or individual Spiritualists who wish the services of public lecturer and message mediums for a few days in their cities. Our charges are very moderate. My mail will be forwarded from McMinnville, Cottage Grove, Grant Pass, Medford and Fishland, Oregon; Redding, Redbluff, Marysville, Chico, Sacramento and Stockton, Cal. Write early before I pass your city."

Geo. A. Letford, representing H. E. Buckien & Co., paid the News a visit Thursday, renewing business. Mr. Letford is one of the most pleasant agents the News deals with, and is always a welcome visitor.—Palmetto (Fla.) News.

Mrs. Nellie S. Baade is lecturing for the First National Spiritualist Church of Detroit, Mich., during February.

The First Spiritualist Society of Tampa will hold their regular meetings every Sunday evening at 7:30 in Masonic Hall second floor. Mr. Letford, the drummer medium, will give tests. Public cordially invited.—Tribune, Tampa, Fla.

Mrs. George Williams writes from Cleveland, Ohio: "Professor W. F. Peck's services at the Temple will end Sunday, Feb. 24. His lectures have been especially fine and instructive. On next Sunday afternoon his theme will be 'Buddha and Christ,' and in the evening 'Vicarious Atonement.' An Old Folks Concert under Prof. Peck's guidance was given at the Temple on St. Valentine's evening. It was such a success, that in response to a unanimous call, it will be repeated on Monday evening, Feb. 25. Prof. Peck will remain over his period of engagement in order to conduct the affair. Quite a sum was realized as a result of the concert, and a much larger amount will undoubtedly be raised through the second performance. Prof. Peck's character sketch, in the days when George III. was king, was very enjoyable; also Mr. McKay's solo, 'Smack Me, Mother,' was a treat, and Mr. George Williams' monologue, convulsed the audience with laughter, it being exceptionally fine, because it was original and up-to-date. Much credit is due to the performers as they gave much time and expense gratis for the benefit of the Temple fund. Mr. Frank Ripley will be at the Temple during the month of March. Seats free."

J. M. Middleton writes from Smithville, Tex., that Mrs. Isa Wilson Kayner organized a Bohemian circle of Spiritualists, numbering 27, at Korar, Fayette county. She also administered there the spiritual rites of baptism to a babe, and great interest was manifested.

A. A. Cooks writes from Gas City: "Mrs. Vesta Marine, one of our best workers in the cause of Spiritualism in this city, passed to the beyond, Feb. 13, from the effects of an operation at the Marine hospital. She was a medium of a high degree of sensitiveness, and a couple of days prior to going to the hospital, in one of her semi-wakening visions, she found herself in a wood with her spirit daughter, Leda, who was gathering flowers ahead and constantly urging, 'Mamma, hurry up and come on.' She has answered the summons."

F. E. Dunton writes from Liberal, Oregon: "The board of directors for the First Spiritualist Religious Society of Clackamas county, Oregon, have decided to hold their annual camp-meeting at New Era, commencing on July 6, and continuing until July 29. We would be glad to correspond with lecturers and mediums, who might be available for the above date. May we hear from some physical mediums? Our accommodations are good and our climate and grove bespeak for themselves in the successful meetings held heretofore. Address all correspondence to Geo. Lazelle, president, Oregon City, Oregon, or F. E. Dunton, secretary, Liberal, Oregon."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

Mrs. A. Birdsall writes from Jackson, Mich.: "The First Society of Progressive Spiritualists is flourishing. The convention of the State Association was held here the 8th, 9th and 10th of February, with great success. The speakers and message bearers were highly appreciated, and many were the praises for Will J. Erwood of Indiana. My first thought in writing was to tell your readers of a worker we have had with us a number of times this winter, Mrs. F. V. Jackson of Grand Rapids. For platform test work and lectures she ranks among the first in the field. She can also be engaged for camp-meeting work. Her present address is 114 Canal street, Grand Rapids, Mich."

Samuel A. Huntington writes of the Progressive Spiritual Society, Louise Hall, 138 Pleasant street, Malden, Mass.: "Sunday services, Feb. 17. At the afternoon circle, Mr. Dixon, a past member of our society made an interesting address on 'How to Become a Medium.' Mr. Berry made remarks and gave several messages. Sister Morton also gave messages. Sister Carter and Mr. E. S. Kneeland followed with several fine messages. The evening meeting opened at 7:30 with praise, reading of scripture and invocation. Mrs. Carrie H. Tainter, of Manchester, N. H., was the speaker and message bearer of the evening. She prefaced her work by reading a poem entitled 'There Is No Death,' then chose as her theme, 'Judge not lest ye be judged,' giving a very interesting address, after which she occupied three-quarters of an hour in giving many very rapid and fine messages. Dr. C. L. Willis of Boston will occupy the platform on Sunday evening, Feb. 24, and Mrs. W. S. Butler of the Boston Lyceum, on Sunday evening, March 3. The Rev. F. A. Wiggin of Unity Church, Boston, will serve our society five consecutive Thursday evenings, commencing the 21st of this month."

B. O. Fenton writes: "The Unknown Life of Jesus, if it be true, plainly shows that Jesus was in India during those eighteen missing years, from 12 to 30. The bulk of the work purports to be a manuscript found in an old monastery in India, by N. Notovitch, and is specially interesting to the inquiring mind. The introduction is by Virchand R. Gandhi, of Bombay, India, a great Sanskrit scholar. His portrait may be seen in the last work of Moncure D. Conway, 'My Pilgrimage to the Wise Men of the East,' (Christians call them heathens). Mr. Gandhi shows himself to be a master in portraying his thoughts, completely refuting the statements of Edward Everett Hale of Boston. The work was presented to the writer by Mr. Gandhi when in this country. Let every reader of The Progressive Thinker procure the work. T. B. Wakeman, P. B. Ladd and many others of distinction, claim Jesus to be a myth. There must have been some foundation for the New Testament."

Mr. and Mrs. E. W. Sprague's next engagement is Pittsburg, Pa.

Correspondent writes: "The Psychical Research Society of Rockford, Ill., was greatly entertained on Sunday evening, Feb. 17, by an interesting and instructive discourse, followed by messages, from Mrs. Henrietta Lichtig, of Chicago. Her language is good, her points were well taken, and her delivery was admirable, with no excess of gesture to divert attention from the subject matter, a positive fault with some otherwise able speakers. Expressions of satisfaction, and a desire to hear her again, came from all quarters. I am sure she will be listed among the favorites of the society, which counts among its speakers many of the ablest on the spiritual platform. We hope to hear from Mrs. Lichtig again soon. The Psychical Research Society has home talent which is constantly improving, and in the absence of help from abroad, aided by the large developing class, keep up general interest in the work."

Bro. Levick writes from Mt. Vernon, Ill.: "There are several homes in our little town that would welcome and care for any good medium or lecturer who would feel like sojourning with us a few days, but let it be distinctly understood no fakes are wanted."

Fred M. Hunt writes: "The Queen City Park Camp-meeting, Burlington, Vt., commences July 28, and continues until Stptember 2. The management has secured the world-renowned speaker, W. J. Colville; Rev. F. A. Wiggin, of Boston; Rev. B. F. Austin, of Rochester, N. Y.; J. Clegg Wright of the West; and the Vermont state speaker. For test and spirit message medium, Mrs. Effie I. Chapman has been secured for the entire meeting. Effort is being made to have one of the largest and best camp-meetings ever held at Queen City Park. Fred M. Hunt, who so much pleased all his guests last year, has again leased the hotel at Queen City Park for the coming season. Everything at the hotel and park will be put in first-class condition as soon as spring opens. No better place can be found for city people to spend the summer months. The hotel will be open about the first of June for guests. For particular address me at Moretown, Vt., until May 1, after that, Queen City Park, Vt."

Mrs. C. L. Hatch writes from 9 Appleton street, Boston, Mass.: "The First Spiritualist Ladies' Aid met as usual, and this meeting took the form of a Martha Washington Party. Every part of the day was a very interesting one. Some of the costumes were very unique, and all were very pleasing. Sociability was the order; dancing, whist, etc. Mr. Sam Graham and Miss Alice Waterhouse, furnished some of the music; others participated. The event was one to be remembered. Next Friday, Mrs. Kate R. Stiles will give a benefit for the society, and we hope to see all the friends. Supper at 6:15."

Mrs. Thompson writes: "The Fraternal Daughters held their semi-monthly tea party in Atlas Hall, 406 Ogden avenue, Wednesday afternoon at 2:30, and the following mediums took part: Mrs. Dr. Caird, Mrs. Squires and Chas. A. Thompson. The meeting came to a close at 5 p. m., so as to allow all who wished to go to the convention. We are pleased to state that our afternoon meeting was a financial success. Our next meeting will be March 6, at 2:30 p. m. A cordial invitation is extended to all."

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Wanted by a business woman, three modern unfurnished housekeeping rooms, with liberal-minded people, or small flat. Address 40 Loomis street, Chicago.

Frank T. Ripley goes to Cleveland, Ohio, for the Sundays of March. He can be engaged for lectures and messages on week-evenings within 100 miles of Cleveland; also for funerals. Address all letters to him there in care of General Delivery."

Wanted—To know the address of some Spiritualist residing in Monticello, Ind. An early message is requested by Dr. Sarah M. Dudley, No. 145 East 17th street, Covington, Ky.

As his usual custom, that ever-watchful Spiritualist, Thos. S. Kizer, sends us a large club of subscribers from Decatur, Ill.

J. K. Dillon writes from Greenup, Ill.: "Brother Amburg gave us a visit, delivering two lectures which were inspiring. His tests were generally acknowledged correct. There is quite a number of Spiritualists here, and many seeking the light. We expect Brother Jessup here soon."

Andrew Merkel writes: "The Spiritualistic Society Students of Nature had a large attendance, Sunday evening, Feb. 17. Mrs. M. Schumacher lectured on Spiritualism vs Materialism and Infidelism. Tests were given by Brother Trantow and Brother Fisher which were recognized. All investigators of the philosophy and phenomena of Spiritualism are invited to attend the lectures, at 461 W. North avenue, corner Robey street and Milwaukee avenue."

LOVE IS THE SAVIOR.

Ignorance and Selfishness the World's Greatest Evils.

To the Editor:—I would not and do not intend to be without the weekly visits of our excellent Progressive Thinker. You are making of it such an exponent of the great intellectual and spiritual light of our modern religion, Spiritualism, that one who does not have its weekly perusal must miss more in that line of the world's progress than than by any other periodical.

How glad I am to come in touch through its columns with the great family of Spiritualists, the brilliant minds of our age, the illuminated minds of our brothers and sisters who are inspired to give to the world their highest thoughts for the unfoldment of humanity into the knowledge of scientific truths, for ignorance and selfishness are the world's greatest evils, as knowledge and fraternity or love are its saviors.

How glad and proud we all are that we have had a Moses Hull. I wonder if he had the beautiful bouquets in life that have come to him since. We all feel our loss, but I think he knew he was appreciated. A grand, noble, beautiful-souled man. Oh, if we all could feel that we had so nobly filled our life's span. But he was exceptionally gifted, and with a divine consecration used them for the good of humanity, his brothers and sisters.

The thought comes to me that we should not save all the flowers to put on their graves, but now, while they still tarry with us, let them know our love and reverence, for really we have a host of worthy workers with the angels for earth's upliftment into nobler, happier lives.

"As the drop mingled with the surging ocean,
As the sand falleth on the sea-girt shore,
So shall a thought of truth put in motion,
Live 'mong other thoughts forevermore.

"And as one globule doth displace another,
Moving old ocean with its tiny might,
So move our words a sister or a brother,
Swaying them in the paths of wrong or right."

I have in the past been pleased to tell the readers of The Progressive Thinker of our having lectures and an interest taken in the advancement of the harmonial philosophy, but now I have to report that our beautiful church on the hill is closed and the voice of inspiration that used to be heard within its walls is silent. I am sure this will be sad news to the many lecturers all over the country who have spoken in the little church at Alliance. To me it seems especially sad that we cannot continue to sound the glorious truths—in opposition to the dogmas of the orthodox churches which are booming here—or some of them.

I wonder if there is not some person or persons who know themselves qualified to attract interest and instruct our people, who can come and rekindle the extinguished fire on the altar of progressive truth. I am glad to read in the General Survey of the good work in other localities, and am sure if the leader shall appear, that the same results could or would be wrought here, as it seems the times are ripe for rational thought on the God question and salvation.

SARAH STONE ROCKHILL.
Alliance, Ohio.

AN HONEST SKEPTIC'S PLEA.

Creator of the universe,
Designer of this wondrous plan,
Why holdest thou these mysteries
So tightly grasped within thy hand?

Reveal to us in simple ways
The language of the spheres.
Portray to our inquiring minds
The mysteries of bygone years.

The mysteries of life and death
Have never been revealed;
From whence we came or whither go,
Are still from us concealed.

We come, we go, but stay awhile,
And thence to scenes unknown;
The soul has gone from out the clay,
But whither has it flown?

Did death end all? Or is there life
Beyond the portals here?
If life beyond, what nature then,
To cherish, love or fear?

What sayest thou? What shall we hope?
What is our destiny to be?
Does death end all, with mind extinct?
Or life beyond with soul set free?

K. L. ABOLT.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

IMPORTANT NOTICE.

It Is Addressed to the Spiritualists of New York State.

Mrs. T. U. Reynolds, the state missionary and organizer, will answer calls for holding meetings in New York state during the months of March and April. She will visit localities where there are a few Spiritualists and interested persons to give her welcome. She will conduct meetings in churches or in public halls where available at moderate cost, and she occasionally holds parlor meetings when a public meeting is not available. She will lecture and give spirit messages and awaken an interest among your people.

Spiritualism and the beautiful truths it has given us during the last half century has accomplished much.

It has united, in a way hitherto thought impossible, science, philosophy and religion.

It has demonstrated the reality of the after-life, and given us the first rational conception of it. It has opened the fountains of inspiration, and with its present-day revelations and inspirations from the unseen as a basas, is harmonizing with true Christianity as exemplified in the life and teachings of the Nazarene. It gives us the grandest conception of this universe that ever penetrated the mind of man. It embraces the most advanced thought in all directions and gives a meaning to life and its purposes, never before so clearly discerned.

It has demonstrated that "There is no death, but what seems so is transition," that what we call death is only promotion from a lower to a higher department of the great School of Life.

Spiritualism stands for Truth, Equity and justice for all mankind and these are the fundamental principles of brotherhood, the direct and practical application of which would solve the many momentous problems now confronting the people of this earth along industrial, economic and political departments of life's activities. These are a few of the great lessons Spiritualism is presenting to the world, and the efforts of all reformers on the earth-plane, are being reinforced by the efforts and advanced thought of master minds in higher spiritual realms, whose thought vibrations are touching and inspiring the brain of men and women in the various walks of life. As a result of these efforts discerning minds have discovered signs of a great spiritual awakening. That Spiritualism has put into operation forces which are largely instrumental in bringing about these beneficent results we most assuredly believe.

We also realize that there are many people who are indifferent and inactive concerning these things. A knowledge of Spiritualism will surely arouse a large percentage of these and make them enthusiastic workers for the world's reformation.

It is for this reason that the officers of New York State Association of Spiritualists are desirous of awakening the people and of extending the knowledge of Spiritualism.

There are towns and hamlets in New York State where Spiritualist meetings are practically an unknown quantity, and the selection by the State Board of one so rarely gifted as is Mrs. Reynolds, both as a speaker and as a medium for spirit-messages, affords a favorable opportunity to those who wish to have Spiritualism presented to their neighbors and friends in a scholarly and dignified manner and in a way that will attract and interest them in this movement.

Please send in your invitations as early as possible, so that circuits may be laid out and the work arranged with views to economy of time, travel and expense. Write and tell us the conditions in your home town. Direct to Mrs. T. U. Reynolds, 137 Congress street, Troy, N. Y., or to the State President,

H. W. RICHARDSON,
141 Grove street, East Aurora N. Y.

OLD YEAR, GOOD-BYE.

Shake hands, old year, and call it square.
We'll bear no malice—you, nor I.
Each meant to play the other fair
And true, I hope, as time passed by.
My failures and mistakes you knew,
But judged me kindly for the same,
And tho' my victories were few,
My motives you could rightly name.

You may have thought I missed my way
Sometimes, and failed to wisely choose
'Twixt this or that, as day by day,
We played the game of gain or lose.
I may have felt you owed me more
Of this world's goods, than I received,
A fuller measure of earth's store,
Or friends in whom I had believed.

You gave me time to do my best;
I tried and failed, the common fate,
We do not realize the test
Of life, until the hour is late.
And if achievements small are mine,
As in the days so lately gone,
True sentries, stationed down the line,
Signal, "'tis better, further on."

Farewell! and shall we meet no more?
Our ways so different lie, old friend.
Adrift in touch with memory's shore,
You fade from sight, around the bend.
New years may come, as yet unborn,
And take their places at your side;
Before eternity's fair morn
For me, shall swing the portal wide.

And though in wait, and vainly grieve
For loved ones whom no more I see,
And blessings flown, they, I believe
In greater measure wait for me.
I'll keep your memory fair and green.
Would I could bury, at your brink,
Misunderstandings, cold and keen,
Which blight the soul in sorrow shrink.

And does there beat a heart so cold
It feels no need of hope or heaven?
So proud and perfect in its mould,
That can't forgive to be forgiven?
Good-bye—well not regret the past,
The way to both was all untried,
Our labor was before the mast
Of discipline, and high the tide.

A harbor opens, wide and fair,
The new year glides into the sea.
With snow-white sail and beauty rare
She enters on her voyage free.
Life's storms will sweep across her bow,
And clouds obscure her joyous sky,
For life means that—this life of now—
Old friend, old year, good-bye, good-bye.

EVA E. AMES.
So Wallingford, Vermont.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

FROM SARA C. SCOVELL

Personal Notes, and the Status of some Kansas Societies.

To the Editor:—You receive so many good letters from all quarters that it seems an infringement on your time and space for me to write, but there are "things" happening out here as well as farther east which may be of interest to our field workers.

It is useless for me to express the great sorrow felt when reading about the transition of two such grand workers as Moses Hull and Jennie Hagan Brown. I knew them both and was proud to class them as personal friends. And yet—they are called, and we of lesser note in the field are left to regret their going.

We were in hopes to secure the service of Moses and Mattie on their return from the west, and even had started to arrange with them for a date. While waiting instructions in full what to write them, the news of Moses' passing over came to us.

The Joplin Society has been quiet this winter, but expects to resume work soon, and with renewed energy. My illness, and the care of an aged mother forbids me doing active work, and only now and then can I be depended upon. The passing stranger cannot enter into the work when it comes to local events, as the resident medium can.

Pittsburg has an active society, and they are doing good work there. I go when I can, and have arranged now for the first and second Sunday in each month with the proviso that any time home duties interfere I must be excused from duty and the local officers attend to the work. They have a good corps of officers, all able to help themselves when necessary to do so.

We are handicapped by the want of an active State Association, but we hope some day to overcome this and be in touch with the National Association, but until this can be accomplished we will have to work under our State charter, and as our Methodist friends do, "pray for more light."

The Pittsburg Society has its charter direct from the State of Kansas, with full power to organize societies, ordain ministers, and all rights that belong to our ministry.

We would be glad if some of our veterans would come here and assist the new recruits. My time is so fully occupied in home and literary work that I can devote but little time to the field.

Where are Brother and Sister Sprague? A little missionary work in this vicinity might accomplish a great future good.

Every society in Kansas would unite with the National if certain conditions could be eliminated in this state; as long as they exist we are compelled to remain outside the National fold. This we do not desire.

We trust The Progressive Thinker may never grow less. It is our "rock in a weary land," when oppressed by conditions which threaten to overwhelm.

SARA C. SCOVELL.
Galena, Kansas.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life, Mrs. Virginia Ann Giroux, beloved wife of T. Giroux, Monday, Feb. 18, at 8:20 p. m., at St. Louis, Mo.

For years she had been a Spiritualist, and for a year or more an ardent worker and conductor of the lyceum of the First Spiritual Association of St. Louis. Rev. Laura M. Jones officiated. The mortal remains were incinerated.

OLIN D. WHITTIER.

Mrs. Margaret Hendricks passed to spirit life, Feb. 13, aged 78 years. She had been a Spiritualist for many years, and a reader of The Progressive Thinker nearly fourteen years. She was a kind mother and I miss her much. She had suffered a great deal through life, and deserves a mansion in spirit life.

FRANK HENDRICKS.

Mrs. R. C. Worden of Dallas, Tex., passed to higher life, Feb. 13, at the age of 81. By her wish I took charge of the services. Grandma Worden was a woman whom everybody loved. The untiring devotion of her daughter-in-law and sons kept her with us longer. Her family are all members of the society here, and devoted workers. As she lay in her white casket, robed in white, all the lines of age had disappeared, and a look of girlhood and a smile of love was on her face, for she had gone home to the husband of her youth.

ISA KAYNER.

"AN HONEST GOD."

Ingersoll Meant Just What He Said.

In reply to Mr. Klock's article in The Progressive Thinker of February 2, I will say that my understanding of Ingersoll's saying, "An honest God is the noblest work of man," is that it means just what it says. A personal God is the work of man, either hewn out of stone or pictured in the mind. A man cannot create a God any bigger or greater intellectually than himself, and that is why the Old Testament God savors so much after the ancient kings—jealous, wrathful, bloodthirsty and egotistic to the extent that Mr. Ingersoll as well as others became disgusted with him and were honest enough to say so. Hence the saying. If some imaginative preacher like Dowie or Joseph Smith will create a God as honest, kind and big-hearted as Robert G. Ingersoll he will have done a noble work; and I would gladly take off my hat and bow to that kind of a God.

ROBT. MOULTON.
Newpoint, Ind.

A Dialogue on Religion between Rev. John Jutz, Jesuit priest, and Dr. T. A. Bland, with a review of the rise and progress of rational religion, as represented by Unitarianism, Spiritualism, etc. "It is a thunderbolt in the camp of orthodoxy."—Dr. Eugene Sawyer. "It will do more to overthrow ancient error and theological dogmas than all the works of the higher critics."—T. J. Bowles, M. D., President National Liberal League. "This little book ought to be read by every person who has a forehead over an inch high. On behalf of the world I thank Dr. Bland for having written it."—William Colby Cooper, M. D., Scientist and Author. For sale at this office. Price reduced to 15 cents.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Alta M. Lilly: Q. How old is Jesus Christ said to have been at the beginning of the present era, the year A. D. 1?

A. In answer I quote from "Evolution of the God and Christ Ideas," page 192:

"Of the date of the birth of Christ, historians agree that there is no historic data of the least certainty or value. Ewald and Asher fix on the 25th of December, five years before our era, Jerome three years, Eusebius two years, on Jan. 6. Canon Farrar says: "No data exists enabling us to determine them, with even proximate accuracy." St. Luke fixes the date when Cyrenius was governor of Syria, A. D. 10. December 25 was the common birthday for all the sun-gods. "It is also to be borne in mind that the Romans counted time from the foundation of the Imperial City, and the year "1" corresponds to 753 of their calendar. Not until 1280 of Roman chronology and 527 of our era, was the counting of time from the birth of Christ began. And it may be remarked that at that time it was absolutely impossible to have ascertained the date of the birth and it was fixed arbitrarily."

How uncertain the date, or the event, may be inferred from the fact that not until more than five centuries had elapsed was the counting of time from the birth of Christ adopted, and the most important sect maintained he had no personal existence, being only a principle or "Idea."

E. J. Orr: The number 3 has been regarded from remotest antiquity as having wonderful mystic properties. The triangle was held as a sacred emblem. God was three in one; man is a trinity of spirit, soul and body. Seven was also held as mystical; there were seven days in the week; seven wonders of the world, etc.

Tartaric acid is the acid constituent of the grape, in which it exists as tartrate of potassa. When the juice ferments it is precipitated on the sides of the casks as crude cream of tartar from which it is obtained in a pure state by reagents.

Antiquarian: Q. In reading "The Evolution of the God and Christ Ideas," I find, page 254, you quote Theophilus and give date 168-181 A. D. If you can verify that date, why does it not establish the date of St. Luke's gospel 168-181 A. D., in place of the dates given on page 233?

A. If it could be "established" then there would be no question as to the date, but the various dates are given to show how utterly unreliable they all are. Unfortunately, the "divine revelation," which was given to man as his only means of redemption is surrounded by dense fog banks, and the student of history guesses through the obscurity over marshlands on which his feet find no security.

O. C. Nuubson: Q. I enclose the following item of news, and ask in what manner it differs from "obsession"?

Kenosha, Wis., Feb. 8.—On the ground that the girl was hypnotized and therefore not responsible for her acts, District Attorney Baker and Chief of Police Hare have released on parole Annie Rumple, aged 18, who had been held as the accomplice of Fred Lichtenteller, said to be a notorious thief. It is asserted that Miss Rumple is completely in the power of Lichtenteller.

The girl is a daughter of Charles Rumple, a Lake Geneva farmer. When she was 16 Lichtenteller began working as a teamster in the neighborhood. Since the day he met her, it is said, she has been a slave to him.

Lichtenteller is a former convict, but notwithstanding, after Miss Rumple had known him a few days, she accompanied him to Kenosha to be married to him. Her father reached Kenosha in time to prevent the marriage, but could not induce the girl to return home with him. When she finally did return she remained but a short time, and then fled in the night to join her lover.

Before she met Lichtenteller the girl had been of a religious nature, but she was unable to overcome his influence. She admitted she had been with Lichtenteller in several robberies and had resided with him for months.

Many letters which passed between the two were seized by the police, and these showed the power the man had over the girl. Miss Rumple bared her heart to the man in these letters and pleaded with him to release her from the spell that bound her.

When she was arrested Lichtenteller was in Milwaukee, but she managed to telegraph him, and he has not been captured.

The young woman returned to Lake Geneva with her father last night. Bonds had been furnished to assure her appearance in court when demanded.

A. There is no difference in principle between hypnotism and spirit influence, except in one the operator is a free spirit, in the other confined to its mortal body. The words also express degree, and spirit influence is not obsession until it asserts complete control over the subject. Hypnotism carried to this extreme becomes obsession by the controlling operator. The old idea that the spirit enters into the body of the subject dispossessing for the time, and taking the place of his spirit, came from the phraseology of the Bible, and is wholly incorrect. A spirit cannot be dispossessed without the death of the body, and two spirits cannot occupy the same body at the same time.

It is possible, as this correspondent suggests, that should this criminal die, his spirit might return and hold his victim under the same control, yet with the change of death, other changes might come which would prevent her mind responding. Of the many similar instances reported, and there are many, I have failed to find a single one where the point of attack, the responsive, were not of the lower faculties. The intensification of the higher faculties, that makes glorified saints is not called obsession, though the soul may be upborne by angel hands. No one objects to this form of spirit interference. It holds no soul in bondage, but assists in self-asserting personality.

The real "possession" (is not this word better than obsession?) drags down to the nether world of the desires and passions. Its danger lies in the fact that it intensifies the animal nature and thereby suggests the ways of crime. It also anesthizes the will and by removing its restraint the subject thinks and acts as he would normally without such restraint, and were it not for this the operator could not control for criminal purposes.

As the physical body may be in such a state of health as to be immune from disease, and the blood able to withstand swarms of infectious microbes, so the spirit may hold itself in such a high sphere of thought as to be immune from lower influences, and obsession, to gain response must come from sources which draw upward—helpful, helping forces.

I repeat, what I have often stated, that "obsession" may call for our charity, but it does not excuse for misconduct. The subject cannot be made to do, by the control, anything he would not do were the restraint of environment, and the will removed.

If one desires to arise out of the lowland fogs to the clear sunshine of the heights, he must climb—up to the heights where there are no clouds—never any clouds, only forever and eternal light from above.

Who Owns the Baby?

"A Modern Madonna," by Caroline Abbott Stanley, a native of Missouri, is one of the much talked about books of the day. The story deals with the tragic possibilities of a law, repealed within a decade in the District of Columbia, which permitted a father to appoint by will a guardian for a child unborn. The attorney-generals of Tennessee and South Carolina, according to the Fairfax (S. C.) Enterprise, are authority for the statements that almost identical statutes are in force in these states to-day, and even in Ohio such a law exists. No matter how much of a "dead letter" this law may be, its existence is a disgrace to any state.

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It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio.

"RACE SUICIDE."

It Is Quality, Rather Than Quantity, That Is Needed.

Having read with interest both sides of the above question, I feel constrained to give my views. Our president, Mr. Roosevelt, thinks "race suicide" is a menace to the country, while two eminent educators think it a blessing.

In to-day's Examiner is an account of a poor woman who was forced to steal to feed her seven little children. The father has been laid up with rheumatism for two months, and unable to work.

How does a large family bring a blessing to those people? In after years, if the children grow up to be healthy and well educated men and women they may be a help to their parents in their old age. But what is the chance for such a condition of affairs to come about? The parents have a continual struggle with poverty and want; what chance have they to give the children an education that will fit them for the higher and more useful life? The children must be raised in poverty and ignorance, having only their hands to ward off the giant wolf of hunger. In many similar cases they grow up to be tramps, beggars, or thieves—a bright prospect for a mother to look forward to!

The annual increase in population is among the poor, both those of our own country and the poorer classes from foreign lands. As the population increases the army of tramps and vagabonds also increases; the jails, almshouses and asylums are filled to overflowing. Is that the kind of blessings the people of this country want? Would not one million stout and hearty young men be of much more benefit to this country than five million ragged, dirty, whisky-soaked, cigarette fiends?

"Poverty is no crime," but it is a crime to continue to raise children in poverty and ignorance, a crime against every citizen who is working for the uplifting of humanity in general and our beloved country in particular.

Why is it those who are least able to care for children have the largest families? The answer is easy, ignorance and selfishness. Parents who have succeeded in a small degree suppose their children will succeed in a larger degree in this age of progress, without any special preparation of any kind. Selfishness presumes that when the children grow to manhood and womanhood they will be able to support the parents in luxury and idleness.

No doubt the parents of large families love their children, probably as much as I do my one little girl (although I doubt it), yet would not it be better to divide that love and bare living among two than try to make the same benefits provide for seven? Then it becomes a menace to the older children to have others to take up the care and attention which should be bestowed upon them, for "half a loaf is better than none," and when you divide that half a loaf among nine people instead of three or four each must necessarily be deprived of a partial living, and the half of a loaf becomes poor consolation indeed. What we want and need in this country is QUALITY, NOT QUANTITY. E. J. BARNETT.

Harvey, Illinois.

SURGING AHEAD.

How the Work Is Progressing in the Pine Tree State and in Massachusetts.

To the Editor:—Thinking that many of our friends would like to know something of how the work in the State of Maine is progressing, I take pleasure in making this report.

It was my good fortune to serve the First Spiritualist Association of Portland, Feb. 10, in the capacity of speaker and message bearer. Although the day was stormy, I was greeted by a good-sized and very harmonious audience, both afternoon and evening, and to say that they were appreciative of the work done by my guides, does not do them justice. It being my first visit to this society, I felt somewhat ill at ease and nervous, but the kind, hospitable greeting that I received soon dispelled all the clouds of gloom, and I saw at once that we were to have a feast of spiritual things. The conditions were excellent, and the forces and higher intelligences were there to respond. I found the members a very spiritual people, and as a whole, reaching out for the more perfect unfoldment of the philosophy of this grand truth. There is much that might be accomplished in this city, for the cause, as the class of people who are interested are a thinking people, and of high moral character.

There is a movement on foot to establish a local pastorate and permanent church work. The members are in earnest and need a leader who will bring about results. My stay in Portland was exceptionally pleasant, being entertained at the Chase house, which is noted for the comforts of home. We trust that it will be our good fortune to visit them again in the near future.

The work at Newburyport, Mass., is progressing finely. The First Spiritualists Association is having unusually large and enthusiastic audiences. This society, under the guidance of Brother F. H. Fuller, as president, is making marked strides in the march of progress.

Wednesday evening, Feb. 13, they had a turkey supper and conference meeting, presided over by Brother Fuller, at which Haverhill and Amesbury societies were well represented. The medium of the evening was our beloved co-worker, Mrs. Kate M. Ham, of Haverhill, whose beautiful messages were comforting to all. At the home of Mrs. Weeks, each Tuesday and Friday evening, under the direction of myself, a circle for the development of the higher forces is held. There are fourteen honest, conscientious persons in this circle, and many beautiful presentations of the different phases of the phenomena have been seen. Each member of the circle has been able to see much of the manifestations.

The Spiritualists of Newburyport are waking up, and by the close of the season there will be a new life enthused into the veins of all.

RUFUS A. MACURDA.

Lynn, Mass.

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares, etc. Price, 25 cents.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price, 10 cents.

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THE MORRIS PRATT INSTITUTE.

Letter From Mrs. L. S. Weaver, Secretary.

Since publishing the last list of contributions to the Morris Pratt Institute, we have been called to part with the prime mover and factor in procuring contributions. Our beloved president, Moses Hull, has finished his work on this visible plane of life. He sent in his last contribution of $40.75 only a few days before his transition. In a letter to me he stated he had started to raise a Ten Thousand Dollar endowment fund, of which only the interest is to be used. He enclosed his first subscription to the fund, of five dollars. I opened a page on ledger, "Endowment Fund," crediting to donor the amount paid. Now, brother and sister Spiritualists and friends of education, what is our duty at this time? Shall we allow this page on our ledger to remain one lone subscription; or shall we go on and finish the work Moses Hull began? What more fitting monument could the Spiritualists render to the memory of Moses Hull than to complete his last work? What could give him so much joy as to know his work for which he gave his life would be consummated? It would be a fitting monument to both Spiritualism and education to raise a fund for fitting men and women to become workers in the great cause of freedom and humanity. How many out of the great mass of Spiritualists throughout the land appreciate the work done at the Morris Pratt School?

All denominations of any repute maintain their established schools for the education of their children, and why should Spiritualists be lacking in that which is most essential to the perpetuity of their ideas?

Now that we own a beautiful building well equipped for school purposes, I will make an appeal to every one interested in Spiritualism or education along liberal lines to contribute according to his means to complete this endowment fund, founded by our arisen brother, that we may possess the means to aid those who are kept from acquiring an education, by lack of a little help.

We recently received a letter from a good lady in New Jersey, saying saying she contributed most cheerfully her yearly dues to the school, because a lady who was to give a lecture before an organization in her city was a graduate from the Morris Pratt Institute, and to which, she said she owed her ability to go before an audience as a lecturer. It is due to such letters that we have renewed courage to labor on in the good work. We often receive letters containing contributions, assuring us of faith in the educational work inaugurated in this school.

A few days since we received a letter from a good brother in Arkansas, containing a note for $50, payable in six years with interest annually. He said the Methodist conference had just closed in his city, and it made an appeal for money to barry on their school, and he gave them his note, and some invisible influence prompted him to send a like note to the Morris Pratt Institute. So, dear friends, let us take courage since the trend of thought seems moving in favor of education as the surest means of accomplishing the best results.

MRS. L. S. WEAVER,
Whitewater, Wis. Secretary.

A WONDERFUL VOLUME.

The Evolution of the God and Christ Ideas.

I am reading Hudson Tuttle's new book, "Evolution of the God and Christ Ideas."

It is a wonderful volume of information in regard to the ideas of the different sages, philosophers, tribes and human beings of past ages, as well as of the present generation. The idea of some kind of belief and worship has been extant through all time in the minds and thoughts of humanity. The mystery of most kinds of religion, is beyond our comprehension. The more we study the religions of the world the more we are lost in amazement. Surely man is a strange animal of a high order, and yet he can sink to the lowest depths of depravity, or rise to the highest state of true manhood through education, culture, refinement and progression.

The Progressive Thinker, with its spiritual teachers, writers, authors, lecturers, books, scientific demonstrators, and other agencies in spreading the truth of Spiritualism, is surely awakening interest among its thinking and investigating readers. I wish all persons who are interested in the paper, in its great work of enlightening our minds upon the subject of truth, and eradicating error in the world, a happy and prosperous year for 1907, and for all years to come in the great future.

There are millions of pessimists who live upon our planet, while the optimists are in the minority, as far as my experience goes. The former class of people are continually looking on the dark side of life with all of its tragedies, storms and conflicts, that rage with fury during upheavals of nature or nations.

Among the brave, courageous people are the Spiritualists and mystics, who are ever optimistic in regard to life here upon the earth plane, and through all of the future ages.

Nature is cruel and nature is kind. The earth's surface is filled with rich treasures, but man has to dig them out, in order to get any benefit therefrom, but most people do not get their share of the bounties of life, on account of the selfishness of brainy men, and other causes.

Progression, unfoldment and advancement of the human races are the greatest problems of the future. They are the grandest principles of the universe, and the hope of humanity in this world, and the one to come. According to Hudson Tuttle's "Evolution of The God and Christ Ideas," all religions have developed from myths and priests, while Christianity sprang from Paganism, and its false teachings. What an awful condition of ignorance and superstition would have existed universally in civilized countries, had the dominant churches attained full power over the people, in what is called Christendom! The conditions are bad enough now, but it would be a thousand fold worse were priestcraft and popery in full control of the world's inhabitants. W. S. FRANKLIN.

Bedford, Iowa.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25cts.

THE SPIRIT JOHNNY

And His Joke at Mr. Dunakin's Circle.

To the Editor;—Consequent on your publishing my letter to Mr. Rockwell about two months ago, I have received so many letters from people in various parts of the country—letters in some cases pathetic because of the strong longing to communicate with loved ones gone, that I realize as I did not formerly, how how many others feel as I do in this matter of Spiritualism.

I shall not mind if you tell these numberless friends this amusing little thing that happened to me at Mr. Dunakin's last circle.

As it happened, a week before the circle, I had had a photographer at my home making photos of certain rugs which I had for a time in my possession. When he finished I placed myself in position where one of the rugs had hung, and told him to take a photo of me, which he did.

The circle was a week later, I feel very positive that no one knew of the photo except the people in the house and the photographer, although, of course, I could not positively prove it.

At the beginning of the circle Mr. Dunakin's Indian guide told me my daughter (at a distance from me, at school) had been crying. This naturally made me sad, but in the darkness I was not aware that any one was observing it.

Suddenly out of the cabinet squeaked the voice of "Johnny," an apparently very cheerful spirit who never leaves the cabinet, but is present at every meeting. As I said, he suddenly squeaked out: "Say, you lady, what makes you so sorrowful?" When I told him, he tried to show me what an unnecessary thing my anxiety was, and wound up with, "Well, anyhow, what difference does it make if a girl does have a little bawling spell!"

Of course we all laughed, but still Johnny seemed to think he had not sufficiently cheered me up, so he said:

"See here, I'm going to make a joke at you! I want to pick a quarrel with you. Now, you mustn't be offended."

"No, Johnny, I'll not be offended. Go on with your joke," I said.

"Well, then, who'd want to stand on a darned old rug to have her picture taken!"

Of course the rest of the circle knew nothing of what was meant, but to me it was certainly a "joke." Now, how did Johnny know about that photo?

FRANCES E. CAHOON.

Chanute, Kansas.

SPIRITUALISM PROSPERING.

Phenomenal Success of the Buffalo Bazaar.

The remarkably successful bazaar held at the First Spiritual Church of Buffalo, corner Jersey street and Prospect avenue, is an encouraging index. It says to all societies, "Go and do likewise." A sketch of it may be an inspiration to others and a tonic to those who worked so earnestly and paid so liberally. The figures as given to me are:

Mrs. Nellie Whitcomb, independent booths, assisted by Mrs. A. G. Atcheson	$334.65
Mrs Johnson, chairman of country store	91.00
Mrs. Dr. Lane	60.00
Lyceum	33.00
Mr. L. Miller at door, and mediums	53.00

The net profits, $538.

In an exciting contest for favorite clairvoyants the friends of Mrs. Dr. Matteson and Mrs. Dr. Lane voted by payments. Mrs. Matteson received 5,600 votes, making $56; Mrs. Lane received 700 votes, making $7.

Mrs. Matteson has so long been known and loved for her good works, that she has a large following, and they love to express their appreciation. Mrs. Lane has not been so long and widely known as a clairvoyant and healer. But her friends are many and enthusiastic. It was an ingenious way to stir up an interest and touch the pocket-book.

Mrs. Georgia Gladys Cooley and Mrs. Johnson did excellent work, and Mrs. Atcheson put in six weeks of earnest effort for the cause in connection with Mrs. Whitcomb's booth. She received a fine present of a picture which was won by Mrs. Whitcomb's dog, "Dick." He also won seven other prizes, by raffles. Lucky dog!

Mrs. Matteson's interest and generosity was represented in Mrs. Whitcomb's work, inspired by love for her dear good mother.

It looks as if the cause at the First Spiritual church of Buffalo is in a healthy, vigorous condition. Prof. Lockwood's illness crippled his work for a time, but others have kept the ball rolling. The Professor's strong scientific analysis of Nature's methods has interested many thinkers, and professional men of all schools of all schools of thought, and such work builds from the bottom and builds to stay. Mrs. Cooley is much admired in Buffalo, as elsewhere. With good will for all, I rejoice in their success.

LYMAN C. HOWE.

CLAY FOR THE SCULPTOR.

Alone on the cold, cold street,
Hungry and weary and worn,
With nothing to cover his bare little feet—
No home had the child forlorn.

A lady walked proudly by,
With a pretty boy just his age;
The waif saw them pass, with a poor, helpless sigh,
Life's book turned another page.

"That little boy's home is warm,
With plenty to eat and wear,"
Thought the waif, "and to shield him from harm,
Is a mother's loving care.

Oh! God took my mother above,
If what I am told is true,
Where all is so happy, all sweet peace and love—
Why didn't He take me, too?"

That night, in an open shed
The cold hungry wanderer lay,
With nothing but rags to pillow his head
As dawn passed on to day.

Warm rays of the morning sun
Burst in on that quiet face,
But a great sculptor's work had been silently done—
He left clay in the poor waif's place.

JULIA BISHOP.

Chicago, Ill.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

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Ninth Annual Convention and Mid-Winter Mass Meeting

OF THE ILLINOIS STATE SPIRITUALISTS' ASSOCIATION.

Held at Handel Hall, Chicago, February 19, 20 and 21, 1907.

Tuesday Evening.

At a little past 8 o'clock Handel Hall was fairly well filled with an anxious, interested audience, and until the president's gavel sounded, calling the meeting to order, a general hearty handshake and social time was indulged in.

The printed program was not closely followed—no one expected it would be—it never is and never can be—but agreeable substitutions were made by the ready and clear-seeing President, Geo. B. Warne.

Meeting opened with congregational singing—"Joy to the World"—led by Mrs. Carrie Crawford Pierce, the able musical director, following which a long, though religiously spiritualistic invocation was given by A. Arnold, President of the United Brotherhood.

The "Bridal Chorus" by the Convention Chorus, was a very appreciable diversion from the old-time musical program, which, by the way, was almost always good and appreciated.

Miss Elizabeth Harlow delivered the address of the evening, taking as her theme, "The Needs of the Hour." It is useless in such limited space as this report must necessarily occupy to even quote what she said in part, but suffice it to say she struck the keynote of the "Needs of the Hour," dwelling largely upon the fact that for 60 years Spiritualism had been presenting its phenomena to the world, advocating right principles and in part living wrong; had been giving out much noise with little real, practical work. She would not only have them live the beautiful doctrine they preach, one day out of seven, but live it every day in the week and every week in the year. One thing we must quote that she said upon the subject of Truth; which was: "The man who tells the truth has but few friends; the man who tells the truth and stands by it has but one or two friends, and the man who strips the truth naked and exposes it to the world stands alone."

Mrs. Clara Lauf Gillette's violin solo was beautiful, following the address, and was encored enthusiastically.

Miss Maloney sang sweetly a song entitled, "Leave Me Not," and the audience tried hard to get her back again.

Mrs. Georgia G. Cooley gave 12 distinct, clear-cut messages, all of which were accepted and recognized. Mrs. Cooley is certainly growing better and better with her constant practice upon the platform and her services are highly appreciated. It seems like a case of reversal of the old saw that "a person is not without honor save in his own country." She certainly holds the honor and esteem of her own country, her own city.

Mrs. Murtha is rapidly weaving a web of appreciation around herself in this great city by her straight-out, honest platform work. Her many messages were highly appreciated by even those to whom no words were spoken direct, and considering the lateness of the hour the audience remained remarkably quiet till the last.

Wednesday Morning.

This session was devoted to the discussion of questions of vital importance to the State and local organizations; and the re-election of officers. There was but one contest to the re-election of all the old officers, that of the vice-president, and Mrs. E. J. Bloom was re-elected. One or two changes in directorship also occurred, on account of the declination of some to be longer in the positions.

Amendments were made to the by-laws and constitution, and some recommendations suggested for future work.

Afternoon Session.

The first address of the afternoon was delivered by Max Gentzke, and was one of the solid and philosophical lectures of the session. He dwelt largely upon the moral status, and looking to the marriage question, and mate selection for the betterment of the race; touching closely upon astrology and the pro-creative principles, as the proper things to be taught to the generations of to-day for the benefit of those to come. A sensible and important address.

After a beautiful vocal solo, "When the Heart was Young," Miss Harlow took the rostrum in place of Geo. H. Brooks, who was reported sick in bed, and gave one of her solid, rousing addresses, touching upon the race question in a very acceptable manner to the vast audience.

Mrs. Jennie Robinson Fisher sang a vocal solo, "Magnetic Waltz," in such a magnetic manner as to completely capture the audience; after which Mrs. Alice Sexsmith gave many good messages, all accepted; as did also Mrs. Dr. Caird.

Wednesday Evening.

Mr. E. L. Brown sang for an opening piece a baritone solo—"A Song of the Sea." He sang it beautifully.

Mrs. Cora L. V. Richmond, pastor of the familiar old, reliable Church of the Soul, delivered the first address of the evening. No laudations we might feel like giving this dear old worker could be otherwise than stereotyped, to say the least, for she always has the highest esteem of the audiences, the Spiritualists, the common people and the press, especially the spiritualistic press. To listen to her is always to be interested, uplifted and educated.

The piano duet and mandolin sextette were good and appreciated.

Thomas Grimshaw, talked in a normal state and he was both witty and wise in every point he took, and positive in expression. He is still a host on the rostrum, and weaves a web of the practical and the ideal, the sublime and the facetious into his discourses that carry great weight with his audiences.

A beautiful trio by Robt. V. Fessler, W. R. Pierce and Carrie Crawford Pierce was exceedingly fine, and aided in making good conditions for the message-bearers. Mrs. Isa Cleveland and Mrs. J. A. Murtha, who did extremely creditable work.

Thursday Morning.

The Memorial Services were held in express commemoration of the arisen Moses Hull and Jennie B. Hagan Brown, with a general thought wave to all the old arisen workers and friends and relatives. It was a solemn and beautiful service, led by a short tribute to Our Moses, by Dr. C. A. Burgess, followed by Dr. T. Wilkins in the relation of personal memories and incidents of Moses and a tearful tribute to Jennie, and a Memorial Poem (which will be found elsewhere in this paper).

Dr. Juliet Severance spoke beautifully and at length along the line of personal memories of Moses Hull and paid a feeling tribute to Jennie Hagan Brown.

Dr. Warne spoke feelingly of Moses and his tenacity of disposition to a principle he thought right, naming it stubbornness, because he would not publicly yield a point he had had proven to him to be wrong. He only made this point to illustrate his tenacity to a principle, however and dwelt largely upon his devotion to the interests of the Morris Pratt Institute. Mr. Warne advocated, as a monument most fitting to the memory of Moses Hull, the perpetuation and liberal support of that school in which our brother spent his declining years in an attempt to make it one of the permanent and important institutions of the country and to Spiritualism.

Mrs. Richmond delivered the closing address, paying high tribute to both of these dear old arisen workers, and interweaving a poem from her own inspirers with one from Jennie in spirit, that was beautiful. (doubtless the address and poem will be published in the near future) Mrs. Richmond also pronounced the benediction and the meeting closed.

Afternoon Session.

After the usual musical pieces were rendered Mrs. Georgia Gladys Cooley delivered one of her most able, forcible and logical, as well as eloquent addresses upon the progress and general trend of Spiritualism of to-day and what can be expected for its future.

Ere the last notes of the piece rendered by the Cremona Mandolin and Guitar Club had died away and the beautiful solo had touched the souls of the audience, the guides of Thomas Grimshaw had him entranced ready for the address he was to deliver in the place of George H. Brooks. Acceptably the place of our able brother was filled. The inspirers were in their best fettle and gave a grand address.

Another beautiful baritone solo was rendered by Mr. Fessler, and the message-bearers, Mrs. Susie Thompson and Mrs. Barbara Hilbert, did splendidly. Their readings were given quickly and in a pleasing manner, giving great credit to these able local workers, of whom Spiritualists of the city can well be proud.

Immediately following the afternoon session the adjourned business meeting convened to finish its business.

The first business before the house was the report of the committee on secretary's report and resolutions and amendments, which committee consisted of Dr. T. Wilkins, Mrs. Lichtig and Karl Shipman.

Committee reported as an amendment to the end of the second paragraph of Section I, of Article IV. of the constitution, "and shall be entitled to 1 delegate to every 10 members or major fraction thereof.

Also that, in Section 2 of Article IV. of the constitution, after the word State in the second line, the words, "and not connected with any other Society auxiliary to this Association," be stricken out.

Also, that Section XI. of the By-Laws be stricken out and the following substituted therefor:

"All ordinations shall be in conformity with the Rules and Usages of the N. S. A."

The amendment to the By-Laws was passed and the amendments to the constitution were accepted and placed on file to be acted upon at the next annual convention, according to laws governing such procedure.

The committee also recommended that the secretary's report be condensed and published in The Progressive Thinker; and on motion of Mrs. Lichtig the convention ordered that there be 500 copies of the paper containing the same purchased and sent to the various societies over the state. (Time in preparation and limited space prevent its publication in this issue.)

Report of the auditing committee was read and placed in the hands of the secretary.

Another recommendation, the import of which does not here need publication, was recommended and voted down by the convention.

There being no further business in sight the convention adjourned sine-die.

Evening Session.

President Warne, previous to entering upon the program, spoke to the audience regarding the present attitude of the secular press toward our cause compared to that of the same journals a few years ago, and called upon the Spiritualists of the city to aid in impressing upon them that Spiritualism cannot properly be held responsible for or in any way in affiliation with that class of advertising fakirs admitted to their columns as clairvoyants, wonder-workers, charm venders, face powder mixers, etc., considering it one of the most obnoxious and derogatory barnacles to contend with in our great city.

Services opened with a double chorus —"Spring Song"—rendered in a beautiful manner by the Convention Chorus under the baton of Mrs. Pierce; and this was followed by a sweet duet—"A Night in Venice"—one of the most beautiful songs rendered during the series of meetings; rendered by Mrs. Pierce and Wm. R. Pierce.

Mr. Grimshaw, Miss Harlow and Mrs. Cooley, as well as the chairman, took a few moments to speak to the subject of doing more for the Morris Pratt Institute as a fitting tribute to the arisen Moses Hull, and took up a collection towards sending a pupil to the school for a term. Collection was $69.21—a good start towards this move. The idea is for each State Association to send a pupil to the school for a full term, by way of educating the young workers into a mental fitness for future labors in the field, and adding a needed fund and influence to the institution. In Mrs. Cooley's remarks, referring to the idea sprung on another occasion of erecting a statue to Moses Hull, she thought it advisable to place the institution upon a paying basis, after which it would be eminently proper to erect a bronze statue of Our Moses right at the front door of the edifice, with a bible in his hand, to welcome all comers to the institution.

A whistling solo was here rendered by Mrs. E. Leuthesser, short and sweet, and which called for another.

Thomas Grimshaw delivered the first address of the evening in his usual rousing manner, under a strong influence. He kept the house upon its best behavior and wrapt in the logic of his forceful eloquence from first to last. (This lecture was reported in shorthand for reproduction in The Progressive Thinker at some future time.)

Mr. Robert Fessler sang a baritone solo—"Dear Love When in Thine Arms"—and Miss Harlow, as the last address of the series of meetings, drew many word pictures to illustrate the possibilities of the human spirit in the methods of unfoldment, carrying her audience, interested in her uplifting, outreaching arms and eloquence into the thinking realms of human and the spiritual spheres.

Mrs. Pierce sang a solo—"Merrily I Roam"—in a merry laughing spirit exactly expressive with the spirit of the song.

As message-bearers, Mrs. May Elmo and Mrs. Murtha held the large, tired audience well at ease until the close, which was at a late hour.

Vibratory Notes.

The Sunflower Club was lavish in its platform decorations with large, outreaching palms and vases of beautiful cut flowers—an inspiration in themselves in which it was not difficult to sense the spirit of this wifely auxiliary to the State Association, as well as the feeling of the angelic host always present at these meetings. Such decorations are sweet to the soul in tune with nature and restful to the tired vision that is always the result of the late hours of our sessions.

Miss Harlow, Thomas Grimshaw and Mrs. Cooley were at their best throughout the entire convention, as was President Warne, the right man in the right place. In fact, everybody seemed younger than when congregated together a year ago.

Mrs. Carrie Crawford Pierce deserves more than a mere passing notice for her graceful and methodical management of the musical program, the great harmonial function of all entertainments. The easy poise with which she uses the baton and the mocking-bird voice that she possesses, in fact seems complete master of, render her fitted to fill the position of musical director anywhere and under any kind of circumstances. All the productions were good and exceptionally well appreciated by the audience.

Speaking of Miss Harlow; when we listen to her we are reminded very much of that dear old worker, Mrs. Colby Luther, and perhaps the restless spirit of Thomas Paine is still in the work of reform. It looks to a close observer as though there is no stopping this mighty wave of religious reform, instituted and forged ahead by forces unseen. As soon as an old worker drops out of earthly existence and we have cried a little and wiped our eyes, another young, brainy, still more highly inspired and more forceful springs into the place and the work goes surging on. It seems so in this particular day and age.

Lucinda B. Chandler's cheerful face is always a welcome one among the younger workers.

We were surprised to see the face of the old-time worker, Dr. Juliet Severance in our audiences, as we had heard of her being very ill but a short time ago. She is still on deck.

Mrs. Cooley sacrificed another engagement to respond to the call of our State Association, and be with her beloved home folks on this occasion. She can always be depended upon, and after taking a little rest and doing some work on the side hereabouts she is to appear upon the St. Louis platform with Brother Grimshaw and others at the 59th Anniversary of Modern Spiritualism, under the auspices of the First Spiritual Church, of St. Louis. She was the happy recipient of two elegant bouquets from her sincere admirers, during the convention.

Brother Hammond, of Rockford, the indomitable worker and general good fellow was at his post in every meeting.

Judge D. L. Jones, of Waukegan, was noticed in our audience upon one or two occasions, as was Dr. H. V. Sweringen, of Fort Wayne, Ind.

Every medium on the platform did clean and creditable work, and deserve not only the highest praise for their kindness, but the good square endorsement of the State association. Always ready to respond to the call and work faithfully in every capacity. They are certainly outgrowing jealousy and backbiting, and uniting their forces for the greater good of the whole humanity.

As a token of the sweet respect held by the people in attendance a beautiful bouquet was publicly presented to Mrs. Carrie Crawford Pierce at the Thursday evening services. It was a beauty, and every flower seemed to smile up at her in supreme gladness at being privileged to linger on the arm of our favorite little mocking-bird singer. It was a soul to soul greeting.

DR. T. WILKINS, Reporter.

BEFORE THE FOX SISTERS.

A Veteran of Eighty-three Conversed With Spirits at an Early Day.

It may interest some of your readers to learn of spirit return before the Fox Sisters. I am 83 years old, and when a boy saw two spirits and talked to them face to face. My father died eleven weeks before I was born. My mother was a widow over four years, with a small family to support, and she married a man to help her along. Things went well for a time, but my step-father had a quarrel with me. Perahaps I was not a good boy, and needed correction. I took the matter to heart, and grieved a good deal. I slept in the third story with my brother older than I, and I got out of bed and came down stairs, and kneeling before the fire, with my head on a chair, cried in my trouble. Then all at once I heard a voice saying: "George, what are you crying for?" I looked up and saw two spirits, one on each side of me. I told them my father beat me, meaning my step-father. They said: "Be a good boy and go to bed, and if he beats you any more, tell him I will come to him." Then I arose and walked across the floor to the stairs, one spirit on each side of me. They saw me go upstairs to bed, and then left me. At this time I was not seven years of age.

I believe spirits do return and talk with mortals. I knew nothing of Spiritualism at that time, but since then I have learned a good deal about it. G. L. WATSON.

Nesquehoning, Pa.

IN MEMORIAM.

Lines to Our Arisen Workers; Read by the Author at Memorial Services of the Convention.

Let us bow our heads in silence and in kindly thought for those
Who have fought their earthly battles ever bravely to a close;
Let us wait our blessings to them, in their homes of well-earned bliss;
Let us speak to them in spirit, and throw each a loving kiss.

We shall miss them in their places for a long and lonely while;
We shall miss their words of wisdom and their kindly soulful smile;
But to honor their devotion to the Cause of Truth and Right,
We should buckle on the armor and press on into the fight.

If they had a fault or failing let it pass along with them;
And take time for introspection, never stopping to condemn,
And the faults THEY left behind them in the memory of earth,
Will look smaller, and their goodness will attain a greater worth.

In the onrush of the future, in the changes yet to be,
When our work on earth is finished, and our spirits are set free,
We shall meet in deeper friendship all our loved ones, higher grown,
In a loyal love reunion, ever clinging to our own.

As these workers pass before us to a land we cannot see;
With their pains and ills behind them and their spirits floating free;
When we see their fruitful labor and we know their real worth,
For a long time we shall miss them in their places on the earth.

But instead of woe and weeping, and instead of solemn song,
We must all be up and doing to help push the Cause along,
And upon the side of spirit they will grasp the thread again
Where on earth they had to drop it, and work on for fellowmen.

We will often hear the echo of their voices from the spheres,
And will catch their words of wisdom rolling down the coming years,
And our high appreciation will be wafted to them there,
As they gain and hand back to us gems of thought and visions rare.

In Memoriam let us pause to honor all arisen friends;
To send a thought of love to them, where love all else transcends,
And make them know the high esteem we hold for them on earth,
While angels welcome them beyond the gates in higher birth.

DR. T. WILKINS.

VARIOUS OPINIONS.

Columbian Students' Views on God.

The editor of the New York Commercial, as an introduction to some pertinent remarks on the mission of D. Torrey and Alexander, said:

"We are living in a striking age from whatever aspect considered. An age of decadent creeds and changing standards."

A living illustration of this fact is made manifest by the daily investigations and refutation of what was once considered as "ultimate truths."

The existence of a Deity is not exempt from this inquiry as the following will show:

The faith of a class of students in the Columbia University, New York City, was put to a test not long ago, according to the newspapers, by the propounding of the following questions:

1.—Do you conceive of God as a personal or impersonal being?

2.—What difference do you make between a personal and impersonal being?

3.—Under what image or images do you think of God?

4.—What difference would the non-existence of God make in your daily life?

Out of the forty-five students in the class only sixteen conceived God at all. Few of them took the trouble to capitalize the pronouns as is customary with writers referring to the deity and the pope of Rome.

1.—Thirteen of the young men said it would not make the least bit of difference in their daily lives if they had never heard of God. Some thought the universe could hardly be kept moving without some sort of a deity, and consented to believe there was a supervising deity.

2.—One bright young fellow was candid enough to say that the word God suggested no image, while admitting there was probably such a being in existence; if God did not exist he should "feel a greater responsibility for his acts, and have a greater fear of doing wrong." That is a reasonable view to take. If God made us, we do as he designed and he is responsible for our conduct, while if the contrary is the fact, and a man is what he makes himself, he cannot afford to discredit his own workmanship by doing wrong.

3.—A junior replied that when a child he was taught to conceive of God as a large man wearing a white robe, but that conception being no longer possible he had no clear ideas about him. Another had a notion of a "controlling force," though he seriously objected to calling it God because that word is connected with religious worship.

4.—Altogether, the young men of the class examined do not appear to be ardent theists. The teaching they have received regarding God has left their minds in a more or less of a muddle, with slight prospects of clarifying. Age and observation will not bring them further knowledge on the subject. No manly searching can find out God, he can only find out new words or combinations of words by which to express his ignorance of the matter.

"What mortals think they know of God
A thousand times rehearse;
What mortals do not know of God
Fills all the universe."

The above answer shows a tendency towards atheism by the students of our great educational institutions and goes to prove that man by nature is an atheist as Wesley maintained. In Wesley's sermons, vol. II, p. 309, we find the following:

"After all that has been so plausibly written concerning the 'innate idea of God;' after all that has been said of its being common to all men in all ages and nations, it does not appear that man has naturally any more idea of God than any of the beasts of the field. He has no knowledge of God at all; neither is God in all his thoughts. Whatever change may afterward be wrought (whether by the grace of God, or by his own reflection, or by education) he is, by nature, a mere atheist." A. BELL.

Madison, Ga.

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Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Church of the Soul, Rev. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 o'clock, in Hall 309 Masonic Temple (corner State and Randolph streets). Sunday-school at 10 a. m. All are invited.

The Band of Harmony (auxiliary to the Church of the Soul) holds regular meetings the first and third Thursdays of each month, at 3:30 to 10 p. m. Ladies bring lunch. Coffee served at 6 p. m. All are made welcome.

The Christian Spiritualists will hold services at the Van Buren Opera House, corner Madison street and California avenue, every Sunday at 2:30 and 7:30 p. m. Mrs. Hamilton Gill will lecture and give spirit messages.

The Progressive Spiritual Society. Services at 8 p. m., 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, speaker.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 18th street.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

Central Spiritual Church holds services each Sunday evening at Trimble Hall, 1977 W. Madison street (near 40th avenue) commencing at 7:30 sharp. Conducted by Mr. and Mrs. Howes.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by **Mrs. Isa Cleveland.**

The Society of Spiritual Truth holds services every Sunday at 2:30 p. m., at 3539 Calumet avenue. Lecture and spirit messages. All are welcome. J. K. Hillis, Psychic.

The Spiritualist Church of Students of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee avenue, every Sunday evening at 7:30. The hall can be reached by Milwaukee avenue North avenue and Robey street cars, and the Logan Square and Humboldt Park Metropolitan elevated. Mrs. M. Schumacher, pastor.

The Christian Spiritualists Society will hold meetings during the winter months, conducted by Miss Sarah Thomas, every Sunday afternoon and evening, at 3 and 8 o'clock, at Conway Hall, corner Western avenue and West Lake street; entrance on Western avenue, over drug store.

Golden Rule Spiritualist Society, Nora E. Hill, pastor; Dr. J. H. Randall, assistant pastor. Holds services every Sunday evening during July and August, at O'Donnell's College Hall, Paulina street, near Washington Boulevard. All welcome.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and philosophical lectures; best psychic and message bearers in attendance. Prof. F. M. Stoller, conductor.

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, between Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Everybody welcome.

Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Peris Hall, 1546 Milwaukee avenue, near Western avenue. Mrs. Letzter, speaker and medium. All welcome.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor. All welcome. Services at 3 and 8 p. m.

Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and messages.

Divine Spiritual Church holds meetings every Sunday afternoon and evening at 2:30 and 7:30, in Hygeia Hall, corner Ogden avenue and Robey street. Good music. All welcome. Rev. Lucy A. Hodge Koontz, pastor.

Lake View Spiritual Union holds services Sunday afternoons at 3 o'clock in Wells Hall, 1629 North Clark street, corner Fletcher street, conducted by Dr. and Mrs. C. A. Wickland, assisted by others. All are cordially welcome. Residence, 616 Wells street.

Scientific Spiritual Church holds regular services every Sunday at 2:30 and 7:30 p. m., in Star Lodge Hall, 378 S. Western avenue, corner Lexington street, conducted by M. L. Schaeffer, president, assisted by others. The elevation of Spiritualism is our aim. Residence 41 S. Sangamon street.

The Golden Center Spiritualist Society meets at Star Lodge Hall, No. 378 S. Western avenue, between Harrison and Polk streets. Conducted by Prof. McLane and J. E. Coe.

First Society Fraternal Order of Spiritualists, Dr. Alex Caird, president. Services at Hygeia Hall, 406 Ogden avenue, corner Robey street. Every Sunday, afternoon 2:30; circles, 4; supper, 5; song service, 6:30; concert, 7; evening, 8.

The Brotherhood of Spiritual Truth meets Sunday at 2:30 and 8 p. m., in Temperance Hall, 330 West Sixty-third street. Services conducted by Prof. J. K. Hilles and wife.

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VOL. 35 CHICAGO, ILL., MARCH 9, 1907 NO. 902

A GOD OF WRATH AND LOVE.

These Attributes Are Inharmonious and Destructive of Each Other.

"God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth his wrath for his enemies."—Isa. 1:2.

"Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it."—Isa. 13:9.

"And Joshua said unto the people, Ye cannot serve the Lord; for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good."—Josh. 24: 19, 20.

Such was the God of our fathers. Such was the God worshiped by the orthodox church for more than two thousand years, and which they are worshiping yet to-day. Is it to be wondered at that man has advanced no more than he has? Rather should we marvel that he has attained the position of eminence that he now holds.

Contrast the foregoing references with the following: "Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death; jealousy is as cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame."—Song of Solomon, 8:6. "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."—Jer. 31:3.

What a wilderness of perplexing questions and thoughts arise in our minds when we try to harmonize the qualities of wrath and love; when we attempt to endow our god with such opposing characteristics. The heathen offers up his children as a sacrifice to appease the wrath of his god. What are we to do to appease the wrath of our god? to win his favor and gain his love? Is the wrath of one god different from that of another? Although the orthodox believer has never offered his children as a burnt sacrifice, has he not consigned them to his god in almost the same spirit? When his child is suffering on the bed of affliction he offers up a little prayer, "Lord relieve my child of this affliction, if thou seest best; nevertheless, not my will but thine be done." Thus he offers his child a living sacrifice to his god, hoping that in some way it may please the deity.

How are we to harmonize a god of love with a god of jealousy, as revealed in Ex. 20:5? "Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." How are we to associate those qualities together? They are absolutely foreign to each other. I cannot conceive of a god of love having one grain of jealousy in his nature. In man we call jealousy a "green-eyed monster." Could it be anything better in deity? Deity is complete in its nature. Every characteristic is developed to perfection. Then a god possessing the attribute of jealousy would certainly be a hideous monster beyond the conception of mortal mind. His rule would be worse than that of a tyrant, his laws worse than anarchy, and his throne worse than hell. Yet the orthodox believer has been worshiping a god which the bible tells us is a jealous god, a god of wrath, and yet a god of love and tender mercies. What a combination. Orthodoxy by representing such a god has been able to scare many into the church. By preaching the terrors of a never-ending hell of fire they have scared the love of God into their converts. There There are very few people that would ever enter the doors of a church but for the fear of a just orthodox God and a never-ending hell of fire. It is not love that has been bringing people into the church. Therefore it is man's duty, as his brother's keeper, to inquire into the nature of God and find those laws which will support a religion that will win the heart of man through love and not through fear.

Gaze upon nature in all her marvelous beauty, serenity and grandeur, and point out, if you can, one of her component parts that would indicate that a god of wrath or jealousy could have had the making of her laws. Man is a part of nature, and the same god rules over all—the God of nature, nature's God—and I can find nothing in all nature that would indicate that it is anything other than a God of love.

It goes without saying that for more than two thousand years orthodoxy has been preaching of a god which never existed, only in the minds of a few of the ancient leaders who so instilled their doctrine into the mind of man that it is only of comparatively recent years that he has even dared to pull at the cords that were binding him to a false religion. But light is dawning upon his mind as it never has before. He can no longer be held to the worshiping of an angry god and the service of a false religion. He will, and is, breaking the bonds which have bound him for ages in heathenish worship. While he has lived up to the best he knew so has the heathen. They both had a wrong conception of deity. Orthodoxy has followed as closely as the heathen their code of biblical laws, never stopping to question their authenticity, but blindly accepting every statement as an unalterable fact uttered by the mouth of God.

But as man has slowly come into closer communion with the God of nature, and the God of his own soul, he has come to realize the fact that he was mistaken in his form of worship. And true to nature, as soon as he saw his mistake he immediately sought a god which he could harmonize with his higher and broader conception of deity. Though, as yet comparatively few orthodox people have resigned allegiance to the faith, nevertheless the number is constantly increasing. They are learning to put aside the God of the ancients, the God of wrath and jealousy, and are adopting in his stead the God of the Twentieth Century, the God of Love.

K. L. ABOLT.

We boast our light; but, if we look not wisely on the sun itself, it smites us into darkness. The light which we have gained was given us, not to be ever staring on, but by it to discover onward things, now remote from all knowledge.—Milton.

The scheme of nature, regarded in its whole extent, cannot have had for its sole or even principal object the good of human or other sentient beings.—J. S. Mill.

Memorial Services.

Remarks by Mrs. Cora L. V. Richmond at the Memorial Service to Moses Hull and Jennie Hagan Brown, Held by the Illinois State Spiritualists' Association, Chicago, February 21, 1907.

Perhaps the most astonishing thing about Spiritualists' memorial services is, that the ones you are talking about are the nearest to you at that time. So we shall have to be very careful about what we say about Moses Hull and Jennie this morning. They are here. While they would not restrain us from speaking every word of truth, it is certain that we would say to them face to face what we are saying now of them spirit to spirit and soul to soul.

Although engaged in the work of Spiritualism ever since your present speaker was a child of ten years of age, she did not know Moses Hull to any great extent, excepting as meeting in conventions or at public meetings, until a very few years ago. Yet there can be no two workers in the field of Spiritualism who do not know each other all the time.

The particular quality that brought Moses Hull into prominence in Spiritualism was the quality of sincerity in his convictions. He was sincere as a Campbellite preacher. It was his duty in the Second Adventist movement to know the bible from the beginning to the end. For the Adventists were a peculiar people; they had to meet other theologies on the basis of distinct argument, and as far as the Bible is concerned the Second Adventists have the advantage in this: that as a rule the Old Testament advocates the going to sleep (literal death of body and spirit) and the awakening or resurrection physically at the time of the advent of the Lord. But his was a perfect knowledge of the Bible, knowing where every text could be found; chapter by chapter, word by word, derivation by derivation, and a great deal of this was so important at the time that he came into a knowledge of this great newer truth.

You will remember that at that time, fifty years ago, or forty years ago, if a thing was not sustained by the letter of the Bible, then it could not be considered true, no matter how it was demonstrated. When he appeared upon the platform of Spiritualism it was at a time when Professor Britten, Professor Hare, Judge Edmonds, Warren Chase and a score of other old war horses had already taken up the argument in favor of Spiritualism, and it seemed then as though the advent of Moses Hull upon the Spiritualistic platform settled the theological question for once and for all.

The peculiar quality of his mind, his clearness in reasoning, his logic and education, his knowledge of the derivation of ancient Scripture was such that no scholar could meet him without feeling that he had met more than his equal. As for argument no one could stand against him. Yet because of his clearness of mind and largeness of heart there never was anyone more generous to an adversary. He never allowed himself to descend to personality. He never used the weapons of personal abuse in arguments, he always held his opponents to the highest standard of debate, and he made them for the time being almost the creatures of his will so superior was his method, his gentlemanly observance and his adherence to the line of argument under consideration.

It is perhaps in this great theological work, if it shall be found necessary in the future to bear forward this same line of controversy, that he has left the best legacy; some of his printed works in the hands of our young speakers or teachers would be invaluable, and if that great monument is to be borne forward in the work of the Morris Pratt Institute. The theological works of Moses Hull will be one of its greatest, if not its greatest, inheritance. Do not think all this controversy is over, every young life starting out in this new form of thought as teacher or speaker, beginning from the educational standpoint to bear forward the work of Spiritualism must meet similar arguments. Of course the theological lines are not drawn so closely; people have been broadening out without knowing it under the liberal interpretations of Spiritualism. Even the ministers of the most orthodox denominations have become pervaded in a great degree by the spirit of the new interpretation. But it is a most singular thing, and true, as well as beautiful, that in dropping the theology of the past Moses Hull did not drop Religion; that religion was as pervading and as essential a part of his nature as the affections of the heart and the clearness of the brain, and it was his privilege to use it on the higher and more perfect plane of the Parenthood of God and the Fraternity of the Human Race. This religion of Spiritualism was one of his greatest and most ennobling themes. He does not consider it as "catering to the old-time customs of theology," but rather that the new religion and new philosophy should have a fitting setting; that there should be a better expression for that innate thought of the worship of God and the fellowship of mankind.

So he established within the last thirty years a counter current. We mean to say that he educated the Spiritualists to value the Bible; in all that it contained of spiritual truth. We mean, that instead of atheism and entire skepticism concerning the inspiration of past time, he regulated the thoughts of Spiritualists, as well as the thoughts of the outside people who were against Spiritualism. Your present speaker in co-working with him for the last ten, fifteen or twenty years has found that he had a sincere, logical and successful basis for the great religious truth of Spiritualism, that finds a corresponding statement in all the religions of the world.

There are more people among Spiritualists to-day who accept the truths of Spiritualism that are contained in the Bible, than there were twenty-five or thirty years ago. This is largely owing to the great religious element that Moses Hull brought into this discussion in connection with Spiritual Truth. Not only was he able to meet the theologians in discussion, but to lay bare that portion of the Bible that was fallacious, and restore to it and the Scriptures of every age their real Spiritualism, and the real foundation of their inspiration. And he wished to see among the Spiritualists of this country a fraternity of religious observance that would in turn give to the world the flowering out of the religions and philosophy of every age. And that, in our view, is what the Morris Pratt Institute, under the presidency of Moses Hull stood for.

When Morris Pratt, in his mind, planned the Institution, it was not only to be an institution that was to be equal to any in its departments of science and belles lettres, but there should be a distinctive expression, which Dr. Warne referred to, in a psychic department, of especial instruction along the line of higher criticism in connection with theology and true religion in connection with the manifestations of truth to the world. And if, as Dr. Burgess has suggested, you desire to express your appreciation of the work of Moses Hull, you will not build a monument, but you will not let a day nor an hour pass without making known your wishes by contributing to the bearing forward of the living work to which his life was dedicated and particularly his later work in the Morris Pratt Institute.

President Harper of the Chicago University could go down to New York, or wherever the president of the Standard Oil Company might be, and get a million or two dollars for the university at any time. But it is not every president of a college who (nominally) has a salary that he is obliged to go out and earn it, almost every cent of which he turns into the college of which he is president, and that is what Moses Hull did, and Mattie. They went forth on their missionary work for Spiritualism and the Morris Pratt Institute, having only their daily bread, and not even taking this from the funds they gathered up for the college. And Professor Weaver has done many similar things. So well do we all know if there is the light of Spiritualism shed from the institution that shall bear forward the name and work of Moses Hull, it will be the best monument that you can make to his memory.

In personal association in these later years with Mr. Hull there has been the sweetness of social life, there has been a breadth of kindly charity, there has been a loving tribute to all his co-workers. It was not stubbornness, your present speaker thinks, that prevented him from publicly condemning a medium, he could not do it from any personal knowledge, and he would not do it on that which proceeded from hearsay. Your present speaker in working with and consulting with him never heard him say a word against any human being. However much he might criticise the theologies of the controversialists, however much he might differ in opinion with any one, he never made it a personal matter. It was this breadth of loving-kindness that may have prevented him from speaking many times even when it was thought that, perhaps, the cause might have required it. The very fact that he drew upon himself the brunt of opposition in the past years, never making any explanation was rather due to the chivalry and kindness of his heart than to the tenacity and stubbornness of opinion or attitude.

But in him ever was the staunch loyalty in his love of truth and its advocacy, as he saw it, and triumphant as the champion of that truth, wielding sledge-hammer arguments of logic that no one could confront, and still, withal, there was the gentleness of a child and a sweetness of disposition that made him ever at the fireside a beloved man. Adored by his daughters, his children and his grandchildren. When Mrs. Niver, whom Dr. Warne has mentioned, was speaking of him and the possibility of his passing out at any time, the tears in her eyes and the quivering of her lips testified to the great affection of her heart. Hers is a work of art, because without exception we regard her as the finest teacher of oratory we ever heard, not excepting Prof. Emerson, the founder of the Emerson School of Oratory in Boston. Her work in the Morris Pratt Institute cannot be overestimated.

These loving tributes from one's household, and the tender value of him by all these loving friends, make us know that the work and words, and the heart and religion of the one we have memorialized will not only live year after year, but will grow broader as the years go on; that out of the great altar-fires that he has kindled will come a flame that will in time illumine the world.

We are each bearing our part in this great work. But let us remember that not one of us could either do the work of another or take that work from the work in which we are all engaged without marring the perfect structure and fabric that the founders of Spiritualism in the spirit world have desired to see. Therefore, it is with the greatest pleasure and the most appreciative loving-kindness that we hail this moment to pay tribute to the work and life of our arisen brother, Moses Hull.

Mrs. Jennie Hagan Brown.

Jennie Hagan was a flower of New England, like the sweet, lowly flowers, the trailing arbutus, that come up on the cold rocks of Plymouth. She, as many another, was a distinctive product of Spiritualism, as no other religion in the world takes young children, especially young girls, out of the district schools, out of factories and makes them eloquent speakers and clear poets on the platform. Jennie Hagan was one of these. Taken out of the simplest life and brought forward by distinct inspiration. Spiritualism has produced many of these, as the one standing before you, who though entering into the work earlier than Jennie Hagan Brown, nevertheless, has met her at many times and places.

The peculiar quality of Jennie's life and character was strangely in contrast to that of Moses Hull, so much so that it seems almost impossible to couple them together. Yet such is the universality of Spiritualism, which is adapted to the needs of every person, that this young girl not only found a place, but her work was a needed place in the ranks of Spiritualism, which will not only be greatly missed, but will not soon be forgotten.

She was personally a most joyous nature, full of fun and laughter, in fact, some people thought she was altogether too mirthful. When we met we always had a most joyous time joking and laughing, and she was full of stories of her laughable experiences. When inspired there was a strain of sympathy and beauty in her poetic thought which was particularly good.

It was our privilege to be on the ocean together when your speaker went to London in 1898 to attend the World Conference of Spiritualists as representative of the National Spiritualists' Association. Mrs. Brown went as a representative from Fort Worth, Texas, where she had built up a fine society which under her ministrations, built a beautiful temple, which we assisted in dedicating. Dr. Peebles, J. J. Morse and other Spiritualists were also on board the same ship. Some were indisposed, but Jennie was always bright; she and Mr. Richmond and ourself were always joking with each other, and we had no end of fun. "Fra Elbertus" was also on board, being an acquaintance of ours, he soon had an invitation from the officers of the ship and the passengers for your present speaker to speak. Of course, the others were invited to participate, so we had a regular Spiritualistic meeting, which was much enjoyed by all on board the ship who were present.

She was ever ready and willing to work, and, as Mrs. Severance says, she was just as ready to play.

Between these strong and pleasant personalities that we all met frequently in their work we will remember all the days of our lives. We speak of the young when they go saying, "Oh, they are too young to go, they are not ready to go." It is not our province to say when people should go. They are always ready for the next step of life, and they knew where they were going.

Now our sympathy is going out to the lone man away down in Texas. He will not find her on the ranch. Friends give him your sympathy, and to all in the home that was hers. Her earthly mother who was with her so many years, and those of her household who have gone before, all welcome her now. None the less will her voice and her presence cheer the workers on in this triumphant cause of Spiritualism.

Sometimes when we were together there came a mutual inspiration and the poems would be given in alternate verses. Will you try to open your spiritual visions now and see her standing there? While this same voice will have to give her part of the poem, remember that the alternate verses of this poem will be given by Jennie or her inspirer. She is standing there, right there, in all the radiant light of her new found existence.

Sister, since unto that realm you have passed,
How have you found it in that state unseen,
That you saw here as through a magic glass,
When the inspiration to you had been
Vouchsafed, and you knew the blessed love
Of those within the heaven above?

"I make answer," she says, "I have found the light
As it has been revealed unto me,
More and more beautiful in the sight
Of the awakening to eternity.
Oh! in blessed answer to my prayer,
The first whom I saw was my dear mother there."

And as the new morning upon you doth glow
Now in the great light of the spirit above,
And having met those whom you loved below,—
For they now within your presence must move—
Shall you now, as then, help those on the earth
To a knowledge of the higher birth?

"Oh, yes! though I follow as a little child,
Until I shall grow larger in the pure light,
Still my teachers are both wise and mild,
And they will reveal more unto my sight;
Newer visions of higher thought and powers
Than ever came in my earthly hours."

Then will you be able to lead by the hand
The one whom you have left here on the earth?
And will your friends, at your love's command,
Receive that knowledge of the higher birth?
Will the Great Cause still win you on and on,
That you the earth may shed more light upon?

"Oh, yes! With all my heart and mind at command
I will bless and care for him below,
I will speak to the friends abroad o'er the land,
To those whom I must already know.
And I will receive my power from above;
And consecrate unto the highest good
This message of the heavenly love,
That it shall be more and more understood."

Now on behalf of her, I give you her thanks for your recognition of her here. But in the light of the thought that we almost live more and more in that heavenly sphere, let this tribute of love in this morning hour but augment our interest and power until we, like them, shall become as those among the hosts of God's workers there who never see the gateways of death, but LIFE, the life that is everywhere.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max Bower.

INTERESTING QUESTION.

What Is a Spirit's Experience Immediately After Transition?

To the Editor:—Some two weeks ago there appeared in your columns an inquiry something like the above from a correspondent from Washington, wanting to know what a spirit's experience was immediately after leaving the body. I can see no better way of answering such a question than by giving your readers quite an interesting experience that occurred about one year ago in my own household.

Living about four miles from our city was quite an aged gentleman, who was a Spiritualist and an old time friend of the writer of this. He fell ill and continued to grow worse until finally the end came. About eight o'clock on the evening of his transition I telephoned the family to know about his condition, and received the reply that he was unconscious and liable to pass away at any moment, which he did shortly after nine o'clock the same evening, or something over an hour after receiving the message. I had visited this gentleman and family and held circles with them, consequently my guide was familiar with the place and surroundings. Soon after receiving the message as above stated, I retired for the night, but before doing so requested my guide to go and visit the sick bed of my friend, and if he passed away before morning to let me know if possible. It was half-past eight o'clock when I retired, and being somewhat weary from my day's experiences, I soon fell into a slumber.

At midnight, as it proved to be, I awoke. My guide requested me to arise and get paper and pencil as she wished to give me a test. I arose, and striking a light I put on my clothes, and going into an adjoining room that I might not disturb my wife, I sat down at a table after procuring paper and pencil, and the following is what was written through my hand:

Mr. Predmore, your friend T—'s transition has taken place. I entered the room where his physical body lay upon the bed a few minutes after his transition. His spiritual body stood at the bedside looking intently at his body of clay. I placed my hand upon his shoulder and accosted him thus: "This is Mr. T—— I believe?"

"No," he replied, "that is Mr. T—— on the bed there.

"No," I said, "that is your body of flesh, but you are the real Mr. T——. Your body is dead."

"No it isn't," he replied. "That is me on the bed there."

"Come with me to a glass here, my friend," I said, "and see if I am not right."

I led the way to a mirror in an adjoining room, and pointing to it I said, "Look in there, my friend, and see for yourself."

He gazed at the reflection of his face for a moment, and then exclaimed: "Well, I declare. I believe you are right. Who'd a thought it?"

I remained for a short time and soon spirit friends made their appearance and I left him in their charge.

I retired again after getting this message, and the next morning read it to my wife and a young man who was in my employ. We sat down to our morning meal and soon the telephone bell rang while we were yet eating, and the message informed me that my old friend had been released from his physical body soon after nine o'clock the evening before. It seems that the above incident should partially answer the question of your correspondent at least. A body that has naturally rounded out life to a good old age, in my opinion scarcely realizes the change, so natural it is, until circumstances occur which apprise them of the fact, and usually if not always spirit friends awaken the new-born soul to full consciousness.

W. H. PREDMORE.

Broken Bow, Neb.

Rev. Moses Hull, and His Departure to Spirit Life.

Whereas, One of the great leaders in the cause of Spiritualism, in the person of Moses Hull, president of the Morris Pratt Institute of Whitewater, Wis., and the most distinguished exegete of the Bible from the spiritual point of view, took leave of earth on Friday, Jan. 11, 1907, and

Whereas, Spiritualism and Spiritualists alike having met with an irreparable loss in the departure of Brother Hull, because of his widely extended labors in defense of the former and instruction of the latter, and,

Whereas, We, the members of the board of trustees of the Washington State Spiritualist Association, have been called upon to part with a personal friend, as well as leader and teacher, likewise zealous advocate of organization and the principles of co-operation, in the transition of our distinguished brother, be it, therefore,

Resolved, That we, the representatives of the Washington State Spiritualist Association have heard of the departure from this life of our gifted brother, Moses Hull, with profound sorrow and regret, yet rejoice with him in his signal triumph over seeming death and the grave, likewise in his new-found freedom in the realm of the soul.

Resolved, That our sincerest sympathy is hereby extended to the members of his family in their grief over their great loss, reminding them that their sorrow is the sorrow of their brethren everywhere, all of whom have in common the comforting assurances of Spiritualism to soften the force of the blow that has fallen upon them, feeling assured that those nearest and dearest to the arisen one will also be helped by our sunny gospel of the ministry of the angels.

Resolved, That we extend greetings in spirit to our brother as he takes up his work anew in the spheres unseen, and assure him that his labors for the enlightenment of our race shall not be forgotten, nor allowed to become as void from his exchange of worlds.

Resolved, That these resolutions be spread in full upon our minutes, and certified copies, under the seal of our state association, be forwarded to his bereaved wife and children.

THOS. W. McPHERSON,
Secretary S. S. A. of W.
E. L. NICHOLSON, President.

A good Christian should never go to law; rather should he give up his coat and his pants, and everything that he hath. Churchmen never go to law; they are the most docile and easy creatures in the world on matters of business.—Voltaire.

TRAVELING IN SPIRIT.

Some Interesting Experiences in Connection With the Death of Moses Hull.

Mrs. Georgia Gladys Cooley was a guest in my home during her stay in Buffalo. She is indeed a wonderful woman; space and distance are no impediments to this highly developed soul, and we had constant proof of being surrounded by unseen forces.

What, to me, seemed one of her most wonderful experiences, was in connection with the burial of Moses Hull.

We had heard of his transition, and she had spoken of it, and wondered where he would be buried. During the conversation Mrs. Cooley expressed the thought as to whether his remains would be brought to his home at Whitewater, Wis., and she wrote a letter of sympathy to his wife, saying it would get there about the time of their home coming. Our conversation on this subject was not resumed until later, when Mrs. Cooley came from her room where she had been resting, and said, "Moses Hull's funeral has just taken place."

She then related an experience, in which she claimed she left her present surroundings and found herself in a larger room, or what might be taken for a small hall, and there she saw a coffin which contained Moses Hull's body. Mattie, his wife, was standing beside it, talking to a company of people, saying, "Moses looks just as though he is asleep." Mattie was in a white garment, but a vapor of finer white substance, or ether, surrounded her entire form.

Mrs. Cooley went into full details and said, "Let us watch for a report of his funeral and see if it agrees with this experience."

In the meantime we related the experience to several, but no one had heard of the burial; but the following week's paper brought us the news which corroborated Mrs. Cooley's statement in every respect—the day and hour was exact, allowing for the difference in time between New York and California.

Mrs. Cooley informed me that she had had many such experiences, and to her it seemed but little; to me it savored of greatness of soul development, and taught me that time and space were of little consequence to spirit, and that it is beautiful to have a splendidly developed mediumship, such as this woman possessed, but still more beautiful to be as well rounded out in soul as she must be to be able to visit places miles away from her house of clay. While I think Mrs. Cooley one of the most sensitive persons I ever met, at times speaking one's very thoughts for them, yet she is also one of the most practical mediums I have ever met. Her sense of justice to others is very keen. She requires no petting; never seems to be slighted; cares nothing for flattery, and is ever ready to work in any way to advance the cause of Spiritualism and the society she has charge of.

Suffice it to say, this worker makes hosts of friends and holds them.

MRS. MARTHA JOHNSON.
Buffalo, N. Y.

NINETEEN HUNDRED AND SEVEN.

There's a wonderful work for the people to do,
In nineteen hundred and seven;
A work needing hands that are willing and true,
In nineteen hundred and seven.
'Tis time for the people to carry the day,
And control greedy trusts in their despotic sway,
And sweep down the barriers that stand in the way,
In nineteen hundred and seven.

There's need of great men to stand forth from the ranks,
In nineteen hundred and seven,
To help Uncle Sam watch the railroads and banks,
In nineteen hundred and seven.
The great money steal that has put us in thrall,
Must let go its grip and go back to the wall,
For the interest of one is the interest of all,
In nineteen hundred and seven.

Religion has come to be naught but a name,
In nineteen hundred and seven;
The priests are in league with the millionaire's game,
In nineteen hundred and seven;
And brave men and women must work with their might,
In church and in state, to illumine the right,
And clear out the mists that have clouded our sight,
In nineteen hundred and seven.

There's much to be done in the Spiritualists' ranks;
In nineteen hundred and seven,
To drive out the frauds, to discourage the cranks,
In nineteen hundred and seven.
There's great need of those who care much for their brothers,
And will sacrifice self in their efforts for others,
And stand firm for justice e'en though 'tis another's,
In nineteen hundred and seven.

The churches are banding, their strength to uphold,
In nineteen hundred and seven;
Their members are giving their silver and gold,
In nineteen hundred and seven;
And unless you look sharp, they'll steal all your thunder,
And legislate laws that will tear you asunder,
And when 'tis too late you will wake to your blunder,
In nineteen hundred and seven.

We must get up and hustle and work with a will,
In nineteen hundred and seven,
For we've only just dug 'round the foot of the hill,
Up to nineteen hundred and seven.
There are heights to be climbed that are gleaming with light,
That now are obscured from our dim earthly sight;
For truth and the right let us work with our might,
In nineteen hundred and seven.

ALICE C. BARRY.
Clinton, Iowa.

When we have but the will to do it, that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust!—Peter Kropotkin.

Give up to science entirely, for science is but one.—Seneca.

TOLERANCE OF OPINION.

One Answer to "An Honest Question."

Let us begin with the statement after the question, and work up. The writer says: "It seems just that adverse criticism be allowed to do service and show the ancient faiths are not worthy of acceptance in these wiser times."

These times undoubtedly are wiser, but not everyone living in them is wiser. Being in different stages of growth, each needs different treatment. For instance, babies are not fed with solid food before teeth are grown to help digest it; a foreigner is not expected to read or speak our language until he has studied or learned it; to some a "Primrose by the river's brink" is only a primrose—nothing more. Not all individuals are ready for advanced conditions; and growth, to be sure, is usually slow. So the time has not arrived yet for ancient faiths to be wholly discarded.

Now about the "Bible being thrust upon us as the inspired word of God."

The Bible to many Spiritualists in these times is considered a history, written by men inspired, perhaps, as men are now, and colored more or less by the writer's conceptions, containing errors and truths. It has been revised and modernized so much that it is very readable now. The work of great fraternities such as Freemasons and Odd Fellows is based, we have been told on Bible history. That certainly will help perpetuate the Bible. As for characters described in it, some of them might have been mediums. Would it not be surprising were they not?

"Fictitious characters"? Perhaps, but they serve a purpose. And, as for "speakers and writers laboring to make Spiritualism an appendage of ecclesiasticism," we think this a mistaken idea. We are all reaching out, reaching higher, for something good, something better than we know or have. We read for enlightenment. Whether we find a good thought in The Progressive Thinker, or the Bible, it matters not, as long as we get the good thought, absorb it and become better for it.

Some of us have learned the lesson of tolerance. We do not go about telling ecclesiastics their teachings are false. We shall not get hearers to turn the currents of their thoughts into new channels by vituperating and antagonizing their beliefs. Nothing is gained for the cause of Spiritualism or any philosophy or religion by rash speech. People must think new things to outgrow old opinions, and their attention first is necessary.

Spiritualism doesn't need "flummery of the church" to advance it. (We infer church ceremony is meant by flummery). But we need order, organization and love for humanity. Certainly attractive methods of conducting the work, and attractive surroundings give dignity and beauty, and "like attracts like."

When a Spiritualist says "I believe," it is usually knowledge to him, but it isn't knowledge to one having no proof or experience. Concise definitions or brief explanations of the religion and the philosophy are often required, and until a better substitute can be found, will not "I believe" answer? It cannot, of course, take the place of knowledge, and "in doing good for the love of it." Lowell says:

"Not what we give, but what we share,
For the gift without the giver is bare."

And again:

"That is no true alms which the hand can hold,
He gives nothing but worthless gold
Who gives from a sense of duty."

Because certain methods are employed by some of our speakers (methods we do not like) it isn't necessary to break up a society through selfishness on our part. How or when the truth is presented is not of so much importance as to get the truth.

E. K. EAGER.

New London, Ct.

They Compromised.

A late news dispatch from San Francisco, says:

"Jesus Christ, and all other sacred names that invest prayer with the tinge of Gentile sectarianism, are to be hereafter omitted by Chaplain Darling, of the State Senate. Since Rev. Darling has been delivering opening invocations in the upper house, he has been having much trouble.

"First the Democratic minority took exception to the Chaplain's appeal for a blessing on the victors in the late elections. Then Senators Wolf and Hartman, Hebrews, who are prominent, waited on the chaplain with objection to his mentioning Jesus Christ. The chaplain compromised by agreeing to refer hereafter to 'Our Lord' without designating him by name."

TO WINIFRED.

I have had a dream of heaven, dear,
For I have dreamed of you,
And now my soul is all aflame
To know it to be true.

Entranced I gazed at your beautiful face,
Crowned with raven-black hair,
And holding your perfect form in my arms
I found my heaven there.

Your lips so sweet, that it thrilled my soul
When you pressed them close to mine,
And in the depths of your big black eyes
Shone the light of a love divine.

Your voice like music soft and low,
Bewitched my listening ears,
As you told the story of your love for me,
And I banished all my fears.

You said that, welded soul to soul,
To greater glories we should ascend,
To our beautiful home in the summerland
Where our lives and love would never end.

If this be naught but an idle dream,
May I never awaken the truth to learn,
For another life without you, love,
For me has no concern.

LEMOYNE.

Solitude and concentration will reveal a world of thought, the likeness of which man had never dreamed.—Abolt.

NEW RELIGION IS SEEN.

University of Chicago Professor Predicts the "Laboratory" Variety—Hits Old-Style Standard—Builds Up Creed With Unselfishness, Service and Communion as Its Points.

"Laboratory religion" will be the religion of the future, according to Professor John Merle Coulter, head of the University of Chicago botany department.

In an address on "Personal Religion" at the opening meeting of the university revival services last night at Mandel Hall Professor Coulter declared that religious ideas must conform to the principles of the scientific laboratory instead of the old-fashioned standards.

"There is no possible reason why the modern laboratory methods of education should not be used in religion as well as in the classroom," he said. "In Religion we have the same general materials as in science, and we should make our adjustments accordingly.

"I have built up a creed by this method. The three points in it are unselfishness, service and communion. The problem is a clear one—to live the most effective life. We must adjust ourselves to other conditions scientifically, and the three most important things are one's self, one's fellowmen and one's God.'

Best Relation Is Service.

"It is the centrifugal life that is effective. The best relation with our fellowmen is one of service, and you cannot render this without unselfishness."

"Society is characterized at present by an instability of ethical standards," said President-elect Judson in speaking to the students. "Men do not look deeply into themselves or find the basis of conduct upon which they can rest. It is said this is because the old foundations of religious experience—fear and hope—have been given up. I think, however, that we have adapted these elements in a different way.

"We need not learn to fear a specific and real evil that may come to us in regard to the future life, but a new conception of evil working in our souls. And we need not learn to hope for the same very definite thing in regard to the future life, but for a joy beyond painting and past imagining.

Says Religion Is Anchor.

"Why should one try to imagine the exact conditions of the future life? Personally, I do not care to know. But no human soul without the reality of personal religion is safe. It is the anchor, and without the anchor no one can be safe."

Professor George E. Vincent, Professor Shaler Mathews and Professor Myra Reynolds also spoke.

Students tend to grow away from the religious life," said Professor Vincent. "The religious life is the all-inclusive life. Students of modern psychology have unfolded to us a great deal in the teachings of Christ that formerly appeared mysterious and cryptic. Taking Christ as one's dominant comrade is one of the chief things in personal religion."

POVERTY.

A grimy-handed monster,
Like gnarled and knotted tree,
Doth lurk about the homestead,
A source of grief to be.

Like moisture from the rain-clouds,
It creeps in with a chill,
Depressing every inmate,
Foreboding naught but ill.

At first with snaky smoothness,
It winds itself about,
The luxuries of home-life,
And lastly eats them out.

Not yet therewith contented,
But like a beast athirst,
And like a wolf an-hungered,
It seeks to do its worst.

Among its train of followers,
Foul enemies of Peace,
Are Worry, Grief and Hunger—
Whose torments never cease.

So oft you see the mother,
Whose heart is first to feel
The cravings of her children,
In prayer about to kneel.

'Tis not for wealth she's asking,
But food and shelter for
The children of her bosom;
Her very soul they are.

A tell-tale streak of pallor,
Shows on her cheek so wan;
With Love for her commander,
She girds her armor on,

And flinches not at duty,
Though life is ebbing fast;
But feeble strength is conquered,
By Sacrifice at last.

The father worn and weary,
Takes up her burdens now;
With no one left to comfort,
And soothe his aching brow.

The home without a mother,
Is robbed of sweetest joy;
And happiest hour within it,
Is not without alloy.

Each morn comes cruel Mis'ry,
Each noon comes awful Woe;
At nightfall comes Dejection,
Each calling to bestow,

Their gifts in horns of plenty,
To home where tears are shed,
And song of happy children,
Is changed to cry for bread.

One piercing thrust unmentioned,
Hurts deeper still than all;
When Wealth for paltry farthing,
Doth make him creep and crawl,

Lest roof be taken from him,
And humble home destroyed;
The only earthly refuge,
That his weary soul enjoyed.

O hasten, Christian Era,
And lend a helping hand,
To suffering humanity,
So plenteous in our land!

Canst thou not summon power,
From holy land above,
To teach Earth's wayward children,
To drink from fount of love?

Each draught of which will freshen,
Uplift each drooping flower;
That hath the right to blossom,
And praise its birthday hour.

Canst thou not summon justice,
From Rip Van Winkle bed?
Doth seem as though he's sleeping,
In hearts of ancient dead.

And may his true endeavors,
By heavenly band be led
And wreath of right be woven,
To deck America's head.

Then she, most glorious nation,
Will lead out in the right,
And emanate to kingdoms,
A flood of "Kindly Light."

And "Kindly Light" a blessing,
To all posterity,
Will bring about conditions,
To hurl out Poverty.

MRS. CHARLES H. TOBY.
Reading, Mass.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price, 25 cents.

Spiritualism and the State of the Dead.

Dr. J. M. Peebles in Calcutta, India, Lecturing on Spiritualism.

Dr. J. M. Peebles, the celebrated Spiritualist of America, delivered his third public lecture in Calcutta on Friday evening, at the Star Theatre. The subject of his lecture was "Spiritualism and the State of the Dead." The meeting was attended by a large number of educated and thinking people, both European and Indian. Amongst those present we noticed Roy Yatindra Nath Chowdhuri, Babus Moti Lal Ghose, Hirendra Nath Dutt, Monmotho Mohan Bose, Pundit Jwala Dutt Joshi of Allahabad, Mr. P. N. Mukerjee, Dr. Chandra Shekhar Kali, Babus Hemendra Nath Sen, Amrita Krishna Mullick, Mr. and Mrs. Armitage and a large number of European ladies and gentlemen.

Mr. N. N. Ghose who was voted to the chair, in a neat little speech introduced the speaker of the evening. He said that Dr. Peebles was well known in the Western world as a speaker and writer on matters connected with Spiritualism. He was a medical man, liberal in politics, and a profound scholar. The subject of the speech was one of surpassing interest. The question, he said, "What became of us after death?" had been agitating the public mind from the earliest day to the present time. Spiritualism, according to him, was a matter capable to be demonstrated like chemistry. He then asked Dr. Peebles to deliver his lecture.

The lecturer, before he began to speak on the subject of the evening, said that he was glad to find Spiritualism had found a place in Indian mind and that books and pamphlets on this subject were being published here. Referring to the Hindu Spiritual Magazine, the speaker said that it should be widely circulated, for it aimed at illustrating the phenomenon of truth and Spiritualism. It would enlarge the mind and extend human ideas.

He then began his subject.

He said, an old Christian hymn began with these words:

"And was I born to die
And lay this body down"?

No! man was not born to die. And man, essential man, the Spirit, the Atma, does not die. It cannot die being a potentialized portion of God, who is "Spirit" pure, infinite, omnipotent and immutable. Man is a reasoning and a spiritual being and it is natural, whether in worlds visible or invisible, for spiritual beings to communicate with one another. This they have done at times through all past ages. Spiritual phenomena are God's abiding witnesses of a future life. If you have not seen them it is your misfortune. I have, and so have millions. And these are blessed beyond all blessings, because they know that death is but a new birth with better conditions for progress.

Spiritualism is not atheism, not materialism, not agnosticism, not sectarianism, not a negation of any kind, but an affirmation with demonstrations that prove the truths of its teachings.

It does not rely upon Bibles that have been translated and re-translated—revised and re-revised for its proofs, but upon the inspirations and well-attested phenomena of to-day, for its authority as a science—and as a religion.

Reading about bread does not feed the hungry to-day. Reading about Spiritual manifestations, visions, trances, levitations, materializations, and spirit voices of the long past proving that the dead are alive, does not satisfy you. No! you want to see for yourselves, know for yourselves in your own homes. Very well, this you may do, if you will comply with the causes and conditions. If you wish to send telegraphic messages to friends in Bombay you must have the telegraphic instrument and the metallic wire. These are the conditions. And these, or similar ones, must be complied with in Spiritualism.

There are priests in all lands who seem to want something for nothing, wealth without labor and scholarship without study. These are mental vampires. All honorable and exalted positions in life are attained only through concentration, purpose, labor and struggles. You are all influenced more or less by invisible intelligences, and nearly all of you by complying with the proper conditions may become clairvoyant, clairaudient, clairsentient, have visions, or be entranced, enabling you to hold conscious converse with your departed loved ones. What can be more blessed?

Objective spirit phenomena are indispensable to those who need them. This is an age of materialism, and there are atheistic materialists so flinty-brained that they require thunder-claps to convince them of the presence and potency of spiritual beings. These should and can be gratified by forming seance-circles and complying with the psychic requirement necessary for spiritual intercourse.

Spiritualism demonstrates a future life. The pronounced dead are alive, and in the process of dying, the more spiritually-minded do not for a moment become unconscious. They sweetly swoon into immortality, there is no death—only change—disorganization of the material elements and reorganization. The spirit is not an aggregate, but an indivisible unit. It does not—can not die. It is of God.

"What" —is it further asked—"is the atma, the conscious spirit?" It is a divine centre of life—of a dazzling point of conscious force, God incarnate. And hence we are wisely called the "offspring of God," and the "sons of God."

"And where," says one, "is the spirit located, for what exists must exist somewhere."

Certainly it is not located in the heel, the stomach or solar plexus, but in the brain. The erudite Des Cartes located it in the conarium, a delicate cell-like, cone-shaped point in the centre of the cranium vitalizing and illumining the human form.

Philosophically considered there is no death. The pronounced dead are alive. Every object, every particle in its inmost is afire with life. There is change, disorganization and reorganization but no death. According to the latest scientific research that there are a thousand corpuscles in a hydrogen atom, and 200,000 in a radium atom, and motion with radio-activity shows them to be aflame with life.

There is life then everywhere and our loved "dead" are alive and if so what are they doing? What are their occupations? The spirit world is a world of activity. Mortals take with them their memories, desires and tendencies. These are the necessities of personal identity. The astronomer here over there explores and measures undiscovered worlds, the geologist studies the nebulous process of world-making, the musician and the poet revel in realms of poetry and music, the artist labors in the art galleries of the heavens, for labor there is the labor of love. Philanthropists continue their work of beneficence by descending to the lower spheres to teach and to serve, something as Jesus, according to Peter, preached to imprisoned spirits.

The spirit-world is largely the world of causes. The inventors of earth are inventors over there. Spirit telepathy is becoming common, wireless telegraphy was first invented in the heavens and was impressed upon Marconi's mind and made practical, and, by the way, he is a Spiritualist.

The depraved of this world, the scheming and selfish at death become earth-bound spirits, obsessing spirits, demons, and may do moral injury. The lower spheres are called the hells, and the higher the heavens, and the still higher the celestial heavens. Evolution and progress pertain to all worlds.

The doctor then related the remarkable case of Mary Roff re-incarnating herself as a spirit in the body of Lurancy Vennum. He also related the very wonderful experience of Aaron Knight as a sinful mortal, his experiences in Hades after death and his final release and salvation. The heavens and hells are more conditions than locations. We make them for ourselves, and must reap the harvests of our sowing.

With votes of thanks to the speaker, the chairman and the theatre authorities, the meeting separated.—The Amrita Bazar Patrika, Calcutta, India.

THE OTHER SIDE.

Illustrating the Important Fact that the Japanese and Chinese Are Not Wanted in California.

To the Editor:—In regard to the editorial upon the San Francisco school question which appeared in a late number of The Progressive Thinker, I would say that I think you are certainly mistaken in supposing that the clergy and the Christian churches are the most violent in their opposition to the Chinese and Japanese in this country. I think it proceeds from all classes alike. It is not a question of religion at all; it is a question of labor, the struggle for a living and morality.

If you knew these people as well as we do, you would not wonder that we want to keep them out. I could tell you tales told me by the old residents of California, in Shasta county, that would make you shudder.

As to the opposition to the Japanese in the primary and grammar grades of the public schools in San Francisco, it was fully set forth at the outset of the trouble by the school commissioners, and Roosevelt and the Japanese consul were made fully aware of it. The San Franciscans know probably better than any one else does, just what is at the root of the matter.

In the first place, if I understand it, they are really beggars on the state's bounty, for they are not naturalized citizens. They pay no school taxes or tuitions, yet they demand the highest in the gift of the state.

But they have not been barred from an education, as you seem to think; the schools set apart for the Oriental children, it was asserted, were in every way equiped equal to those of the white children and they were also allowed to enter the higher schools. Does that look as though it was a question of color?

Their only trouble was that they felt insulted in not being allowed to enter the white schools.

I think they have made a grave mistake in forcing the issue. Whatever liking or respect the people of this coast may have felt for them before, this foolish squabble for a higher place will win them nothing but disgust and contempt.

But Japan with Roosevelt as her ally has won the day, as we hear. There will now be another treaty, with an exclusion clause which does not exclude, and the rush of students and business men to this coast will begin.

It seems strange to me, that the Northern and Eastern states can look at the question so indifferently.

"Where are the teachers for the millions of Japanese youths who wish to be taught English, to come from?" you ask.

Well, must California do it all? Why don't you of Chicago, for instance, hold out some inducement to bring them to you? Californians are not selfish, bless you; they don't want to monopolize all the glory.

You might need an appropriation from Congress for the extra expense, perhaps; but the President would see to that all right, and pass it over to you with his best bow and a smile that will go all over his face.

In fact, he might accommodate a few thousand round about Washington.

Yes, that's it; pass them on in a golden stream, Japanese and Chinese, all over the North and East; then you will see how it is yourselves.

It may make trouble for us in the near future, but Roosevelt and Japan want her boys to be taught English, and what she wants must come.

MRS. S. E. MACKLEY.
Ferndale, Cal.

THE TRUE POET.

The true poet's language is beautiful,
Musical, dreamy and sweet,
All nature to him is a poem,
He is life's artist complete.
He paints in truest of colors,
Not with brush but with pen;
The world is a book that he studies;
He's the noblest and deepest of men.

He is not to be thwarted by jeering,
Criticism only inspires;
He writes while others are sleeping,
Or dreaming beside their fires.
He writes from divine inspirations,
From the soul and not from the mind;
He is never guided by mortals,
But the Creator of all mankind.

He loves the little wild creatures,
The insect, the bird and the beast;
He loves the innocent children,
Even those considered the least.
A friend to the forsaken and fallen;
A companion, a brother, a friend,
His paintings are truly inspiring,
And nigh unto perfection they blend.

Thus do I sing of the poet,
A man among men you will find.
He sees as no other man living,
Naught is there hid from his mind.
Thus do I sing of the poet,
The dreamer who ever will dream,
When his life on this earth is over,
Will embark on the immortal stream. —Homer Trask.

NEW YORK MASS-MEETING.

Held by the State Association of Spiritualists, in New York City.

One of the most enthusiastic as well as the most harmonious gatherings of Spiritualists, was the grand rally, or mass-meeting, held in Elks Hall, 59th street and Columbus Circle, New York City, February 14, 15 and 16. The mass-meeting was under the direction of Mrs. Harriet M. Rathbun, of Port Washington, assisted by Mr. A. T. Reidinger and Mrs. Margaret Gaule Reidinger of New York City. The hall was beautifully decorated by the Ladies' Aid of the First Association of Spiritualists of New York City.

The address of welcome was given by Mrs. Henry J. Newton, president of the First Association of Spiritualists of New York City. Response was made by Tillie U. Reynolds of Troy. The music was under the direction of Mme Louise B. Voigt. Her vocal selections were finely rendered, as well as the violin solos of Robert J. McIntyre who added very much to the entertainment at the several sessions.

The program was fully presented with two exceptions: H. W. Richardson, president of the New York State Association, was not able to attend, owing to the illness of himself and family; also, Dr. Geo. A. Fuller, president of the Massachusetts State Association, could not leave his wife, who was very ill. In the absence of the president the duty of presiding officer rested upon Tillie U. Reynolds, vice-president, who with Mrs. Harriet M. Rathbun, treasurer of the New York State Association, and Sarah A. Woodruff, secretary, were the only members of the board present. Other workers, Miss E. C. Resch of Brooklyn, Mrs. Helen Temple Brigham, speaker, and Miss Belle V. Cushman, president of the Spiritual and Ethical Society of New York.

Rev. Frederick A. Wiggin of Boston, Mass., was certainly an attraction to the audience, by his lectures of truth-telling ideas and the ballot tests given by him. Mrs. Helen L. P. Russegue of Hartford, Conn., a powerful speaker, held marked attention at every lecture given by her. Dr. Edward W. Emerson, long a favorite, gave indisputable evidence of spirit return. Miss Amalia F. Pfenning of Brooklyn, a graduate of the Morris Pratt School in Whitewaster, Wis., gave an address which reflected great credit upon that institution. Margaret Gaule, lecturer and message bearer for the First Association of Spiritualists, in her spirit messages won the hearts of all.

Mrs. Milton Rathbun offered the following resolution of thanks:

"To our faithful and loyal co-workers, speakers and mediums, who have so ably and generously labored to make the convocation a success; to Mme. Louise B. Voigt for the soul-inspiring music so exquisitely rendered; to Miss Corinne Wolerstein for artistic accompaniment; to Mr. Robert J. McIntyre for the entrancing violin solos and obligatos; to the First Association of Spiritualists, New York City, for hearty support in co-operation; to the Ladies' Aid, Auxiliary to said association, who so generously furnished and arranged the beautiful decorations, and in so many ways evidenced practical interest; to Mrs. Henry J. Newton, president of the First Association of Spiritualists, New York City, and chairman of reception committee, and to the members of her committee; to Mrs. George R. Storm, president of the Ladies' Aid and chairman of the entertainment committee, and her colleagues—those who so kindly opened the doors of their homes to entertain, who acted as ushers, and to Miss Edith Main as messenger; to Mr. A. T. Reidinger and those who assisted him in the financial department; to Mrs. Margaret Gaule-Reidinger who with her husband worked with unabated ardor and enthusiasm, early and late to make success sure; to our kind donors, one from Baltimore and one from Brooklyn;—to all who aided us in any way, we tender our hearty and sincere thanks on behalf of the New York State Association of Spiritualists, and all who have been privileged to enjoy the series of highly interesting sessions."

Before putting the resolution to the assembly for adoption, the chair insisted that Mrs. Milton Rathbun's name should be added to the list meriting thanks. The audience heartily endorsed the suggestion, and, by a rising vote, unanimously adopted the resolution, as amended.

In every detail this assembling together of earnest, spiritually-minded people was a success, and a unanimous rising vote of thanks was given to all the workers who have so earnestly labored for the success of the meeting. In this mingling together good seed was sown, an uplift given to our cause, and the rally will go down in the annals of the New York State Association as the banner mass-meeting held under the auspices of that association in the interest of the principles of the philosophy of Spiritualism. So great was the interest that on Saturday evening it was 11:30 before the closing hymn, "God be with you till we meet again," was sung by the congregation. Benediction by Helen Russegue.

SARAH A. WOODRUFF,
Secretary N. Y. S. A. of S.

A GOOD REPORT.

The Work in Columbus, Ohio.

To the friends, I would say that our city is certainly having an awakening such as it has not had in some years. For the last three winters Miss Elizabeth Harlow has been the regular speaker for the people here and she has done most efficient work in presenting the truth of Spiritualism in a dignified and intelligent manner. Also she has been a power to call together the people and center them in a working force, which has slowly but constantly grown until now anything we want we simply get it by the work of the many willing hands.

Miss Harlow took two months off this season, so as to have a test medium here, feeling it was for the best good of all. We secured the services of Mrs. Murtha. She came to us an entire stranger, but she has proved her worth as a woman and a medium. She is certainly one of the best we have ever had here. Her work has proven such a success we have kept her since Miss Harlow's return, and have decided to until April 1.

Sunday evening, February 25, the services were given over to a memorial to our arisen workers, Moses Hull and Mrs. Jennie Hagan Brown. They had both worked here in days gone by, and had many warm friends here. Miss Harlow paid a high tribute to the work of each, and the place they had filled in the structure of the Cause they represented. Their places can never be filled, for they were both unique in their work. But we sincerely hope there will be others brought to the front to take up the work where they have laid it down on this side of life.

CHARELS DELANG,
Sec'y. First Spiritualist Society.

SPIRITUALISM.

The Universal Power in Human Progress.

The following essay wis written by Hamilton De Graw, of Watervliet, N. Y. and read by the author at the Spiritualist's meeting held in Keenan Hall, Troy, N. Y., Sunday, October 14, 1906. Subject, "Spiritualism, the Universal Power in Human Progress."

"O, there's a fullness in the heavens above,
The well-springs of life overflow,
And ministering angels all radiant with love
Come precious gifts to bestow."

My dear friends, how true it is that the wellsprings of immortal life are overflowing, and if we have come here this evening with an honest desire to receive the gifts of the spirit, they will be ours.

We propose to present to you for consideration a few facts showing that Spiritualism, in regard to the phenomenon or the influence which it exerts over human life, is not confined to any religious sect or party, but is universal in its application. That it permeates and is the life of all religious organizations, and also political ones. Without it they would fall to the ground, cease to have any power over the minds of the people. And whether conscious of the fact or not, the political, social and religious organizations of the world receive their dominating influence from the spiritual world. It so interpenetrates and overshadows life that it cannot be where the spiritual influence does not reach it.

This does not imply that mortal life is released from all responsibility and is a mere puppet in the hands of the spiritual forces. We are placed here to perform our work and we must do it; that we have assistance is true, but the responsibility of its performance rests upon our individual selves.

Our statement that the political organizations also have their directory prepared in the spiritual world may not be acceptable to that class of politicians who suppose, if we judge them by their assertions and demeanor, that they own the country, and that even the earth would be disturbed in its revolutions if it were not for the mighty influence they exert. A proper amount of self-confidence is a good thing to have, because without it the advancement that has been made toward a higher civilization could never have been accomplished. There have been many antagonistic forces that human life has had to and will have to meet, and there is needed an indomitable will power and perseverence to accomplish the beneficent result which is human advancement to the higher planes of its existence. There is needed in the affairs of life that spirit which dominated the young man when told that every individual sometime in their life had to meet their Waterloo. He replied that "when he met his Waterloo his name would be Wellington.

One of the greatest blessings conferred upon mankind through the teachings of Spiritualism is that of individual responsibility. That no atoning blood will ever wash away the errors of life, but only by a rejection of those errors will life be liable to advance. When that truth is universally taught and practiced, instead of the doctrine of atonement that is taught by orthodox theology and promulgated is one of the doctrines essential for salvation, then the advancement of human society on all lines of thought will be more rapid, because one great obstacle that now impedes its progress will have been removed.

Spiritualism is permeating the internal working of human society politically, socially and religiously to an extent never before realized. It is teaching mankind that it is their duty to understand and adopt a higher moral code and that it is needed. And that the political temple of human life needs to be cleansed from the corruption that has accumulated within its portals. It is teaching mankind that an individual can be a politician and be honest; can be deeply interested and take an active part in the operation of the governmental system under which he is living and do it with an earnest desire for human betterment.

We see human life carrying along with it some of the elements and conditions that were dominant traits of its life when the evolution from the animal had scarcely begun, and we wonder why such things are allowed; they belonging to an age that in the main has closed its program. Well; they are the reflex action of that former animalistic age which the race has not entirely evoluted away from.

The prophetic gift is the direct result of the spiritual unfolding of life. It can only come in its fullness to those who have had the animalistic forces of life dominated by the spiritual. It gives the ability to more fully understand the law of cause and effect than can be done by the materialistic scientist when the occult forces of life are to be dealt with, and from that high plane of existence the true prophet can see the shadows cast by coming events and predict the result. There is nothing mysterious in the operation of that gift, it is one of the laws of the universe, and in the progress of human life it will eventually be able to understand and control the elements, thereby preventing those convulsions of nature so disastrous to human life; it will be able to speak with authority and say to the tempest "peace, be still."

While admitting that there is need for human life to advance to a higher plane than the one on which it is at present existing, the spiritual philosophy does not recognize the fall of man, but that he started very low in the scale, so low that it would shock our finer sensibilities if we could have it come before our vision and see the pit from whence he was dug. But he has been rising, and in spite of all the demoniac forces that he has to contend with he will continue to rise. To admit that the trend of human life is backward is too revolting a thought to entertain, and the intelligent believer in the philosophy knows it to be untrue. The influences from the lower world that have not yet been evoluted away from, are at present the cause of greater anxiety than was ever before manifest, and that is indicative of progressive movements toward a higher life, a convincing evidence that the coming civilization will be superior to the present as that is superior to those that have passed.

The social fabric of human society which is so closely intertwined with the moral forces of life that they appear as one, is being cleansed by the power of the spirit world. It is making society feel the necessity of being guided more strictly by higher ideals than it has formerly entertained. The religious world is feeling the influence of Spiritualism in the rejection of those forms of thought which theology has placed the people under bondage to. It is furnishing them with a system of religious belief that is founded upon scientific facts. It is anxious to have the scientific minds of the world investigate the philosophy, knowing that the more thorough the investigation, more clearly the truth on which Spiritualism is founded will be made manifest.

The immense amount of political, social and religious rubbish that has been allowed to accumulate in human society necessitated the manifestation of a strong iconoclastic spirit in the early manifestations of Spiritualism to the world, and the fact will not be denied by anyone that understands the thought of the civilized world even with our twentieth century progress, but that the power of the iconoclast or idol smasher is still needed. But the pathway of life has been cleared to that extent that Spiritualism is beginning to build a structure superior to any that the world has ever evolved.

All forms of thought have their time and day in which to work out the plans assigned to them by the spiritual powers, or we will use a form of expression better understood by the popular thought and say Divine Providence which gave them the work to do, and when it is accomplished those forms of thought that have been evolved from still cruder material will retire from the arena and be replaced by more advanced thought, and that by still higher ideals and so on through the endless ages. That is eternal progression.

The great mission of Spiritualism is to impress upon human thought even while incarnated in mortality the truth that there can be no boundary line placed to the soul in its efforts to advance. That the field is absolutely limitless, and where we are standing to-day intellectually and spiritually, those forms of thought should by to-morrow be left in the rear. The ideals that were dominant in the ages that have passed were undoubtedly the best that could be understood by the thought of those times. One thing that has prevented a more rapid advance on progressive lines has been the fact that we are great worshipers at the shrine of antiquity. It is hard work for us to change our belief, especially on political and religious questions, even when we see that they have outgrown their usefulness and have become antiquated.

The only thing that is immortal is the truth, and Spiritualism tells us that it is our duty to seek a close communion with it, as thereby we will be enabled to more perfectly understand the glories of the truth of immortal life. We are to seek it regardless of whether it will be to our material interest or not. It tells us that if we are to be martyrs to the cause of human progress, we must bravely perform our duty, knowing that immortal life is ours, and if we must enter into the kingdom of glory through the gates of martyrdom, our lives will be glorified thereby. That we must feel the power of the spirit of Savonarola did when about to suffer martyrdom by being burnt, and the Bishop said to him, "I expel you from the church militant and from the church triumphant." Savanarola replied, "Not from the church triumphant, that is beyond your power."

HAMILTON DE GRAW.
Watervliet, N. Y.
(To be continued.)

THE VOICE OF A DAISY.

I am sister to the boulder, and for
ages he's been here;
Yet we know not which is older, for I
come and go each year.

Though a short time nature frees me,
in a meadow bright and fair,
When the eye no longer sees me,
think'st thou I'm not anywhere?

Flowers appear from fields Elysian,
soon again to dust we fall;
Nothing, seen by mortal vision, is the
something of us all.

You may crush me, little dreaming,
tho' my form is lost to view,
That I live beyond the seeming, of the
sight bestowed on you.

There's a plane of life and action,
from earth's limitations free;
'Tis the source of every fraction, mortal sight can ever see.

Forms of life are shadows fleeing,
through a point of time; the whole
Universe is simply being, Earth the
body; God the soul.

Seen is but unseen reflection in the
seed, the flower, the tree;
Nature's yearly resurrection mirrors
immortality.

MRS. M. McCASLIN.
St. Louis, Mo.

The Angels Stopped the Clock.

While officiating at the funeral services of Mrs. John Shurley of Texas, Mich., I was much surprised to hear of the remarkable and beautiful light that came from the spirit world to visit and astonish the bereaved family. The deceased had, previous to her passing out, bid farewell to a loving husband and father. Just before his departure to spirit life the old clock she used to wind every night stopped ticking. The angels came again and stopped the clock as the dear mother's spirit passed out. Will the angels still manage the old clock for warning purposes, that her many loved ones may know and understand that they shall all meet sometime in that beautiful summerland where she longed to go. Mrs. John Shurley left behind her to mourn their loss (but her gain) nine children, sixteen grandchildren, two great-grandchildren, and was the first white child born in Texas, residing there fifty-four years. They were old pioneers, and loved and mourned by many friends. Many other beautiful truths could be told of her divine and devout spiritual life. No wonder the angels loved to visit homes like this. Where harmony dwells in homes of earth, there must have been a spiritual birth.

ROSE FERRIS.
Detroit, Mich.

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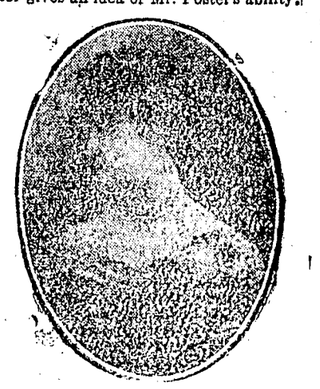
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MISS EFFA M. TRYON.

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Readers of this paper can obtain a reading free of charge by addressing a letter to Prof. Postel, Dept. 285, No. 126 West 34th street, New York. Simply say you wish a reading of your life, stating your birth date, sex and whether married or single. If you wish to do so you may inclose 10 cents (silver or stamps) to pay postage and clerical work; however, the reading will be promptly sent, whether you inclose the 10 cents or not.



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SCINTILLATIONS

From Prof. Larkin, the Eminent Scientist.

The Indo-American Book Company, Chicago, is a center of brilliant radiation of advanced thought. Three remarkable books stored with strange ideas, mysterious teachings and occult things have been published. I would like to add a fourth based on recent strange discoveries in the vast physical world. If there is a vast spiritual world filled with supernal splendors, nature takes extreme care to guard its portals from me.

If the human soul exists, that one great fact itself is kept out of my sight. Hour by hour, day by day, year by year, for more than forty years, I have analyzed all laws of nature so far discovered. Then I combined them with each other over and over again. Thus I would take a law of chemistry and compare it with all others; then a law of astronomy or electricity and compare, combine and apply to each one of all the others.

Not one law nor combination of laws, three or more laws, presents any analogy, suggestion, clew or hint that an entity called the soul exists. Now that wonderful woman, Florence Huntley, on page 5 of her admirable book, "Harmonics of Evolution," makes the assertion that "Life after physical death is a fact scientifically demonstrated."

That other equally wonderful woman,—she looks into deeps—Ella Wheeler Wilcox, in this very room where I am now writing here in the intense solitude of the distant mountains, on this peak, three years ago, told me over and over again in the most solemn and impressive and at times in an awe-inspiring manner, that the entity called soul exists here and will after the body dies. Letters, from every direction come, simply begging me to see the bright light; to become conscious or aware in some manner, that I am a soul. These hundreds of letters contain every argument that brain can devise to convince me of the soul's existence; and they implore me to become imbued with that idea and publish it as a set fact to the world.

This long-time solicitude, to me, is touching and pathetic. To all these dear friends who for years have sent me these good letters, I express my thanks, gratitude and love, and also to those who have sent me all conceivable kinds of books, treatises, pamphlets, essays, monographs and poems on this one supreme subject—the soul. Often letters come expressing astonishment that: "An astronomer living among the blessed and beautiful stars, and of all places, on a mountain peak, cannot, at least at midnight, receive tidings from the other shore, ever so near you." And this: "Oh! why will you not listen to the sweet voices calling, calling all around your mountain?"

E. E. Beeman, in The Progressive Thinker, page 3, No. 897, says: "I am one of the best mediums in the country." And see here: "Oh! dear astronomer on the mountain, do you not feel the blessed influences from another world?"

This vast granite pile rises in majesty above a wide expanse of ever-living green, of orange and lemon trees; of the lovely magnolias, acacias, cypress, eucalyptus, almond, apricot and walnut trees. Its colossal walls look down on roses, heliotropes, sweet violets and hydrangeas, and a thousand kinds of flowers besides blooming every day of every year in the blessed sunshine. At night, my friends are planets, stars and granite peaks. And then the great telescope.

The dear friends who ask these questions know that I feel the wonderful influences all the time when awake, and dream of the splendid things when asleep. Have I not published thousands of articles describing all these supernal glories and wonders? How could anybody write this to me: "Oh! do you not detect or feel the sweet influence of the Pleiades"? That is the very reason why I live up here on this mountain, to be in the wondrous influence every minute. Let me ask: "Do YOU really feel the sweet influence of the stars?" If so, how can you, without a telescope? Especially if you live on a flat plain, or in the most dreadful of all places, a smoky city in thick layers of dust. How can I be mistaken? All thoughts, dreams, activities, impressions, influences, intuitions and entities whatever, that ever appeared in my brain were caused by the oscillations of matter. And they cannot be caused in any other way.

Corpuscles.

I wish to outline some of the astounding deductions of very recent physical science—the only kind there is, or can be. From 1804 to 1904, physics and chemistry were based upon the absolutely indivisible atoms of matter the smallest bodies in existence, the atom of hydrogen being the least in weight. But now that unutterably small thing is broken up into 700 parts, and the atom of mercury into 200,000. The average number of particles dalled corpuscles, into which the atoms of the elements so far examined can be divided is about 30,000. The mas of one corpuscle is such that the number required to weigh one drugstore grain is 100,000,000,000,000,000,000,000,000. And a row of them side by side one inch long would contain 12,500,000,000,000. So far, no difference can be detected between them and electricity. They have inertia, the chief property of ordinary matter. So far as can now be seen by the most searching science, nothing exists but corpuscles, that is nothing exists but electricity.

The atoms of all the chemical elements are made up by union of different numbers of corpuscles, and the chemical and physical properties of these elements are caused solely by varying rates of oscillation. For corpuscles move with a raging, terrific speed, beyond all imagination. No brain, not even that of the ablest mathematician can commence to think about a corpuscle, of its weight or diameter. The concept called a mathematical abstraction is most wonderful; so is that other concept—center of force. Now a corpuscle may be called either of these. Then a stupendous thing follows of necessity; Matter vanishes into corpuscles, and disappears as ordinary gross substance. Corpuscles are at the limit of human scrutiny.

Therefore, I feel like signing my name to this statement: Nothing whatever exists but corpuscles. This seems to render obsolete the prehistoric word soul. If souls exist, they are congeries of corpuscles. From the most elaborate researches now going on by day and by night, in the electromentological laboratories of the world, facts have been discovered able to convince me that mind is an electrical oscillation and nothing else. Mind in all beings from the primordial microscopic bathybius, a creature without a nucleus, up, up through countless organic forms to the lowest man; and then upward and onward higher and higher to the greatest mathematicians, I assert and repeat is an oscillation of electrical corpuscles. Since nothing nor entity exists but corpuscles or ever did, they cannot end and are eternal.

The mighty question now looms up, can corpuscles oscillate at rates able to set up mind without an organism in which to act?

The Great Psychological Crime,

by a wonderful, but to me unknown writer. It reveals and exposes the most appalling crime known, the abuse of that formidable mental agency, hypnotism. This can be used as a benefit to man or as a terrific engine of insanity and death. The book reveals all and the wonder is that mental type can portray the horrors of this brain and blood-curdling hypnotism. Obsession is more terrible than leprosy and cancer; yet human beings will as deliberately put themselves into position to contract the disease as a maniacal suicide in front of a locomotive. I have circulars from hypnotic places advertising practices as dreadful as those carried on in Babylon, Jerusalem and Thebes. This book ought to be placed in the hands of every person, especially the young, that receives these advertising slips. Books treating of sexology are excluded from the United States mails, yet these horrible ads are sent by millions. Hypnotism is rapidly converting every modern city into a den of crime, for youths are nightly deprived of their heritage from Nature—reason and self-control.

The appalling horrors practiced for thousands of years by those precious scoundrels—the priests in every temple in India, Bactria, Persia, Assyria, Babylonia, Palestine, Egypt, Greece and Rome, are now going on here on American soil, and statesmen are in deep slumber.

The Great Work.

How I do wish I could see the distinguished author, for I have great admiration for his marvelous logic. I have studied every phase of Hindu and other Oriental philosophy, in the exoteric form for years, putting a whole lot of esoteric and occult, to suit myself, between the lines; but have never seen an "adept" nor a trace of genuine phenomena. I have intense desire to see an adept; and watch him bring apports such as cuneiform bricks and tablets from Nineveh. Addie L. Ballou of San Francisco, who went with Mrs. Stanford to Bailey's seances in Australia, brought home six. I examined them in her office before the fire. They weighed about seven ounces each and were composed or a red stone and inscribed with cuneiform writing.

The Great Work quotes Dolbear. Everything, he said, is modified by the discovery of corpuscles. The author cuts Rome, the Hierarchy, to the quick to the very "graft" in 58 slashes, p. 374. His treatment of the standing wonder of nature, consciousness, is the best I ever read.

And now I must put up a war on the author for not denouncing the eating of meat, flesh of dead animals. How can beef-eaters with vast hemispherical abdomens be "spiritually"-minded? The new definition of the word morality is the best ever given: "Morality is man's established harmonic relation to the constructive principles of his own being." Nothing theological about this—it is rigidly scientific, and of mighty import, for the entire universe of corpuscles beats and oscillates at definite and strictly harmonious rates.

Here is the problem of the 20th century, one so grand that imagination is submerged. Man must and will discover these rates and place his mind in harmonic oscillation with them. No dream of imagination, now, in the beginning of the century, can picture what man will be when he finds out how to appropriate corpuscles from space. I assent again as I have everywhere for years that the human mind has no limit. Mental powers will be increased a hundred, yes, a thousand times the moment man discovers the rate of oscillation for mind. I believe that the time will come when matter will be moved by mind, Trine's vast law "Getting into tune with the Infinite," is as intensely scientific as Kepler's and Newton's laws. Six words—they constitute the key note of the 20th century. Ninety per cent of everything we now think, say and do will be hurled into oblivion. Nearly everything is obsolete now except mathematics.

Stand from under, chaos is coming, nearly every weight is about to fall. Then the capital discovery—the rate of pulse of nature, will be made, and we will at once place our minds in oscillation at the same rate and transform mankind. Every disease and drug store will vanish.

It is with extreme regret that the author marred the white paper with the horrible words "religion," "sin," "evil"; nature knows nothing of these and they should be put in the back part of the dictionary. All that this great writer has to do is to find some way of forcing corpuscles to manifest as mind without an organism, then immediately come here with Florence Huntley and talk hour after hour with me on this granite mountain all bathed in glorious sunshine.

Evolution of the God and Christ Ideas.

And now comes good Brother Hudson Tuttle, putting up another elaborate book. Would that every religionist could study this classic work. Here is a startling thing—I never conversed with one solitary religionist who knew the origin of his belief. There may be such, but I never met one. This is a very impressive fact. Men will hold to dogmas with the tenacity of life and death, without a trace of knowledge of their origin. This seems to be incredible, but it is true.

Vast study has been bestowed on this work and the great scholar has ransacked every nook and corner of archaeology, anthropology, linguistic archaeology, mythology, astrology and priestcraft from the ground up.

Personification, an underlying fact in human nature—where every activity seen in nature is personified into a human-like god, is fully explained.

The origins of the great bibles of the world are cleared up; and destruction of these books by rival cults also. Men's minds are marvelous entities, and it is simply wonderful to mentalists to study the endless varieties and types of gods that have been propitiated by the murder of thousands of millions of animals and entire hundreds of millions of men and women during thousands of bloody years. The record is enough to inspire the hope that religion will vanish from the beautiful face of our home—the earth.

And now I must come down on the good brother friend for using the words, Cosmic Mind. The fad now is the stupendous word Directivity, which means that corpuscles know what to do, and when to act and where to go. Nothing exists but corpuscles, and they cannot be distinguished from electricity. Corpuscles race through brain cells as water through a sieve and set up mind.

After all there is no difference between Cosmic Mind and inherent eternal corpuscular directivity.

Never before has the Christ myth been so cleared up. He who runs may read its origin in prehistoric night. The modern official in our courts, appointed to defend an accused man who has no money is the secular side of this very ancient idea.

The paradise myth is explained, and the "fall" as well. Human sacrificial murder and animal, are traced to their awful sources. The myth of the virgin is made so plain that all can see its origin.

The historical or non-historical rather, trial of Jesus by Pilate, on page 272, is shown us in a convincing style. But Appendix C on the computation of the positions of the planets at the winter solstice at the alleged beginning of the Christian era appeals to me. Kepler had no knowledge of mathematics that could come anywhere near solving this tremendous problem. In his day there were no mathematical tables of the planets in existence. Kepler knew nothing of planetary perturbations except that he detected slight disturbances in the places of Jupiter and Saturn. He died in 1630.

The first accurate research on the mutual perturbations of all the planets was commenced in 1756 by Euler. But he did not know of Uranus and Neptune. It is therefore in only very recent times that tables of the mean motions of the planets in the solar system have been made; and tables of amounts of perturbations. And it would now tax to the limit, the resources of the most profound mathematicians armed with instruments of the highest precision to compute accurate places for the planets 1907 years ago—a task far beyond Kepler—although he was one of the greatest of all astronomers. Thus every element of religion now believed in Europe and the United States was devised by prehistoric men totally ignorant of even one law of nature. For ethical culture, Eugenics and Tune with the Infinite are coming on apace. EDGAR L. LARKIN.

Lowe Observatory, Echo Mountain, Cal.

SEVEN PRINCIPLES.

Indicating What Spiritualism Stands For.

In several of the recent issues of The Progressive Thinker one of your contributors wants to know what Spiritualism stands for, and what the National Association shall formulate as a declaration of principles. To my notion it would be easy to get Spiritualists to unite on all the essentials that pertain to Spiritualism.

First and foremost of all is that the so-called dead do live again, and life is a continuation in spirit of the life begun on earth.

2. That under proper conditions they are able to communicate with the inhabitants of this earth.

3. That happiness in spirit life depends on how good we have lived on earth. Did we feed the hungry, clothe the naked, dispense comfort to the sorrowing, defend the weak, and stand for justice and right in all things as far as our intelligence and knowledge could lead us? Then we can safely look for joy and peace in spirit life.

4. That we stand for the inexorable law of justice and compensation both in this world and the next. No shifting of the responsibility of our evil deeds on others. That this life is a school of preparation for the life that is to follow.

5. That no good deeds go unrewarded, or evil ones unpunished; for the law of compensation and restitution is inexorable.

6. That it does not count much what we believe, so long as our belief corresponds with what we know about the future life.

7. That we wage no war on other religions, but believe in pursuit of knowledge of a future life. They have all borrowed and copied from traditions so remote and hidden and obscured by the infantile habits and usages of the human race as to make all of them unworthy of this enlightened age. Therefore all we ask of other forms of religion is for them to take no privileges to themselves not granted us, knowing that equality before the law lets intellectual progress flow along the lines of least resistance.

J. H. LANCASTER.

In Memory of My Dear Friend, Jennie Hagan-Brown.

From the sunny south-land to my home amid the snow-clad hills of New England, came the letter telling me the silent messenger of peace has swung ajar the gates, and my dear friend, Jennie has passed to the higher life.

She had been much in my mind of late, though with no thought she was ill or dying, but rather in a reminiscent way, thinking over the happy days we have spent together at Ocean Grove, Harwich, Onset, in her home and in my house, and of the drives we have enjoyed over these dear old hills, always her delight.

Reading over her past letter, closes in the same way so many have in the years of our friendship—"Remember, I love you just the same," and expressing a longing to once more come to my home in the hills.

Oh! the sadness of the thought that never again will the slender fingers pen me words of love.

Jennie was a wonderful psychic, and never will we see her equal on the Spiritual rostrum again. Her psychic gifts became manifested in a remarkable degree when a mere baby, before she could talk plainly. Her mother has often told me, and for 30 years she has been a faithful instrument for the invisible workers.

Very few of the pioneer speakers are left in the mortal; well may we ask, who will fill their places?

One by one the cherished faces
Slip away from mortal sight;
Gentle touch of spirit fingers
On our forehead, day and night,
Tell us they still linger near us,
Still our joys and sorrows share;
Still are glad when shadows lighten—
Help us all our griefs to bear.

When the gates that open heavenward
Swing ajar and we glide through,
Long hushed voices once more welcome;
All old friendships we'll renew.
In that land beyond the sunset
We'll be greeted once again
By the vanished hand whose touches
We have longed for—not in vain.

FLORA A. SAMPSON.

Worthington, Mass.

LOVE, TRUTH, CHARITY,

As Surveyed and Critically Examined From a High Spiritual Standpoint.

These sentiments are guiding stars which pilot all human souls to the Haven of peace and activity. There is no peace without activity. The sluggard seeking rest never finds peace, while the active soul doing its work day by day, carrying the burdens of others and helping the weary, is the only one who enjoys fully the blessings of contentment.

Love is inexpressible. It is infinite. Truth should be the actuating principle of each individual life. Charity, the greatest of all virtues, should help the degraded from the lowest depths, without a question, placing them in our hearts as sisters and brothers, with love and respect.

Mature respect is true love. Gain the confidence of any creature, human or animal, through kindness, and thereby win their love. Animals are more worthy at times than their progressed brothers, called men. They lick the hand that chastens them, while men often lick those who love them. Which is the nobler? Any religion, sect or creed which does not include the animal kingdom in its mighty struggle for love and intelligence, in this age of individual thinking for one's self.

While searching for truth look among your acquaintances and read their characters. Some express pride in the shallow manner of the peacock. Others demonstrate different phases of animal life. Have you not met those whom you would not trust? and say instinctively, "He is a snake in the grass." Try to delineate character and you will be astonished to find animal life embodied in the human family. The writer often feels his prenatal characteristics of the tiger, when an injustice is done by man to any creature of earth.

Charity teaches: The creature, lowest in degradation, struggles with conditions and environments, hoping to conquer seeming fate. A kindly word, sincerely spoken, may drive the wolf of passion or despair away. Speak those words of charity and encouragement to unfortunates who have gone estray. Open-souled, free-hearted creatures are ofttimes weak, while the small-souled person who looks through the keyhole at life, with both eyes, is too narrow and selfish to lose his smallness through excesses of passion or appetite.

These fundamental truths prompt reply to several articles recently published in The Progressive Thinker, in condemnation of reincarnation. On the title page of issue number 899 under date of February 15, 1907, C. Curtiss Gardner writes under the question, 'What is Spiritualism?"

Generous motives actuate his writing, as shown in the concluding sentence: "Yours for humanity and onward progression." His spiritual power is developing and grander truths will be made known to him ere long.

Those persons seeking absolute truth and who are willing to rise above all ism's allowing the soul to grow into its grandest spiritual development, will, receive light on the path by reading Fourteen Lessons in Yogi Philosophy, and the Advance Course in Yogi Philosophy, published in Chicago, Ill.

The writer of this article was born in surroundings which taught salvation through nonsensical theories, which are stunting the growth for independent thought. Appreciation of refined, beautiful and spiritualizing surroundings, is the great power which brings contentment in this probationary period of life. The delicately tinted, fragrant, perfumed flower gives no comfort or pleasure to one who treads upon it, while others raise this emblem of inspiration and tenderly soothe injuries inflicted by an unappreciative soul.

Human powers are physical, mental and spiritual. Here and now we should cultivate all these attributes, and as the last leaf of earth life is turned, it will reveal a beautiful spiritualized soul, brave enough to cross the border line, knowing it goes forth to unselfish friends and a happy ethereal home. What happiness could the physical mental souls find in the spirit realm? None whatever.

They would still desire the conditions of earth life to give expression to their powers. According to laws of eternal progression, these souls die in spirit-land, are re-embodied in earth life and begin again to climb the progressive paths which lead ultimately to the eternal light.

"What is Spiritualism?" It is the only power sufficiently strong to stem the tide of infidelity which was sweeping our country one-half century ago. Atheists and Agnostics are the products of unreasonable religious teachings of centuries past. Spiritualism with its great frauds and humbugs, proved through its remaining proportion of truth, that life is continuous. We should revere the memory of Paine, Ingersoll, and others who destroyed playhouses of worship which were founded on error and superstition. They left nothing in place of illusions to comfort the credulous, childish sentiments of men. Spirit return is a glorious truth, a scientific fact; but why not give the world other and grander truths, which come from advanced spirits, to soul-hungry mortals, through truthful and refined mediums?

Many would-be mediums are incompetent; others practice at times to get the almighty dollar; others are rank fakirs who rob people under the protection of a city license, which drives the clean, conscientious mediums from the public field by the excessive burdens imposed through taxation.

Test the spirit, prove the medium. Do not become ecstatic over a description of an old lady with bent form, lace cap and hair combed over her ears. It may be some other person's grandmother, and those childish, commonplace sayings are not for you.

Stagnation is not permissible. Grand beacon lights of truth exist, but the great body of Spiritualists are looking forward to the home over there, as one of constant bliss and contentment. They do not make the best of this life; they play a waiting game. Perfect truth does not abide with Spiritualists, for they have not peace among them. Their religious homes are few and far between. Jealousies and selfishness exist among their teachers and societies. Bequests made for the cause are construed by some courts to be evidence of the testator's insanity.

Buddha, Socrates, Confucius and Christ are waiting anxiously in the spirit form to give truth to the children of men through unsullied instruments. Awaken from the trance of stagnation and do not allow the progressive element to outgrow the teachings of Spiritualism, and looking backward say, "What a grand religion it might have been.'

Read carefully the subject of reincarnation. Contemplate fully its vital significance in the continuity of Spiritualism as the everlasting, true religion of the world. Its truth is confirmed only by the most advanced souls, simply because the others speak without knowledge.

Sentiment is a noble product of the brain, but do not allow it to overpower reason, and rush into print. The Progressive Thinker's space is too valuable for personalities. Write only in the spirit of LOVE, TRUTH AND CHARITY. J. W. CUNNINGHAM.

Los Angeles, Cal.

MINNESOTA SPIRITUALISTS.

The Most Successful Mid-Winter Mass-Meeting Ever Held in St. Paul, by the State Association.

To the Editor:—We have just closed the most successful three-days' mid-winter mass-meeting that the State Spiritualists' Association of Minnesota ever held. The audience was large at the first meeting, Friday afternoon, Feb. 22, and continued to increase at each meeting, and Sunday night people were turned away unable to get into the hall.

Mrs. C. McFarlin, vice-president of the State Spiritualists' Association of Wisconsin, was the principal speaker at all the meetings; also the local talent of the Twin Cities took part in the exercises.

The following are a few who took part in the children's lyceum exercises of Minneapolis and St. Paul before the afternoon meeting. A paper was read by Miss Nellie Whitwell on "A Few Stray Thoughts on Spiritualism." Miss Annie Whitwell read a paper on "What Spiritualism Teaches Me." Arthur Lindblom's paper was on "How to Be Good." Miss Esther Wendberg read a paper on "The Invisible Forces." We have good cause to be proud of our children's lyceum, which numbers about eighty. People came from all over the state.

The state association will have to give up Odd Fellows' Hall where they have held the annual mid-winter mass-meeting for so many years, and secure a larger hall next year. Is Spiritualism growing? You would think so if you saw how anxious people were to get into the hall last Sunday night, and how disappointed they were when they learned they could not get in.

Yes, the cause of Spiritualism goes marching on; if you do not think so, read The Progressive Thinker which always keeps a person fully posted.

F. E. IRVINE,
Secretary S. S. A. of M.

St. Paul, Minn.

DELIGHTED WITH THE BOOK.

"The Evolution of the God and Christ Ideas," the Great Work by Hudson Tuttle.

I seldom write anything for publication, as others keep The Progressive Thinker so full of good reading and instructive matter it seems anything I might write would be superfluous, yet there are some thoughts that may be of use to some one else if they would take up and read Brother Tuttle's last book, "The Evolution of the God and Christ Ideas."

The portrayal of the power and tenacity of ideas in that book astonished me beyond measure, proving that the ideas of men thousands of ages ago have had the power to shape and form the ideas of to-day along the religious lines of thought, while along the scientific lines they are almost obsolete.

Brother Tuttle has shown us the causes that have acted upon the minds of mankind to suggest the thought of God, the Infinite, the Unknown, the Great Eternal Forces. The objective scenes, ever before the untutored mind of man, formed the thought of some intelligent being that must have created it.

The evolution of the conditions surrounding the primitive man were beyond his concept. He could not conceive objective matter was ever changing in form, evolving what was involved within it; so at one stroke, it was all made a few thousand years ago in six days, from an eternity of nothingness, if we could know what that was.

I only wish to call the attention of the readers of The Progressive Thinker to the value of that book, showing from whence, and how, originated the ideas to which the human family cling with such intense devotion.

I read seven years ago a lecture from Brother A. B. French upon the Power and Permanency of Ideas. The "Everlasting quality of Ideas," the lexicographers tell us is the expression of an imaginary thought. The word-picture of God comes from the imagination of primitive man.

Brother Tuttle explains the ideas were the best at the time, but like other ideas of objective nature are subject to the improvement of this age which is represented in other lines of thought. Instead of God being like man, getting angry, repenting and changing from day to day, as man does in his feelings, Brother Tuttle portrays God or nature as one infinite intelligent force, ever moving in a systematic and progressive manner. He does not condemn the primitive man for his thoughts or ideas. They were the best he knew at that time, but suggests that progressive minds of to-day which have formed ideas of these infinite forces should be heard and accepted as the superior in quality of conception over that of our ancient brethren!

It would seem to me the influence of The Progressive Thiner among its many readers would interest them to read this intensely interesting work of Brother Tuttle.

In reading this "Evolution of the God and Christ Ideas," my mind turned to my childhood days when my mother read to me in the old family bible, and showed me the pictures. These pictures represent the thought-ideas and imagery of over a century ago. I wonder if the idea of Uncle Sam as portrayed in our papers each week in some form will in time be made a Saint, representing the God of America. It started from a similar source as the pictures of Christ or the Virgin Mary, all in the imagination of man who formed his ideas in a sketch of character of the thought that passed before his vision.

The words of Brother Tuttle as he gives us the views of the past cannot fail to make people think upon broader and more progressive lines. I hope his book will reach the hands of all thinkers as well as Spiritualists.

I. W. POPE.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

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"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume.

WHAT THE FOOL SAITH.

No One Knows Another's Secret Thoughts.

"The fool hath said in his heart, There is no God." How did the author of that saying know what the fool said in his heart? Was he himself the fool? "In his heart" means his secret thoughts, and the author could have known only his own thoughts.

But what does all this talk about God amount to? Nothing. Dictionaries and encyclopedias do not finally explain. We get Jehovah, Elohim, Deity, Supreme Being and many others, in various languages; but they all need explaining, and we are forever in doubt about God. Christians pretend to believe in the old Hebrew Jehovah, or God of Abraham, Isaac and Jacob; the most cruel, and vindictive monster of all the man-invented Gods, and the silliest, most foolish one, too.

How can we account for such human credulity? If people capable of reasoning, could obliterate from their minds all the foolishness taught them in their youth, then read the "Holy Scriptures" just as they read other books, there would be no more believers in pagan gods.

The church's three-masted god, and two-horned devil are just as pagan as any of those of Egypt, Greece, Rome, or of our own British or German ancestors.

All of them are impossible Gods, but the god borrowed from the Hebrews and doctored by Constantine and others is the most absurdly impossible of all.

A being capable of creating a universe, omnipotent and at the same time all-wise and all-merciful, could not, permit for a moment the existence of the horrible suffering, misery and crime which afflicts the world today.

Old God-makers have clothed these deities with impossible attributes without seeming to be aware of it. If the Hebrew-Pagan-Christian God were really omnipotent and a good, benevolent being, too, would it not have been as easy to have "made man" so perfect and so pure that he could neither sin nor suffer?

Why do such statesmen as Roosevelt and Bryan pretend to Modern Christianity—do they believe it historically or theologically true? Certainly not, if they ever reasoned on the subject for fifteen minutes.

We know absolutely nothing about a triune God that contradicts the multiplication table, nor any other. No, let us all acknowledge our ignorance, like Ingersoll, and exclaim, "I don't know—I don't know."

I am three years older than Dr. Peebles and am more of an agnostic than he. C. E. TOBEY.

Shandon, Cal.

SPIRIT RETURN EVERYWHERE.

Sees Bright Beings in Spirit World.

A wonderful psychical phenomenon that has attracted the attention of scientists to Afton, Iowa, has served to make a revival that is being held there sweep the surrounding country like wild fire.

The phenomenon consists of a trance into which May Mutchler of this place, was thrown during the progress of one of the meetings.

The trance has continued through many days and in it Miss Mutchler has been able to communicate with the inhabitants of the supernatural world, she says.

While she lies at home with her eyes closed, seemingly unable to see or to speak, she writes messages to her relatives and friends.

According to the messages which she writes every day, she is fully conscious of a distinct separation of her body and her soul. The soul, she says, journeys through infinite space and communicates at will with bright beings that have no prototypes on earth.

Rev. A. A. Athington, the California evangelist, who is in charge of the meetings there, pronounces Miss Mutchler's trance to be the most marvelous affair of which he has ever heard.

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RHEUMATISM

CURED

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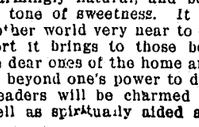
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W. F. Bogguss, 326 W. 61st St., Chicago, tried six different physicians and spent six weeks in expensive sanitarium without avail. Cured by Magic Foot Drafts.

Magic Foot Drafts cured me entirely. It is a wonderful thing." Rev. J. Holz, Chicago.



We have letters from thousands besides these who have been cured by Magic Foot Drafts. Simple and harmless, being worn on the feet as shown above, covering the large foot pores and nerve centers. Try them. If fully satisfied with the benefit received, send us One Dollar. If not we take your word and don't ask you to pay. We trust you. Will you try them? Just send your name and address to the Magic Foot Draft Co., X010 Oliver Bldg., Jackson, Mich. Write to-day.

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It is a spiritual book for Spiritualists, and interesting for everyone.

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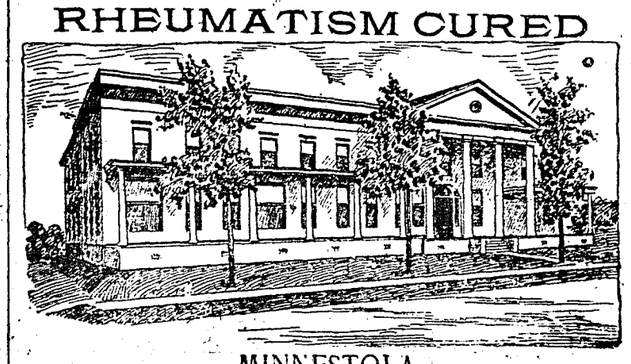
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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

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Single Copy..... 5cts

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SATURDAY, MARCH 9, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

The Long Contest Ended.

The United States Senate, by a vote of 42 to 28, has rejected the four years' effort to unseat Senator Reed Smoot from that body, on the false pretense that he was a polygamist. Was not the real motive of the thousands of women who signed the petitions to oust the Senator, because he is a Mormon?

While politics, as such, has no place in the office or columns of The Progressive Thinker, we cannot avoid the expression, it will be a sad day in American history when any system of religion, however worthy, shall gain the ascendancy in Congress, and shall exclude therefrom members for no offence other than holding religious opinions adverse to those of the majority.

Ours is a secular government. It was founded by the fathers of the Republic, and secured as such, by constitutional provision, and that provision must be perpetuated at any cost. The religious views of members cannot be legally inquired into by Congress. Actions, not opinions, must continue the standard of merit, and the most offensive heretic is the peer of the most orthodox in that body.

"Louder" Was the Demand.

Kant, the German philosopher, said:

"Apart from moral conduct, all that man thinks himself able to do to become acceptable to God, is mere superstition and religious folly."

This reminds us of a young man who, a Methodist, upwards of sixty years ago, offered to educate for the ministry. Telling a friend of the proposition, and expressing doubt of his ability to occupy such a position, he was met with the assurance: "There is no danger of a failure. Should you gain a position in the pulpit, noise ensures success. If you find your discourses are not satisfactory, raise your voice a little higher, increasing it as needs demand. When you reach the proper key you will stand at the head of the clerical profession."

It is a pleasure to note a great revolution has swept over the country during the last half century, and the successful Methodist minister now needs partially educated brains to fit him for his position. A senseless clanging of words has ceased to charm modern ears.

They Need the Money.

"A New York man of God added a lady whistler to his church's attractions, and found a notable increase in his congregation. This policy may develop until a professional boxing-match figures on the program. One pugilist might 'knock spots' off another, and then the minister might go into the pulpit and knock spots off the devil."

The above is copied from the Freethinker, London. The Progressive Thinker related the same fact some time ago in its columns in regard to the introduction of a lady whistler as a church attraction, to enlarge attendance on divine service. And, why not? We are told, Isaiah 7:18—"The Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt." The Bible commentators agree in saying: "The Hebrew word there rendered 'hiss' is equivalent to whistle, and should have been so translated." If the Lord God is a whistler the introduction of that native music in church service must have filled him with delight.

But the editor of the Freethinker, as a suggestive prophet, must come to the front. He said: "This policy [the whistling] may develop until a professional boxing match figures on the program." This has already been accomplished, and one victim was "knocked out" at the expense of his life as a consequence, as related in these columns two weeks ago.

A God Government.

A theocracy is a government which pretends to be administered by God, under the immediate supervision of a priesthood. The high priest claims to be in direct communication with the Supreme, and every act of his is ascribed to God.

A people whose history is believed to be wholly fictitious, known to moderns as Jews, are credited with having been subjects of a theocracy.

If there were such a people as the Jews, and they were God-governed, if the Old Testament literature can be trusted as historical, they were but one remove from savages in their beginning, and were the worst governed nation ever known to history. They were first presented to us as slaves in Egypt, where they were held 430 years. Then, after their escape to Palestine—without entering into details,—consult Cruden's Unabridged Concordance where book, chapter and verse are cited for authority, under the title, "Captivity," and we there read that during the reign of the "Judges," embracing a period of 320 years, the Jews were six times in captivity. Then, during the reign of Sennacherib, the Assyrian king, they were plundered, and defeated in battle three times. The third time their city was burned, and the people, "with hooks in their noses," were taken to Babylon, where they were held as slaves for seventy years. Later, Pompey, at the head of the Roman army, overran Judea, and placed Antigonus on the throne. They were finally destroyed 1837 years ago, by Titus, the few survivors were sold into slavery, or removed to Rome to grace the gladiatorial feats in the amphitheatre for the amusement of the people.

Thus eleven times certain, these pets of Jehovah, and God-governed at that, passed into bondage, and were finally completely destroyed, and should have disappeared from history, and would, but for the imposition of the Phenicians in their place, who, ignorant of their own history, are posing as Jews.

God gave to Abraham and Isaac, and strengthened the gift by an oath to Jacob, that they and their seed should possess Canaan forever. Instead, even those who are simulating the Jews, are scattered world-wide over other nations. They are wanderers among strangers, no country anywhere peculiarly their own.

The Old Testament is represented as a record of God's covenant with the Jews. Read it carefully, and see how these people were favored. Prof. Millard, in his Travels in the Holy Land, p. 257:

"Most of the Jews in Jerusalem and other parts of Palestine, are of Spanish or Polish origin. Most of the former are descendants of such as were driven out of Spain in the 16th century, and who fled at that time into Palestine."

Had Prof. Millard traced the origin of these "Jews" still farther, he would have found they were descendants of the Phenician colonies established in Carthage 900 years before our era, and who, in turn, crossed the Straits of Gibraltar, and had numerous colonies along both banks of the Guadelquiver towards central Spain.

Near the southwest angle of the supposed site of the ancient temple in Jerusalem is a narrow, crooked lane, terminating in a small open space; there the self-styled Jews "purchased the right," says Millard, to assemble, pray, and wail over the ruins of their city, and the downfall of their nation; and this is all that remains of the Jewish theocracy, and probably, its people.

May we not hope that Judea will be the last God-governed country on earth, if this of Bible fame is an exponent of his earthly government of humanity?

Saint Valentine's Day.

Valentine's Day, that annually occurs on the 14th of February, is a relic of Roman paganism. Like all other Christian holidays and festal days, it is coming more to the front as Catholicism gains influence with us. Soon these sacred days will be as numerous as saints in a Catholic calendar.

The feast of Luperculla was observed in ancient Rome on the 14th of February in each year. During the revel each member placed the name of a favorite lady friend in a box. After being well shaken and the names mixed the reveler drew his partner for the ensuing year. This selection was made in imitation of the birds which are claimed to select their mates at this time.

Christians found it impossible, say their apologists, to arrest this heathen practice, so they adopted it as theirs, just as the Saturnalia was made the birthday of their Jesus, and as the Easter day was made to do service as the period of his resurrection, and just as every other pagan festal day was adopted as theirs, and made to appear some way identified with "our Lord."

Forcefully Presented.

Who is there who does not sympathize with Ingersoll, when he said?—

"And suppose after all, that death does end all. Next to eternal joy, next to being forever with those we love and those who have loved us—next to that, is to be wrapt in the dreamless drapery of eternal peace. Next to eternal life is eternal sleep.

"I would rather think of those I have loved, and lost, as having returned to earth, as having become a part of the elemental wealth of the world; I would rather think of them as unconscious dust; I would rather dream of them as gurgling in the stream, floating in the clouds, bursting in light upon the shores of other worlds; I would rather think of them as the lost visions of a forgotten night, than to have the faintest fear that their naked souls have been clutched by an orthodox God."

THE GREAT WORK.

Mr. Lyman C. Howe, in the next number of The Progressive Thinker, will conclude his review of The Great Work. He has presented his views in a remarkably lucid and forceful manner, showing that age or sickness has not diminished in the least his remarkable reasoning powers.

PROF. W. M. LOCKWOOD.

Next week we will publish an exceptionally interesting article from him on **"Divorce, a Sublime Factor of Natural Evolution; Its Meaning in an Etymological, Physical and Legal Sense."**

HUDSON TUTTLE.

He will deeply interest our readers next week with an illustrated article on **"THE KINGDOM OF THE UNSEEN."**

FURTHER EXPLANATIONS

In Regard to the Works of Andrew Jackson Davis.

To the Editor:—In my letter you kindly published a few weeks ago, I tried to express my thanks and hearty appreciation of your voluntary efforts in behalf of my list of books, now out of print. Recently you reasonably explained why you would discontinue such efforts, and now I learn that, notwithstanding your discontinuance of the notice calling for subscribers to full sets of the books ($20 per set of 29 volumes), that you are still receiving the names and addresses of persons who desire to purchase as soon as the works are again in print.

Now my aim in writing you this letter is to express my thankfulness to you first of all, and next, to most gratefully thank the loving and intelligent subscribers, and lastly, to ask you to request all interested to withhold their names until there shall appear in your prosperous Progressive Thinker another announcement and another call. As was fully explained in my former letter, let it be remembered that I am not the owner of my plates, having sold them out and out to the Banner of Light Publishing Company; that a pledge was given, properly signed by the president, secretary and treasurer of that company to keep all the books perpetually in print and accessible to the public, that, a few months subsequently, the treasurer and chief manager of the Banner company, for some unknown causes, committed suicide, which was like an earthquake shock to all interests concerned.

Soon after this unhappy event, the entire establishment went into the hands of another manager, and now, under the style and control of another company which seems more completely inactive, the plates are practically hidden away and unused for printed editions. They are classed among the "assets" of the present management. My business relation to the party or parties, is simply that of a common creditor. At my advanced age it is not wise for me to again own the plates as I have during the past thirty years.

Under these circumstances, and amid some unspeakable complications it becomes necessary to "keep an even mind," and watch the legal or other steps which, sooner or later, under the guidance of good and true minds in this world and in the other, wait and see the salvation and solution of the whole matter.

I feel confident that the books will be in print before the completion of the Panama canal!

There is one fundamental consolation, namely, the books are in the world; they are in numerous private and public libraries, and their light "can not be hid under a bushel." Besides, behold what an immense crop of books has come into the world from the fertile fields presided over and harvested by our inspired authors in Spiritualism on both sides of the Atlantic! So whatever "happens," the universal education and spiritual development of all mankind is abundantly assured. A. J. DAVIS.

Poison and Its Antidote.

We stated last week that a great movement is on foot to Christianize Japan. It comes from outside interneddlers, and will gain but little support beyond the humblest classes. But the antidote follows close along the trail of missionaries. Mr. Hayashi, late ambassador from Japan to England, has translated Thomas Paine's Age of Reason into his native tongue, and it is probable it will be scattered broadcast over the Japanese empire. "Let truth and error grapple. Who ever knew Truth to lose anything in a free and open encounter with Error?" "As the circling ripples dance away from a stone flung into a pool, so Truth will radiate until falsehood hides in obscurity among the bogs of ignorance."

Not Good for Business Purposes.

Wonder what relation was the man who never told a lie without first saying a prayer, to the newspaper publisher who opens his office each morning with prayer? And were each of the parties connected with the Chicago bank that commenced business every morning by asking for God's protection during the day, and soon failed for some $400,000? Prayers may be a good thing, but it does not seem worth a cent for banking and business purposes.

Maybe God has no more qualifications as a banker, or for the newspaper business than he had when at the head of the Jewish government. He made a terrible failure in bossing that job.

Reason must be our last guide and judge in everything.—John Locke.

'The Psychic Riddle.'

Another Important Book by That Profound Thinker, Dr. I. K. Funk.

A remarkable collection of psychic or Spiritualistic experiences [as set forth in a review by the Chicago Record-Herald] is contained in "The Psychic Riddle," by Dr. Isaac K. Funk, of Funk & Wagnalls, publishers, which has just been brought out. Dr. Funk gives many startling stories of messages from the dead. He declares he is not a Spiritualist in the accepted sense of the word. He is interested deeply in psychic research, however, he says, 'because it seems more and more likely that by these efforts may be discovered marvelous powers of the human soul not yet recognized fully by the science of psychology, as telepathy, clairvoyance, prescience, secondary personalities, cure of diseases by hypnotic suggestions, etc., and by them also much new light may be thrown upon many forms of insanity."

In one chapter of the book, Dr. Funk repeats a remarkable story told him by a friend well known as author, physician and publisher. It is a story of his own personal experience.

Asserts He Left Body.

He is convinced that one evening while in Florida, he actually passed out of his body, and yet retained a most vivid conscious existence. In the few hours of his discarnate state he visited the family of a friend a thousand miles distant, saw what they were doing and heard them talk, was recognized and spoken to by his friend, and after other experiences he returned and by a supreme effort of the will he re-entered the body and regained control if it. He gives this important corroboration of the story: The following morning he wrote a letter to his distant friend narrating his experience at his home, what he there saw the family do and what he heard them say. And the distant friend that same morning wrote to him narrating how he had seen him in his room the night before, and what he had said to him, and that now he was greatly alarmed lest some misfortune had befallen him. These two letters crossed each other in transit. Dr. Funk says:

"It should be remembered that this story is told by a trained physician who knows the symptoms of approaching death, and who is an experienced psychologist. How much more satisfactory it would be to the reader, and certainly to the scientist, were I permitted to give the name and address of this physician, the name and location of his freind, and other details of his strange experience. But, no, this physician feels that he must hide his identity under anonymity, as publicity of this sort would hurt him professionally."

Banker Has Experiences.

Another friend who has taken Dr. Funk into his confidence is the head of an extensive banking house. "His name is known from Penobscot Bay to the Golden Gate as a synonym for veracity and level-headedness." He, too, declines to permit his name to appear in support of certain personal psychic experiences.

"For," says he, "my board of directors would be startled and many of our customers would feel their confidence shaken in my sagacity."

The new book, in short, is a collection of the experiences of himself and his friends in connection with spiritualist mediums and of comment upon them. There is none more interesting than the story of what happened to Walter Hubbell, an actor, in the Spiritual Temple, in Boston, where Rev. Mr. Wiggin was officiating as speaker and medium. It had been stated that Mr. Wiggin is controlled by the spirit of John McCullough, whom Hubbell had known in the flesh. So Hubbell took a piece of blue paper of a peculiar shade, and with purple ink wrote these words upon it:

"John McCulloch, do you remember this: 'Does no one speak? I am defendant here!"

Mr. Wiggin sat blindfolded in the center of the stage when Mr. Hubbell entered the hall. The various questions sent up by the audience were dumped out of the baskets upon the table in front of Mr. Wiggin.

Replies to the Question.

After Wiggin had given a number of answers to the writers he stopped for a moment and said:

"Friends, I wish to say that I, the spirit of John McCullough, the actor, control this medium, and that some person in the audience has written some words I often spoke upon the stage in earth life, upon a piece of paper, asking me if I remember them. I know the person who asks this question well, and he has appeared upon the stage with me. The words he asks about I spoke for years before Appius Claudius in the Forum scene, of the fourth act, of 'Virginius,' after my return from battle, and they are: 'Does no one speak? I am defendant here!' The paper containing them is now upon the table, and I have not touched it."

Mr. Hubbell continues his story as follows:

"I replied that this was all correct. He then addressed me and said: 'And you have been in that same play?' To which I replied: 'Yes, but not with you, John, but with another.' And he answered, or rather affirmed my statement by saying: 'Yes, I know that.' All of which is the truth, I having appeared with him in 'Coriolanus,' 'Jack Cade,' and 'The Gladiator,' but never in 'Virginius,' appearing afterward as Appius Claudius, when another man played Virginius after John had passed away."

Tells of Edwin Forrest.

The seance then proceeded, letters being answered for a score or more of persons. Mr. Wiggin being blindfolded all the while, as from the first, with a black silk handkerchief. When I heard him remark that the sance would soon close, I said: 'John, may I ask you a question?' He replying in the affirmative, I asked if he had met Edwin Forrest in the spirit world. The answer was, 'Often.' I then asked if Forrest was now happy. He replied that no man knew Forrest better than he did in earth life, and that he knew Forrest's surrounding conditions made him, while on the earth plane, unhappy, but that now he was with people who understood him and that he was contented."

Wiggins or McCullough, as you will, concluded his conversation with Hubbell by remarking that there were but few tragedians on the stage, owing to the strange ideas of the managers, who were wrong about it.

Dr. Funk begs not to be misunderstood. He does not claim that Spiritualism has been scientifically demonstrated. "I say exactly the contrary, believing that we are many miles distant from such a demonstration. What I do say is that such a demonstration is to my mind, after nearly thirty years of investigation, far more likely than are the probabilities that Spiritualism is not true; that the proofs in favor of its truth are much stronger than those against it; that to-day, as the proofs stand, a man is more logical, more sane, in accepting the spiritualistic belief of the communion of spirits through the physical sensories than he is in rejecting it."

WELCOME NEWS.

Hopes Are Entertained That the Philanthropic Spiritualist, Theodore J. Mayer, Will Recover—Letter From the Secretary.

February 26, 1907—To the Editor:—In the name of the N. S. A. and its beloved Treasurer, we thank you for the tender mention you make of Mr. Theodore J. Mayer in a late issue of your paper. It is true that he is very ill, and that only the most devoted care on part of attendants, medical and otherwise, the undivided aid of the Spirit hosts who love him, the good thoughts of his numerous friends on earth, and his own indomitable will and cheerfulness, can bring him back to a point of physical safety and health.

All of these aids he has in abundance, and yet we cannot be but anxious and wait with almost bated breath for the moment when all can be assured that he is on firm and secure ground of convalescence. Our good friend is cheerful, tranquil and in the finest condition of mental health.

That angel as well as mortal influence and magnetism are with him we can all believe; his good works have been many. Not only do Spiritualists all over the land, and especially poor and aged mediums, have great cause to bless him, but also those who well know of his many benefactions outside our ranks, private and public, hail him as a grand man who cannot be spared from this field of action and love.

Hospital philanthropy, Educational College work in the District of Columbia, and other noble objects for human good, have been largely forwarded by Mr. Mayer. He is not a Rockefeller in means, but according to his money and opportunity, he has done far more for the world's advancement than any multimillionaire has thought it possible for himself to do. Those who know Mr. Mayer best love him most; they cry out for his recovery, for his continued life in the mortal for many years.

"WE CANNOT BEAR TO HAVE A GIANT IN GOODNESS PASS FROM EARTH; HE IS NEEDED HERE."

The writer of these lines is daily receiving letters from personal friends of the sick man, and from others who know of him, expressing their prayers and hopes for his restoration to health; already in many public meetings silent and potent prayers have been offered in his behalf; thousands of human hearts are blessing him and asking for his return to physical strength.

GOD AND THE ANGELS BLESS HIM WE KNOW; THOUSANDS OF MORTALS DO LIKEWISE.

MARY T. LONGLEY.
N. S. A. Secretary, Washington, D. C.

SAMMY.

Two years old, and going on three,
Square and chubby, and bold was he.
Gladly he heard his mother say:
"Don't bother me, child, go out and play!"

For out on the street were other tots,
Vaguely forming their baby plots,
And babies are better chums, God knows,
Than a sobbing woman who sews and sews.

Out on the street where traffic swirled,
Sammy dreamed of a strange, new world,
For the streets joined a hilltop far away—
A hill that he meant to climb some day,
But the street-car man was large and gruff,
And the teamster-man had troubles enough,
So they paid no heed to Sammy's shrill
"P'ease, Mister, take me up the hill."

He asked a man on a touring car,
But the man was busy, as tourists are;
He asked a coachman, in livery trim,
But the coachman only glared at him;
He asked a mounted policeman, too,
With shiny buttons and coat of blue,
The mounted policeman shook his head
And over the pavement swiftly sped,
But Sammy was brave and pleaded still:
"P'ease, Mister, take me up the hill."

One fine morning—the air was clear—
Sammy thought that the hill seemed near;
And while he was hailing a truckman grim
His baby feet proved false to him,
And the people knew, as the car ground past,
Sammy had climbed the hill at last.
—Wm. F. Kirk, in Chicago Examiner.

Honor to the Memory of Bruno.

Ten thousand persons, says the Truth Seeker, marched through the streets of Rome on February 17, and on reaching the Campo dei Fiori deposited floral wreaths on the monument of Bruno which stands there. An address was delivered by Signor Ferri.

Bruno, English Brown, lived only three hundred years in advance of his time. His name, like a multitude of others, will ever be remembered as evidence of the brutal character of the church, when clothed with power.

Dead, Aged Seventy-five Years.

Col. Olcott, who with Madam Blavatsky, founded Theosophy, died at Adyar, in India, Feb. 17. He was a man of ability, and a zealous student of the Vedas.

Instructions of a Philosopher.

Buddha is credited with saying:

"Do not believe because a thing is old, because it is found in so-called holy books, because it was believed by ancestors, because it is believed by the majority of men, because it is believed by learned men, because it may agree with your preconceived ideas; believe it only if it agrees with reason, and you find it useful for your progress."

Genius always gives its best first; prudence at last.—Lavater.

The will of man is by his reason swayed.—Shakspeare.

MORRIS PRATT INSTITUTE.

Suggestions Solicited—Plans Invited—Donations Welcomed.

"Watchman, tell us of the night, what its signs of promise are." Verbal and written inquiries are being made as to the future of the Morris Pratt Institute. It will not follow the mortal form of Moses Hull into dissolution, but rather, like his uncaged spirit, enter upon the realities of an enduring resurrection.

Sixteen students are enrolled upon its roster of attendance for the current year. Never have its running expenses been so minimized as at the present time, because of the gratuitous services and personal sacrifices of Prof. and Mrs. Weaver, and Mr. and Mrs. Hull. Both couples have given their time and strength for love of the cause and from prophetic foregleams of the future in the distance.

Time can be taken for the choice of a successor to Brother Hull as President. That position need not be filled until the right man or woman is found for it. In the meantime the work of the Educational department will be safe under the supervision of Professor Weaver, its present Principal. Give the institution a board of trustees composed of practical business men and women who are not strangers to the work of education. The president of the board need not be a member of the faculty, or teaching force.

Oratory and physical culture cannot be in better hands than those of Mrs. Niver.

A strong and comprehensive Psychic Department is needed—one that grasps the truths of mortal systems of psychology and substitutes for their mistakes the better lessons of the teachers on the higher planes of spirit life. Its principal aim should not be to make every student merely a medium but to teach each one how to attain the fullest unfoldment of mental and soul powers possible for the individual, and make all such real helpers of humanity as well as instruments for spirit intelligences. Right living of life on this sphere is a perfect fitting for the next one to follow. Money for the maintenance of such a department will depend largely upon a wise choice of its special teacher. Who in the United States is our best fitted instructor for such work?

The mission of the Institute is not alone to fit future workers to proclaim Spiritualism from the platform. Only a minority of students at our denominational colleges enter the ministry of the sects maintaining them, but the most of them as laymen and lay-women either in social and home life, or in the business and professional world, work efficiently for upbuilding the denomination that educated them. We need educated Spiritualists in all the avenues of life as well as upon our platforms.

Make the Morris Pratt Institute self-sustaining by increasing the numbers of its students. At its recent Chicago Mass-meeting, the Illinois State Association adopted without dissent Thomas Grimshaw's suggestion, and decided to pay one student's tuition for a two-years' course at the Pratt Institute, one hundred dollars. Will every other State Association do likewise? Numbers of Spiritualists are able and should be willing to contribute fifty dollars a year for the tuition of worthy young men and young women at Whitewater. That sum will encourage some deserving person to undertake the struggle for better self-equipment. A large percentage of the pupils in our public schools do not continue beyond the grammar grade. Many come from country districts, or if in the more pretentious ones of town and city, are forced by circumstances to begin the struggle for a living and withdrawn from school. The Academic Course at the Pratt Institute is not only open to all such, but to those who, because they did not appreciate and improve the opportunities of youth, now bitterly realize their deficiencies, and are grasping for help. Students in special courses are also welcomed there and benefited by the instructions given.

"Those only deserve a monument who do not need one," Haslitt has said, while Hawthorne wrote, "No man who needs a monument ever ought to have one?" Moses Hull needs neither massive shaft nor sounding eulogies to preserve his memory, but his labors for Truth, lo, these many years, deserves to be perpetuated by the endowment and maintenance of the Morris Pratt Institute.

I invite criticisms of the present methods, and suggestions for the future welfare of the School. Whenever so desired the personality of the writer will not be revealed. I will undertake to prepare everything of that nature for the consideration of the board of trustees at its spring meeting.

GEO. B. WARNE.
Acting Chairman of Board of Trustees Morris Pratt Institute.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

SPIRIT RETURN CONFIRMED.

In a Spirit Message the Missing Man Tells His Sweetheart He died in the Larchmont Wreck—Brother Declares Words of Comfort Come Through Him From World Beyond the Grave.

Through remarkable messages from the spirit world, which she says she has received, Miss Mary O'Brien, who lives at N. 29 Quincy street, Somerville, is assured that her sweetheart, Thomas Dixon, whom she was to have wedded the Sunday following Easter, went to death in the wreck of the Joy Line steamer, Larchmont, on February 11.

Frederick Dixon, brother of Thomas Dixon, who has been missing ever since the Larchmont foundered, says that he has heard four times from his brother. The brother says that Thomas perished when the boat sank, but that his spirit is happy in the world beyond the grave.

"Tell my girl not to be worrying. I am dead and am resting comfortably," was the message from across the dark divide, according to the missing man's brother. This communication came to the Dixon home on February 12, at noon, shortly after the family had learned of the fate of the vessel. They feared that Thomas Dixon was aboard, and Mary O'Brien had gone to them with her heart full of woe for comfort.

And yesterday, seemingly in confirmation of this message, which the brother asserted he received from his brother in the spirit world, came a letter from James A. De Bell, president of Cigar Maker's Union No. 1., of Providence, stating that on the day the Larchmont sailed for death, Thomas Dixon had come to the office of the union for a loan, and had left to board the New York Joy line boat.

"Four messages have I received from my brother Thomas," said Frederick Dixon, who lives at No. 1 Portland St., Cambridge, to a Boston American reporter.

"The first was in the nature of a warning that something had happened. It came on Tuesday morning, February 12, about two hours after the wreck. I was asleep, when suddenly I was awakened by a rushing sound as though a million of small stones were slipping down a steep hillside.

"I got up and called out: 'Any trouble?' I received no answer, and still no sounds continued. About 4 o'clock the noises died away and I was able to sleep.

"The next morning came the story of the wreck. We knew that Tom had started for Providence to take the boat for New York, where he was going to look for work. Soon Mary O'Brien, whom Tom was to marry on the Sunday after Easter, came crying to the house saying: 'Tom, Tom: I won't believe it!'

"I went into my office at noon and called: 'Tom, Tom, Tom,' and soon a voice, his voice, said: 'Tell my girl not to be worrying. I am dead. I am resting comfortably. I am in a boat on the right side of it. I was going to get out of my room and I got into another where some children were. It was too late for me to get out. You will see my body, but not all of my body. Tell mother and all of the family not to be worrying. Everything is for the best.'

'Then the voice was heard no more and I knew I was alone. I hastened to the family and to Mary O'Brien, Tom's sweetheart, and told them all. This was in my own house in Portland street.

"That same Tuesday, it was at night, I was at my mother's, No. 149 Harvard street, Cambridge. I went into the parlor where Tom's picture was hanging. The folks were all in the kitchen awaiting me. I called three times:

"Tom, Tom, Tom.'

"Suddenly, standing right in front of me was my brother, smiling and clad as he was when he left home. He looked well and happy. 'Anything to say?' I asked him.

"'Very little," he responded in natural tones.

"'What is it you've got to say?' I demanded. 'Everybody is in the kitchen waiting for my news. Is your body in Providence or not?'

"'No, my body is not in Providence," he said. 'Tell my family not to be crying. You will see my body just the same again.'

"Then the smile faded from his lips and he vanished. I called him again and again, but I got no further message or sign.

"On the Friday following I was in Monahan's undertaking rooms, in Providence, with my brother George, who had come over from New York to help me look for the body. There were ten dead bodies in the room where we were.

"'Tom!' I cried three times.

The room grew chill, and I knew a spirit had come.

"'Don't worry, Fred,' said Tom's voice. 'I know you are doing the best you can to please my family. If anybody asks for me give them my best word. Make them feel good about me, Fred, let me rest. Good-bye.—Hearst's Boston American.

The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in $1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

Lyceums, Attention!

Help us to obtain a complete list of all lyceums before March 31. Since my former request many have complied and sent list and report, but am sure there are more to hear from. Those who have reported are as follows: Los Angeles, Cal.; Parkland, Pa.; Chesaning, Mich.; Pittsburg, Pa.; Minneapolis, Minn.; Indianapolis, Ind.; Decatur, Iowa; Portland, Me.; Portland, Ore.; Galveston, Tex.; Baltimore, Md.; Detroit, Mich.; Billings, Mont.; San Diego, Cal.; Hoboken, N. J.; St. Louis, Mo.; Seattle, Wash.; Rupert, Ark.; Washington, D. C. So you see the list is growing. Send in the name of your lyceum and the number of children or adults who are members. Address me during March and April, at 180 Calhoun street, Battle Creek, Mich.

ANNA L. GILLESPIE.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
Box 580, Seattle, Wash.

Blessings and Dangers of Psychism.

The Two Sides Presented.

Mr. E. W. Sprague, one of the foremost leaders in the ranks of Spiritualism, issues a "Clarion Call to the Spiritualists of America," in which the dark shades of Pessimism appear to a certain extent. While Spiritualism as an organized body may not be advancing as rapidly as many would like to have it, yet Spirit Return, one of the most important facts in existence, is increasing everywhere, and is receiving attention as never before in the history of the world. Of course Spiritualism has its Dark Side in connection with vicious or densely ignorant controls, as vividly portrayed by the well-known Dr. Wickland, and that should receive more attention on the part of prominent workers everywhere than it is at the present time.

A CLARION CALL.

To the Spiritualists of America.

At this time, when there is so much adverse criticism and general agitation going on inside and outside our movement, perhaps it would be well for Spiritualists to stop a moment to consider the situation.

The extreme fight that is being made against fraud in our ranks has driven many a worker into the silence. Not because the fraud was exposed, but because the worker did not feel strong enough to battle against our foes who are trying to make it appear that Spiritualism is nothing but fraud. Their efforts ought not to intimidate a single worker, but all true Spiritualists should assist in clearing our ranks of that class of people who do actually practice fraud in the name of Spiritualism. But much harm has been done to our honest and innocent mediums in the prosecution of this necessary work.

A great many who were not firmly grounded in the knowledge of the truth of Spiritualism have given up their investigation and postponed active work rather than continue to fight for the truth.

The vicious condemnation of mediumship by "our friends the enemy," notably the writer of "The Great Psychological Crime" and those of his class, have frightened not a few of our young and undeveloped mediums from continuing their development. Some of them have been frightened almost into believing that their dear spirit parents, other relatives, friends, and "spirit guides," would be transplanted by "demons," "devils," "evil spirits," "elementals," etc. These and other things of which I will not now speak, have injured the progress of our movement.

There is not the usual enthusiasm manifested in certain localities. The circulation of our Spiritualist newspapers has suffered. Some people have lost interest and have ceased to become subscribers to them, and one or two of these heralds of our beautiful philosophy have suspended or died, and there may be danger of others doing likewise if Spiritualists are not awakened to the true state of affairs.

Another great reason for this condition of our Spiritualist newspapers is that so many Spiritualists are taking some one or more of the large number of magazines that teach our philosophy under another name, such as "Mental Science," "Natural Science," "New Thought," etc., yet never giving credit to the source of their information which of course, is Spiritualism.

A short time ago I was called to a village where a nice little society flourishes. It was one of those that we organized and instructed to form reading classes, which they did, and through which they have abundantly proved that it is the proper way to make a success of a society that is not strong enough to employ a regular speaker. Here I found that a club of twenty-five subscribers (all Spiritualists) had been procured for one of the New Thought magazines at a nominal price. And when I asked the question, "How many of them take a Spiritualist paper?" I was told that three only were now taking them.

I asked several of the number if they were subscribers to our Spiritual papers and the replies were about as follows: "Well, no! I used to take The Progressive Thinker, the Sunflower, (or some other Spiritualist paper, naming it), but since taking the ——— (the new thought magazine referred to) my time of subscription has expired and I have neglected to subscribe for it."

These Spiritualists who do not have the Spiritualist papers to read, of course are not posted regarding the movements of our mediums and speakers, and the work of the National, state and local societies; some of them had not seen the report of the N. S. A. convention, and in fact they were cut off from contact with our great movement at large. If this state of things is continued, many are liable to lose interest in the great work of our organization, at least to a greater or lesser extent.

Spiritualists, arouse yourselves! Subscribe for the Spiritualist papers and magazines at once! Don't let them languish and die while you are giving your support to others who seldom mention the name of a medium of give credit to Spiritualism for one thing that they teach, though they know full well that much of it belongs to it, that it has been heralding these truths to the world for the last fifty-eight years.

Subscribe for the Spiritualist papers and magazines! Join a Spiritualist Society if you are not already a member of one, and show your hand! Stand up and be counted! The Spiritualist census is being taken now; will you be among those that help to swell the number? You will not unless you belong to a society. Join one now if you are not already a member, even though you have to go five hundred miles to do it. And when you have joined a society and subscribed for a Spiritualist paper, take hold and work for the best cause on earth, namely, Modern Spiritualism. Let the world know through your voice and pen, through every act and deed, that you are a Spiritualist and stand for it in its white-robed purity every hour of your life.

If you have children, or friends that you wish to have prepared for the grand work of Spiritualism, send them to the Morris Pratt Institute, at Whitewater, Wis. And if you have none to send, then send your contribution to help support the school.

Let us wake up to the needs of our cause and do what we ought to do to help it along. If all that can and should will do this, our cause will, in power, in numbers, and in good works, and its blessings, increase ten fold.

Spiritualists, please think this over, and act without delay and greater victories for our cause and its great truths will be your reward.

E. W. SPRAGUE.

Detroit, Mich.

Our good Brother Sprague takes a PESSIMISTIC view of the present status of Spiritualism in this country, and in so doing he is somewhat mistaken. He candidly deplores the existence of fraud in our ranks, but entertains the opinion, however, that the efforts to suppress the same have proved injurious to our Cause when exploited side by side with those on the outside who consider all alleged spirit manifestations to be spurious or the result of trickery or legerdemain; just as if the exposure of uncleanliness in any condition of life had a tendency to injure that condition; just as if to expose to the light of day wrongdoing would greatly injure that light; just as if to bring forth the fraud which has been in our ranks from time to time, would injure the influence of our Cause instead of making it more potent for good.

In fact, all exposures of uncleanliness have a tendency to benefit the Sect, the Club, the Municipality, the State or Nation with which it is connected. Letting rottenness, graft, etc., alone, would in the end result in most disastrous consequences. Their exposure always makes the way brighter for humanity, always makes the spiritual atmosphere clearer.

The Progressive Thinker office is the CENTRAL MAGNET of this Great Movement in connection with data in reference to exhibiting its actual status or condition.

Mr. Sprague deplores the condition of the Spiritual press, hinting at the untimely demise of the Banner of Light and the Religio-Philosophical Journal, and thinking that others might soon follow in the same direction. The fact is the Banner of Light's death was caused by business methods that bordered on actual stupidity and gross incompetency so closely that they seemed to become a part of the paper. Those acquainted with all the facts of the case said, "No wonder it died!" and in no sense was a waning Spiritualism responsible therefor.

As to the Philosophical Journal, for years it had been a mere pretense of a Spiritualist paper, amounting to almost absolutely nothing, its diminutive size preventing it from publishing one-twentieth of the current news in our ranks. Where business STUPIDITY or INCOMPETENCY are connected with any Spiritualist paper, sooner or later it will die in consequence, and our Cause is in no wise responsible therefor.

Now as to The Progressive Thinker. **Never before in its entire history has it been more prosperous than at present. During the month of January the receipts for subscriptions (usually about $1,500) reached $2,000, a larger amount by about $500 than ever came to this office in the same length of time, and a larger amount BY FAR than any other Spiritualist paper ever received during one month.**

Mr. Sprague says that "the vicious condemnation of mediumship by 'our friends, the enemy,' notably the writer of The Great Psychological Crime, and those of his class, have frightened not a few of our young and undeveloped mediums from continuing their development."

It is not our intention here to in any way defend The Great Psychological Crime, or "Obsession," by Dr. J. M. Peebles, the latter citing case after case where a PSYCHOLOGICAL CRIME was so plainly committed by the controlling spirit that any one with a modicum of brains could sense the facts of the case. In this city we have given advice to many who had vicious controls, and pointed out the way of cure. Many of the cases were most pitiable.

Only a few days ago a lady called at this office to describe a most deplorable obsession on the part of a friend. She had purchased an OUIJA BOARD, and at the first sitting it wrote for her; then followed automatic writing; then clairaudience, and then no end of annoyance for the woman—truly a case of demoniac possession.

"Ah! Dangers of Psychism!" Yes, for a person with the temperament and nervous system of this lady, and to hide that fact from the world would be criminal, would be an insult to common sense, to truth and the angel world. When the time arrives that we are compelled to hide truth from our readers, we will retire from business, and let some one else do that dirty, contemptible work, for which we are not in the least fitted.

Under certain conditions of health, or of extreme nervous tension, vicious controls may take possession and raise a literal h—ll for the medium in the process of development, constituting a Psychological Crime in the highest and broadest sense of those two remarkable words, and making a muddle of the darkest kind for Spiritualists to consider.

Dr. Peebles's voluminous work on "OBSESSION" contains evidence that is OVERWHELMING of demoniac control in certain cases in connection with mediumship. Dr. Wickland of this city, an educated physician, and many others, will corroborate Dr. Peebles in his assertions, and the lecturer who has never seen a case of vicious or demoniac control, his experience must have been extremely limited.

But this dark side to Spiritualism, as exploited by Dr. J. M. Peebles, known the world over, sinks into comparatively small dimensions when the intrinsic beauty and grandeur of our cause is portrayed by our Cora L. V. Richmond, Mrs. M. T. Longley, Hudson Tuttle, Dr. A. J. Davis, W. J. Colville, Dr. George Fuller, Mrs. Russegue, C. Dawbarn, Miss Elizabeth Harlow, H. D. Barrett, Dr. G. B. Warne, Mr. Wiggin, Mr. Edgerly, Mr. Brooks, Prof. Lockwood, Mr. Erwood, Mr. Grimshaw, E. W. Sprague, C. Fannie Allyn, Susie C. Clarke, Lyman C. Howe, Mr. Sprague and many others EQUALLY AS PROMINENT we might name if space permitted. Under the radiance of their names and the influence they exert, Spiritualism stands forth as a prominent LEADING LIGHT of the world, a light burning with divine radiance, notwithstanding the fraud and graft, and cases of demoniac possession in our ranks.

True it is that unless fraud is held in abeyance, as it is now in our ranks to a certain extent, the spurious coin would measurably take place of the genuine, and the TRUTH itself would be retarded in its growth, and sink finally into a corrupt condition.

Then again, observe the vile, defamatory, poisonous excerpts from the Light of Truth, editorials in that paper, voicing the sentiment of its proprietor and editor, J. B. Townsend, and Willard J. Hull. Read them carefully; ponder over them most critically and see the dirty flings cast at Spiritualism, as follows:

Question:—"What is the end and aim of mediumship as carried on at present?"

Answer:—"Its aim is Dollars, and its end is Death. Mediums who are really carrying the messages of the higher realms of spirit life to man the mortal can be counted on THE FINGERS OF A SINGLE HAND."

"The Light of Truth is testing the Spiritualists of North America specifically, and the Spiritualists of the world generally.

"This test will go on until the fiber of the goods is thoroughly known and understood.

"For the MOST PART THE STUFF SO FAR TESTED IS EXCEEDINGLY SHODDY. Some of the PACKAGES TIED WITH FANCY STRING AND BABY RIBBON offered for inspection WILL NOT BEAR IT AT ALL.

"A FEW SMALL PACKAGES tied with the ordinary binding cord contain big values. They are the kohinoors among the diamond fields of things Spiritualistic. On them the Light of Truth depends for courage to continue the test."

"Let it remembered that Spiritualists as they go, do not support mediums. If mediums had to depend upon the tender mercies of the average Spiritist and test-hunter, they would starve to death. Mediums are supported and patronized largely by Christian and Infidel alike, outside the ranks of THE WARRING, SNIVELING FACTIONS THAT NOW MAKE UP THE RANK AND FILE OF WHAT IS LEFT OF SPIRITUALISM."

There are no qualifications in the above. The charge that our ranks are composed of "Warring, SNIVELING Factions," stands forth prominently.

Again, in the Light of Truth of September 1, 1906, is the following complete sentence, voicing the opinion of its editor on Spiritualism at that date:

"A DYING MAKESHIFT from which the SOUL HAS GONE, is all we see of Spiritualism as steered."

Of course that declaration hits Mr. Sprague himself a most severe blow, for at that time he and his estimable wife were doing some most excellent "steering" work in the ranks of Spiritualism; not only Mr. and Mrs. Sprague but hundreds of others, were then in the ranks toiling with all their might to advance the cause, and while they were so "steering" they were grossly insulted by the above declaration, that "A dying makeshift from which the SOUL HAS GONE, is all we see of Spiritualism as steered."

The Light of Truth, from which the above excerpts have been made, has been a losing investment from the start, sinking thousands of dollars, and the crowning infamy of its career consists of its defense of every fraudulent, rotten medium The Progressive Thinker has exposed. Defending enthusiastically Mrs. Elsie Reynolds, who has been repeatedly exposed dressed in artificial toggery, posing as a materialized spirit, is it any wonder that it has proved a losing investment, sinking money with every issue of the paper?

True it is, there are thousands who believe in SPIRIT RETURN who take no Spiritualist paper, and are WHOLLY IGNORANT of what is going on in our ranks. As a scientific fact, SPIRIT RETURN is fully established in their minds, and they seek light on other lines of thought as voiced by leading literary magazines. They do not want to attach themselves in any way to Spiritualism as an organized cult, sect or body; they have THE TRUTH, which comes to all who diligently seek for it, and THEY ARE CONTENT. They recognize in SPIRIT RETURN a grand uplifting law of the universe, on a par with hundreds of other beneficent laws, to them all are of equal importance and significance. They separate it from religion, or organizations, just as they would the laws governing the generation of electricity, or the multifarious vibrations that come from the sun, producing results without which the world would be in impenetrable darkness. We have often wished they would join us in active work to render our Cause more prominent, but THEY WILL NOT, as they can not see any necessity in so doing, as all can, who desire, arrive at the truth just as they did.

This class numbers millions, and can be found in every sect, living out their respective lives as they see fit, and their number is constantly increasing. They make no effort to proselyte, but often freely express their opinion. If a firm, unqualified belief in Spirit Return constitutes a person a Spiritualist, then Spiritualism is on the increase the world over; there are millions of them. It may possibly prove true, that Spiritualism as an organized movement will gradually disappear as Spirit Return will permeate every religious sect, every cult, every club and every movement for the elevation of mankind morally and spiritually; yet look out! The Dangers of Psychism confront Spiritualists everywhere—to a certain extent confront every one seeking development unless care is manifested, and he who declares otherwise can have but a limited knowledge of what is going on in our ranks. Read carefully the following from Dr. Wickland, in the Chicago Inter Ocean; his wife is an excellent psychic. Calmly reflect on the statements made.

That Harry K. Thaw is, what he terms "a born psychic sensitive," and that he has shown evidence of it all his life, is the declaration of Dr. Carl A. Wickland, 616 Wells street, Chicago.

"Whatever else the mental condition of Harry K. Thaw, or whatever personal grievances he may have had when he killed Stanford White, he was undoubtedly obsessed by avenging spirits, who were seeking revenge for real or fancied injustice done to themselves or their kindred," said Dr. Wickland, who has long been an authority on psychic phenomena.

"Harry K. Thaw was largely only the psychic subject, the physical instrument, through whom a terrible drama was enacted, in which the invisible world took part, and ignorant, but revengeful spirits were the actors," continued the doctor.

"This assertion, I know, will seem startling to many, and the proposition that ignorant and obsessing (as well as good) spirits are active in human affairs will be met with frowns from others; but facts are stubborn things and not easily brushed aside by a sneer. Nor are these assertions founded on mere belief, theory, or speculative hypothesis, but on many years of study and personal experiences of a character and nature so convincing they cannot be successfully controverted or disproved, except perhaps, by such individuals as will deny truth at any cost.

"In order that my conclusions on the obsession hypothesis may be better understood, it will be necessary, before relating some experiences in connection with the Thaw case, to first state briefly the causes that have induced them—as well as hundreds of others.

"In an effort to ascertain the underlying and mystifying causes of the innumerable mental vagaries seen on every hand, more especially those of emotional, functional, and moral insanity, I met with indifferent success until I was induced to look into experimental psychology for a probable solution.

"My wife proved to be an excellent psychic sensitive and easily put into a coma or unconscious state, while discarnated intelligences, who gave every reasonable evidence of being whom they purported to be, came and temporarily used her physical body.

"These intelligences, among other things, persistently asserted that ignorant, earthly inclined spirits are frequently the prime movers in many diabolical acts, as well as innumerable queer doings, and unaccountable vagaries of conduct seen among mortals, including in this a great proportion of suicides, homicides, idiocy, emotional, functional, and moral insanity, dipsomania, kleptomania, bestiality, ad infinitum. They presented the following explanation as reasons for those conditions: First, the mind or intelligence is independent of and not a part of the physical body; second, death, so called, is only the freeing of the intelligence from the body; third, this change is so natural and simple, by reason of the fact that the spirit has a spiritual body, an exact counterpart of the physical body, and having had a wrong conception of death while in the body, that many spirits, after the transition from the mortal to the spiritual condition, remain in ignorance of the change for a longer or shorter period, or until enlightened.

"Then, also, habits, desires, and inclination, they said, are rooted in the mind, and therefore remain in or with the ego until eliminated by the will, as the spirit obtains better knowledge of spiritual laws, in this, no doubt, fulfilling the scriptural quotation: 'Blessed are those who take part in the first But, being in ignorance of this law, while in the body); 'over them the second death) 'the learning of this law after the change) 'hath no power.' But, being in ignorance of this law, and many spirits, they said, care little to know it, especially if weighted down with a guilty conscience or false beliefs, such desires and habits may keep the spirits in the earthly haunts for years. However, lacking a physical body through which to satisfy their cravings, such spirits may perhaps unconsciously drift into the magnetic aura of some mortal who, through the great nervous stress, cares, and worries of the present day, have become sensitive and easily susceptible to unseen influences, and, although the individual may remain oblivious of the unbidden intruder, he may thus be obsessed or possessed to carry out their often irresistible mandates.

"These intelligences further proposed that, if I would co-operate with them by taking care of and instructing these ignorant spirits, as they would allow them to take temporary but complete possession of my wife's body —without any harm to herself—they would prove to me that their every assertion was correct.

"Desirous of knowing the truth or falsity of such assertions, which, if true, would have so much bearing in revealing the cause of much that is otherwise baffling in criminology as well as in psycho pathology, I accepted what seemed a hazardous undertaking.

"Conditions have been revealed so startling that it seems incredible that people, though intelligent reasoners along other lines of thought, could so long have ignored or refused to recognize the simple facts, which can be so readily and easily verified by demonstrable proofs. Although the kind of research I am alluding to belongs to the domain of science, as it is positively dangerous—the same as many other sciences are dangerous when meddled in by those who are not familiar with the laws governing the subject—it is susceptible of proof by any one in their own home environments. By observing a few simple but absolutely necessary rules of precaution, the scientific investigator may make such research harmless to the psychic instruments as well as to himself.

"One peculiar feature in these revelations is that the most unexpected things will occur at times, thus excluding the 'expectant mood' hypothesis.

"The Thaw-White experiences alluded to, which occurred in the month of July last year, as well as those occurring within the last week, all come utterly unexpected and were briefly as follows: During an evening in the month referred to, when a few friends were visiting us, part of the evening, as is usual on such occasions, was given up to Mrs. Wickland's invisible friends to come and chat a while. 'Silver Star,' one of her regular attendants, came just long enough to say, 'How do you do,' when at once she seemed to lose control. Mrs. Wickland's head fell back in the chair. Noticing that something was the matter, but not expecting anything unusual to happen just then, I stepped up and touched her on the shoulder, when, to my surprise, she suddenly pitched forward and fell prostrate to the floor. I picked up her unconscious form and placed it in a chair and began questioning the controlling intelligence to ascertain who it might be and what it wanted. At first the stranger strenuously objected to being touched, and brusquely demanded that I should keep away and leave him alone.

"Then a moment later, requested that drinks be brought to him. Being refused, the spirit repeatedly said, 'Call the waiter, call the waiter.' To my question what kind of drink was wanted, the reply came, 'Bring me whisky and water.' I then asked where he thought he was, when the answer came, 'Where I am'; then indignantly added, 'In Madison Square Garden, of course.' To my request for his name, the spirit promptly retorted, 'That is none of your business.' On my insistence to know the name, the spirit at last, though much annoyed, said: 'Stanford White, if you want to know.' The spirit was in the meantime continually putting his hand to the head, as if in pain. Realizing, from my previous similar experiences, that this spirit was yet unconscious of being so-called dead, and the fact that he was controlling a mortal sensitive in Chicago, and was yet in a dazed condition, I began asking some guarded questions, in an effort to learn more particulars about his condition.

"When I had only asked a few questions the spirit's attention seemed attracted to something to us unseen, that greatly agitated the spirit, who, with fear and trembling, now jumped up from the chair and ran in an effort to escape, to the corner of the room, Suspecting the spirit was seeing the spirits that he had wronged in life, I asked him what had scared him. To this question there was at first no reply. I then asked if he was seeing dead people, to which the spirit, much agitated, nodded the head and said: 'Yes, yes,' and at the same time lost control and was gone.

"Immediately another strange spirit obtained possession of Mrs. Wickland's body, and, much agitated, began walking up and down the floor, and exultingly and repeatedly exclaimed, 'I killed the dog! I killed the dog!' and, pointing to the floor, said, 'There he lies—the dog. I have been seeking for a chance to kill him for four or five years, but I got him at last—the dog!'

"I forced the spirit to sit down, to which it strenuously objected, declaring I had no right to touch him. I replied that I had a right to touch my wife. The spirit angrily retorted, 'Your wife?' and then haughtily added, 'I am no woman, I want you to know, but a man.' After a considerable effort to obtain the name the spirit reluctantly said his name was Johnson.

"The spirit was pronounced in his denunciation of society, saying: 'They take the children from us poor people and put nice clothes on them, and put them on the stage, and poison their minds against their parents, whom they become ashamed of and disown. And the parents do not know what becomes of them.' Questioning the spirit whether he was aware of being so-called dead, he pooh-poohed the idea, and thought that was foolish talk, and said, 'How could a dead person talk?' Continuing, he said, 'The doctor said that I had consumption and would soon die, but I didn't die. (He evidently died without knowing it.) I never felt better in my life.'

"It required, as it always does with these intelligences, lengthy argument and reasoning to satisfy the perplexed spirit, as it critically examined itself when his attention had been called to the body and dress he was wearing. He demanded to now how he, a man, had become possessed of a woman's body? It has in some instances required more than two hours of most persistent argument to convince this class of spirits of their true condition. So also in this case, but finally the spirit, thoroughly penitent, departed.

"Instantly a third spirit came and controlled Mrs. Wickland's body. But this intelligence was aware that it was a spirit, and was in temporary possession of a borrowed body, and said, 'I am Harry Thaw's father,' and then cried out, 'Save my boy! Save my boy!' He is not guilty. He is sensitive to spirit influences, and has been all his life. I did not understand the cause of Harry's queer acts while I was in the physical life. But now from the spirit side of life I can see that Harry has been a tool in the hands of earth bound, ignorant, and selfish spirits most of his life, and was obsessed by revenging spirits when he killed Stanford White. He said: 'I have frantically sought every possible avenue to reach the external world to tell the people that Harry is not insane, but a sensitive.' And he repeatedly pleaded, 'Save my boy! Save my boy!'

"Inquiring what he would have us do, the spirit replied, 'Please write to Mrs. William Thaw, my wife, and Mr. Olcott, my attorney while in life (a fact of which I knew nothing at the time,) and tell them your experience and what I have said, and urge them to recognize and understand Harry's condition.' After some more conversation and a promise on our part to comply with the spirit's wish to write (a request I always carry out, regardless of the recipient's opinion in the matter, the spirit departed.

"The following evening another spirit came and controlled my wife. This one at first seemed to be looking for some one, and said: 'Where did the other fellows go to?' This spirit was also very pronounced in his criticism of society, particularly denouncing girls for being foolish. He said; 'They put fine clothes on them and then put them on the stage,' etc. They deserve licking,' the spirit declared, emphasizing his words with suitable gestures.

"Owing to the excessive mental agitation under which this spirit was laboring, and its unconsciousness that it was using a borrowed body, it suddenly lost control before I had a chance to ascertain particularly, leaving my wife standing, and like paralyzed from head to foot, with suspended respiration. This frequently happens, but respiration is readily restored or resumed by quickly compressing the chest a few times, when a regular controlling spirit usually steps in and restores her body to normal again.

"The spirit of Mr. Thaw came a second time last August, and again about a week ago, when he reiterated that Harry is a sensitive and has frequently been subjected to the suggestive influence of mischievous spirits.

He also urged upon humanity to hasten the inquiry into this subject, as a proper knowledge of it will prevent untold misery both to spirits and to their infortunate mortal victims. Science will ere long be compelled to recognize abnormal psychology and its causes, the greatest problem for scientific research of the age, and such research will revolutionize criminology, economics, and religious ethics. For here, indeed, physical and religious sciences meet on common ground, the two being interrelated.

"Subconsciousness or subliminal self-disassociation of personality, or multiple personality theories, are entirely inadequate to explain the phenomena occurring through Mrs. Wickland. That they are due to discarnated spirits is the only adequate explanation for them. The case of Miss Beauchamp's four personalities, as reported by Dr. Prince of Boston, and the dual personality reported by Dr. Janet of Paris, can both be better accounted for on the hypothesis of spirit control."

LEGERDEMAIN.

It Is Trying to Keep pace With Occult Phenomena, Imitating the Same, Often Deceiving the Very Elect.

Historical tradition records that at a feast given by King Belshazzar at Babylon in the sixth century, B. C., there appeared on the walls of the regal banquet hall some mysterious hieroglyphics traced by an unseen hand in flaming characters.

Daniel, the prophet read them as "Mene, Tekel, Upharsin," which he interpreted to mean that the king had been "weighed but found wanting." That same night Belshazzar, we are told, was assassinated by his frightened vassals and captains.

A startling reminder of this ancient tale is the mystifying creation which its producer, Mr. Berol-Konorah, has just imported from Europe and is the headliner with the Orpheum show. A large drawing board, similar to those used by draughtsmen but of huge size, is suspended by two thin cords, this hanging vertically; and it has no connection with any part of the stage, swinging like a pendulum freely from its two cords all the while.

It is turned around so that the public may assure itself that it is but a thin board and that no one is concealed behind it. Six or eight sheets of paper are fastened on the front of the board and a small ball, about as large as a base-ball which has been dipped in a glutinous and adhesive ink, is placed against the paper, where it is seen to adhere, though the board swings to and fro.

Suddenly, on word of command, the ball begins to move over the paper, leaving a trail of ink in its path, which forms itself stroke by stroke into letters and words. In large and perfectly legible, though somewhat wavering characters, the word "Menetekel" is traced before the eyes, yet one cannot detect or even surmise what agency makes that weird little ball glide over the smooth, perpendicular surface of the paper.

In the same manner other balls are placed against the paper and while the lady who introduces the illusion is standing as far from the board as possible, words appear, which have just been whispered in an undertone into the ear of Mr. Berol-Konorah, who passes among the audience for that purpose, and yet he cannot be detected in signaling the whispered word.

As one sheet is filled it is merely torn off, revealing a clean sheet beneath it, which is then used.

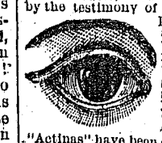
There have been many productions of the mystic kind before the public in recent years, but none more inexplicable than this latest creation, which its producers have aptly named "Menetekel."—Denver Post.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"Materialization." By Mme. Ed-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

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That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases, has been proven beyond a doubt, by the testimony of of hundreds people who publicly claim that they have been cured by that wonderful little instrument called "Actina." Actina also cures sore and granulated lids, Iritis, etc., also removes Cataracts and Pterygiums without cutting or drugging. Over 75 thousand of the "Actinas" have been sold; therefore it is not an experiment, but an absolute fact. The following letters are but samples of those that are received daily:

Mrs. M. E. Champney, 242 West 135th St. New York City, writes: The "Actina" cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend "Actina" for all afflictions of the eye.

Alameda, Cal., March 27th, 1906.
New York & London Electric Ass'n,
Kansas City, Mo.

Gentlemen:—I am more than pleased with the "Actina." When I received it I had been wearing glasses for more than 8 years for Astigmatism. I immediately discontinued their use and have not had them on since. It is wonderful. I consider it worth its weight in gold. I have recommend it to many of my friends.

Very truly, (Miss) E. F. Tucker,
2041 San Antonio Ave.

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes: "Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office.

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This great work on the Bible by Mr. Remsburg is most valuable—it is an encyclopedia of information in regard to the Bible, and surpasses in importance all other works of the kind now published. It is up-to-date in every particular. Price, $1.25.

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LIFE OF THOMAS PAINE.

By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wolstonecraft, Madame Roland, Condorce, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

Mattie E. Hull writes: "Persons wishing to order Moses Hull & Co.'s publications from Whitewater, Wis., should address Prof. A. J. Weaver, Morris Pratt Institute, who is authorized to respond to such orders until my return."

Mrs. Carrie M. Hinsdale is engaged for the month of March at Galveston, Texas.

A. J. Brooks, of Monroe, La., has back numbers of The Progressive Thinker that he would like to give to some inquiring mind; also Spiritualistic books he would like to exchange.

Correspondent writes: "Mrs. Ella Johnson Bloom of Chicago, was with the Psychical Research Society of Rockford, Ill., on the evening of Feb. 24, and gave messages which were well received. She is one of Rockford's favorites. Addresses were made by President McDougal, and a paper was read by Dr. Booth. The society hopes to be entertained by Dr. Geo. B. Warne, president of the State Association, next Sunday evening. The large developing class, under the management of Dr. Hammond, is making splendid progress, and the society is again on the up-grade, with a fine prospect before it."

Miss Ada M. Came writes: "The Cambridge (Mass.) Spiritual Industrial Society held its regular meeting Friday evening, Feb. 22, in Cambridge Lower Hall. Mrs. Katie Ham, the speaker, gave an intensely interesting lecture, after which she gave a large number of messages which were fully recognized. Mrs. Ham will be with the society March 8 and 22."

Maria Hahn writes: "Reading an article in the San Francisco Examiner, stating that scientists are beginning to endorse Spiritualism, I remembered something I saw twelve or thirteen years ago. I had a vision. I saw a small church building, and above it a big shining light. The light moved down behind the building, undermined the foundation and came out in front, shining more brilliant than before. I was told the light meant Spiritualism. You can readily see the meaning. At the same time I prophesied that California would be like a beehive in fifty years. I wrote it down and took it to Mr. Newman, the owner of the Philosophical Journal. He put the paper on file in his office, but the Journal went out of business. Mr. Newman passed over, and the fire destroyed all. I have read Mr. Spangler's prophecy, and would say that something of a serious nature in the very near future will happen to New York."

Mrs. M. L. Randolph writes: "I very gratefully received your premium book, 'The Unknown Life of Christ,' and am much interested in reading it. I wonder how you can furnish so much valuable reading for so little money, and wonder how I have been so many years without the paper, The Progressive Thinker, when it can be obtained for $1 per year. The grand truths and beautiful philosophy therein contained should be read by all. I have been a Spiritualist for over 50 years."

Dorothy Deane writes to the Williamsport Sun, Pa., in reference to Mrs. Demorest, medium and lecturer: "Mrs. Demorest is a very interesting talker; she is a white-haired lady, and has a sweet, refined face. I told her that I knew nothing of her belief, and asked her to tell me a little, at least, about Spiritualism. Her ideas are much the same as ours in regard to God, although she does not believe in the Immaculate Conception. She believes that Christ was the son of God, just as we all are and had the world followed his teachings, there would have been no sin or strife. The difference in her belief being this, that all persons are the sons of God, and can do wonderful things if they only would give free access to the spirit, which is within them. She then referred to different inventions and said they were simply ideas as revealed by the spirit of the inventor. Sunday evening Mrs. Demorest held a service in the Spiritualists' hall, at which time she lectured on the "Signs of the Times," and among other things she claimed "Joan" was guided through spirits and said so herself. And even now she says it isn't going too far to say, she may be guiding the French now in their troubles."

Mrs. Emma Snow Hoyt writes from Battle Creek, Mich.: "Frank T. Ripley has just closed a three months' engagement with our society. He has done a splendid work; his lectures were forceful and convincing, and his message work marvelous. He prophesied many things, some of which have already come true—such as the Kingston horror. He drew large audiences and was the means of adding new members to our society. He worked hard for our building fund and was the means of adding a neat sum to it. He donated two beautiful pillows to the society to be raffled, and was always doing something to advance the society in every way."

Hattie F. R. Peet writes: "The fourth of the series of the Illinois Sunflower Club dances was held Monday evening, Feb. 25, at Washington Hall, with good music and a fine lunch spread by the 'Sunflowers.' A most enjoyable evening was passed. The next dance of the Club will be given Monday evening, March 25. This will also be a birthday party, given in honor of the Club, it having attained the age of two years. On Tuesday afternoon, Feb. 26, the Club gave its monthly tea party at Lincoln Hall. This was one of the largest and most delightful parties ever held by the Club. The hall was filled to overflowing, and ten good mediums were kept constantly busy giving messages to earnest seekers. Mrs. Helen A. Musser, assisted by Mrs. Lawrence, presided at the urn. Business meetings every second Tuesday of each month; tea party every fourth Tuesday, from 2 till 5 p. m., at Lincoln Hall, 70 Adams street."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

Louie Stanton writes from St. Joseph, Mo.: "Unity Church was well filled Tuesday evening with attentive listeners to hear the last of a series of lectures by Mr. John W. Ring, of Crystola, Colo., thus finishing a very successful engagement with the First Spiritualist Society of St. Joseph. Mr. Ring is a young man of wonderful talent. He was highly appreciated both by the society and public at large. Our society has never been in a more progressive condition than now, and we hope that it may always remain so, though we are soon to lose three of our most earnest workers and also mediums. Our president, Mr. W. C. Jessup, has been called to other fields of labor, as also Mr. and Mrs. S. J. Turner. They have labored long and faithfully for the cause here, and they go away taking with them the love and kindliest thoughts of many. Mr. Jessup will represent our society at the state convention, to be held in St. Louis, Feb. 27 and 28. We have again taken up our mid-week meetings, and they are proving quite a success. We devote the greater part of the evening to messages, and as we have several good message bearers, they are growing in interest. We have a few Sundays not taken, and if any of the workers coming our way would like to stop over, I would like to correspond with them. Address me at No. 607 N. 9th street, St. Joseph, Mo."

Abbie E. Culver writes: "With the renewal of subscription for The Progressive Thinker, I received the premium book, Gems of Thought. I have been very much interested in Mr. Leadbeater's lectures. I have all the premium books now, and am proud of my little library. You are doing a grand and noble work, sending light and spiritual knowledge to every enlightened nation on this earth."

Laura C. Morse writes: "The sunny days of April bring me my 80th birthday—not as young as fifty years ago, yet can read your paper, the light of my life, and the greatest exponent of our faith printed. My thanks are unlimited to you for the thirteenth premium book. Words are useless in sounding the praise due you in this great work of painting Spiritualism in its true light to mortal and spirit."

Just before the close of the Spiritualists' state mid-winter meeting, Dr. Julia M. Walton asked permission of the chair to make some remarks, and said: "I wish to bring to the attention and consideration of this audience the fact that there is what I consider a most unjust and obnoxious law upon the statute books of the state of Michigan, taken originally from a law compiled in the middle ages, necessary then, perhaps, but not a just law for this age. Obnoxious to us as Spiritualists because there is a clause in it that can be construed, or often is, into meaning that the practice of clairvoyance is an offense against the law. Now, we would like to get the sentiment of this audience and this representative body of people, and I would ask for a rising vote from those who are opposed to it and wish a revision of this law, and who believe in clairvoyance and wish to have it protected as manifested here to-night." Not a half score of people remained seated when the rising vote was taken.—Patriot.

H. W. Brookins writes from Wheaton, Ill., concerning the condition of Mr. G. H. Brooks: "Mr. Brooks is at his home, confined to his bed in a darkened room. His physician says that his illness is due to mental fatigue and la grippe, and cannot say how long he will be in this condition, but his recovery will probably take some time. He is not allowed to see any one at present, but hopes soon to be able to see his friends."

Mrs. J. A. Martin writes: "Spiritualists in this beautiful city of Toronto, Ontario, have been favored by our well known co-worker, Virginie Barrett, of Indiana. Mrs. Barrett's Sunday lectures have received the praise of the better thinking class of this city, as she is clear, logical and to the point, holding her audience in close attention throughout. In the reading of articles she is correct. I will cite one instance. A young man on his first visit to a spiritual meeting, gave her his watch. She told him it belonged to a British soldier who had been killed in battle, and described to him his mother. The test was so true and startling to him that he wept. We also have a Tuesday and Thursday evening circle devoted to tests, while on Wednesday afternoon is held a woman's meeting to discuss subjects on the promotion of happiness in home life. These meetings are proving a great success. Mrs. Barrett has held circles in homes of some of Toronto's most intelligent people. While in this city she is staying at my home,

Geo. W. Lewis, A. M., scientist and means to deal with the Great Psychic Problems. Address him at No. 550 West 173rd street, New York City, N. Y. Mr. Lewis's articles have often appeared in The Progressive Thinker, and they were always interesting and instructive.

On Sunday, February 24, Oscar A. Edgerly concluded a very successful engagement with the First Church of Spiritualists, at Pittsburg, Pa. On Sunday, March 3, he will begin a month's engagement with the First Association of Spiritualists of Washington, D. C.

Correspondent writes: "A destructive fire visited Sandusky, Ohio, destroying four buildings, and damaging several others, Spiritual Science Hall, the home of the Psychic Research Society, with all its contents, was completely wiped out of existence. A remarkable feature in connection with this fire was the prediction made by Mrs. Charlotte Exton, of Lorain, at the Sunday night meeting of the society. She said that she saw before her a large fire, which would soon occur in the business district of the city, very close to the place she then was, which would cause great excitement. In just twelve hours, the platform from which she spoke, was in flames, and the prediction was verified, almost to the letter. This was Mrs. Exton's first appearance in public, and indicates wonderful ability of mediumship. Meetings of the society will be held temporarily in the Chamber of Commerce rooms in the Masonic Temple, but subscription lists have been started, looking to the erection of a Spiritual Temple, and it is hoped that the plans of the enthusiastic members of the society may be fulfilled."

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Mr. and Mrs. Bledsoe of Topeka, Kansas, passed through the city last week, on their way to lecture in Kansas City, Mo. They had been filling successful engagements in Philadelphia and other places in the East.

W. J. Colville is at present at San Diego, Cal. He can be addressed there for engagements in care of Box 1035.

Ferd. C. Suhrer writes: "The services of the Fraternal Order of Spiritualists are becoming more popular with each Sunday, and on February 24, we were pleased to note the presence of prominent workers in other Fraternal societies who approved of our Order and congratulated us on the splendid progress made in so short a time. Brother Warner addressed us in the afternoon, and gave us many helpful thoughts. Our circles which are free, are being taken advantage of at 4 o'clock, and every medium is kept busy transmitting messages from the other world to this. We have accommodations for 60 people at supper at one time, and the demand for more room and utensils is constantly increasing. Our song service at 6:30 is being improved by the addition of new voices. Miss Fannie Thompson is our pianist and another recent valuable acquisition. At 7, our concert takes place (and is also free) and we furnish an entertainment that is appreciated. Mr. Robert Fessler, as bass soloist, renders difficult selections with ease, displaying rare ability. Miss Marian Gordon presides at the piano and her encores are sufficient evidence of her remarkable skill. Miss Smith rendered a beautiful solo which called for applause, and the readings by Mrs. Lichtig and Miss Caroline R. Mills, gave evidence of natural ability. Geo. B. Warne, M. D., spoke for us in the evening on a subject close to his heart, and many in the congregation felt as he did. The doctor is an earnest advocate of Spiritualism, and his remarks always find a welcome reception. On Sunday, March 10, our platform mediums will be Mrs. Alice Sexsmith, Mrs. A. W. Bloom, and Mrs. Lichtig. Brother Thomas Seeley Warner will address us in the evening. Brother Warner's remarks are brief, wholesome and practical, and well liked. Our hall is becoming the leading center of attention for Spiritualists and others of advanced liberal thought, and if one wishes to meet a friend, they just go up to the Fraternal Order and they find them. Many come to hear the lectures, while a large number come to get messages. As announced from the platform, the Sunday previous, our platform mediums read sealed letters written by the congregation, which demonstration was attended with success. This feature is somewhat new in Chicago, but will become popular. It is the same method employed by Mrs. Pepper, of New York. The response was so marked that until further notice sealed letters will be read at each Sunday afternoon meeting. We would like to state that if anyone has a surplus of dishes, knives, forks, spoons, etc., and would like to help a worthy cause, we will gladly accept a donation of such articles, as our present supply falls far short of supplying the demand. We will gladly send for same and be grateful for your kindness. Be with us next Sunday and join the merry throng. Fraternity is our watchword, and all Frats. know what that means."

Correspondent writes: "On Sunday evening, Feb. 17, the Golden Rule Spiritualist Society held their usual services at O'Donnell's College Hall, Paulina street, between Washington Blvd and Park avenue. There were short talks by the pastor, Mrs. Nora E. Hill, after which a circle was formed and Madam Harper gave messages. In the evening the hall was crowded, and Mr. B. C. Peterson delivered an interesting and instructive lecture on 'Earth-bound Spirits,' which was greatly appreciated. We hope to have Mr. Peterson lecture again soon. After the lecture, Dr. Burgess, Mrs. Nora E. Hill and Mrs. Susie Thompson gave messages. Owing to the illness of the Hon. Charles Hughes, Feb. 24, Mrs. Kusserow presided as speaker, and her lecture on 'Soul Development' was greatly appreciated. The message bearers were Mrs. Treaver, Mrs. Kusserow, Mrs. N. E. Hill, and our well-known medium, Mrs. Clybourne, who has been ill for the past few weeks. The speaker for March 3 will be Mrs. Nora E. Hill."

Hattie G. Webster writes from Columbus, Ohio, of the great success of the West Side Spiritualist Church: "On Friday evening, Feb. 22, we celebrated Washington's birthday with a social and entertainment, and those who attended (and the number who came found the church incapacitated to hold them) witnessed the marriage of Elizabeth Oakley and John M. Rakestraw, according to the beautiful spiritual ritual, performed by our worthy president, Rev. H. E. Boerstler. The ceremony made a deep impression on those fortunate to hear it, and what made it more impressive was the fact that the bride and groom were both of the Catholic faith up to a few weeks ago. They departed in high glee in their automobile with the best wishes of all present. Our society is doing wonderful work since our reopening in September last. We have purchased a lot adjoining our church and have been able to make two payments on the same, and have enough in our treasury to make the third payment, each payment lifting a hundred dollar note. Our last social netted us seventy-seven dollars, and the way the mass of people were handled and fed without a single discord or jar was most remarkable. We gave them all a sumptuous supper. We had very large audiences all through February, with Dr. Beverly as speaker, and Mrs. Harris as test medium. We will be favored by home talent through March, with appropriate anniversary services, March 31."

D. G. Hill, president, writes: "The Golden Rule Spiritualist Society has engaged the Wattles Family, known as the "Spiritualist Evangelist Quartette," for a series of meetings to be held in O'Donnell College Hall, South Paulina street, between Washington and Park avenue, beginning March 19 to 26, inclusive. Afternoons at 3, March 19, 20, 23, 24, 25, 26; evenings at 8, March 21, 22, at 705 W. Madison street. Come and hear these gifted artists. A treat that has never been given the people of Chicago."

Samuel A. Huntington of Malden, Mass., writes of The Malden Progressive Spiritual Society, Louise Hall, No. 139 Pleasant street: "The Rev. P. A. Wiggin of Boston commenced his series of meetings on the 21st ult., and the hall was well filled with an appreciative audience." His theme was that ever interesting subject, 'Spiritualism,' and his rendition was able, instructive and interesting. He always has something to say. We hope ere his series are through that Spiritualism will be better and more intelligently understood in this vicinity than it is now. After the able address, Mr. Wiggin gave many fine messages, reading from ballots. Sunday services, Feb. 24, were interesting. At 7:30 p. m., Dr. C. L. Willis of Boston, occupied the platform. He chose for his theme, 'Walking after the spirit and not after the flesh,' giving a very instructive address, after which he read an original poem entitled, 'There Are Angels I Know.' He then devoted nearly an hour to giving many beautiful messages. Mr. Wiggin will serve our society the 28th inst., and the first three Thursday evenings in March; March 3, Mrs. W. S. Butler of Boston; March 10, Mrs. B. W. Belcher of Marlboro, Mass."

Dr. J. Russell Price, a gifted speaker, has been engaged by the Alliance Society to lecture during the month of March. He comes as one of the best speakers on spirit return, and will give many valuable lessons. His subject is, "The Seven Keys to the Universe." Mrs. May Elmo will give tests and messages at each session. Service begins at 3 and 8 p. m., each Sunday, at Vincennes hall, 3514 Vincennes avenue. Take 35th street and Cottage Grove avenue car.

Mrs. Carrie L. Hatch writes: "The Massachusetts State Association will commemorate the anniversary of Modern Spiritualism, in Berkeley Hall, Boston, on Tuesday, March 26, all day and evening. Admission free. Full list of speakers and mediums later."

Mrs. Sarah E. Bromwell will give an informal reception, Mar. 12, at 8 p. m., ratifying the sixth annual election of the National Sunlight Center Club, at her home, 3310½ Rhodes avenue. Colonial gowns will be worn.

Rev. G. C. Love writes from Lents, Oregon: "Mrs. C. C. Chambers, better known as Dr. Chambers, formerly of Portland, Oregon, now of Spokane, Wash., wishes me to announce through the columns of your paper that she has had a stroke of paralysis. Let all good friends send to her strong health vibrations for her recovery."

Georgia Gladys Cooley will serve the Psychic Research Society of Rockford, Ill., Sundays, March 10 and 17; the Genoa society, 12th and 13th; the Sycamore the 14th. She will be the message bearer at the anniversary services at Brother Grimshaw's church in St. Louis, March 31, and at the state convention to be held in Milwaukee, Wis., April 16 to 18.

C. L. Hatch writes from 9 Appleton street, Boston, Mass.: "The First Spiritualist Ladies Aid Society met as usual, with the president, Mrs. Mattie E. A. Allbe in the chair. Business meeting held at 5 p. m.; supper at 6:15; social hour from 7 to 8. This hour is much enjoyed by all. The evening was given over entirely to Mrs. Kate R. Stiles of Boston. After singing by Mrs. Haydee, Mrs. Stiles read two original poems, 'The Old and New,' and 'Are We Happy?' They were both very beautiful, and much appreciated by all. Mrs. Stiles answered many questions asked by the audience, to the gratification of all, and Mrs. Barker sang a beautiful selection. Mrs. Stiles was then entranced by Mr. Moses Hull, who gave a short message in his strong personality, after which she gave many descriptions and messages from spirits to their friends; it was a very profitable and enjoyable evening, and a vote of thanks was extended to this gifted speaker for her kindness to the society. Next Friday we will hold meeting as usual. Friday, March 29, this society will hold anniversary services."

On March 15 the Light of Truth Church, Mrs. Burland, pastor, will hold a social and dance at Vincennes Hall, 3514 Vincennes avenue. All are invited. Tell your friends to come and have a good, social time; and bring their brightest smiles, etc.

Among the Meetings.

Your correspondent has been visiting a few of the meetings, and will visit others soon as time will permit, just to see what is doing among the Spiritualists of the city, the sociality, the enthusiasm and the success with which they are blessed, as well as their importance in this great move of Spiritualism.

On Saturday evening, as per previous announcement, Mr. J. E. Coe gave a 75th Anniversary party, or entertainment at Star Lodge Hall, 376 So. Western avenue, and a large and enthusiastic audience greeted him, shook and congratulated him, and wished him continued good health and prosperity. The entertainment consisted of good old songs, recitations, short speeches, piano music, a poem by your correspondent, the glad hand all around, cake and coffee, and a raffle of two large cakes. The evening was well and agreeably spent by everyone. The friends of "Old 77" presented Brother Coe with a beautiful bouquet, through their eloquent representative, Mrs. Georgia Gladys Cooley, who did the subject justice and herself credit. A loved farewell wish was extended to the brother, who is one of the oldest and most faithful workers in the Chicago field.

On Sunday afternoon the services being held by the First Society Fraternal order was visited, just as Mrs. J. Staner-Adams was in the midst of her test-giving, following whom was Mrs. Hilbert, and others whose names we have forgotten at present. The readings were from sealed letters, and were very good. At the regulation hour the audience, a large one, formed into many circles throughout the hall, and the various mediums began their circle readings, producing a sound like unto the old-fashioned Sunday school, but very differently designed and decidedly different lessons taught. After about an hour of this proceeding the grand rush for supper was made, and the hungry crowd filled the table and fed the inner man and woman to their repleteness with the good things, including beans, of course. Dr. and Mrs. Caird seem to be very much at home among their fraternal family.

In the evening of Sunday, the meeting at O'Donnell's Hall, Mrs. Nora Hill, pastor, was visited to listen to the eloquent lecture delivered by Mrs. Georgia Gladys Cooley, followed by a few perfectly pleasing and wholly recognized tests by her guide, Mayflower. The meeting was quite well attended and the lecture listened to with interested attention. The collections were unusually large, through the extra effort for these people by the speaker. No admission fee is charged at the door of these meetings, and all are welcomed; the receipts depending upon the contributions.

DR. T. WILKINS, Reporter.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25cts.

DIRE DISASTER.

Astrologers and Clairvoyants Declare It is Impending Over New York City.

Something terrible in the form of a cataclysm is to affect New York and vicinity in the coming months.

I feel that it is my duty to add my voice and influence to the word of warning that is now sounding through the mental realms. It is predicted by astrologers and clairvoyants, but all are indefinite as to the cause of the trouble. A tidal wave over New York and Brooklyn caused by an earthquake in that region is the sum of of the predictions.

My teachers who come to me from the celestial state of existence, tell me that there will be a disaster, but they are not close enough in touch with earthly time and conditions to predict the time or the exact material aspect of the disaster. I know that if I lived in New York or Brooklyn I should be guided by the Spirit to move myself and belongings into a region over which there is no cloud of impending trouble.

Predictions, whether astrological or clairvoyant, must always be affected by the personal element to a greater or less degree, and hence they can only approximate truth, but when a number agree that a certain region is to suffer from an overabundance of the liquid element it is well for anyone involved to go into the silence and ask to be protected from Nature's disturbances or led away from them if it is necessary.

WALTER DE VOE.

Letter From Nellie S. Baade.

To the Editor:—I have just concluded a successful engagement with the First National Society of this city, with good audiences. Mr. Goucher, the president, is doing all he can to make the meetings a success.

Since last October Mr. Baade has been severely ill, but I am happy to say that at the present writing, he is decidedly better, and that hereafter I will be able to answer calls for funerals, also for lectures and message work not too far from Detroit, and a few campmeeting engagements for the coming season. Anyone desiring my services please write to me at once, so I can arrange dates accordingly.

I have been kept busy during the entire season with the exception of three weeks when I was confined to bed with La Grippe.

Of course, we never fail to introduce The Progressive Thinker with its array of talent and premium books. They are simply grand. Every Spiritualist should not fail to have the whole set of premium books

After reading the account of the transition of Brother Moses Hull, I again read his debate with W. F. Jamieson, and it seemed doubly dear to me. In to-day's paper I read in Mr. Jamieson's article as follows:

"Shall I tell you what wrecked my Spirituality? Materialization!" What a pity that such an intelligent man, one who was able at one time to convert Moses Hull from Adventism to the higher Spiritualism, should permit anyone to wreck his spirituality. At least every honest medium and Spiritualist should return thanks to him for bringing Moses out of the darkness into the light of Spiritualism; also that at sometime in the future the desire of his heart shall be granted him—proof positive of the immortality of the soul and the return of spirits

Yes, with the transition of Jennie Hagan Brown we have lost one of our best workers, but perhaps our loss is her spiritual gain, and she will pass on to perfect life with all truth. All workers should do all in their power to roll on the Car of Spiritual Progress, sowing the seeds of truth and love, that the harvest may be a happy one.

MRS. NELLIE S. BAADE.
Detroit, Michigan.

SEVENTY-FIFTH ANNIVERSARY.

Of the Birth of Brother J. E. Coe, an Old-Time West Side Spiritualist Wheel-Horse.

When one mingles in life's battles on beyond his 50 years,
With the wolf that ever lingers till the spirit disappears,
He profoundly sees the turning in the highway out before,
And just cannot help reflecting as he joggles on once more.

To grow old in this earth-body is Dame Nature's firm decree,
But 'tis left to man's own pleasure to do it gracefully,
And we each should hold our beauty tho' we struggle, push and drive,
'Till we reach the earth's great drawbridge, at No. 75.

Never mind the growing baldness and the wrinkles now galore;
Never mind the silver'd ringlets that bespread the temple o'er;
Where there's kindness there are diamonds in the firmament on high,
And in goodness lies soul beauty in the now and by-and-bye.

There are mile-posts for our resting, and recuperating health,
There is little inspiration in the rushing after wealth;
There is pleasure in pure friendship as we pass along the line;
There is love for fellow-beings, and a sympathy divine.

We have gathered here this evening to commemorate the day
When a spirit entered earth-life and concluded there to stay.
We have learned, somehow, to love him, and are loth to let him go;
We have met to warmly greet him—our beloved Brother Coe.

Let us rally round our brother with a feeling ever dear,
And enthuse him with a spirit of devotion and good cheer;
Let us make his pathway brighter as advancing years creep on,
For the way will be so dreary when our loving friend is gone.

May he live as long as living is a pleasure to his heart,
And throughout his earthly journey from these mem'ries never part;
May his mind be filled with wisdom and his voice attuned to speak
Words consoling those in sorrow, and uplifting to the weak.

DR. T. WILKINS.

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HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Adolph Frye: Agate is a variety of chalcedony, and is almost pure quartz except the coloring matter. The material is arranged in different colored layers, usually concentrically around a nucleus. The various arrangements of these various layers and shadings give rise to the different names of moss, ribbon, clouded agate, etc. When polished these markings are beautifully brought out, often presenting an exquisite appearance, yet this is one of the least valuable of precious stones. On portions of the north shore of Lake Superior, the pebbles on the beach are agates, often exceedingly fine specimens.

A pentagram, the magic pentacle, is a five raye dstar formed of two interlacing triangles. If a circle be divided into five equal parts by five points, and straight lines drawn connecting alternate points, the resulting figure will be the pentagram—a pentagon with five equal triangles on its sides. If the points of the star be connected by straight lines, there will result an inclosing pentagon. To the ancients, children as they were, there was mystery in these properties, and superstition was awakened. It became the seal of the Pythagorians, and was believed to possess occult powers, and invulnerable defense against the devil. It has also been conjectured that this wondrously formed figure was the symbol on the seal of Solomon. Of course, like the triangle which was taken to symbolize the Trinity, and with an eye in the center, represented God, this belief, has only the fancy of the child-man, and is simply rubbish. Yet, it is a lamentable fact, this belief lingers in the present, and there are those who believe in the mysticism of symbols and numbers.

Beryl is a silicate of aluminum and berillium. It crystallizes in hexagonal prisms. The emerald is a typical form.

A scimitar is a curved sword, especially applied to the Oriental form of that weapon. Our correspondent is confused by the various spellings of the word.

Schoolboy: Q. My teacher gave me this question to study out: How and when did the Democratic party get the name "Locofoco"?

A. In Hammond's Political History of New York, Vol. II, page 491, the origin of this term is traced to a Mr. Marck, who to advertise his store in Park Row, in 1834, offered the novelty of a self-lighting cigar. The locomotive was then a new thing and the notion prevailed that this word meant "self-moving," hence the idea of "self-firing," and the coining of the word Locofoco. The next year there was a Tammany Hall meeting, and as a "rough house" was expected, members of the Equal Rights party provided themselves with locofoco matches and candles, and when opposition turned out the gas lights, and confusion reigned, the hall was blazing with the matches and candles. The "Courier and Enquirer" at once gave the anti-monopolists the name "Locofoco," which like all such catch-words continued long after the occasions which called them forth are forgotten.

E. R. G. and many others: Of all questions which come to this department that for advice on this or that advertised mining scheme are the most frequent. Several times special answers have been given, and some correspondents have sent letters of thanks for the advice given which saved them hard-earned money they were almost persuaded to invest. Now it is impractical to investigate the claims of every mining scheme, and injustice to some honest enterprises may be done by a sweeping condemnation, yet all such schemes, even when most honestly conducted, are subject to an element of uncertainty. A claim is located and stock sold. If the object is honest work, and not stock selling, the money raised will go to sinking the shaft. If gold is found in paying quantities the stock will be valuable in proportion. If none is found, the stock will be worthless. Probably one mine in ten pays expenses, one in twenty, dividends. Of one honest company, organized for practically testing its claim, there is an indefinite number, whose claim is the pocket-book of the gullible purchaser.

If you have money you have no use for and do not wish to be ever troubled with again, buy stock in one of these concerns.

Their certificates are beautifully printed, and you can have them framed and hung on the wall, as a diploma of your graduation from the school of sharks. I have a letter from a lady who invested in a lauded "spiritual directed" mining scheme. She had under the persuasion of alluring prospects invested all she had, left by her husband on his departure from this life, and she bemoaned the sad fortune that the dividend she at first received came not. "Will it ever come?" was her pathetic cry. It came at first, not because of the nuggets of gold taken from that mine but from the money other dupes paid in. It stopped because this source of revenue began to fail. "Will it ever come?" When grapes are gathered from a dead vine. You need not delude yourself with the belief that the villains who concoct these schemes will ever have remorse of conscience, and refund a dollar to the most needy.

And more. Not only mines, but all and every scheme which promises greatly more than ordinary interest on the investment, is hazardous, certainly, and probably a fraud. Any enterprise assuring more than ordinary returns, need not go begging, selling stocks for ten cents on the dollar, for all such can have money for the asking.

This department makes no claim to being a business adviser, and the "business medium" has no corner in it, yet to these urgent requests for answers, we give equally urgent reply. It is not exactly business, but to keep out of the business. You will save a lot of worry, disappointment and regret, and the satisfaction of knowing you have not contributed to the support of a clan of conscienceless rascals.

Chas. Fields: Q. In a lecture by Miss Elizabeth Harlow, on "The Dangers of Psychism," she says that Mrs. Eddy has given to her followers stolen truths that she filched from old Dr. Quimby. Is that true? And who is Dr. Quimby, and where can I get any of his writings?

A. There can be little doubt that Miss Harlow is correct in her statement. Mrs. Eddy started out as a spiritual medium, and finding this new field paid better, renounced her belief and became identified with her new views.

Dr. Quimby would not have been heralded to fame had not Mrs. Eddy seized his writings. Ordinarily, these would have brought no name or publicity, and if published would have fallen flat from the press. Like the Mormon Bible, the mystery creates curiosity. The pretense is an advertisement. The ignorant, incorrect, often ludicrous pages of the old doctor, are eagerly read, when a divine origin is claimed for them.

Some of the best parts of Christian Science were stolen from the writings of A. J. Davis. It is a remarkable book, because of its arrogant style, its incorrect statements, and audacious claims. The world has never seen a smoother graft, or more conscienceless scheme to get money and control the minds of those who accept it.

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IT WAS A GRAND SUCCESS.

The Mid-Winter Mass-Meeting Held Under the Auspices of the State Spiritualists Association of Minnesota, in I. O. O. F. Hall, in the City of St. Paul, Feb. 22, 23, 24, 1907.

It was said the audiences were the largest they ever had in the history of the state association, a number of visitors being present from Iowa, Wisconsin, as well as Dakota, and a number of the towns within the state.

The speakers and message bearers were, for the most part, their home workers from the Twin Cities, with the exception of Mrs. McFarlin, vice-president of the Wisconsin Association. Two of the speakers, Mrs. S. M. Lowell and Mrs. Carrie Tryon, old and tried workers, are an honor to the cause. As they stand upon the platform they seem to be surrounded by a halo of light that illumines their countenances until they seem to be mirrors of the divine light. And also Mrs. J. P. Whitwell, the wife of Mr. Joseph P. Whitwell, president of the St. Paul Alliance, who is indeed a staff to his wife in her work, and his presence would grace any pulpit in the land, if he could only be added to our coterie of spiritual ministers; but Mrs. Whitwell is a reflector of love and seems to harmonize the forces as well as to assist in other ways in the meetings.

Mr. H. Hegdahl is a young worker in the cause, and he gave an enthusiastic talk on Friday afternoon. The earnestness, purity and spiritual devotion of this man is commendable; as he, too, is striving for intellectual cultivation his future success is prophetic.

Miss Alice Wickstrom gave a thirty minutes' talk on Saturday, under the inspiration of her spiritual leaders, and in time, no doubt, with her earnest desire to advance, will be a great help to the cause, as she is a noble, high-minded young woman, and her purity of character shines out, and as she perfects her intellect to unite in sympathy with her inspirers, she will succeed.

Another young speaker is H. E. Wheeler, who is a law student of the University of Minnesota. He is neither trance nor inspirational in his addresses, but in his fine presentation of Spiritualism made a deep impression upon an intellectual audience, on account of his ability to clothe his thoughts in polished language and elucidate his points logically. He has a fine accompaniment in his mother, Mrs. F. D. Wheeler, as a message bearer, as all know who have seen her upon the platform. Mrs. Wheeler is not only liked and admired for her pleasant, agreeable manner upon the platform, but also for her kindness in giving her musical talent for the benefit of the meeting. On short notice she filled a vacancy in the program Saturday evening, with the beautiful "Holy City," and gave great pleasure to her many friends.

There were a number of mediums upon the program whom I have not time nor space to speak of separately, but all did their part nobly, and as their manner of giving messages was distinctly individualized, it made quite a variety in the message-bearing part of the program. They were as follows: Mrs. E. M. Sauer of St. Paul, Mrs. P. Beuhler, Mrs. E. Courtney, Mrs. E. D. Lea, Mrs. E. Peake, Mrs. L. M. Lutz, Mrs. Mamie White and Mrs. Frank Shaft of Minneapolis.

Our good Brothers, E. C. Edwards of St. Paul, and J. H. McDonald of Minneapolis, spoke upon several occasions and are always an honor to the cause, and are both influential business men.

On Sunday afternoon we were favored with a most pleasing and entertaining program by the united lyceum workers of the Twin Cities. These little children showed good and careful training; their recitations, the essays of the older ones, the solos, both vocal and instrumental, were charming and their parents have reason to be proud of their progress, and these mothers and fathers can rest in the consciousness that they have done their duty to their children.

The only speaker outside of the state was Mrs. C. McFarlin, vice-president of the Wisconsin Association, who is here for the months of February and March. She gave addresses on Friday and Sunday evenings. On Sunday evening she spoke from the text, "I will not leave you comfortless," and in its application to Spiritualism—and Spiritualism to life—was a revelation to many in her audience, and from the hearty and repeated applause, she will know that her effort was appreciated. Mrs. McFarlin will do missionary work under the State Association of Minnesota and whoever desires her services, arrangements can be made through the president of the State Association, J. S. Maxwell, 83 N. 17th street, Minneapolis, Minn.

We wish to make mention of the musical talent at the mass-meeting. Mrs. B. Smith, Miss Grace Davis, Mrs. F. D. Wheeler and Mr. Ed Hottinger favored us with vocal and piano solos, and Misses Grace and Myrtle Porsch with violin duets. The sextette of the North Side Spiritual Society gave pleasure to their friends by their singing on Sunday evening. With the exception of Mrs. Wheeler they are all young workers in the ranks of Spiritualists, and for the first time in the history of the mass-meetings the music was contributed free of charge, for which our sincere thanks are given. At the Sunday morning meeting, Mr. S. Grant Harris of St. Paul, sang "Whisper and I Shall Hear," with violin obligato. His singing was greatly enjoyed by all present.

It has been said "The first shall be last and the last shall be first," and while Brother J. S. Maxwell comes last in this letter, he was the first president of the State Association of Minnesota, and he is still retained. He is a glowing ember of spiritual zeal, which united with his electrical charges of healing magnetism diffused through the audience, made them forget both time and fatigue; caused them to be swallowed up in the grand potency of his spiritual enthusiasm and were reconverted to the cause. But he has a grand and noble staff in his coterie of able assistants upon the board—Mr. J. P. Whitwell, vice-president; Mr. F. E. Irvine, secretary; Mr. H. Hegdahl, treasurer; Geo. W. Bush and P. J. Samson, trustees, all of whom were kept quite busy at the close of the meeting counting over the large sum of money raised to carry on the work of spreading the truth of Spiritualism throughout the state.

I will close this already too long letter by saying the mass-meeting was a "grand success," as Brother Maxwell declared it would be. COR.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

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WHERE IS STANFORD WHITE?

The One Who Was Murdered by Harry Thaw.

The world says that Harry Kendall Thaw killed Stanford White; but Harry Thaw only cut him loose from this ever-changing expression of the soul—his physical make-up. If anyone killed Stanford White it was Stanford White himself who killed him.

What does the bible say? "What doth it profit a man if he gain the whole world and lose his own soul?"

If half the reports on White's life are true, then he was one of the most dangerous men walking the earth. He was wealthy and lavish in his expenditures for himself and friends, luxurious and artistic in his tastes, personally magnetic, particularly when conversing, for it is said that at such times those around him forgot his ugliness—forgot the total depravity of the man.

Again he had the gift of architectural designing wonderfully developed; and yet, with everything in his favor, he went to the dogs; he was but a weakling and one of the very worst of weaklings; for the men and women who cannot by grace and will-power subdue the animal in them are weakest among the weak, no matter how many-sided gifts and graces they may otherwise possess. They are degenerates of the very lowest type.

Taking the physical life of another with a revolver, if it is a crime, it is at least a clean and wholesome crime, but wrecking the life of both body and soul, as was White's pastime, is horribly revolting.

The basest part of White's make-up was in that he made little girls his prey—little poverty-stricken girls; little girls who knew nothing whatever of the solemnity of life; and then he taught them that all men and women were alike—bad; that the only danger lay in being found out. "Be sure your sins will find you out."

Stanford White's sins have found him out; the shocking depravity of the man is laid bare for the whole world to probe, and if he sees, hears, and knows how his soul must shrivel up.

Paul said: "The natural man will constantly war with the spiritual man," and let none of us dare call ourselves strong who cannot hold the demands of the natural man in check.

But the question arises, where is White today, and how fares it with him? Is he in a position to watch the trial of Harry Thaw? Is he striving through Jerome to reduce his viciousness to a minimum by impeaching Evelyn Thaw's testimony? Is he revengeful toward Thaw and would he have him punished?

The Catholic church teaches that there are three places for the departing souls to go: One is heaven, but the church says that "Nothing defiled can enter the kingdom of heaven." So, really, this limits the soul to two places or conditions—purgatory or hell.

Purgatory is a state of probation and progression and beautifully in touch with the teachings of Spiritualism.

According to the teachings of the church Stanford White, dying in a state of mortal sin, was not fitted to enter purgatory, and therefore he would be consigned to hell, a place of eternal torment, for the church teaches that "Out of hell there is no redemption."

The Protestant church claims but two places for departing souls—a heaven or a hell, and of course this church would put White in hell; but modern thought is revolting against this theory of a hell of burning brimstone, a lake of fire and eternal torments. We must find some suitable punishment for White outside of hell.

Christ said, "Ye must be born again." Did the holy one of Nazareth mean just what he said, or are we going to twist and turn the words of the Master into something more pleasing to ourselves? Let us take him at his word.

Christ said, "As ye sow, so shall ye reap." And again, "If ye sow the wind ye shall reap the whirlwind." Stanford White sowed the whirlwind—what will the harvest be?

White's sins were committed in the flesh; his sins were the sins of the flesh, the sensual desires which cursed him physically and spiritually, sapping the life-forces of his physical vitality, and dwarfing and crippling all spiritual growth, therefore he must pay the penalty in the flesh; must be born again. Whatever his condition may be at his re-birth, it will be nothing more nor less than he has made it. Through great suffering he will finally learn that it pays to reach out after the highest intellectually and spiritually, and that nothing short of this does pay.

KATHERINE E. DRISCOLL.

Chicago, Ill.

A Noted Woman Passed to Spirit Life.

The closed record of a human life governed by noble purpose and expressing a spirit of love through useful and philanthropic activities is a valuable legacy to mortals. Though the person may not stand high on the scroll of great names as connected with great events of world-wide interest, every such life adds to human value, and the enrichment spiritually of all who truly appreciate a worthy manifestation of a human soul.

The record left by Mary Irene Dye, who joined the arisen souls of the choir invisible on February 22, 1907, is one to be cherished for the beauty of its beneficent spirit, and its stimulus to high purpose and helpful activities.

Because for several of her later years circumstances made it necessary for her to remain on her farm in Kansas, her work in Chicago and her name has not appeared to remind of her value. During nearly twenty years she was earnestly active in progressive and uplifting movements. As a devout Spiritualist she realized the importance of a pure life devoted to high attainments.

She was an earnest worker and served as secretary in the Moral Educational Society ten years. The object of the society was to promote an intelligent parenthood of higher grade in purity and sense of responsibility to the child. She assisted in establishing the Protective Agency for Women and Children and served as secretary for three years. She aided in the movement for installing matrons in police stations, as well as for obtaining Saturday half holidays and seats for clerks in stores. She was a charter member of the Illinois Woman's Press Association, and a woman suffragist. Womanhood and motherhood were honored in this noble, large-hearted woman who made human welfare and the betterment of life conditions the chief object of her activities.

Such examples strengthen courage, quicken aspiration and remind us we, too, can make our lives an added blessing to humanity.

LUCINDA B. CHANDLER.

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TWO REINCARNATION THEORIES.

They Are Diametrically Opposed to Each Other, Though Both Are Communicated by Spirits.

To the Editor:—A few weeks ago you kindly printed my communication, entitled "An Important Question," in which I mentioned some objections to the theory of reincarnation. I then said: "Reincarnationists are not clear in their teachings as to the exact time the disembodied soul attaches itself to the unborn child. I would be glad if their theory were not so hazy on this point."

Several parties have written me personal letters, each claiming he or she has positive proof that reincarnation is true. Such proof being based on spirit communication, and each seems anxious to clear away the fog enveloping my brain. I will give quotations from two of my correspondents, each of whom is an author and an authority on the subject of reincarnation. The first one (Mrs. J. S. Pettit Flint) says:

"First the tiny bud of matter nourished by the mother is composed of two distinct elements, physical and spiritual matter, and the principles of life. That tiny bud has yet no life or soul of its own. It is entirely dependent upon the mother for food and circulation." But there is a soul outside of physical matter drawn by that growing bud, living in the mother's outer magnetism, overshadowing her, waiting for the growth of that bud to a point where it can safely be removed from the mother-bed, and retain still its component principles, if taken immediate possession by a soul."

According to this school of reincarnationists the soul wishing to be born again in the physical body, has nothing to do with the father of a child. He just hovers about until the babe has grown to proper size, then steps in and takes possession of the little body. This authority alludes to the "tiny bud" as possessing no life, but in the next sentence refers to the bud as a "growing bud." Now I cannot understand how anything having no life can grow. Now is the "bud" a dead or a live bud, before Moses or Elijah takes possession of it? If alive, then it follows that a personality, an individual, an intelligent soul had been started up the ladder by the law of evolution. If that is true, then Moses is a trespasser, a robber, to step in and eject that spirit from its body.

I will now quote another authority, author of "Fate and Justice" (E. U. Weisendanger). He writes me that he is in direct communication with sages living in the highest spheres of the spirit world, and they tell him reincarnation is true, and here is how it is done:

"The to-be-reincarnated-soul enters the father of the child, and is the life of his seed. Under proper conditions, the life—seed, like an arrow, pierces the egg of the mother. It is already life. It attracts at once, nourishment for growth and unfoldment."

Now, here are two authorities, both of whom have written voluminously on the subject. The teaching of one is directly opposite to that of the other. Both claim to receive their instruction from exalted spirits. Each is sending me his and her writings to enable me to get out of "fog-land," and to know the truth about reincarnation. One tells me that Moses, when he wishes to be reborn on earth, has nothing to do with the father of the child he takes possession of. He waits till the infant grows to a certain age, then steps into that body. The other says: "Not so. Moses must get into the father first."

Now, how can a layman get out of fog-land when there is such a contradiction in the teachings of high authorities?

It seems to me that after I go "over there," I would not like to adopt either method of coming back into a physical body. I would not like to turn robber and eject from its body some other soul, getting a start towards immortality, neither would I enjoy shrinking myself down to an invisible atom and getting into the blood, or other fluids, of a Flat-head Indian, or Guinea Negro, or white-skinned thief, and take one chance in a million of getting again into a physical body.

I do not know how it is, neither do I think our reincarnation friends have solved all the problems of life. I know that the oak sheds millions of acorns. A million go back to the elements. One acorn meets proper environments, and from it, comes a gigantic tree. It is possible that the million abortive acorns may again be born on the "acorn plane," but the one acorn that produced the tree, has left the "acorn zone," and ascended to the "tree zone." The tree, having form and beauty, and a fuller manifestation of life than an acorn, can never under the law of evolution, be shrunken down to an infinitesimal size, and again become an acorn. Nature does not work on the "crawfish plan."

I can believe that Infinite Intelligence infinite life—fills the boundless universe; that a spark of that infinite life is embodied in matter and builds for itself a physical body in which, for a time it expands and unfolds, and becomes a Moses or a Socrates, and when the mortal body is no longer useful, it is laid aside, and the now conscious partially unfolded Socrates, goes to a higher zone, where he will continue to progress and unfold.

Having left the elementary state and gotten up into the conscious sphere, or on the first rung of the ladder, (the physical body), and at so-called death going to the second rung, I cannot believe he will ever again be "boiled down" to an invisible atom and be forced back into the elementary state.

As my reincarnationist friends are, in their kindness, sending me printed matter which they advise me to read, I will venture to recommend them to procure and carefully peruse Dr. J. M. Peebles's new book on "Reincarnation." The Doctor has studied the subject long and earnestly, and states his conclusion in the following words:

"Reincarnation does not appear to have one scrap of evidence to support it; it is merely a theory which we are asked to accept without proof."

Your correspondent, Mr. Editor, is still in fog-land, and he asks the pardon of his reincarnationist friends for expressing the opinion that they have waded out into such deep water that they are in danger of being drowned.

R. A. DAGUE.

Tacoma, Wash.

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Secretary's Report

Of the Illinois State Spiritualists' Association, Read at Their Recent Annual Meeting.

[As a prelude to this report, it is eminently proper to state that according to instructions by the convention it has been greatly curtailed, as much so as could well be done and not leave out some very important, as well as interesting statements. It has been no easy task and we hope it may meet the approbation of the members of the convention, as well as other readers.

Respectfully submitted,
DR. T. WILKINS.
Chairman Committee on Secretary's Report.]

To the Officers and Members of the Illinois State Spiritualists' Association, in Convention:

The time of your secretary has been taken up to some extent by being called upon to answer questions, the real meaning of which were as to how can a society became associated with the State Association and reap all the benefits that would accrue from such affiliation without being held to the payment of the per capita tax dues of 25 cents for each member per year.

Think of the narrowness of souls whose love for our glorious cause is measured by that little measure of 25 cents for an entire year of time, and yet we hear the question oft repeated, "What is the State Association doing?" What would be the answer, think you, if the same question were put to these questioners? "The field is white unto the harvest even here in the State of Illinois. The heathen of our own state are still bowing down to the image of an imaginary God.

An instance has come to the notice of your secretary in which, in one of the states in which a state association exists, a medium very persistently and forcibly importuned the individual members of the official board for a certificate of ordination, thus indicating the value and advantage that such ordination would bring, and when it was finally granted, said medium or ordained minister of the gospel of Spiritualism, who had gathered together a few friends and formed a society and conducted Sunday metings, and repeatedly solicited the president of said state association to speak before said society, which solicitation always met with ready compliance, when not previously engaged, when it came about that said society desired a charter of some sort, instead of seeking affiliation with the state association which had ordained its pastor, this society procured a legal charter from the ordinary officials of the state, and entirely ignored the State SpirituaHsts' Association. This leads me to inquire as to the motive which prompts mediums in many instances, to ask for a certificate of ordination. My observation leads me to the conclusion that in at least nine cases out of ten it is for self-aggrandizement and to enable them to procure railway fare at half rates, rather than thoughts of the advancement of the cause they profess to love.

High and noble motives are inspirations to high and noble achievements; selfish motives lead to selfish ends only.

The missionary field of our state; what of it?

Having already referred to it as being in the possession largely of those who are still bowing down to idols, let us pass on and inquire what of the missionary work in our state? Missionary work per se, in distinction from that other branch of work which comes under the head of strengthening societies. What is being done? What has been done along the line of missionary labor in our State?

This should be a popular topic, since the question is so oft repeated, "What is the State Association doing along the line of missionary work, I'd like to know?" Let us briefly consider it.

In the first place, few are at all calculated for such labor. Going out among the "heathen" and commanding the attention, the respect, and carrying conviction to the hearts of the people who know nothing of the truth as revealed by the spirit-world, is a task far beyond most of the would-be workers. Your president and your secretary know of but very, very few who are at all adapted to such work. The few who possess the gifts, the talent for such aggressive work, command such salary as would in two or three short months entirely deplete our treasury, leaving us empty-handed and entirely helpless to follow up the work begun. It matters not, as a rule, how well such work may be begun, if there are none to follow up the inaugural work to keep alive the interest that is awakened, the time, the talent, the money expended goes to naught. Much is needed in addition to the planting of the seed. It must be watered, and cultivated, and watched over, and cared for in order to bring it to fruitage.

An official board with more zeal than good judgment, might easily rush on to the missionary field and deplete our tressury, leaving nothing with which to follow up the work begun.

Your official board has given much earnest consideration to this subject of missionary work in our state, but the few hundred dollars in the treasury would not justify the undertaking of anything along this line worthy the name.

If the same self-sacrificing spirit, which our president, Dr. Warne, has manifested, would take possession of us all, greater results would follow. My own excuse for not following his example has been that I am not fitted for the work. This may be a species of selfishness on my part which prompts me to enjoy my Sunday evenings in my own sweet way, while our president is in the harness every Sunday evening, working for the upbuilding of one society or another, without regard to its affiliation with our state association or otherwise, thus manifesting a devotion to the cause seldom if ever witnessed in others. One of the striking features in connection with the unselfish devotion of our president being the fact that he labors without remuneration, not even car fare is given him at all times. It being a case of "work for nothing and board yourself."

While we have witnessed a painful lack of self-sacrificing spirit on the part of Spiritualists in the past, nevertheless, the cause of Spiritualism is steadily advancing all over the length and breadth of our land, and I think I may safely add that it is not so much on account of Spiritualists themselves, but in spite of them.

During the association year just drawing to a close, your official board has watched for the welfare of the association, and performed the duties that have devolved upon it in accordance with its best judgment.

One ordination service has been conducted, ordaining Mrs Henrietta L. Lichty of Chicago, one new ordination certificate has been issued in exchange for an old one, to Mrs. Nora E. Hill of Chicago, One ordination has been voluntarily surrendered back to the official board, by F. Emanuel Lofgreen of Iowa.

Ordination, that of the so-called Prof. Ray of this city, has been revoked for cause so shameful in its nature that it could not be named here.

Following is a list of the societies chartered by your official board during the past association year:

April 2, 1906, The Spiritual Truth Association, of Decatur.

April 27, The Munger Spiritualist Church, of Macomb.

May 12, the First Spiritualist Society, of Beardstown.

May 21, Psychic Research Society, of Sycamore.

June 6, Progressive Research Society, of Elgin.

There have been, all told, 25 societies chartered by the State Association, 15 of which are in good standing, though few are represented by delegate here to-day.

The following is a list of the auxiliary societies that are in good standing:

1. Progressive Spiritual Society of Chicago.
2. The Spiritualist Society of Leroy.
3. The Free Progressive Church, of Farmer City.
4. The Spiritual Truth Association, of Decatur.
5. The Munger Spiritual Church, of Macomb.
6. The Spiritual Science Society, of Decatur.
7. The Progressive Research Society, of Elgin.
8. The First Spiritualist Society, of Beardstown.
9. Psychic Research Society, of Sycamore.
10. Psychic Research Society, of Rockford.
11. Hyde Park Occult Society, of Chicago.
12. The First Spiritualist Investigating Society, of Genoa.
13. The Dana Spiritualist Association, of Dana.
14. The Illinois Sunflower Club, of Chicago,
15. Wheaton Spiritualists' Unity Society, of Wheaton.

I cannot bring my report to a close without referring to the remarkable, though youthful helpmate of the State Association—The Illinois Sunflower Club, of Chicago. The assistance that this youthful spouse has rendered to her more aged partner in life need not be recounted in detail on this occasion. She possesses such persistent and aggressive energy as can result only in achievement. Labors begun by her are always carried to successful issue. You are all familiar with the very effective assistance rendered the State Association on the occasion of our last convention, and a work of like nature is being conducted by our youthful spouse on this annual occasion.

Another instance of her effective work is that when the official board, feeling in bounden duty to do something worthy the name of the association at the time when arrangements were being made for convening the National Association here in Chicago, in October last, donated $50.00 for the music furnished for that convention, and the Sunflower Club took in hand the matter of decorating the hall, and it not only did that self-imposed work successfully, but in the sweetest and most confiding manner possible, and with a smile of love upon her lips, slipped a check for $50.00 into the hands of the State Association through your secretary, thus restoring the balance in our treasury to its former status.

In conclusion, I bespeak for the Illinois State Spiritualists' Association, and its "spouse," the Illinois Sunflower Club, a bright and prosperous future, and that as Spiritualists learn to understand and appreciate the value of concerted effort in organization there will be a great rallying to the support of each. If I may be permitted to refer to these two organizations so happily united, as "The Fleet of State," I will close with the following words:

Sail on! oh, Fleet of State,
Unfurl your banners wide,
Proclaim the truth, accept the right
'Till mortals, prone to hesitate,
Shall not oppose, shall cease to fight
For error, and the truth to hide.

Thy path, oh Fleet of State,
Shall be illumed by angel bands,
The fraud, the fake, the counterfeit,
Shall learn thy might, shall learn to quake,
When guns of state are trained to hit
Deception's work on every hand.

Sail on! oh, Fleet of State,
Fear not, fear naught save wrong
And evil deeds in thine own ships performed,
With love and purity, and naught of hate
Shall walls of foes be shot and stormed
'Till falling, when foes shall join our song.

And thus, when war and strife shall cease,
Our Fleet of State shall change its course,
With cannon hushed, though armor bright,
Into the harbor of love and peace
Shall sail our fleet with motto right,
With all on board, whate'er their source.

H. A. CROSS.
Secretary Illinois State Spiritualists' Association.

LIFE'S PROGRESSION.

"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50. For sale at this office.

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RACE THOUGHT.

Viewed as an Obstruction to Human Progress.

The race thought has always been the great stumbling-block to the onward march of man, and the strong optimistic souls who moved along in spite of this awful barrier were termed heretics of the worst type. History records many of those who were subjected to the persecutions, and in many cases death by the hands of this mighty majority.

Socrates, the great thinker and philosopher, who lived several hundred years before Christ, was put to death by being compelled to drink the poison hemlock, because his bold and intrepid spirit had led him out into strange pathways in search of truth, and thus separated him in thought from the mass of the early Greeks. Plato, the favorite pupil of Socrates, whose name has gone down in history as one of the bright stars in the intellectual firmament of Greece, was persecuted, thrown into prison, and sold as a slave, because he dared to think and honestly respond to his ever-growing spirit.

But the names of Socrates and Plato have become immortal, while those who were instrumental in their persecution have long been forgotten. Johann Kepler, the keen thinker and astronomer of the sixteenth century, realized the baneful influence of Race Thought, and the hard hand of inquisition, but in spite of it all he pushed forth in the studies and gave expression to his growing spirit, as the following quotations will show:

"Nothing holds me; I will indulge in my sacred fury; I will triumph over mankind by the honest confession that I have stolen the golden vases of the Egyptians to build up a tabernacle for my God, far away from the confines of Egypt." "If you forgive me, I rejoice; if you are angry, I can bear it. The die is cast, the book is written to be read, either now or by posterity, I care not which. It may well wait a century for a reader, as God has waited 6,000 years for an answer."

You see, in that early day, Kepler knew what it meant to think in advance of the mass, but to-day the world of science and education look upon Kepler as an important link in the chain of astronomical science.

Galileo, a professor in the University of Padua, was another of the world's educators and leaders in thought, who felt the pressure of the hard hand of inquisition. Why? Because through his fertile mind he was able to transform the thought of the world to the sun as the center of the solar system, rather than the earth, which was in opposition to the Race Thought of his day. Through his primitive telescope, made from an old organ pipe, with a glass at each end, he was able to magnify the heavens to the extent that he discovered the milky way to be made up of countless stars. He also discovered the four moons of Jupiter, and the spots upon the sun.

The Aristotelian followers were determined to have revenge upon this pestilent heretic. He was compelled to recant in order to save himself the painful ordeal of being burned at the stake. Many of his manuscripts were destroyed, when, at the age of 78, his spirit took its flight to that world immortal, the real world, the spiritual world. The body of this old philosopher was laid to rest in unconsecrated ground, and his friends were not permitted to raise a monument in his honor, but in the face of all this the name has lived through these years, and will continue to live. Joan of Arc, the French peasant girl, through whose psychic powers (which was contrary to Race Thought) the French crown was saved, was pronounced a heretic and burned at the stake.

We might cull many other illustrations names from the pages of history who were under the hard hand of inquisition, but this will suffice to show that if we want to get into the vanguard of progress we must separate ourselves from the Race Thought of the age; we must become unconventional; we must travel in the unbeaten paths in search for truth. We must live, seemingly, a strange life in the eyes of the masses; we must love to be on the unpopular side of every great question, as there is where truth first makes its appearance, and thus expect to receive condemnation from the mass, the unthinking world. The great majority of the race to-day do not think, they do not realize that thought is the most potent power in the world, and essential in the development of a more perfect man, and thus a more perfect civilization. They are contented to continue in the old Race Thought, and thus remain as nature's unfinished product.

It is a science to think, and we can drift into this all-important science by forming the habit of thinking. Some one has said, "Go to work and learn how to think, take some subject and examine it mentally on all sides, and form conclusions of your own about it. This will be the beginning of the growth of your reasoning powers."

In proportion as man thinks, just in that proportion will he get from under the influence of this race thought in question, which means an intellectual man, a spiritual man, a Christ man.

We of this twentieth century, while still under the influence of race thought have the advantage of the erratic and progressive thinkers of the past centuries, in the fact that there is no law of inquisition, compelling a man to think along particular lines in accordance with church doctrines. Let us rejoice that we live in an age of more freedom than in the past, and yet we are not wholly free, and will not be until we become individualized sufficiently to do our own thinking, stand upon our own platform, a strong intellectual and spiritual representative of God or good under the influence of the eternal law of progress, continually arriving at truth, and thus working out our own destiny, as God or Nature intends we should.

W. V. NICUM.

Dayton, Ohio.

HAECKEL'S LAST WORDS ON EVOLUTION.

A popular retrospect and summary. By Ernst Haeckel, Professor at Jena University. Translated from the second edition by Joseph McCabo. With three plates and Haeckel's latest portrait. Price, cloth, $1.00 net.

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"ALL'S WELL."

Brother Moses Hull Visits the Seattle Psychic Society.

At the regular services held by this society to-day at 3 p. m., Brother Moses Hull made himself felt and heard in a manner characteristic, and to all appearances, unmistakable.

While usually somewhat critical in relation to such occurrences, this is one that swept my skepticism away by sheer force of evidence. I had just concluded our opening exercises by reading that immortal poem by Andrew Norton, entitled "All's Well," and Mrs. Burleigh, (Miss Rice) had spoken under the usual control for about five minutes, when quite suddenly the control halted, turned partially around, and with a smile, impressed upon the face of the medium, stated that "we will now give way for a few moments to an old-time worker, one whom you all know and have heard many times, while in the form, and who would like to speak to you;" with a few more sentences of like character, and then the audience received conclusive evidence that Brother Hull was really at the helm. The medium's form straightened, in effort evidently made to square the shoulders and obtain speaking room, and a volume of inspiration was poured forth, mild and pleasing at first, but increasing in strength and fervor, until I, who was sitting but a few feet away, began to feel that Brother Moses was liable at any moment to step out, in the old form that we loved so well to look upon. The talk was not exclusively to those who were his former associates and friends, but to all the good people of Seattle.

He spoke of his many visits to this city, the warm greeting that was always given him, and the large hearted kindness and co-operation accorded him, and especially in that feature of his work which lay so near his heart, the Morris Pratt Institute.

This was particularly true, for I believe Brother Hull always felt while with us that in some way the "freedom of the city" had been accorded him.

But the real burden of his thought and appeal, as he stood before us, was to give expression to the great love of his own great soul for the cause that held so much for humanity and to which his own life had been given. "Love" to all mankind and to every sentient creature, was the meaning of the message, and his direct appeal to all to "dwell more upon love," "deal kindly and tenderly," "censure pone," "criticise less," "yes, love more as I have learned and do since the greater glory has been revealed," were a few of the golden sentiments that fell from the inspired lips of the speaker. I wish I could give in detail all that he said, but only a suggestive selection can be given.

As the lecture progressed the evidence accumulated that Brother Moses was indeed with us. No one could be near, or long in the presence of the living Moses, without feeling that peculiar charm that belonged to him alone. Others possessed the quality, but disguise the voice and close the eyes and if Moses were speaking we would know him from all others, and in this striking way it appealed to us who listened.

The effect upon the medium was very marked indeed. I have been familiar with the work of this medium for nearly or quite six years. She always speaks in a tone clear, but never strong or masculine. In the customary public address, the scriptural pronoun, "Thou," "Thee," and "Thine," are often used. In all my observation of her work, I have known these peculiarities of tone and speech to entirely disappear. This time they were entirely swept away. A masculine vocabulary and a masculine voice were heard, the expression vigorous and impressive.

Our chosen subject had been, "Why I am a Spiritualist." This was changed to "What is Spiritualism?" and as before suggested, it was defined as a "Message of Love" to all.

But this account must necessarily be brief. Whatever we may think of this occurrence, this we KNOW, viz: The loving side of Spiritualism was there, the same old "text-book"—with its recently added glories was alluded to; the same psychic conditions when he, Our Moses, stood upon the rostrum in mortal form, the same loving inspiration was breathed upon us as in times past; and I for one believe beyond question, that the man, the REAL Moses, thrilling as of yore with that great love for all that is good, again became an embassador of "Peace on Earth and good will to men."

R. F. LITTLE.
President Seattle Psychic Society.

DIVORCE AND LABOR.

Some Trenchant Thoughts Along Those Lines.

In a recent issue a spirit through Mrs. Elizabeth Schauss, in discussing the divorce evil, suggests various ways to alleviate the same.

The chief panacea suggested to do away with this wide-spread curse of the present day, is to harmonize the individuals, but is it a theory or a condition that confronts us? Harmony is a beautiful word, but in this age of greedy commercialism, we find the cotton mills of the South, silk mills, glass factories, sweatshops and other infernos throughout our fair land, according to the daily press, swallowing three millions of our children under 15 years of age.

Just consider for a moment the helpless waifs dragged from their homes to be ground into profits for a conscienceless class of money-grabbers.

Congress has been moved to take action along this line; so surely, it can be no anarchist dream.

How can harmony be brought into the lives of individuals who are forced into a veritable hell, and in sheer desperation plunge into another state (that of wedlock) without the privilege or opportunity to harmonize their lives, as typical of child labor throughout the country in various vocations? Supposing the one to be a clerk in a department store, getting a salary of from $3.50 to $5.00 a week, could she pay her room rent, board and clothe herself? And yet anyone knows that such are the wages paid in these establishments.

A condition akin to barbarism must obtain in any country where its children are held in such bondage. The object of this article is to show how modern business methods, combined with improved machinery, have shelved millions of the adults of both sexes and forced the youth of the nation, to sacrifice their bodies on the Altar of Mammon, and the choice many times lay between accepting such wages as must be augmented by a life of shame or rushing madly into wedlock, in which there can be no congeniality or harmony, and the only release being a little later in the divorce court, and then to sink nine times out of ten to a life of shame, and finally into a suicide's grave.

S. L. FALL.
Boise, Idaho.

IMPORTANT DECISION.

Spiritualistic Seance Not in Amusement Class.

It is not unlawful under the ordinances of the city to charge an admission fee at the door of a Spiritualistic meeting Sunday night in Lincoln, even though that meeting be held in a theatre. That is the conclusion reached by Deputy City Attorney Flaherty this morning in police court.

The decision did not exactly conform to the ideas of Chief Cooper in the matter, who had imbibed the conviction that even a church organization had no right to charge a fee at the door for any entertainment or service given on Sunday.

The case arose out of the arrest of G. S. Klock and Mrs. Bell, Spiritualistic mediums and officers of the State League of Spiritualists, last evening. These two were conducting a spirit demonstration in the Bijou theatre, and an admission fee of 10 cents was being charged at the door. Just before time for the services, or as some consider it, the entertainment, to begin, policemen visited the place and placed Mr. Klock and Mrs. Bell under arrest. They insisted that the wagon be called, if they had to go to the station, and this was accordingly done. The patrol wagon dashed down the alley near the theatre and the two accused were loaded into it. Upon going Mr. Klock put a man at the door with instructions to collect 10 cents a head for all who entered, pending their visit to the station.

When they arrived at the police station they were registered, and were permitted to enter into personal recognizance for their appearance this morning. Then they were at liberty to walk back to the theater, but Mrs. Bell insisted that she was in something of a hurry, and as the wagon had brought them to the station, it should take them back again. This was somewhat contrary to custom and precedent at the station, but in this instance the police concluded to waive a point and they were hauled back to the theatre, where in the meantime the audience had been growing amain. Then the convocation of the departed proceeded, most of those in the house not having realized that any interruption had been sustained.

This morning the case was dismissed as the deputy city attorney reached the conclusion that there is nothing in the ordinances forbidding religious gatherings Sunday evenings, whether a fee be charged for admission or not, the district court having held in a former case that Spiritualism is a religion.

The ordinance under which the arrest was made is the one for the regulation of Sunday observance, which prohibits any show, play, opera, theatre or public amusement, except sacred concert from being held on Sunday. The attorney evidently was not prepared to classify a Spiritualistic meeting under any of the forbidden heads and the case was dismissed without complaint having been filed.

Mrs. Bell, the woman in the case, is the president of the Nebraska State League of Spiritualists, and lives at Crete, Coming to Lincoln every Sunday to conduct meetings. G. S. Klock says that she was formerly a well-known evangelist, connected with the orthodox churches, but recently "come into Spiritualism." For that reason she was made the head of the State League.—Lincoln (Neb.) News.

Excellent Results With Charles J. Barnes, at Canton, Ohio.

A glorious victory gained in this rock-ribbed hot-bed of orthodoxy. The trumpet medium, Charles Barnes of Warsaw, Ind., has been holding seances for us eleven consecutive nights, and wonderful results were produced through the trumpet. We had Irish, German, French, Hindoo, and English languages used in our seances. The light seances were grand also, such phenomena as tying knots, loops and French bows, using kerchiefs for the same; passing flowers out over the cabinet to anxious friends in the circle, writing messages on paper in German, Hindu and English, and passing them out in the same way; playing of the Zither in cabinet, the grasping of hands of our spirit friends, and the grandest of all, passing of a gold watch and chain through the solid curtain of the cabinet, all performed in the light, said light being turned up almost to its full capacity.

What Brother Barnes most desires is a brotherly and sisterly crowd, good conditions, and good results will invariably follow.

Brother Barnes deserves the good will and patronage of all honest and upright Spiritualists, as he caters only to that class.

J. C. MOHLER.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Sarah Ladd of Toledo, Ohio, a lover of Spiritualism and The Progressive Thinker, and a medium of excellent qualities, passed peacefully to the higher life, Feb. 14. The services were conducted by the writer in accord with the wishes of the deceased. Mrs. Ladd often said to me that The Progressive Thinker came as a dear friend and counsellor every week, and by her special request a copy of it was laid in the casket with her remains.

ELIZABETH SCHAUSS.
Toledo, Ohio.

Passed to spirit life, (Mrs. Martha Winchester of Grand Rapids, Mich., at the ripe old age of 87. It was a rare occurrence for a murmur, a complaint or an unkind word to fall from her lips. ARZELIA C. CLAY.
Grand Rapids, Mich.

Bentley Sabin of Fowlerville, Mich., passed to the higher life on Feb. 13. He would have been 97 years old in a few days; a Spiritualist of half a century, and a resident of Livingston county for sixty-one years. Julia M. Walton officiated.

Mrs. Nancy Dart of Swartz Creek, Mich., one of the early Spiritualists of that state, passed to spirit life and to join her companion, both of whom had reached a ripe old age. Mrs. Sarah Allen officiated at the funeral of Mrs. Dart. COR.

Gabriel Reed of Ashtabula, Ohio, passed to spirit life from his home, No. 5 Camp street, on Feb. 18, at the age of 68 years. He was a pronounced Spiritualist, an active member of our society, and always ready and willing to work in behalf of the grandest truth that ever blessed mankind. A beautiful spiritual service was conducted by Mr. Geo. Kates, assisted by Mrs. Wallace. The quartette sang sweetly appropriate selections. Bouquets, blossoms, garlands of beautiful flowers all combined to make the occasion one long to be remembered.

JOHN WALLACE.

Passed to spirit life, at Flint Mich., Feb. 18, Samuel C. Allen. He was a veteran Spiritualist, and it was in accordance with a promise he had exacted at least twelve years ago, from Mrs. A. E. Sheets, of Grand Ledge, Mich., that she would when called on to do so, hold the last services over his mortal body. Sunday, in the presence of his beloved companion, Dr. Sarah Allen, his three children, grandchildren and a large assembly of relatives and friends, the consolation of Spiritualism was given by Mrs. Sheets. His form was placed in a vault in Avondale cemetery. COR.

Passed to spirit life, from his home in Elkhart, Ind., Mr. Allen Muir, aged 67 years. Brother Muir had been ill over a year, and his passing away was due to paralysis. He was a thorough Spiritualist, having long been satisfied that the continuity of life was a certainty. Services were held in the home in Elkhart. The remains were taken to South Bend for interment, short services being held there. Many friends accompanied the remains in memory of the kindly soul who had so long occupied the mortal form. Services were conducted by Will J. Erwood.

Passed to the higher life, from his home in Kokomo, Ind., Nelson Todd, aged 55 years, after an illness of seven months. Brother Todd was a firm believer in the progressive philosophy of Spiritualism, and passed away with the full consciousness of a life beyond the grave. The services were held in the First Baptist Church, after which the Knights and Ladies of Honor held short services at the grave. Services by Will J. Erwood.

Our Brother, Burt Hogue, passed to to spirit life at Sherman, Texas, Feb. 10, 1907, to meet the magnificent record he had placed with the immortals. How pleasant must be his memory now of an honorable, upright life.

C. C. BRYAN.

Mrs. Eliza Davidson, of No. 40 So. Mill street, Columbus, Ohio, aged 86 years, passed to the higher life, Feb. 9. She was a charter member of the West Side Spiritual Church, and the funeral obsequies were conducted in the church under spiritual rites by Dr. C. S. Carr, assisted by the Rev. H. E. Boerstler, Mrs. Hattie G. Webster and Mrs. Harris. She lived the spiritual life, and was attended by the angels, communing with them for several days prior to her transition.

MRS. HATTIE G. WEBSTER.

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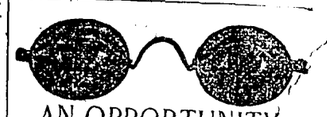
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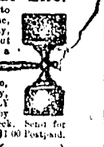


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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., MARCH 16, 1907 NO. 903

FOLLOWING NATURE.

Nature Is a Word of Large But Somewhat Indefinite Meaning. With Some Persons It Includes Everything That Exists. With Others, It Includes the Physical World, All the Animals Below Man, and His Physical Frame, Leaving the Psychical and Spiritual Man as Belonging to Another Order of Being.

The ancient Greeks, beyond any other people that ever lived, cultivated the love of Nature. They celebrated the beauties of the natural world in song and story, and embodied them in art and sculpture. Nature furnished their models, and they could use no language too strong to express their delight in whatever appealed to the eye and ear of man.

In later centuries, a new mood came over the mind of man. He conceived the idea that Nature was corrupt and depraved, and that the highest duty consists in crushing and subjugating it. To forsake the pleasures of life and repair to the desert; to extinguish natural desires and to overcome natural appetites; to learn to despise the body and whatever sustains it—this was considered the highest object of life and necessary to prepare man for the solemn realities which awaited him beyond the grave. Gibbon and Lecky, in eloquent passages, have described the results of this distorted conception of life and duty. It converted men into hermits and anchorites, and unfitted them for the secular pursuits of life, without any valuable intellectual or moral results.

Rousseau's teaching that Nature is perfect and to be followed implicitly, was a natural reaction from the asceticism of previous centuries. He went so far as to teach that men should return to a state of Nature, giving up all artificialities, all luxuries, and simply follow the methods of Nature in all her simplicity.

In these days, we avoid both these extremes, and take the ground that Nature, in her entirety, is wholesome and sound; that her methods are not to be despised, nor her mandates disregarded. At the same time, experience has taught us that Nature, far from being absolutely perfect, may be improved even by our own efforts; that we may change our environment to correspond with our own higher ideal conditions. By art and science we have improved our grain and fruits, our poultry, horses, cattle and swine, adapting them to our needs by making use of nature's own methods, without the violation of any of Nature's laws. We stock our water with species and varieties of fish brought from afar. In short, we change our surroundings at will, so far as our knowledge will permit. Our luscious fruits, such as the apple and the peach, have been developed from natural products that were scarcely fit to eat, and hundreds of our vegetable and animal products have been so transformed by the art of man that they bear only the slightest resemblance to their progenitors.

It is, indeed, the work of man today to change the face of the earth, and everything with which he has to do, in order to increase their usefulness and suitability to his wants.

Whether Nature is so defined as to comprehend the mental and spiritual part of man or not, is unimportant. We at least can improve it by education, by discipline, by self-restraint, as well and as certainly as we can improve our physical constitution by observance of the laws of physical health.

B. F. UNDERWOOD.

THE NEW RELIGION.

Atheism and Religion Do Not Harmonize, Says the Dictionary.

According to the dictionary's definition of Atheist and Religion, the two names do not harmonize. Webster's New Counting-House and Family Dictionary says: Atheist, One who denies the existence of God." Religion, Recognition of God as an object of worship, love and obedience."

The same dictionary records: "Freethinker; Deist; Atheist; Skeptic; Unbeliever—some have endeavored to widen the sense of Infidel so as to embrace Atheist and every ism of unbelief, but this has failed. A Freethinker is now only another name for Infidel."

A. H. Nicholes, the author of this new religion, in The Progressive Thinker of November 24, describes right living, which belongs to everybody, and calls it Atheist's religion. He tells us that it inclines and leads us to the cultivation of things that are good, useful and beautiful, and requires the friction of use to prove its value. Then enumerates the humanitarian words which describe right living, or real Spiritualism. Just what its votaries demand of its adherents.

Why call it a religion? Right living, like Spiritualism, belongs to humanity. No more to the Atheist than to the Hottentot. Free to all.

There have been so many crimes committed in the name of religion, that the word means to many something far different from right living. A dear good woman was heard to say, "I have no particular religion, but try to do the best I can for myself and others." Another woman when solicited to attend religious services where numbers were being converted and getting religion, thus being prepared for heaven, modestly replied, "If taking care of my little ones and doing the best I can for my family won't take me to heaven. I'll stay!" These women cared more for right living than they did for religion, and no doubt were at the same time in the enjoyment of real heaven by doing what they deemed best.

T. J. Shelton says religion and politics are twins

Real Spiritualists have little in common with either, which is one reason why they have been so much at the mercy of politicians and religionists. If religion meant following the teachings of Christ, it would not be odious.

A good man will be a good man with his religion, while a bad man will use it for a cloak to cover his villainy.

Spiritualists do not commit murder, nor are they found in jails or penitentiaries. Being called Atheist or Infidel does not make them so. As a liberal-minded orthodox minister once said to me: "I might be arrested and put in jail, but that would not make me a thief."

MRS. C. K. SMITH.

San Diego, Cal

The practice of self-restraint and renunciation is not happiness, though it may be something much better.—T. H. Huxley.

SCINTILLATIONS

As They Emanate from the California Philosopher—His Views in Regard to "Our Own Future."

In the following article Mr. Dawbarn gives much excellent material for reflection, and it would be well for each one to carefully and thoughtfully consider the same. The limitations of Spirit Control and the lack of harmony in the teachings of spirits will ever be a fruitful theme for Spiritualists to consider. Read and re-read what the California Philosopher has to say.

"THE ONE POINT I WANT THE READER TO NOTE IS THAT EVERY PEOPLE, NO MATTER WHAT FORM ITS RELIGION HAS TAKEN, HAS ALWAYS HAD ITS SENSITIVES AND MEDIUMS TO VOICE MESSAGES FROM THE SPIRIT SIDE OF LIFE. LET US KEEP THAT IN MIND AS THE MOST IMPORTANT FACT IN HUMAN HISTORY."

"SO FAR WE FIND ONLY A MASS OF CONTRADICTIONS AS TO THE DETAILS OF SPIRIT LIFE, EACH NATION AND TRIBE, AND ALMOST EVERY SENSITIVE, APPARENTLY COLORING HIS OR ITS TALE TO SUIT THE RELIGIOUS BELIEFS OF THE LISTENER. IN OTHER WORDS, THE WORLD HAS NO RELIABLE INFORMATION AS TO WHAT WAS GOING ON IN THE LIFE BEYOND DEATH."

"THESE ARE ALL POINTS TO BE REMEMBERED, FOR OUR 'SENSITIVE' USUALLY BELIEVES HE IS GIVING US A SPIRIT COMMUNICATION. THEY ARE ALWAYS FOUNDED ON EXPERIENCES IN EARTH LIFE. I HAVE SO REPEATEDLY GIVEN THE SCIENTIFIC REASONS FOR MY ASSERTION THAT BOTH SPIRIT AND MORTAL ARE IN FOGLAND WHEN THEY MEET THAT I NEED NOT REPEAT THEM NOW. BUT MORTAL EXPERIENCE IS OF ITSELF QUITE SUFFICIENT TO PROVE THE UNTRUSTWORTHINESS OF ALL TALES OF SPIRIT LIFE."

"WHEN I ASK THE AMERICAN SPIRITUALIST WHAT HE BELIEVES AS TO HIS OWN FUTURE HE IMMEDIATELY QUOTES WHAT HE HAS HEARD FROM HIS LOVED ONE, OR PERHAPS HIS GRANDMOTHER, THROUGH HIS FAVORITE MEDIUM, OR POSSIBLY THROUGH HIS OWN ORGANISM, HERE BEGINS THE TROUBLE. FOR THE LOVED ONES OF THE FRENCHMAN TELL A DIFFERENT TALE. AND THE SISTERS AND COUSINS AND AUNTS OF THE THEOSOPHIST COME BACK TO DENY BOTH AUTHORITIES."

Every people on earth has some descriptive faith in its own future as individuals. That this is colored by national characteristics is well known. The all important fact is that no two nations have the same conception as to the details of their life beyond death. The Norseman whose highest ideal of manhood was battle to the death, believed he would go on fighting, and, if killed, would be alive again the next morning ready to begin all over again. It was just his mortal life grafted on to eternity. The red Indian was to have a happy hunting ground where he could chase and kill as in his present life. Only there was to be no death for himself or the animals he hunted. To him the change meant a death-flash into a life such as he would have desired here for his conception of happiness. To the Moslem his heaven for the true believer is just a harem, with wine, women and song to mark the love and approval of his deity.

The Hindu, who likes a life of rest, expects to take a nap of one or more centuries, and then, because his priests tell him so, he is to come back and try earth life all over again. The savage has the heaven belief of a savage, with all that implies. The heaven of the pagan was bespangled with gods and their families, as a divine copy of the rulers who managed his earth life.

The Christians tried hard to excel the pagan idea, so split up Deity into three,—one part cruel and jealous, another to embody the love principle; and the third part to fly round like a dove, and go just where he was sent by the other two. To complete their theology a hell of fire was designed to suit the cruel first part of their god, who was to continue cruel for all eternity. The second fraction of this Christian god was to have a heaven where love was to be the ruling principle. But the details of life in this heaven are left strangely misty and unreal. All we learn from the greatest of Christian seers is that there is a city there all ready for those the cruel part of deity has not seized. The houses of this city are to be as high as the city is broad, and there are to be great concerts there in which everybody joins by playing upon golden harps, and occasionally chanting "hosanna." Gold is so plentiful that it is used for paving the streets. There are horses with wings, and other beasts who can also say "hosanna." There are angels who go round playing trumpets, and doing a lot of fighting. Beyond this we have no details of the daily life in that heaven. It is left with as drear a monotony as that of the victims of the other part of god, who, apparently have nothing to do but to turn over and groan. The exact occupation of the "dove" part of deity in that heaven is left untold with the rest of the details of which we would like information.

The one point I want the reader to note is that every people, no matter what form its religion has taken, has always had its sensitives and mediums to voice messages from the spirit side of life. Let us keep that in mind as the most important fact in human history.

Now we turn to the "Modern Spiritualist" and ask him to give us his descriptive faith in his own future. He professes to have a telephone through which, for a dollar, he can chat with a spirit at almost any time. Sometimes he has a telephone of his own, that is to say, he is so sensitive that he can hear spirit sounds, and see spirit sights inaudible and invisible to the rest of us. All history tells us of such sensitives in every nation and tribe on the face of the earth.

Such sensitives were, however, never plentiful. They were always oracles, wonder workers and miracle dispensers. Sometimes the influences seemed to be diabolical, and gained power by threats. At other times they talked love, and coaxed their followers by miracles of healing. But all alike had something to say about another life, and claimed belief because they were there, and therefore knew all about it. Still, taken as a whole, they were very human, and always quarreling with the followers of some other sensitive. And, as civilization advanced one set of believers got the better of the rest both in numbers and power, and then usually called any intercourse with spirits "witchcraft," and therefore criminal unless endorsed by the priesthood in power.

So far we find only a mass of contradictions as to the details of spirit life, each nation and tribe, and almost every sensitive, apparently coloring his or its tale to suit the religious beliefs of the listener. In other words, the world has no reliable information as to what was going on in the life beyond death.

At last, we are told, a number of powerful spirits, who had been eminent in earth life, got together and determined they would open a school of truth for the benefit of the whole race of mortals. There had been sporadic attempts previously such as through the Shakers, through Swedenborg, Andrew Jackson Davis, Hudson Tuttle and others, but the wonderful era of truth for the masses was supposed to begin with the Fox-girl era at Hydesville. It was then that Modern Spiritualism was born.

The tests given by these spirit visitors were often convincing, but necessarily had to be on the plane of mortal experience. They used every power of the sensitive as if it were all of the spirit. Clairvoyance, clairaudience, psychometry, and the inreaching power of the subjective self were all strings played upon in this spirit anthem. The troubles of earth life were often relieved, and its pains and sorrows soothed. The happenings of earth life were sometimes known to the spirit in minute detail, so that, at last, these controls of sensitives were often almost worshiped as truth-tellers. The consequences to the mortal are not the purpose of this article. It is enough for us to recognize that it seemed natural that if a spirit could tell you the truth about this life he would be just as reliable when he told you about his daily experiences in his spirit home. But the fact that he almost never brought to earth any truth or statement of fact not known to some mortal somewhere, began at last to arouse suspicion as to his limitations in other respects. So it happened that the spirit teacher became himself a subject for scientific study.

It was realized by the present writer that if we could not perceive or sense the vibrations of his life while we were normal mortals, neither could he sense our vibrations while he was a normal spirit. In fact normal mortals and normal spirits were without possibility of contact. This was a tremendous discovery, for it explained many of the discrepancies and absurdities that often made genuine spirit return ridiculous. It was seen that only an abnormal spirit and an abnormal mortal could become teacher and pupil. They could meet neither in the spirit world, nor on the level of earth life. So the present writer called the vibratory region where they could meet, FOGLAND.

The abnormal mortal we call a "sensitive" because he (or she) senses vibrations impossible to the rest of us. The abnormal sensitive is, for the same reason, a sensitive among his fellows. But since both are "befogged," their talk, when they meet, is always translated into earth vibrations by the mortal, and therefore colored and more or less distorted.

But a mortal "sensitive" is sensitive to other abnormal vibrations with which the spirit visitor has nothing to do. He is so negative that the thought of a sitter or companion is expressed as if it were coming from a spirit. His own subconsciousness becomes wide awake, and tells its tale. But we remember that "sensitive" is in FOGLAND, and while in that condition, so far as telepathy is a natural fact, he is influenced by thoughts floating in the atmosphere, discharged by mortals regardless of distance.

These are all points to be remembered, for our "sensitive" usually believes he is giving us a spirit communication. They are always founded on experiences in earth life. I have so repeatedly given the scientific reasons for my assertion that both spirit and mortal are in FOGLAND when they meet that I need not repeat them now. But mortal experience is of itself quite sufficient to prove the untrustworthiness of all tales of spirit life.

The utterances of spirits through their mediums are full of contradictions on questions of fact. We can get nothing of value from a "control" concerning any event in the distant past, that is to say, no statement that will not be contradicted by some other spirit. In fact we are obliged to acknowledge, if we are careful seekers after truth, that the usual mixture of mortal and spirit is about as uncertain in its effects as the drug mixture of the learned doctor. And, as a matter of fact, how much is spirit, and how much is mortal cannot be decided by any mortal jury. We may almost consider it settled that anything of real value in mortal life comes from the psychic powers of the sensitive, stimulated and possibly inspired by an invisible helper. Under such conditions how much of either the past or the future of such teachings have we a right to accept as SPIRIT TRUTH? And it is the future which is the really important fact for each of us. We each want to know, if it is possible to KNOW, something of our own coming future.

The reader will please understand that in writing this article I am as anxious as he is to discover the truth, the whole truth, and nothing but the truth concerning my own future as well as his. For we are fellow mortals, and one day our future will be relatively the same. I have no sympathy with the pure materialist to whom intelligence is secreted by the brain, just as bile is by the liver. He believes that when brain and liver disintegrate intelligence and bile are in a state of nothingness. My own personal experiences in "spirit return," as well as the scientific gatherings of the Society for Psychical Research, have convinced me that immortal man is as much a fact as man the mortal. And, I take it, this is the position of most of my readers. It is the next step that is trouble.

When I ask the American Spiritualist what he believes as to his own future he immediately quotes what he has heard from his loved one, or perhaps his grandmother, through his favorite medium, or possibly through his own organism. Here begins the trouble. For the loved ones of the Frenchman tell a different tale. And the sisters and cousins and aunts of the Theosophist come back to deny both authorities. Here, for instance, is a sensitive in America telling some thrilling tale of spirit life in the name of a spirit, as his personal experience. It is always beautifully natural, because just a glorified copy of earth life, flavored with a few quite unexplainable conditions that leave out the disagreeables of mortal existence. But the Theosophist claims to be in contact with intelligences who have crossed the divide, and now directly contradict both the American and the French teachings. So we are beginning to have sects founded upon the different teachings of spirits, each with his own personal experience.

We have a yet more serious perplexity in the fact that our own spirit teachers tell a tale through one medium; and very likely contradict it through another. This is the case at the present time through the spirits who were evangelical teachers through Stainton Moses, and now contradict themselves through Mrs. Piper. The thinker who dares face such facts must realize that all is uncertainty as to the details of the life into which he is presently going. In the midst of so much uncertainty the one important question becomes this: What do we know about man the mortal which must more or less affect his future? I don't mean from the theological teachings of our clergy. And I don't mean from the teachings of these contradictory returning spirits. Both offer us a befuddling mixture that upsets the mental stomach of every earnest seeker after truth.

I know it is fashionable among theologians and Spiritualists to sneer at the scientist who passes his life accumulating facts, and labeling them for future reference. But facts are truth, and that is what we are after. I do not know how many of my readers have studied, or even believe the proved scientific fact that the personality of man the mortal can be split into fragments by shock or disease. But the reader will please remember that our conception of our own future is founded on our belief that we carry our own personality right out to the next life. If wicked, we go there wicked. If we have led a noble life, our immediate future is to be a replica of this. I know the theologian absurdly teaches that our future is to be determined by what we have believed here. To that nonsense I am not replying. But our earth conduct is an altogether different matter. And here we face the deepest problem of mortal existence, which cannot be solved without scientific assistance, although the scientist may deny the lesson of his own facts.

We have first the myriad cases like that of Miss Beauchamp, studied and recorded by Dr. Morton Prince in his wonderful book, "Dissociated Personality." Such cases prove, oh, reader, that your personality and mine can be broken into fragments by shock or disease, and that such fragments become each a new personality. Once accept that as a natural fact and we have made the most momentous discovery since the day that man was able to think. When added to the fact of "spirit return" it becomes certain that a man is only partly expressed in mortal life. You ask what are the facts that tell us this tale of a newly discovered truth? We find them in spirit return itself.

Certain men who have devoted their lives to the scientific study of the psychology of the mortal, like Myers of England, and Hodgson, who recently died in Boston, are if almost any theory of future life is accepted as probable, both willing and anxious to give mortals an account of their present experiences. Myers had carefully provided as proof of his spirit identity, a statement in a sealed letter. The proof failed, as have the vast majority of such attempts. No mortal knew what was in that sealed letter, therefore we have the right to assume that "telepathy," even if accepted as between mortals is a failure as between mortal and spirit. Out of thousands of mortal sensitives, one or more would certainly have caught the thought of spirit F. W. Myers, whose life work had been to prove the survival of man the mortal after death. What was the cause of this, and a myriad similar failures? Undoubtedly the cause was that Myers the spirit was now a different personality, in some respects from that he manifested in earth life.

When it is once proved and accepted as a fact in nature that mortal personality is but an uncertain factor for any of us, we have the key to these discrepancies, uncertainties and contradictions that too often make spirit return little but a farce. If a shock can break up a personality into several personalities, each demanding separate identification as "spirit return," how is it possible to make any asserted proof more than a test of the identity of the personality we knew in earth life? Take the case reported with such care by Dr. Wier Mitchell of Mary Reynolds, who had two distinct personalities. The last, the better of the two, remained for twenty-five years, and she died with it. But how are those who only knew the first Mary Reynolds to find her spirit if personality remains unchanged by death? When I take such facts, and the myriad others now on record, I am obliged to come to the conclusion that neither the reader nor I know what will be our personality after we have left death behind. I know that some seem to be almost unchanged at first, but such seem almost always to belong to the earth-bound class. But as soon as they have made real progress there is such a change of personality that they can hardly recall any details of their earth life when they return.

Of course there are some who will say we have not yet enough recorded cases of "dissociated personality" to justify this conclusion. But after thousands of carefully recorded cases of spirit return, many scientists are still clamoring for more before they can believe in their own immortality. We are told that Newton caught the law of universal attraction from the fall of one apple. That was a fact to him, and he learned its lesson. And the independent thinker will likewise learn the lesson of these recorded "dissociations" which, with other facts I have pointed out, prove that our own personality after death is, most likely, but a faint resemblance of our earth selfhood by which we know one another now.

This article is already too long, so I will close with a brief summary. Accepting the fact that a change of personality is possible and proved, we can know little or nothing of the new personality, or any of its experiences. The only personality that gets back must be so closely related to earth life that its tales of spirit life must be nine-tenths founded on mortal experience. Those who would return from a higher spirit level can only reach us through FOGLAND, and thus leave their present personality an unknown quantity to the investigator, and their identity unprovable.

We know that many a spirit has brought with him a blessing to earth life. We have to also acknowledge that tales of spirit life are absolutely unprovable, and that the present personality of our spirit visitor is also unprovable. This being a logical deduction from gathered facts, we are compelled to acknowledge that any asserted detail of our own future remains also unprovable. The love that can meet and blend in that future that belongs to us all will most certainly not be founded on the personality we worship in earth life, but will have the basis of a larger manhood, only part of which is represented by us to-day. Your mother, wife, child, is developing a grand personality of which you have no memory, although the identity will remain ever the same.

Such is the lesson for us all from the many recorded destructions of the personalities by which we know each other in earth life.

CHAS. DAWBARN.

San Leandro, Cal.

MOSES HULL.

Close the folds of his tent! Softly tread
The brown turf, for our Chieftain lies dead.
In camp there is woe!
Spears, fallen prone, lie deep in the dust;
Tears splashing their brightness with rust,
And camp-fires burn low.

Heavy chains to white slave-limbs, of old,
Were forged, fastened by fetters of gold,
In bondage of shame!
We had marched thro' the wilderness, far;
Hope, at last saw a light, and a star
O'er Bethlehem came.

In the midst of the march he hath died,
And the host are encamped at his side,
Dark shadows creep down
From the hilltops that rise to the sun.
Death! thou steal'st ere the battle is done,
From victor, the crown.

Close the folds of his tent! Softly tread
The brown turf, for our Chieftain lies dead.
His armor still on.
Thro' the shadows the heights we must gain;
Onward march, though we weep for our slain,
Through mists of the dawn.

Saviors, thorn-crowned, have died.
Heroes fall;
But the truths they upheld conquer all,
At last, and for aye!
Our grand Chieftain e'er loved Earth's oppressed;
Fought Oppression and gave it no rest
By night nor by day.

Close the folds of his tent! Softly tread
The brown turf, for our Chieftain lies dead.
Disturb not his rest!
For our glorified Cause like a star,
Rising high o'er the hill-tops, afar,
Illumes his calm breat.

F. WALTER OSBORNE.

Bridgewater, Mass.

I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.—Ingersoll.

With all the consecration ceremonies poured over a church it is not half so holy as the home.—L. K. Washburn.

Duty is carrying on promptly and faithfully the affairs now before you. It is to fulfill the claims of to-day.—Goethe.

A MEMORABLE TRIO.

Sarah A. Byrnes, Moses Hull, Jennie Hagan Brown—Their Works Do Follow Them.

Dear beloved Sarah A. Byrnes, a woman of dignity, truthfulness and uprightness of character. How we shall miss her from our ranks. She was indeed a credit to the Spiritualist platform, more noticeable in the early days of Onset, when mediums of a more crude and uneducated class were obliged to be employed to voice the sentiments from the spirit world, because, as is well known, no matter how deep the subject, it cannot be delivered in a manner satisfactory to the spirit instructor, if given through an uneducated person who stands in the place of a medium, or received by a critical public with proper weight or consideration.

Moses Hull was well convinced of the importance of education among our mediums, and that was the reason he worked so steadily and untiringly for the success of the Pratt school, founded for the purpose of putting before the world a class of mediums whese education should help to carry conviction to the people and not subject the medium as well as the spirit to scoffing and derision, for the world in general does not stop to consider that Jesus chose his disciples from the lowly, or that a medium is a medium because born as such, no matter what his early education or environment may have been.

Our dear Sarah was always the same, never puffed up by adulation or spoiled by flattery. She was ever looking for growth and betterment of self, as well as for others, and always considered herself a "fellow-student" with the most humble seeker after truth. She said to me, after one of her forcible lectures, when someone rose to speak of the good she had accomplished, "It surprises me to find these people just waking up to my work and worth at the last day, when I have been a worker for the cause since childhood, and in my early days an appreciation of my efforts would have been an incentive to greater action; now I am along in years and about to retire, I do not need it."

Her words of sympathy, hope and encouragement have been a support and comfort to mourning ones at the death of friends, and many will think of her now with gratitude.

Dear Sarah Byrnes, we shall hear her glad voice or see her sweet smile no more in the form, but her memory will be cherished through life, and may her loving arms be outstretched to greet us when we, too, all torn and bleeding and bruised with the scars of earth, shall lay down our burdens for a better condition in spirit life.

Moses Hull, that grand old man, what a power he has been in the hands of the spirit world. We cannot realize the half he has done for the furtherance of the cause of Spiritualism. How he has helped to open the eyes of the blind and expand the minds of the people. His bible lessons and interpretation of the Scriptures has helped to banish old-time idolatry and set the people to thinking for themselves and to understand that every soul must be its own Savior.

What a fearful responsibility we feel is ours when we wake to the understanding that we are to be our own Savior, and not that we can throw our responsibilities upon the shoulders of another. The thought is overwhelming at first to a thinking mind, for what more exacting or rigid accuser can we have than our own conscience?

I received a letter from Brother Hull only four days before he left the body, full of hope as ever. He wrote he would like to visit dear old Onset once more to see some of the old friends, but if the time came for him to go before, he was little concerned about what became of his body. He said Mrs. Hull and he were receiving their full share of abuse and contumely, but they flattened on it; and what worker for an advanced thought does not receive it, and they expect it when they start out and in time grow used to it. To place a rose in our cold and stiffened fingers as we lie in our casket does not in any way compensate for the wrongs and heartaches caused while we were in the body striving to do the right as we saw it. When will people even in our own ranks, learn to bear with each other's shortcomings, and try to rule that little member, the tongue.

Mr. Hull was a pioneer in every sense of the word, and he fully realized he was not in this world to sit idly down, fold his hands and take comfort in that way, but he felt there was a great work to do and every hour of the day, with him, was one of work for humanity.

But his work here in the body is finished, and his dear companion alone knows best how he is missed, but his work will go on and on, and I trust his mantle will fall upon one well worthy to fill his place in the work he has chosen.

We have not fully recovered from the shock of our loss in the two above mentioned, when news comes of the departure from the body of Mrs. Jennie Hagan Brown, another of our great workers in the cause, and well known as a lecturer from Maine to California. She was a little sprite in the early days of Onset, and used to improvise verse after verse from subjects given by the audience. A mere child when first brought here by her mother, and as she grew and expanded in intellect, she took up the work of lecturing. I remember well her first lecture, and the encouragement given her by Dr. Storer, J. Frank Baxter, and others. She was then and there given the title of "The Daughter of Onset," and was ever after known as such, being herself proud of the title.

Dear little Jennie, we shall always think of her with love and tenderness.

Sarah A. Byrnes, Moses Hull, Jennie Hagan Brown, WHAT A TRIO! What a concentration of power. It seems that we cannot afford to lose them at this time, but perhaps it is best so. They have done their work well and gone up higher to work in a broader field, and I hope places that knew them so well may be filled by others who may prove to be shining lights in the cause of true Spiritualism.

AUGUSTUS FRANCES TRIPP.

Onset, Mass,

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—Horace Walpole.

AN ENJOYABLE AFFAIR.

Birthday Party in Honor of the President of the First Association of Spiritualists of Washington, D. C.

Mr. F. A. Wood, the genial and able president of the First Association of Spiritualists of Washington, D. C., was made the distinguished recipient of an enjoyable and unique testimonial on the occasion of the anniversary of his birth—March 1—in a theatre party of twenty-one friends, given in his honor by Miss Florence Ahl, who has been spending a greater part of the winter in the Capitol City.

The party of prominent Spiritualists, including the well-known lecturer and medium, Oscar A. Edgerly, Mr. and Mrs. Stephens, the latter a popular medium of Washington; Mrs. H. D. Morgan, secretary of the First Association; Mr. and Mrs. N. White, Mrs. Dr. Moore, Prof. and Mrs. Longley met in the lobby of the Columbia Theatre where the inimitable May Irwin and her talented company, were drawing large audiences, and were each supplied with boutonnieres and ribbon-decorated programs, by Miss Ahl, and conducted to the choice seats which she had secured for the occasion. Needless to say that the entertainment was hugely enjoyed by each one, as was the dainty collation at a popular cafe, given by the hostess at the close of the performance.

While at the table, Mrs. Longley in a few appropriate words gave thanks in the name of all present to the hostess for the happy evening all had spent, and also, in behalf of Miss Ahl, presented the honored guest, Mr. Wood, with a beautiful copy of Elbert Hubbard's choice booklet on Silence. Mr. Wood responded in a felicitous manner. Miss Ahl, the hostess of the evening is a lady of rare mental endowment, a teacher and thinker along the lines of high and ennobling thought. She has endeared herself to many friends in Washington.

During the day, Mrs. Longley wrote the following poem and sent it to Mr. Wood from herself and the spirit world:

To Mr. F. A. Wood, President of the First Association of Spiritualists:

Dear friend, it is with sweet accord
That loving hearts unite
And waft to thee the golden word
That ever shines in light;
The glorious word that glows above
In souls that hold you dear—
The tender word of matchless LOVE
That earth-friends waft you here.

For all above, and all below
Who know you most and best
Have watched your steppings—to and fro—
And seen that you have blest
So many humans in your path—
Have done so much of Good,
That many, for you blessings have
In name of Brotherhood.

We thankful are, that you were born
And that you've reached this day—
This mortal world you still adorn
With blessings on your way;
With grace of soul and noble worth
Your life has shown in light—
And so we praise your latest birth,
This anniversary night.

Sweet blossoms of the early spring,
That ever fadeless bloom
The loving angels to you bring—
A message of perfume;
And pure affections in our hearts
Are flowers that will not die;
Each one to you new life imparts
And brings celestials nigh.

Oh, may you live these many years
To bless our human lives,
Your work in loftiness uprears,
And fainting hearts revives;
We give our best to you this hour,
Our love and tribute sweet—
Oh, may it bear to you new power
Till yonder, all shall meet.

—Spirit Nannie, through Mrs. M. T. Longley, Medium.

CONSCIOUSNESS.

The Truth and Meaning of Development.

I wish I might call the attention of every reader of The Progressive Thinker to the—to me—wonderfully valuable article on this subject from the pen of our good brother, W. V. Newcum, and I wish furthermore they could all see and understand the deep esoteric meaning in every line, for I believe the truth and meaning of development would come home to them as never before, and it would help them so much to understand themselves and their own possibilities. It appeals to me as a beautiful inspiration, and a restfulness and peace has come from its reading.

His illustration of the lessons given the child applies with equal truth to us all, and one can easily see that one lesson at a time is or can be given us, and that one in accord with our unfoldment.

Of what avail would further lessons be to us if the first was not understood? And is it not true that in our eager pace to get over the hard places in life, failing to see that we need just such trying conditions, and failing likewise to learn our lessons from those hard experiences, that our feet continue to stumble, and we rise only to fall again, and we rebel at our lot and mourn that better things do not come to us. Would that we all might say with John Burroughs:

"Serene, I fold my hands and wait,
Nor care for wind nor tide nor sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me."

Instead of mourning and rebelling "'gainst time or fate" or adverse circumstances, let us rise up to this one thought, that what is ours will come to us as surely as "the stars come to the night," and the faster we learn our lessons, the sooner will greater problems be given us to solve through the soul's awakened consciousness. Let us turn about and try to feel and understand that the present condition corresponds with exactness to the needs of the hour, and only when we do realize this truth and utilize the lesson contained therein, can we come into higher and better conditions, and then we will go on and on from one step to another, as the soul grows in strength and power, for "We mount the ladder by which we rise round by round."

LAURA CUMMINGS.

Hardwick, Vt.

When we have but the will to do it, that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust!—Peter Kropotkin.

THE CONSTITUTION.

And Its Relation to Religion—"If the People of the State of New York, for Instance, Were So Disposed They Could Make the Roman Catholic Church or Any Other Church the State Establishment, and Dr. Silverman Would Invoke the National Constitution Against It in Vain."

Rev. Dr. Joseph Silverman of Temple Emanuel, New York, recently delivered a discourse on the separation of church and state. He said, among other things: "It may be a surprise to many of our patriotic citizens and our legislators to learn that while technically and constitutionally there is a separation of church and state in this country there is in fact a decided union between religion and government."

That there is recognition of religion by our governments, state and national, is true. As the Chronicle recently stated, it is customary to open the sessions of political bodies with prayer. The senate and the house of representatives in Washington are so opened. The same is true of the houses of most if not all of our state legislatures. The national and often the state conventions of most of our political parties are usually opened in like manner.

Formerly our public schools were usually opened with bible-reading and prayer, but that practice has been generally discontinued, though from what Dr. Silverman says it is to be inferred that it still prevails in the city of New York. Oaths are administered to public officials, judges, jurors and witnesses in a manner implying some measure of religious belief.

It is undeniably true also that in all this recognition of religion by government preference is given to the Christian religion. It certainly is not given to Judaism or Mohammedanism, nor is any recognition given to any religion which is essentially idolatrous or pantheistic.

But this preference so far as the government of the United States is concerned is by no means in violation of the letter or the spirit of the national constitution, as Dr. Silverman seems to think. The constitution provides that "no religious test shall ever be required as a qualification to any office or public trust in the United States." It also provides that "congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

That is all the national constitution says on the subject. There is nothing in either provision to forbid such preference as is shown. Such preference does not set up a religious test as a qualification for office or trust. It does not have the force of law respecting an establishment of religion or prohibiting the free exercise thereof. It is therefore not inconsistent with the constitution.

Dr. Silverman shows himself still more mistaken when he says: "It is folly to say that bible reading and prayer in the public school are no violation of the constitution"—that is, of the national constitution.

It may be a surprise to Dr. Silverman himself to learn that the public schools, excepting in the District of Columbia and the territories, including reservations, are state institutions conducted under state constitutions and laws, and that the states are at liberty to prescribe such religious observances and exercises for their public schools as they please.

Much as it may astonish Dr. Silverman, there is nothing in the national constitution to prevent any state from establishing a church if it chooses. It can provide that there shall be bible reading and prayer in its public schools if it so pleases, and there is not a word in the constitution of the United States to prevent.

Undoubtedly no state in the union wants a state church, unless it is Utah. Undoubtedly no other state is disposed to prescribe a religious qualification for office or to abridge religious liberty. But we have to thank the people of the several states for this, not the constitution of the United States.

If the people of the state of New York, for instance, were so disposed they could make the Roman Catholic church or any other church the state establishment, and Dr. Silverman would invoke the national constitution against it in vain.

IMPORTANT NOTICE.

To the Spiritualists of Wisconsin, Greetings.

Your attention is called to the seventh annual convention of the State Association, to be held in Milwaukee, Wis., April 16, 17, and 18. Ethical Hall, Jefferson street, between Martin and Juneau avenue, has been secured for the occasion; good music and talent, both local and outside

The ladies of Milwaukee will serve dinner and luncheon at convention hall for a small amount of money to all visiting delegates and friends

Miss Elizabeth Harlow of Columbus, Ohio, will be the main speaker for the evening meetings. Mrs Georgia Gladys Cooley of Chicago, Ill., who was the message medium at the National Spiritualists' Convention, held in Chicago, last October, and whose wonderful descriptions and messages convinced all who heard her, will be the test medium at all public meetings.

Hotel headquarters have been established at the St. Charles Hotel at reasonable rates.

The order of convention business will be about as follows:

Monday, April 15, 8 p. m., reception at St. Charles hotel, parlors for officers, delegates and friends.

Tuesday, April 16, morning, meeting of delegates and members at the hall, for the purpose of introducing and outlining for the convention; afternoon, business meeting; evening, public meeting.

Wednesday, April 17, morning and afternoon, business meeting; evening, public meeting.

Thursday, April 18, morning, business meeting and election of officers; afternoon, public meeting devoted to demonstration of mediumship; evening, public meeting.

Legislation for this convention will comprise important points of interest to all Spiritualists, and fixing of place for next convention, election of delegates to the N. S. A. convention; election of officers of the State Association and other questions of vital importance will be disposed of.

For further information concerning the convention apply to the Secretary, Miss Louise G. Loebel, 202 North ave., Milwaukee, Wis.

It is hoped that every member of the Association and all friends of the cause will be present and add their influence to this convention, to make it serve the best interests to the cause of Spiritualism and Humanity.

GEO. H. BROOKS, Pres't.
LOUISE G. LOEBEL, Sec'y.

What Happens When We Die

O, DEATH, WHERE IS THY MYSTERY IF HUMANKIND CAN STUDY THY WAYS AND SEE THE ROAD THOU GOEST?

ANNIE BESANT, THE FAMOUS ENGLISH EDUCATOR IN INDIA, SAYS THERE ARE MANY LIVING PEOPLE WHO HAVE STUDIED DEATH FIRST HAND, AND THAT SHE HAS HAD CONVERSE WITH SUCH.

THE PROCESS OF THE MAN'S WITHDRAWAL FROM THE BODY HAS BEEN WATCHED BY CLAIRVOYANTS AND DEFINITELY DESCRIBED, DECLARES MRS. BESANT. THUS ANDREW JACKSON DAVIS, "THE POUGHKEEPSIE SEER," DESCRIBES HOW HE HIMSELF WATCHED THE ESCAPE OF THE ETHEREAL BODY, AND HE STATES THAT THE MAGNETIC CORD DID NOT BREAK FOR MORE THAN THIRTY-SIX HOURS AFTER APPARENT DEATH. OTHERS HAVE DESCRIBED HOW THEY SAW A FAINT VIOLET MIST RISE FROM THE DYING BODY, GRADUALLY CONDENSING INTO A FIGURE WHICH WAS THE COUNTERPART OF THE EXPIRING PERSON AND ATTACHED TO THAT PERSON BY A GLISTENING THREAD.

O, Death, where is thy mystery if humankind can study thy ways and see the road thou goest?

Annie Besant, the famous English educator in India, says there are many living people who have studied death first-hand, and that she has had converse with such.

The process of the man's withdrawal from the body has been watched by clairvoyants and definitely described, declares Mrs. Besant. Thus Andrew Jackson Davis, "the Poughkeepsie seer," describes how he himself watched the escape of the ethereal body, and he states that the magnetic cord did not break for more than 36 hours after apparent death. Others have described how they saw a faint violet mist rise from the dying body, gradually condensing into a figure which was the counterpart of the expiring person and attached to that person by a glistening thread.

Soul Attached to Body by Magnetic Thread.

The snapping of the thread means the breaking of the last magnetic link between the dense body and the remaining principles of the human constitution; the body has dropped away from the man; he is excarnated, disembodied; six principles still remain as his constitution immediately after death, the seventh, or his dense physical body, being left as a cast-off garment.

The body now is left to the rioting of the countless lives of which it is composed, and begins to decay—that is, break up—and with the disintegration of its cells and molecules passes into other combinations.

Death, says Mrs. Besant, consists in a repeated process of unrobing or unsheathing. The immortal part of man shakes off from itself one after another its outer casings, and—as the snake from its skin, the butterfly from its chrysalis—emerges from one after the other, passing into a higher state of consciousness. Now, she says, it is the fact that this escape from the body and this dwelling of the conscious entity, either in the vehicle called the body of desire, the kamic or astral body, or a yet more ethereal thought body, can be effected during earth-life; so that man may become familiar with the excarnated condition, and it may lose for him all the terrors that encircle the unknown.

Leaving the Body at Will.

He can know himself as a conscious entity in either of these vehicles, and so prove to his own satisfaction that life does not depend on his functioning through a physical body. Why should man, who thus repeatedly has "shed" his lower bodies, and has found the process result not in unconsciousness, but in a vastly extended freedom and vividness of life—why should he fear the final casting away of his fetters and the freeing of his mortal self from what he realizes as the prison of the flesh?

Man is held to be a spark, a living flame, passing out from the central fire of the Divine Life. It weaves for itself covering within which it dwells, and thus becomes the reflection of the immortal self.

This sends out its ray, which becomes incased in grosser matter, in the dense body or kamic elements, the passioned nature, and in the etheric double and the physical body. The once free immortal intelligence thus entangled, enswathed, enchained, works heavily and laboriously through the coatings that envelope it. In its own nature it remains ever the free bird of heaven, but its wings are bound to its sides by the matter into which it is plunged.

Opening the Doors of the Prison-House.

When man recognizes his own inherent nature he learns to open his prison doors occasionally and escapes from his prison jail. First, he learns to identify himself with the immortal part of his nature, and rises above the body and its passions into a pure and moral life. Then he learns that the unconquered body cannot hold him prisoner, and he unlocks its door and steps out into the sunshine of the true life. So when death unlocks the door for him he knows the country into which he emerges, having trodden its ways at his own will. And at last he grows to recognize that fact of supreme importance, that life has nothing to do with body and with this material plane; that life is his conscious body and with this material plane; that life is his conscious existence, unbroken, unbreakable, and that the brief interludes in that life during which he sojourns on earth, are but a minute fraction of his conscious existence, and a fraction, moreover, during which he is less alive because of the heavy coverings which weigh him down.

Shadow Like Double of the Body.

The etheric double is the etheric part of the gross body of man. It is the double that is sometimes seen during life in the neighborhood of the body, and its absence from the body generally is marked by the heaviness or semi-lethargy of the latter. Acting as the reservoir or vehicle of the life principle during the earth life, its withdrawal from the body naturally is marked by the lowering of all vital functions, even while the cord which unites the two still is unbroken. The snapping of the cord means the death of the dense physical body.

When the etheric double finally quits the body it does not travel to any distance from it. Normally it remains floating over the body, the state of consciousness being dreamy and peaceful, unless tumultuous distress and violent emotion surround the corpse whence it just has issued. And here it may be well to say that during the slow process of dying, while the etheric double is withdrawing from the body, taking with it the higher principles, as after it has withdrawn, extreme quiet and self-control should be observed in the chamber of death. For during the time the whole life passes swiftly in review before the ego, the individual, as those have related who have passed into the unconscious and pulseless state.

Memory Is Active at Last Moments.

A master has written: "At the last moment the whole life is reflected in our memory, and emerges from all the forgotten nooks and corners, picture after picture, one secret after another. The man often may appear dead, yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body, the brain thinks, and the ego lives over in those brief seconds his whole life. Speak in whispers, ye who assist at a deathbed and find yourselves in the solemn presence of death. Especially have ye to keep quiet just after death has laid her clammy hand upon the body. Speak in whispers, I say, lest ye disturb the quiet ripple of thought and hinder the busy work of the past, casting its reflection upon the veil of the future."

This vivid sight is succeeded in the ordinary person by a dreamy, peaceful semi-consciousness, as the etheric double floats above the body to which it has belonged. Sometimes this double is seen by persons in the house or in the neighborhood, when the thought of the dying has been strongly turned to someone left behind, when some anxiety has been in the mind at the last, something left undone which needed doing, or when some local disturbance has shaken the tranquillity of the passing entity. Under these conditions or others of a similar nature the double may be seen or heard; when seen it shows a dreamy, hazy consciousness, is silent, vague in its aspect, unresponsive.

Etheric Body Appears as Wraith.

As the days go on the five higher principles gradually disengage themselves from the etheric double, and shake this off as they previously shook off the grosser body. They press on, as a five-fold entity, into a state next to be considered, leaving the etheric double with the dense body of which it is the counterpart, thus becoming an ethereal corpse as much as the body had become a dense corpse. The ethereal corpse remains near the dense one, and they disintegrate together.

Clairvoyants see these ethereal wraiths in church-yards, sometimes showing likeness to the dead dense body, sometimes as violet mists or lights.

The man now is clothed with the body of desire, often termed fluidic, so easily does it during earth life take any form impressed upon it from without or molded from within.

The desire body undergoes a marked change soon after death. The different densities of the astral matter of which it is composed arrange themselves in a series of shells or envelopes, the densest being outside, shutting the consciousness away from all but limited consciousness or expression.

Up to the point of this rearrangement of the matter of the desire body the post-mortem experience of all is much the same—a dreamy, peaceful semi-consciousness. And this in the happiest cases passes without vivid awakening into the deeper unconsciousness, which ends with the blissful awakening in heaven for the period of repose that intervenes between two incarnations.

Earthly Emotions Haunt the Soul.

But the average man or woman has lived much in the enjoyment of objects of sense and in the pleasures of the emotions, hence they cannot quickly disentingit themselves from the desire or astral body, the seat of the emotions. Hence a considerable delay in transition while the desires wear themselves out to a point at which they no longer detain the soul with their clinging arms. This is the purgatorial state, the life in paradise ere heaven is reached.

Some of the communications made through mediums are from this source, from the disembodied man thus drawn back to the earth sphere, a cruel kindness, delaying its orderly evolution.

Finally the man sets himself free from the desire body and passes on to the heaven state; the laboror is called in from the field, rich or poor according to the fruitage of his life. He now is wholly beyond the sphere of earth. He is in heaven. Life in heaven is the fruition of the aspirations of earth life; not the indefinite prolongation of a single instant, but its infinite developments, the various incidents based upon the one single moment of moments of rapture. Into heaven enters nothing that defileth, for gross matter has been left behind. But if the sower has sowed but little seed the heavenly harvest will be meager.

Living Men May Visit Heaven.

These regions of purgatory and heaven are known, says Mrs. Besant, to many men and women by personal experience. All that is needed for the study of these regions is the evolution of the faculties latent in every man; a "living" man, in ordinary parlance, can leave the dense and ethereal bodies behind him and explore these regions without going through death's gateway: In this way these regions become matters of knowledge.

These regions interpenetrate our own world and are interpenetrated by it, but the state of matter in the two worlds differs, they co-exist without the knowledge of the intelligent beings in either. Only under abnormal circumstances can consciousness of each other's presence arise in the inhabitants of the different worlds.

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IN RE SPIRITUALISM.

The President of the N. S. A. Defends Our Cause Against the Violent Attack of Prof. H. Spencer Lewis.

To the Editor Washington Post:—

In behalf of 300,000 Spiritualists, in the United States and Canada, who have the courage to avow themselves as such before the world, and can give good and sufficient reasons "for the faith that is in them," I respectfully request the use of your columns for a brief reply to an article from the pen of Prof. H. Spencer Lewis, that appeared under prominent headlines in the columns of your highly esteemed Journal, January 13, 1907. With much that Prof. Lewis has said, all well informed Spiritualists are in full accord, for he cannot condemn fraud and chicanery more vigorously nor any more conscientiously than they do. His illustrations as to the ring, the weeping parents, the amazed teacher, and the bogus materialization may all be drawn from fact. Without doubt, many things transpire that are ascribed by the uninformed and over credulous Spiritualists to the agency of excarnate beings. No one among us who has studied the subject of Spiritualism from its scientific, philosophical, and religious aspect could or would be deceived by such simple tricks as those Prof. Lewis exploits as typical of all phenomenal manifestations in Spiritualism. As a matter of fact, all well-informed, progressive members of our denomination outgrew all of these simple and easily explained conditions long before Prof. Lewis and his society were ever known. He has assumed to set forth as evidence of his prowess, and discernment of soul, a few absurdities, which, in his lack of knowledge, he has seen fit to label psychic phenomena. He has succeeded in showing his readers that he knows little or nothing of the subject of which he writes.

His expose of the simple tricks in his two-column article is but the addition of one more testimony to the multitude that the Spiritualists have collected through their own fearless exposure of the knaves who have endeavored to steal the livery of heaven in which to serve Satan. No man, even if he be as opinionated as Prof. Lewis, can gain as much knowledge in nine years, through a FEW experiments as men and women of equal and even superior mental power, have gained through MANY experiments extending over a period of more than sixty years.

In brief, there are people as well qualified to sift and determine evidence as Prof. Lewis, even though they may not be members of his highly respected and most thoroughly respectable society. He has constituted himself counsel for both sides, the Judge and the Jury in the case, and proceeded to pronounce an opinion that he held long before he ever heard of psychic phenomena, or tried to test a phenomenon. If the facts do not conform to his theory, so much the worse for the facts. This statement is warranted by his brazen declaration that the Spiritualists have yet to gave a single proof of spirit communion. He has egotistically placed himself above the wisest and best minds of the ages, to say nothing of such wonderful seers and prophets as the gentle Nazarene, the Apostle Paul, Swedenborg, John and Charles Wesley, Flammarion, C. E. Varley, A. R. Wallace, J. J. Mapes and hundreds of others in comparison with whom Spencer Lewis, Professor though he is, is as a mole-hill to a mountain, a pygmy to a giant.

It is quite clear that Prof. Lewis is not posted with regard to what his intelligent superiors accomplished in the field of psychic science long before he entered it. Andrew Jackson Davis as long ago as 1845 proved beyond possibility of a doubt that excarnate intelligences can and do communicate with the denizens of the earth. John and Charles Wesley, as well as Emmanuel Swedenborg, did the same thing in the eighteenth century. Upon the proof given by Jesus of Nazareth, Paul was able to establish a world religion known as Christianity. In 1851, Cora L. V. Scott, a child of eleven years, gave proof that dumfounded the wiseacres of that day, as to the interference of spirits in the affairs of men.

In 1853 and '54, Prof. Robert Hare gave ample scientific evidence of the fact of spirit communion through his crucial tests of the phenomena examined by him. In 1857, a boy in Harvard College, Fred. L. H. Willis, gave such wonderful evidence of the presence of spirit intelligences and their ability to make themselves known to their friends, that he was expelled from that classical institution by reason of his having given its learned faculty such an overdose of truth as to make them tremble lest they have to give up their theories for his wonderful facts.

From 1870 to 1874, Sir William Crookes made most painstaking investigation of all kinds of occult phenomena and was forced to admit that the only possible explanation for his array of facts was that spirits of the so-called dead were able to communicate with mortals.

Equally crucial tests were made by Prof. Cromwell F. Varley, Prof. Alfred Russell Wallace, Prof. Zollner, Prof. Rudolph Virchow, Carl du Prel, Col. Albert de Rochas, Count Alexander Aksakoff, Matthews Fidler, and other men equally intelligent and eminent in scholarship, scientific acumen and ability to weigh evidence. Over their own signatures, these eminent men and their confreres declare that they have proved the great truth that spirits out of the body can give intelligent and helpful messages to spirits in the body.

Prof. Thomson J. Hudson, of just name and fame, and exceptionally gifted in his special field of study, has gone so far as to declare that "He who doubts or denies psychic phenomena, is not entitled to be called a skeptic; he is simply ignorant." Of course. Prof. Hudson does not admit that these phenomena of themselves emanate altogether from spirit agencies, yet he does admit that some of them at least, are due to the forces whose nature is not yet known to scientists. Against the evidences of these men, against their solemn observations as to the absolute truth of their statements, let Prof. Spencer Lewis measure his few experiments, and painful lack of knowledge. In whose favor would the comparison really be? The feeble, infantile utterances of Prof. Lewis would not be heard at any given distance by reason of the resonant vibrations that would fill the air from witnesses qualified to speak.

Prof. Lewis and his friends, as well as his apologists, are requested to take notice that none of these people whose names are given above made use of the puerile methods he describes at such length, to establish the fact of spirit communion; only the most crucial and painstaking tests would do for them, hence they wasted little if any time upon the tricks with which Prof. Lewis was pleased to satisfy himself. Again I will admit that many of the so-called messages can be traced to clever guess-work and shrewd observations; but MANY by no means implies that ALL can be thus explained. Given the guess-work and trickery even to enormous quantities; there yet remains the residuum of fact which can be explained only through spirit intervention in the affairs of men.

Prof. Lewis has neglected this most valuable and important residuum in order that he might indulge in a good play spell with many bushels of chaff. He has manifested neither the zeal of a true scientist nor yet the open mind of a philosopher. The millions of intelligent men and women who have been testing psychic phenomena through all of the ages, especially since 1843, have not done so simply for amusement. They have been in search of truth, and in that searching they have been rewarded by revelations more valuable than all the scientists unitedly have been able to produce in a thousand years. They have discovered the most precious of all truths—that death does not end all; that man lives on in a more progressive state of existence from which he can send his message of love to those dear ones of his life whom he left upon the earth. This discovery had been made and the proof thereof given by and through the agency of Spiritualism.

Let Prof. Lewis hug his empty delusions, dig up, expose, explain away, exploit all of the tricks and nonsense that he can find, yet over all, around all, and beyond all is the one thing he has not been able to grasp, much less destroy or overcome—and that one thing is—THE GENUINE MESSAGE FROM THE WORLD OF SOULS TO SOME MORTAL IN THE WORLD OF SENSE. Yours for Truth.

HARRISON D. BARRETT.
President and Editor-at-Large National Spiritualists' Association.
Seattle, Wash.

I KNOW THE TRUTH.

"Ye Shall Know the Truth, and the Truth Shall Make You Free."

When we say "I know," we make a positive assertion that we are convinced of the truth, and can no more depart from that knowledge than time can cease to move.

We cannot forget our childhood education, but we must learn to unlearn much that was taught us that was not the truth. We cannot consistently blame our teachers; they taught the best that was in them in their understanding of religious matters. The teachers of the truth have come later on and revolutionized the old orthodox theory, and are in the present day teaching the teachers.

The "I know" fills every pore of the material body, it goes to make up our being. It enfolds us in its embrace and purifies us by excluding all our false education; it removes the old and brings in the new.

True Spiritualists live, move, and have being in the "I know the truth." It is the world in which they exist, and no one who has embraced it fully will ever depart from its teachings, but will make every exertion to teach it to others and learn them to say "I know"; and as we gather them in, we are living our Spiritualism in all it teaches.

We know we exist throughout all eternity. We know nature ushered us into being for a purpose, and in finding out that purpose we have discovered our mission, and that is to make the world better by teaching the truth, and banishing error and superstition.

Invite them in, learn them how to try the spirits, and when they can say "I know," they have gained their freedom, they are no longer slaves to the creed of the church, they have stepped forth into the sunlight of love, light, wisdom, truth and justice; they have come out from underneath the bondage of ignorance, into the light of heaven, and caused great rejoicing among their spirit friends.

When I was brought to the point where I could say "I know," it became a day of rejoicing to me. My spirit has been laughing, singing, dancing, ever since, to know I am eighty years young, and blessing Spiritualism night and day.

Give me my "I know," and you may have all the churches in christendom, with preachers, priests and bibles thrown in. I have traveled up out of the valley of ignorance and am dwelling on the mountain of our true philosophy, and am looking far out, beholding nature robed in spiritual garments, holding up the torch of enlightenment to the children of earth, and they are awakening from their slumber, casting off their fetters, marshalling on their hosts, holding their banner high, joining the ranks of Spiritualism as their only savior; it is the cross of the Legion of Honor; it is worn by all true believers, it is the emblem by which they are known and they are proud to wear it.

Our religion demands of us to be up and doing, to prepare the way for the incoming generation, by laying a firm foundation for them to build upon what we have commenced. They find many a breach to repair, or room for improvements; there will be spies, and frauds to be removed from the camp of the army; the sentinels to be more vigilant on guard duty, traitors to be ferreted out and all wrong righted.

The present generation being the advance guard that shouldered arms when the tiny rap tapped the drum, are still marching on to victory and constantly adding new recruits until we can estimate our army up to the millions, throughout the nations of earth. Heralds from European nations bring good tidings of the work going forward; they are not lagging for the want of spirit of action, but are battling bravely for the cause of Spiritualism. Clairvoyants can see legions of spirits marching shoulder to shoulder with the veterans, shouting the glad tidings, "We come." Fraud will be no bar to the advancing army, they will overcome all obstacles, and hang their banners on the outer wall.

To know the truth is to know the keystone of the arch of Spiritualism, the arch that supports the greatest knowledge ever given to man, that was given by the tiny rap.

That rap has changed the face of the religious world. It came without our bidding, it has come to stay. To us it is a divine revelation; they are founded on natural law. Those who fight the truth of spirit return, fight all tangible knowledge of immortality, fight answers to prayer, fight their loved ones in heaven, fight spirit angels and the universal intelligence. The mystic rap echoed around the world, and there was joy in heaven. It has startled the earth from slumber, it has burst into the sunlight of day, and millions are entranced by it. Our truth goes marching on and by putting our shoulders to the wheels of the N. S. A., and the good old Progressive Thinker we can say we have met the enemy and they are ours.

J. C. DRYER.
Cincinnati, Ohio.

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HE HAS A SOUL.

Chicago Dog Solves Mathematical Problems With Ease.

The family of a teacher who lives on the south side is the proud possessor of a marvelous dog whose feats of calculation rival those of Jim Key, Bozzie, Hans, and all the other popular pets which have ben publicly exhibited. "Tasseau," however, performs solely for the entertainment of the friends of his master, who is justly proud of the results achieved.

This ultra-cultured, super-educated dog, to whom mathematics is the merest child's play, has nothing weird or uncanny about his appearance. He is a big, handsome tan and white Scotch collie, who has a knowing twinkle in his eye and an irrisistibly confidential way of wagging his bushy tail. He looks like all the other dogs that are well versed only in shaking hands, playing dead, and the niceties of canine etiquette.

But Tasseau can understand everything you say to him. He can add, subtract, multiply, divide, count money, and do several other stunts which would feaze a human being of his own age. And he is willing to display his talents, not only at his master's request, but also for anyone else who wins his confidence.

Collie Does Sums in Arithmetic.

The question, "Do animals reason?" pops up with about as much regularity as the old favorites, "Is Mars inhabited?" "Should women vote?" and others of their school. Yet there is no doubt that we are a long way from the answer to any of them. Cynics who come with theories to explain the exploits of this smart dog are disarmed when he responds with alacrity to their questions.

Tasseau's master arranges the performance with a fine feeling for climax. His pet first wins your heart by "playing doughnut," "pretending to be a roast turkey," saying his prayers, and other similar pretty tricks.

At length the more trying part of the test begins.

"How much is 2 and 3?" asks a voice.

The dog raises his paw deliberately, once, twice, three times, four times—five times!

"How much is 5 from 8?"

Three times the paw is raised.

"Good doggie!" says his master, and Tasseau gets his reward—a piece of his favorite kind of ginger cookie.

"Multiply 3 by 2."

"Six is right, and more cake for you, Tasseau."

Solves Written Problem Without Mistake.

"O, well," you say to his master, "there is something about your voice that guides him. Write down a sum and let him do it."

The sum is written on a card, and the dog responds. Division, subtraction, and multiplication are successively indicated on paper, and each time Tasseau covers himself with glory.

You are overwhelmed, but your astonishment reaches its height when Tasseau copes successfully with problems of this sort: 10 plus 2 times 2 divided by 6; and then with multiplications involving two figures, such as 9 times 4. This he indicates by raising his paw first three times and then six times.

To convince you that there is no trick, his master leaves you alone in the room with the dog, and if you are the right sort of an individual, and look as if you could be trusted, Tasseau will respond as readily to you as to his owner. He counts five when you show him a nickel, and eleven when you display a dime and a penny. Wise dog, this!

Finally you are more abstract in your remarks.

"How many people are there in the room?" you inquire, aggressively. "How many men? How many women? How many dogs?" (Tasseau always counts himself as a person.)

Pleads Guilty When He Makes Error.

"How many books have I in my hand?" you ask, as a last resort, and when the paw motions four times you fall back in your chair at a loss, your last vague theory about signals completely invalidated.

Just as you are going to ask humbly whether Tasseau ever makes a mistake you notice that he is insisting that 4 and 2 make 5. You are relieved. You are glad to know that to err is canine as well as human.

"Why, Tasseau!" says his master, "you can't make us believe anything like that!"

Tasseau looks foolish for a moment, and then wags his tail submissively.

"Well, I won't be dogmatic about it," he means, and he raises his paw for the sixth time.

How to explain this phenomenon? Psychologists insist that reason has been denied to every animal except man; and yet every now and then inexplicable cases of this sort are found. What is the answer? Tasseau rolls his eyes knowingly, growls a bit, and goes on munching his cake; but that doesn't help much.—Chicago Tribune.

MORIBUND.

Can'st thou, then, oh, Life, desert me,
Fail me now, that Pain doth give
Fearful fancies in the darkness
Torture through which none could live?

As you start, oh, life, to leave me,
Mocking memories arise
Memories that will haunt, and grieve me,
Must, till Death shall seal my eyes.

For, oh, life, with wanton Pleasure
Dallied I, and wasted thee,
Sought not for the soul's great treasure
Faith in immortality.

Pause! I clutch thy form to hold thee,
Life! I cannot let thee go,
Thou wert mine. I would enfold thee!
Breath of mine—thou fallest—so—

Would'st thou leave me in the gloaming,
Where the phantoms cold and gray
Whisper of the sad entombing
Shutting out the light of day?

Oh, the torpor slowly creeping
Upward to my burning brain
Nearer, Stygian waves are sweeping,
Deathlike cold is numbing pain.

Day and night hath sleep forsaken
Pillows that my head hath pressed;
Life, and I, will soon be taken
Once—forever—on her breast.

Could I speak to tell the anguish
That o'erwhelms my tortured soul,
Pulses fall me, eyelids languish,
Where, oh whither, is the goal?

Faintly now my heart doth flutter
Fainter pulses, shorter breath—
Human lips could never utter,
Ah! Dear God! The Joy of Death!

JULIA M. WALTON.

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PROTISTA.

The Kingdom of the Unseen, as Explored by Hudson Tuttle.

Beneath the ordinary visible world of animate beings is another in many respects so unlike anything we see, that it seems a different creation. Our unaided senses bring to us the cognizance of a realm of organic forms, ranging from the moss to the oak; from the minnow to the whale; from the mouse to the elephant, and we think these larger beings limit creative power. But if we bring to our aid the magnifying glass, we find that beyond the verge of beings visible to the unassisted senses, lies a kingdom of the unseen, such as the senses never dreamed of.

Its portals are entered by means of the microscope, and having entered, we are amazed by the display of countless species having methods of life which appear like fairy tales, or freaks of creative power. It is a domain where Life in Nature appears to have its beginnings and there are glimpses of the processes by which Cosmic Intelligence expresses itself through the plastic forms of matter.

So distinct has research shown these to be, that it has been proposed to place them in a new kingdom, called Protista. The characteristics of animal and vegetable are so blended in most of these beings that naturalists have been at a loss where to place them—whether they were plants or animals. And the same difficulty is met with in the new classification of the Protista into Protophytes, beings approaching plants, and Protozoa, beings approaching animals. There is such blending and shading together, that prominent species have been repeatedly transferred from one of these divisions to the other. The presence of chlorophyl, the coloring matter, usually green, found in plants, at one time was taken as a distinguishing character, and all forms in which it was present were classed as plants; but it is now well known that it is present in species which in every other respect are animals. The dividing line is as indeterminable as that between a hill and the valley into which it descends.

Before going farther, I wish to explain to the reader that while I propose to give a plain presentation of the subject and avoid technical phraseology, I have no choice in the names which have been given to these beings by naturalists. They may appear pedantic and out of all keeping with the monads they stand for, but these little creatures have no other.

Where Are They Found?

Almost everywhere, the exception being where they are not. In salt and fresh water, in soil, in all decaying substances, animal and vegetable infusions, in the blood and various organs of higher animals they swarm, being the active cause of decay, fermentation, of many malignant diseases, and contributing to normal growth.

How Large Are They?

The lens of the highest power has limitations beyond which we cannot pass and leaves us at these minute forms as the telescope at the other extreme leaves the astronomer. He may increase the power and new stars appear, but there are always stars beyond, which the strongest glass makes no more than points scarcely distinguishable from the blending light of space. There are beings plainly discernible, others just perceptible, and beyond this horizon, the yet unseen. Among the smallest of these monads are the most elegant of the Flagalants which swarm in infusions of animal matter.

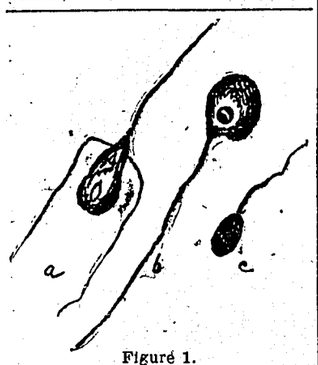


Figure 1.
a—Dallingeria; b—Monas lens; c—Bacteria termo.

A characteristic form is represented in figure 1; a is the Dallingeria; b the Monas lens, or lens-shaped Monas. If 4,000 of the first were placed loosely in a line, that line would reach an inch in length; or 16,000,000 would be required to cover a square inch; one cubic inch would hold 65 billions. The Monas is still smaller, taking 5,000 to make a row an inch in length, or for a cubic inch, 125 billions, which is about 9,000 times the human population of the earth.

In weight it has been estimated that 41 billions of Bacteria termo would possibly weigh one grain.

Incomprehensible as this number, it is as a unit to that which applies to yet smaller bacteria which have been observed and at least approximately measured. The bacteria termo (fig. 1—c) is nearly to the limit of the highest magnifying power that can be applied, and to make out the flagellum requires the greatest skill in manipulation. It is the cause of putrefactive decay, and hence is always present when that process is taking place. In an infusion of flesh these bacteria may be cultivated and observed. They are olive-shaped with a thin flagellum or lash in constant motion. They are 1-20.000th of an inch in diameter and somewhat of greater length. This means that a cup, an inch cube in measure will contain 800 trillions of these beings. These Bacteria are ranked with the Protophytes and in the division of Algae and Lichens.

A Study of Some Species Found in Water.

If we take a drop of stagnant water and place it under the microscope, of high power, a new world, hitherto unseen, greets our astonished vision. It seems as though the horizon lifted and we stood on the threshold of a new creation. Strange and grotesque forms dart across the field of view, a myriad swarm in a vast sea, and we see the same struggle for existence in the tiny drop as in the great world around us. There are quiet vegetable feeders browsing among the algae, and rapacious carnivora, restless hunters, devouring incredible quantities of food. It is difficult to count the number in the ocean of a drop, and in a cubic foot the count would run into millions and millions of millions. But be not alarmed, for few of these are harmful, the most being beneficial, purifying the earth and water. They are the scavengers, the great transforming agency of nature.

What Are They Like?

It would be difficult to give a description by which they would be recognized, without drawings, so different are they from anything the eye is accustomed to. They are embryonic forms—the beginnings of life in individual being. The lowest and typical groups are formless specks of a jelly-like substance, comparable to the white of an egg, which has been called protoplasm. The clear, viscid substance which is present in all animals and plants where there is growth, is protoplasm. It is called by some authors sarcode. The lowest beings are simply fragments of this protoplasm. This speck of jelly, not as large as the smallest grain of dust by a thousand times, has no specialized organs whatsoever, nor permanent shape. It has no outer covering; is homogeneous throughout except a spot, or granule in its substance and something like an air cell or vacuole. These are frequently wanting. They have no mouth or stomach, no trace of nerves, although if as it has been conjectured they have sensation, they must have a "diffused" nervous system. They move in the water by thrusting forward a portion of their substance. They are constantly on the hunt for food, and when they meet another infusoria often larger than themselves, they simply fold their jelly-substance around it, any place opening for a mouth and any part acting for a digestive sac. The prey thus embedded soon dissolves. As the substance is perfectly transparent, the food is plainly discernible at all stages of digestion.

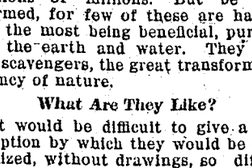


Figure 2.
a—Amoeba in its quiescent state; b—one of its many aspects.

Figure 2 represents an amoeba; a is its quiescent shape; b one of its many changing aspects. This speck, when closely observed, will be seen to constantly change form. The projections or arms, are drawn in, and others sent out in other portions. At times so many are projected that they absorb the body and seem only to touch a central point, at other times a single projection will reach out like a finger. By these elongations, the being is able to move through the water. While thus moving, if one of the protista which serve it for food, is touched by one of the arms, it is held fast, other arms close on it, and it is drawn into the substance of its captor. Although there is no stomach cavity, the food is digested and absorbed.

Figure 3.—Rotifer.

Figure 3 is a Rotifer which belongs to the highest types of Protista. They are among the most interesting objects presented by the microscope. Like beautifully shaped wine-glasses attached to slender stems they wave to and fro in the current. The upper rim is surrounded by a fringe of celia, in constant circular motion drawing food to the mouth which is in the center of the vortex. The hardening of the protoplasmic body has encased it in a strong envelop, and it has a digestive sac and nerve ganglia. A very simple being, a stomach like a bag with the open end for mouth, and around the mouth a row of celia for the capture of food, and locomotion.

Locomotion.

The locomotion of these beings is unlike walking, running, or flying. An inventor required to furnish means of propulsion and forbidden the use of wings, legs or fins, would be at a loss what scheme to adapt to supply these essentials. But the problem is worked out in several ways in the structure of these beings. Some have celia or hairs in rings or over their whole bodies, which work simultaneously, driving them rapidly forward or back. Others have a flagellum or lash at one or both extremities which they use as a sculling oar.

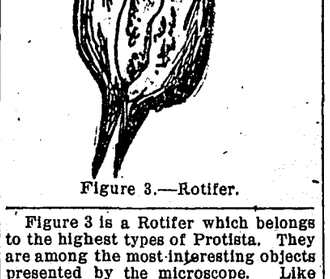


Figure 4.—Euglenadeses.
d—Circumanus; a—Rotifer seized by its flagellum.

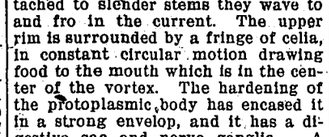


Figure 5—Euglena Viridis.

The above cuts show two typical generic forms of the flagellum; one c, of the free moving Euglenidae, the other, d, the Circumanus. The latter being stationary and in colonies, the flagellum is used exclusively for seizing its prey. Its method of doing this is shown in the figure at a.

Intelligence.

Do these beings think? Have they any intelligence? It is remarkable that some of these forms which are most nearly related to plants, most clearly manifest sensation and simulate the animal so far as to have rudimentary eyes. If we accept the doctrine of evolution then we must say that the two great lines along which the animal and vegetable kingdoms traveled, blended at their beginning and for a time traversed the same course. But in plant life the course of evolution changed and whatever had been attained was lost. No one can watch these beings without becoming convinced that they have sensation. Their movements show a choice of direction. Some are sluggish and take things easy, but the most are active and always hungry. Yet they have a choice and are epicureans in their taste. This speck of jelly may not have had a meal in a week, but it will not take indiscriminately into its substance anything it meets. Some of them are herbivorous, others are carnivorous. The food of the former is mainly algae. There is one species that feeds exclusively on bacteria. A majority are omnivorous, taking everything which comes to their open mouths.

An attempt has been made to explain this choice of food by supposing there is an affinity between the food and the substance of the animal. The materialist would thus bridge the gulf between life and matter.

Another theory is that the size of the mouth determines the choice. That is flatly contradicted by the rejection of certain species regardless of size. When an amoeba meets with an indigestible body it throws out a protuberance and pushes it away, but when it meets an infusoria it relishes, the protuberance does not push it away. The end becomes a crater or cup into the hollow of which the victim is engulfed by the folding of the edges over it.

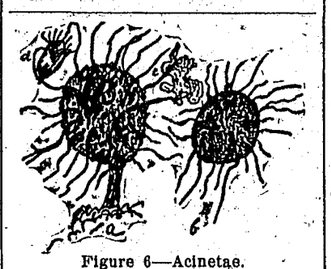


Figure 6—Acinetae.
a—Mature and attached by a footstalk; b—Early and free state; at a and b the filaments a Rotifer and an Amoeba.

A step above the Amoeba is the Actinophrys, differing in this, that from the body radiate long filaments which extend on every side. The Acinetae (fig. 6) are furnished with similar filamentous arms, differing in being hollow and having suckers at their ends. When an infusoria comes within reach, one of these arms is thrown around it like a lasso, it is drawn close and other arms grasp it and one of the suckers is applied and the contents of its body transferred to that of the captor. The Acineta has a choice, and selects from the passing swarm such only as belong to the species it prefers.

All Protista have sensation. Some seek the light, others avoid it. A jar will arrest their activity, which will be resumed as soon as the fear caused thereby is abated. The Didinium shows more than such responsive sensation.

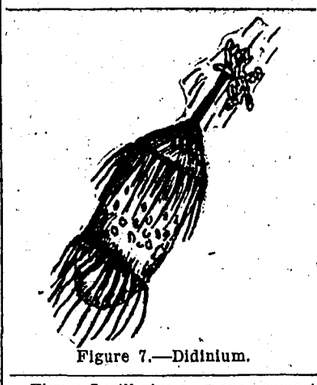


Figure 7.—Didinium.

Figure 7 will give a more correct idea of this creature than any description. It reminds one of a handleless jug rounded off at the bottom. Above and below are two rings of celia which by a forward and backward motion propel in either direction, or by simultaneous movement in a circular direction, drive the animal with remarkable swiftness round like a wheel. Or by rotating the celia of one ring in one direction and those of the other ring in the opposite direction, it is able to remain still. The Didinium is an incessant hunter, and has a most wonderful equipment. From the mouth of the jug projects a long and flexible tongue, and by the side of this is a tuft of what might at first be taken for celia, but carefully examined they prove to be a quiver of arrows, the substance of the soft celiae being hardened and like glass rods drawn to the finest point. These can be loosened and projected at its prey. They seem to have more than mechanical action. The infusoria they strike immediately succumbs, or becomes helpless. They are poison carriers. When the Didinium finds an infusoria, it approaches and lets fly a shower of arrows, some of which always reach the mark. Then it approaches the helpless creature, runs out its long tongue which takes hold of it and draws it to the mouth. It is not an indiscriminate feeder, although it will take one of its own kind. It prefers the algae feeding Paranaccium, one of which it is in the act of seizing.

These monads manifest in degree the same intelligence in pursuit of food; selection and rejection; the avoidance of obstacles; caution, fear, and cunning in capturing their prey, that is shown by higher animals. Intelligence is not estimated by weight, or measure, and size does not count in its manifestation. A bee exhibits along the line of the necessities of its existence, as perfect reasoning powers as man,—narrower limits, that is all.

The mouse is as cunning in its sphere of life as the elephant. And here these monads, so minute that thousands of them heaped together would be no more than a mote scarcely discernible, display all these psychic phenomena.

(To be continued.)

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The Future Revealed.

And a Murder Committed, Predicted Eighteen Years Previously.

A HORRIBLE PROPHECY.

Marie Thierault, One of the Most Beautiful Women of Paris, Has Been Murdered by Her Rival, Lucette Youquelet, and the Prediction of a Clairvoyant, Made Over Eighteen Years Ago, Has Been Fulfilled to the Letter.

The murder itself, one of the most atrocious and cold-blooded and seemingly without reason beyond jealousy of the superior beauty of Mlle. Thierault, was enough to shock Paris, but when the story of the fulfillment of the prediction was brought out the case created a sensation seldom if ever equalled as a result of any crime.

The case is one of the most striking fulfillments of a prophecy in the annals of crime. Over eighteen years ago, when Marie Thierault was a babe in her mother's arms, a clairvoyant named Mme Picquinot prophesied that the child would grow to be amazingly beautiful, admired by scores of men, would reign as a popular favorite in Paris, and then before she was 20 years old she would be murdered by a rival, a blonde, and furthermore, that she would be killed by a dagger riven into her breast while she slept, and that the dagger would pin to the body of the girl the queen of spades.

This prophecy has been fulfilled to the least detail, for the body of Marie Thierault was found in her rooms in the Rue Alvard, a dagger driven into her breast and pinning upon her bosom the fatal queen of spades.

Murderess Never Hears Prophecy.

The most astounding feature of the case, seemingly, is that neither Marie Thierault nor her murderer, Lucette Yoquelet, ever heard of the prophecy.

The prophecy itself, written by the clairvoyant, now dead, has been presented to the court by the mother of the murdered girl and it will be used by the defense in an attempt to prove that in committing the crime Lucette Yoquelet was moved and governed by some mysterious power, and was not responsible.

Eighteen years ago at Bregny there lived a hard-working honest couple named Thierault, to whom was born in August, 1887, a daughter. Neither Mme. Thierault nor her husband was handsome and both were approaching middle age when the child was given them. They had longed for children and when baby Marie was born their happiness was unbounded. It was baptized Marie.

When the child was about seven months old her mother, who was a woman of small education and superstitious, took her to Mme Picquinot, an old woman who had much renown as a clairvoyant and teller of fortunes among the poorer people, and who at times was patronized even by the wealthier classes.

Death Predicted When Baby.

The prophecy written by Mme Picquinot threw the mother into terror. It read as follows:

"The child is born to a life of happiness which shall end in terrible form. I see no way to avert it, although I pray her parents to keep her close at home for the three moons after January 14, 1907. I cannot see the date, but the date, January 14, 1907, appears many times, and always there is a new moon shining.

"This child, baptized Marie, will live with her parents until she is 14, and will become more beautiful than all others. She will be sent to a convent school and when she returns home all persons will be amazed at her exceeding loveliness. I pray her parents to keep her always at home with them, although in the trance I see her going to Paris. I see men raving over her beauty. I see her best friend, a tall, beautiful blonde. I see a moon light night, with the light shining in at a window. I see Marie Thierault dead with a dagger driven into her beautiful white breast. I see a queen of spades, smeared with blood, pinned to her breast with the dagger. I see her friend, the blonde woman, with blood on her hands, fleeing.

"I pray that these things may not be true. I pray the parents of this child to keep her from Paris, and from a blonde woman. I have seen all these things in a vision."

That is the queer document, written by the now dead clairvoyant, which has served to make the murder of Marie Thierault one of the strangest the world has ever known.

Gives No Promise of Beauty in Youth.

Now, when Marie Thierault was a little girl at Bregny she was not beautiful, nor did she show any promise of beauty beyond the long limbs, and the glorious black hair, and a pair of fine eyes. The photograph taken after her first communion shows her an angular child, evidently shy, too highly colored and awkward, with an awkwardness that appears even in the picture. The mother was comforted. She looked upon her rather homely child and was almost glad that she was homely, for surely the clairvoyant was wrong. Then, when she was about 12 she suddenly became beautiful. It was as if the butterfly had burst from the chrysalis. So great was her beauty that even men stopped to gaze at the child-woman whose perfection of face and figure attracted every eye. At 14, her head already filled with romance, and with admirers and flatterers at every turn, she was sent to a convent school. The sisters feared that her beauty would prove her fatal gift. They wanted her to take the veil and her mother, with the memory of the prophecy terrorizing, urged the child to become a sister. She herself, her mind filled with high ideals, half decided to renounce the flesh, but her father, although a churchman, refused to consent.

Suddenly Shines Forth in Brilliancy.

At 17 she came forth from the school so beautiful that all who saw were amazed. She was a brunette, with perfect complexion, a wonderful mass of hair that seemed to live. Her black eyes were glorious and in figure she was tall, straight, as supple and as graceful as the young deer.

The mother prayed daily that the prophecy might not be fulfilled, but when she saw the wondrous beauty of her child she feared. A year ago an offer of a position as model in one of the great millinery stores drew the girl to Paris. The mother wept, prayed, begged, and entreated, but the family was poor and the father insisted that the girl be permitted to take advantage of the salary offered her.

From the first her beauty caused a sensation in Paris. The masculine beauty judges who parade the boulevards and inspect every girl in the shops, who rave over the newest beauty and who wine and dine the models, found her out. The artists, who always are searching for perfect womanhood, discovered her and pleaded with her to pose. In a few weeks she was the rage of that part of Paris which crowns some beautiful girl its queen and then strives to dethrone her.

Makes Blonde Friend in Paris.

The admiration, the flattery, the temptations passed over Marie Thierault. Ignorant of the world, but innocent and protected by the prayers of her mother and the good sisters, she mingled with the immoral and was clean. Like a child she enoyed the clean. Like a child she enjoyed the jewelry, the fine raiment. She wrote to her mother and told her everything and she promised to come home on January 14, and remain until three new moons had passed. She planned to visit her mother, and then pay a visit to the sisters and remain in the cloister until after the time set by her mother.

Late in the fall Marie Thierault met Lucette Yoquelot, another model employed by a rival firm. Lucette posed in the studios in the Latin Quartier. Between the two there appeared to spring up a wonderful friendship. The Yoquelet was as perfect a type of blonde as the Thierault was a brunette. After a few weeks they took a tiny partment in the Rue Alvard, and established themselves there and seemed happy. Mlle. Yoquelet urged Marie Thierault to pose in the studios, and increase her income. After a time she prevailed upon the girl to do so. About that time Marie Thierault wrote to her mother telling her about her new friend. She received an instant reply, asking if her friend was a blonde, and telling her, pleading with her, to leave the other woman if she was a blonde. The intensity of the letter impressed the daughter, but she laughed at her mother's warning and wrote her that her friend was blonde, but one of the dearest and best girls in the world, and that they loved each other.

Mother Tries to Separate Them.

For weeks Mme Thierault pleaded with her daughter to leave the blonde woman, and prayed her to come home. The girl at first laughed, then was annoyed, then angry at her mother.

She wrote a letter telling her mother that she was foolish. Then came letters pleading with her to come home, as she had promised. Instead of having the desired effect the new entreaties served only to anger the girl, and when the date for her promised visit came she wrote, postponing it, and saying that she would come in a fortnight. The mother wrote wild, appealing letters, telling her daughter that she was in terrible danger, and praying that she come home at once. The girl, worried, but exasperated, remained in Paris.

So far as can be learned there never was the slightest quarrel between her and Lucette Yoquelot. But, on the evening of Jan. 18, the two girls dined with a crowd of students at a boulevard cafe. There were other women present, but these two overshone all in beauty, and finally, when the men were flushed with wine, they decided to choose the queen of beauty—and they conferred the crown upon Marie Thierault, proclaiming her queen of spades—only one voting for Lucette Yoquelet. It was Lucette Yoquelet whose hands placed a crown of roses on the head of her rival, and she drank the toast as heartily as the others.

The girls rode home together.

Killed by Jealous Chum.

At 3 o'clock in the morning Louis Predal, an artist, whose apartment is in the building on the Rue Alvard, was sitting at his window, smoking. The area-way was flooded with moonlight. His eyes rested upon the window opposite, and after a moment he made out the form of a woman, and then, as the moonlight moved across the room, he saw the body of a woman, half-disrobed, reclining upon a couch, and watched until, as the moonlight moved up inch by inch, it revealed a dagger sticking into the bosom.

They found the body of the beautiful Marie Thierault there, with the dagger pinning the queen of spades on her breast, and later they found Lucette Yoquelet, her hands covered with blood, whimpering in a corner, in terror over the deed she had done.

Thus was the prophecy fulfilled to the bewilderment of the men of science who scoff at clairvoyants and prophets.—Chicago Tribune.

The Cause in Indianapolis, Ind.

To the Editor:—It is a pleasure to again write in regard to the work here of the Indiana State Association of Spiritualists. I have had charge of the meetings and in face of the terrible fight with Kingsley we have succeeded beyond our expectations.

At first our crowd was small, but deeply interested. Every Sunday it grew, and now we see success written in every line. We do not intend to give up the good work, but with the noble aid of all good workers will climb the ladder to the topmost round.

It is also a pleasure to mention Mrs. Frances Ruddick, a most wonderful slate-writer. She has been faithful and without her aid I could not have succeeded as I have with the work here. Every Sunday night she has given up her own service at home to come to our aid for almost nothing. She deserves great credit. February 17, she received a message on a book slate in plain view of the whole audience, in gold letters, saying, "Love and greeting to all, and success to the Indiana State Association of Spiritualists.—J. W. Westerfield." This was a message from their first president, and was plain proof of spirit return.

We are still holding forth at 135 N. Delaware street, and have good attendance. The second Sunday in March we will have Mr. Wattles, and hope to give him a hearty welcome. We are also looking forward to a Sunday during April with Mr. Grimshaw of St. Louis, and last but not least, we have made partial arrangements for Algernon S. Crapsey, of Rochester, N. Y., who has been lately expelled from the Episcopal ministry for heresy, to lecture for us.

We are looking forward with pleasure to be able to meet all our obligations, and to give to our hearers the best, knowing as we do that all that is true, good and beautiful can be ours if we live the life that will show but one spark of the divine within us.

Last evening Mrs. M. C. Jacobs held a social for the benefit of the I. S. A. S., and will hold another one next Wednesday evening. I also have been holding them and so far Mrs. Jacobs and myself have made them quite profitable. She gave many beautiful messages, independent voices all around her.

Mrs. Carrie H. Mong was with me a few days last week and we did some good work in the short time, soliciting aid. She left feeling much rejoiced over the little that had been accomplished, feeling it would certainly grow in the near future to much good for all concerned.

The Helping Hand Fresh Air Club is growing steadily and we are looking forward to be able to make some heart happy and smiles return to some sadder face.

I wish to say that much good is being done here for the cause I love so dearly. Could I only live to see all the world converted and say,

The angel world is all around us
We shall ever with them stay;
We shall gather by the wayside
Gems to brighten every day.

MRS. MARTHA WOOLSEY.

AT HOME AGAIN.

After Three Weeks of Visiting and Work.

To the Editor:—I am at home again, after three weeks' visit with friends in different parts of Michigan and Ohio. While in Detroit, Mich., I was the guest of Mr. and Mrs. Frank Gates. On February 12, Mrs. Gates invited a company of friends to meet me. The evening was spent with music, recitations and pleasant conversation, after which we were served with a delicious luncheon.

Mesdames Gaffney and Smelt assisted Mrs. Gates at serving. The afternoon of the 14th Mrs. McDonald gave a valentine party. Several mediums were present, and the afternoon was pleasantly passed with messages and words of cheer from the guides.

At 6 o'clock we were called to the dining room where a well-laden table decorated in national colors and lighted by candles, and loaded with delicacies. Neatly folded in our napkins we found valentines as favors. It was an afternoon long to be remembered, a feast for both soul and body.

The evening of the 14th attended a public social given under the auspices of the Earnest Workers' Society. Met many pleasant people and had a good time.

The president, officers and members with one accord invited me to lecture to them, and on Sunday evening, February 24, I occupied the platform and spoke to a very large audience. The hall was packed to the doors. Many stood all through the service, and as many more were turned away. Too much cannot be said for the officers of this noble band of earnest workers. The president and minister, Rev. Mary Stein, now on her third year as pastor, is loved and respected by all. In Mrs. Dr. Fisk the sweet message-bearer, who is also vice-president, she has an able support. Mrs. Fish, by her untiring efforts, endeared herself to all.

On Sunday evening the 26th, a reception was tendered me by the earnest workers at the home of Dr. and Mrs. Fish, on Trumbell avenue, where between seventy-five and a hundred people gathered to give me a welcome. Rev. Mary Stein assisted Dr. and Mrs. Fish in receiving. After the formalities of the reception were over an elaborate musical and literary program was rendered by home talent, and later came a social, and all entered into the spirit of the occasion and enjoyed themselves. The ladies brought well-filled lunch boxes that were sold to the highest bidder, and from the satisfied expression on their faces and the scent of turkey, chicken, fruits, etc., in the air and from my own palate I would say the food was fit for the gods. In the wee small hours of the morning we separated, they bidding me God speed on my way.

I look back over my visit with the dear ones of Detroit as one of the pleasantest experiences of my public life, and words are inadequate to express what I feel toward them all for their expressions of kindness and love toward me. Enroute home I stopped over at Lansing, Mich., and gave the First Spiritual Society a lecture for the benefit of the temple fund. The ladies are working hard and hope some day to have a temple in Lansing where our state meeting and conventions may be held.

I met many old friends and some new ones. I enjoyed every moment with them.

While there I was initiated into the Magi Temple of Learning.

With kindly greetings to all workers in the field and best wishes for The Progressive Thinker, I am fraternally,

MRS. AMANDA COFFMAN.
Grand Rapids, Mich.

SEE A PHANTOM TRAIN.

Strange Apparition Said to Have Sped Through Watseka, Ill., at Rate of Sixty Miles an Hour.

Bloomington, Ill.—A phantom freight train on the Chicago & Eastern Illinois is worrying some of the trainmen and engineers of that road. The train is said to have whirled through Watseka at a speed of sixty miles an hour.

A heavy freight train in charge of Conductor Fox and Engineer Hazard was occupying the sidetrack there when the phantom raced by. Operator Eckery, who was on duty, also saw the train and made an entry in his train book. When he reported the train to the dispatcher the latter reprimanded him, stating that no such train was on the division and for him to wake up. When the crew corroborated the story of the operator and described the train rushing by regardless of the stop signal, the engineer at the throttle and the fireman shoveling coal, the dispatchers began to take notice and ask for further particulars.

When Operator Burnett of the Toledo, Peoria & Western, which crosses the Chicago & Eastern Illinois at that point, also reported seeing the strange train the phantom began to take on the appearance of reality. All crews are on the alert to see if there will be a repetition of the strange phenomenon.

YOUR REAL LIFE TOLD AT LAST.

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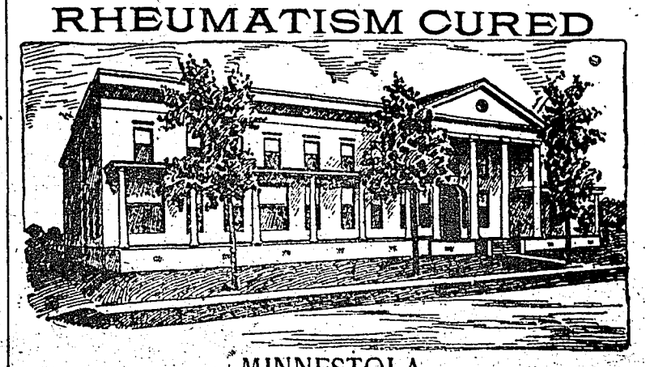
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Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year,	$1 00
Six Months,	50cts
Thirteen Weeks,	25cts
Single Copy,	5cts

REMITTANCES:

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SATURDAY, MARCH 16, 1907.

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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

Truth the Savior.

"Ye shall know the Truth, and the Truth shall make you free."—John 8:32.

Detached from its connections here is a text, one of the very best in the Bible. There is an incentive for wisdom with a promise of freedom. The ignorant and the enslaved are assured that the acquirement of truth brings that freedom.

The words are peculiarly applicable to all who inquire into the origin of the dominant religion, and become acquainted with the shameful frauds on which it was based; who reject those frauds and accept Truth and nothing but the truth; who build anew with Truth alone for guide. He will escape the multitude of errors which have been imposed on him and the world by a designing priesthood. He will become freed from the false teaching of the fall of man; of original sin; of total depravity; of an unending hell to punish inherited sin; of a devil to preside over a bottomless pit; of a junior God to die on a cross to rescue a world doomed to endless woe, conditioned they believe he is what the clergy say he is.

It has been maintained with much force, that the few wise things claimed to have come from the lips of Jesus were abstracted by the writers of the Gospels from the "Morals of Seneca," and this quoted passage, so unlike other words credited to Jesus, and so identical with the style of Seneca, lends countenance to such an opinion. How very unlike Jesus' own words, as given, Matt. 23:15—

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves."

Reader, don't mistake, and suppose the above words were addressed to the missionary element of to-day, however close the resemblance between the hypocrites of those times and the propagandists of the faith in these later years.

The text, a gem in a mass of rubbish, is an admirable one for Spiritualists, as well for Agnostics, and it may with great propriety be called into service by them, not because Jesus or Seneca—born before him—used those words, but because a great truth is there declared without regard to who uttered them, that merits immortality.

THE "DEAD EASIES."

The "Rev." "Dr." Hugh Moore has been a notorious character in Spiritualism, his principal phase of mediumship being "materialization." Special prominence has been given to the man by the insatiate gullibles and the "eminent" "Dead Easies," who have recognized at his seances their cousins and their aunts, etc., etc., and who have cast a dark shadow over our cause, by their lack of ordinary discrimination and intelligence in matters of this kind. In New York Moore reaped a rich financial harvest, but the end has come, as has been expected for some time.

DELAYED ARTICLES.

Prof. W. M. Lockwood's Article on "Divorce," and several other communications of special importance which we expected to have space for this week, will appear later on.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

Soft is the music that would charm forever.—Wordsworth.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

Genius always gives its best first; prudence at last.—Lavater.

Man alone is and shall be our god.—Feuerbach.

Solitude and concentration will reveal a world of thought, the likeness of which man had never dreamed.—Abolt.

A LETTER AND A REPLY.

To the Editor:—Of late I have been reading your paper with both interest and profit, and admire the zeal and earnestness of some of its correspondents, but must confess to no little surprise at some things I find, and disgust at others—the latter but seldom, however. Now, your spirit or that of The Progressive Thinker, rather, seems to be one of freedom for all and if I am not in error about this observation, I want to submit a few reflections founded upon what I see from time to time in the paper.

I note on the editorial page (p. 4) under the caption of "A Crushing Arraignment," the following: "Christianity has retarded the progress of the human race by at least fifteen hundred years." This is the reputed language of a Dr. Oswald in "Secrets of the East."

This statement I deny emphatically and unequivocally. The author can not prove this assertion. It would be just as correct to say that science or civilization had so done as to attribute this obstruction to Christianity in any degree. Had he affirmed this of the corruptions of the system, he might have had more of a truthful basis for his statements. The writer of the article under the foregoing caption would find it as difficult as impossible to show that at any time in the past Christianity ever wasted a day disputing about "idiotic dogmas" or attempting "to gain the heaven of a future world by despising the blessings of the present."

I am not only astonished at such reckless assertions, but disgusted as well. That the Christian church ever sacrificed "eighteen millions of the noblest and bravest of our fellowmen," I insist is impossible of proof. I challenge the evidence! His entire reference to butchery in the name of the Christian church is misleading and false. When he says that "Christianity has turned whole nations of freedom-loving men into slaves and flunkeys," I deny it, and say that it is impossible for him to prove his assertion. Let him proceed to the test. Some things in his article are true enough, i. e., "the worst tyranny that has ever oppressed the children of earth was perpetrated in the name of God." But, there is sore need for care and discrimination in the usual wholesale, hot-headed charges against Christianity.

In the article immediately below the one I except to and under "Tricks That Are Vain," I read, "Sometimes, in searching for the cause of things we have to go below the surface; a superficial examination will not reveal all the facts." This is good reading and a good rule to impress upon all who would rush into making wild and impossible charges against Christianity. Strict and impartial observation to this commonsense safe rule of criticism and investigation, will reveal the astounding error of the hasty aspersions cast upon Christianity in the excerpt from "Secrets of the East."

Christianity, pure and simple, has nothing to fear or dread in the way of exposure, at the hands of any fair, honest, truthful investigation. Not a thing. It will sustain itself in any encounter. The corruptions of Christianity is a different subject altogether and I am not god-father to any of the spawn.

The object of investigation should be to arrive at truth, pure and undefiled. Any other object is a waste of time and to no good purpose. Few, indeed, are equal to such exploits, since the majority of instances reveals "the axe to grind" at the expense of truth.

I rejoice in every effort that endeavors to better the existing conditions where it is needed, and hail all true attempts with a prayer for success; and I am equally disgusted, and now and then ashamed, of efforts transparently plain to belittle truth to gratify prejudice or bigotry.

MACK O'DONNELL.

Warsaw, Ind.

Reply to a Critic.

We suspicion our correspondent who takes exception to the article headed "A Crushing Arraignment," in our issue of February 9, has never read Draper's "Conflict of Religious Ideas," nor the same author's "Intellectual Development of Europe," and probably never saw Foote and Wheeler's "Crimes of Christianity," nor White's "Warfare of Science with Theology." Until he has read and fully comprehends the force of facts therein taught he is not well equipped for a contest in the direction he assumes.

"The Secrets of the East," extracts from which filled our correspondent with "disgust," is the production of that eminent scholar, Felix L. Oswald, a Belgian, and graduate of the University of Brussels. He was the author of numerous publications, and was killed in a railroad accident at Syracuse, N. Y., September 6, 1906. Living he would have delighted to reply to his gentlemanly assailant.

If our critic is not barred by the Index Prohibitorious from reading facts in regard to the outrages of Christianity on humanity, if he will turn his attention in that direction for a few years, we are certain, if a churchman, he will be expelled for heresy; for no honest man, knowing the true history of Christianity, can long retain connection with a system of religion founded on fraud and violence.

The denial that "eighteen millions of the noblest and bravest of our fellows were sacrificed by the church," and a challenge to prove it, would be cordially accepted, had we the ambition and leisure to follow the subject.

Leaving out the vast millions of lives wasted in the so-called crusades; the loss of life during warfare in subjecting populous nations to the banner of the cross; the Inquisitorial sacrifices; the witch killing, protracted for centuries; the numerous massacres in the name of God, we turn our attention with horror to the slaughter of natives in our own America, by Christians, and their almost entire extinction. Las Casas, a Catholic missionary, noted for his mildness of character, who was commissioned "Universal Protector of the Indies, wrote:

"Forty millions of natives were ruthlessly slaughtered by their Christian conquerors in Peru alone."

Prescott, the historian, in his "Conquest of Mexico," Vol. 1, Book 1, Chap. 3, Alden's edition, p. 77, relating the Christian barbarities against the Aztecs, said:

"Strange, that, in every country, the most fiendish passions of the human heart have been those kindled in the name of religion."

The same voluminous author, justly the pride of every American scholar, in Book 2, Chap. 1, p. 165, relates the following:

"One chief named Hatuey, who had fled from St. Domingo to escape the oppressions of the invaders, made a desperate resistance, for which he was condemned by Velasquez to be burned alive. When urged at the stake to embrace Christianity, that his soul might find admission into heaven, he inquired if white men would go there. On being answered in the affirmative, he exclaimed: 'Then I will not be a Christian; for I would not go again to a place where I must find men so cruel.'"

We have just re-read the quotations from "The Secrets of the East." It was not only a crushing, but a terrible arraignment; and we don't wonder that "the wounded bird flutters." It cannot be too widely read; because it relates facts the churches labor to suppress; facts on these subjects are not placed in the hands of ministerial students, and are carefully excluded from public libraries. School books, generally compiled by a superannuated D. D., contain nothing which hints at the wrongs of the church, or of the vices and crimes of its founders. Those who dare tell the truth are soon silenced as heretics, and the "idiotic dogmas" are rehearsed with increased energy.

Our friend takes exceptions to the expression by Dr. Oswald, of "The idiotic dogmas of the church." What other name can better designate the nonsensical idea of piling the sins of the world on one person, then sacrificing that person on a cross to placate the wrath of an angry God? If that is not the climax of idiocy, then we have it in feasting on the body and blood of that dead God, as administered by the church in the eucharist. And, if not brutal, does it not border on idiocy to teach that a parent, all love, has doomed all humanity to eternal and undying torture, unless it will believe one Jesus is its conditional savior? Instead of censure for the expression "idiotic dogmas," it seems to us the culmination of educated thought.

"It is the corruptions of Christianity," says our friend in substance, which have produced these terrible excesses complained of." The founder of that system is presented to us as saying:

"Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."—Luke 19:27.

Is there not in that direction of the Master full authority for all the terrible crimes against humanity which have followed? What if he did talk of nonresistence when he was instructing to acts of violence! The truth is, the Christian system, whatever it is in theory, has been corrupt in practice from its very inception.

We are glad our correspondent is a reader of The Progressive Thinker. As an honest, truthful man he will find much to admire and instruct in its columns. The more he reads it the more fully will he be convinced that all our correspondents aim to relate only truth. We would most earnestly impress on him, and on all our readers, that "opinions are neither criminal nor virtuous;" that when a well-informed writer gives it as his opinion that Christianity has retarded science fifteen hundred years it is of no more worth than the opinion of another equally learned in the same direction; but of much more value than of one not learned at all.

As before expressed in these columns, from the very nature of theological education, the majority of preachers are wholly ignorant of remote, or even of the medieval past. The bible, a good concordance, and some favorite ecclesiastical history, possibly somebody's Commentaries, with the art of sermon construction, constitute the average dominie's educational course. He who goes beyond these, and gains the truth from a thousand sources, becomes the doubter, and is silenced because he is too well informed to occupy an orthodox pulpit. It is not an ignoramus who is expelled from the church for heresy, neither was he one who wrote "The Secrets of the East."

FAKE MATERIALIZING MEDIUMS.

They have found in the Light of Truth an organ. However rank the deception on the part of the mediums,—that made no difference—the paper rushed to their defense, and that course has proved a losing game—the paper has never paid expenses and never will. So low has it sunk in the estimation of Spiritualists generally, that not a single prominent speaker in our ranks but what would shrink from having his (or her) name mentioned in its columns.

HE IS FAILING.

Mr. Theo. J. Mayer has for some time been lying dangerously ill in Washington, hovering between life and death. Mrs. Longley, secretary of the N. S. A., writes:

"Our dear Theodore J. Mayer seems to be failing rapidly. The doctors have forbidden any callers to enter his apartment. He is very low. I have feared from the first that this is his fatal illness."

DR. PEEBLES IN INDIA.

To the Editor:—Dr. J. M. Peebles has established a Spiritual Research Society in Calcutta, India, and the prospects of its success as a center for the dissemination of spiritual truth, are good. A call is made on the liberal people of the States to send spiritual literature, books, pamphlets, etc., to the people of Calcutta. The N. S. A. has sent a package of tracts, and asks others to forward any useful books or papers they may have to spare.

Mrs. Eva Rachel Armitage, who has been entertaining Dr. Peebles, makes the call. She says they will gladly pay cost of transportation of the literature. She may be addressed at 173 Down Circaar Road, Calcutta, India. MARY T. LONGLEY.

Washington, D. C.

Legerdemain Spiritualism.

The Part It Is Acting in Bringing Disgrace Upon Spiritualism---The Dead-Easies Who Have Endorsed the Moores Should Hang Their Heads In Shame.

To the Editor:—You have doubtless seen the newspaper accounts about the Moores. The chief spirit, the leading lady of the Moores has "fessed up," and her accounts of the "goings-on" in that house have been corroborated in detail, apparently, by several other persons; and Moore himself, it is reported, has returned to Dayton, Ohio, his former home. You should see that he does not appeal to the Spiritualists in that locality, and set up business again. He might be bold enough to attempt this. I went to a seance at their house a year or so ago, and was so disgusted with the rot I saw then, and the credulity of the sitters, that I never took the trouble to go again, even to expose them, as I knew my story would not be believed in that crowd. I could have sat down and duplicated the whole thing immediately; and you will find all their tricks explained in detail in my book on "The Psychical Phenomena in Spiritualism," which should have a large sale among your readers. I enclose you circular herewith. I attack Podmore's methods of dealing with the Home case, and that should appeal to your readers especially, I think. I want to get all the facts in connection with this Moore business, and have a note on it in the April Journal. Sincerely Yours, HEREWARD CARRINGTON.

New York City, N. Y.

"Rev." "Dr." Hugh R. Moore is in trouble. He was in serious trouble at Lily Dale when he was expelled from the grounds; in Philadelphia, too, he had his troubles, and now in New York trouble again has commenced for him, according to an article in the New York World of March 6, which is reproduced below.

In connection with this exposure of Moore, comes another from Anderson, Ind., showing that legerdemain still plays its part in producing "spirit" manifestations for the entertainment of the insatiate gullibles. Once before at the Blake seance a piece was surreptitiously cut from a "materialized spirit handkerchief passed around the circle. An examination thereof in the light showed the handkerchief was composed of ordinary silk. The piece, of course, never "dematerialized." It was of material origin. This last exposure ought to prohibit the Blakes from entering any camp-ground.

In a late Progressive Thinker, Mr. Berry of Washington, relates how he tested a materializing medium by clasping in his hands the materialized dress of the spirit. In his strong grasp it completely dematerialized, leaving nothing. Let every camp official demand that test. It is a simple one. Gather up with a kindly, harmonious, loving feeling, a handfull of the materialized dress, and NINETY-NINE TIMES OUT OF A HUNDRED you will have a garment made specially by human art to deceive the public.

The history of Spiritualism will have to be re-written in connection with the physical phenomena. Legerdemain has been such a prominent factor therein, that the manifestations are overshadowed with doubt throughout. The Moore exposure has long been expected by the prominent Spiritualists of New York, and it has not come any too soon. Thoroughly endorsed by the Light of Truth and a few "Dead Easies," he has reaped a bountiful harvest in New York City. The exposure of Moore and Mrs. Blake furnishes another Object Lesson for Spiritualists to consider, and they will begin to realize that legerdemain has played an extremely prominent part in our Cause, and they will thank The Progressive Thinker for the course it has pursued in trying to eliminate the same from our ranks.

Another Object Lesson.

Another of the Questionable Light of Truth mediums has had to undergo the ordeal of an exposure, affording an object lesson of deep significance for Spiritualists to consider. As a matter of news to our readers, to which they are entitled, we spread before them statements made in reference to "Rev." Hugh R. Moore of New York, and the Blakes of Anderson, Ind.

Operators of fraudulent Spiritualistic manifestations in this city, particularly in the Spiritualist stronghold bounded by Sixth and Seventh avenue, between Thirteenth and Twenty-third streets, are in a state of panic and many are preparing to flee the city as the result of a bomb thrown into their camp by Mrs. Harriet E. Strickland, a real live spirit, now living at No. 526 East Twenty-fourth street, Flatbush.

Mrs. Strickland has retained Andrew Macrery, a lawyer, of No. 31 Nassau street, to institute proceedings against the "Rev. Dr." Hugh R. Moore, a medium now operating at 120 West Thirteenth street, and pastor of the First Church of Progressive Spiritualists, upon whom personal service in the suit was made Monday afternoon. Mrs. Strickland charges "Dr." Moore with defamation of character, and names a score of persons to whom he is alleged to have defamed her, in order, she says, to protect his spook business from exposure. She asks $25,000 damages from Moore.

In proving the case Mrs. Strickland says she will bring about so conclusive an expose of the phenomena of "materialization" as to leave no doubt in the minds of even lifetime believers of the fraud which has been practiced upon them. Mrs. Strickland says that she served as a spirit in Moore's materializations for one year at a salary of $12 a week, and gives the names of eight other persons who were employed as spirits. She also goes into details of the inside workings of the spook fraternity.

The other persons who were employed as spirits, Mrs. Strickland says, are Martin C. Tieten of No. 154 West Twenty-first street; Ferdinand E. Wieboldt, of No. 30 West Eighteenth street; Louis Cohen, of Havemeyer street, Brooklyn; Tessie White of No. 1086 Second avenue; Lena Cassl, who lives in the Moore home; Mrs. Cora H. Moore and her two daughters, Niobe, 11 years old, and Irma, 6 years old.

World Verifies Her Story.

The World was informed some time ago of the approaching suit and made an investigation of its own. It found that every statement made by Mrs. Strickland as to the inside workings of the spook house at No. 120 West Thirteenth street was true. It was found that one of the "spirits" is a barkeeper, as was formerly Moore himself; another was formerly elevator man in a department store; a third was a cash girl in the same store; one is a servant girl of the Moores. The small daughters of the Moores, Niobe and Irma, were pressed into the service at every seance held at the spook house.

Five materializations are held regularly each week at $1 for each person admitted. Sunday nights the regular services of the First Church of Progressive Spiritualists is held at Berkeley Lyceum at 25 cents each. Friday nights "a broad light" seance is given in the spook house in West Thirteenth street. This costs the investigators 50 cents. All this money went to Moore personally.

Moore has had experiences in several cities. He narrowly escaped arrest on a charge of perpetrating a fraud in Philadelphia. Tar and feathers were being prepared for him in Lily Dale, N. Y., when he suddenly departed, and in 1904 Moore and his wife were exposed in Brooklyn and arrested. Evidence of fraud was lacking, and they were soon released, and at once left that borough and set up their spook shop in the West Thirteenth street house.

His Head Spook Nearly a Year.

Mrs. Strickland, in her statement, says she was Moore's head woman "spook" from December of 1905 until November of 1906. She left him, she states, because a young man, Robert Crowe, of No. 1788 Amsterdam avenue, to whom she appeared as the spirit of his dead sister Lizzie, discovered that she was not a spirit. She went to Moore and told him that she had been found out; that Crowe knew her name and all about her and that, in her opinion, she had better stop spooking. Moore, she says, said that he was sorry her identity had become known because he considered her one of the best spirits in the business, and he would have a hard time finding another woman to take her place, but that it would be well for her, under the circumstances, to disappear from the spook colony.

Here is where the defamation of character comes in. Mrs. Strickland was known to all the believers, who frequently saw her about the Moore home as a companion to Mrs. Moore. There had been some suspicion that she was one of the spirits at Moore's seances, but the dealer in spooks succeeded in explaining satisfactorily that the believer was wrong in such an impression. When Mrs. Strickland was no longer seen about the house, which was in November of last year, and at the same time a spirit answering her description as to height, build and walk had also disappeared from Moore's group of eight spooks, explanations were demanded, and she asserts that Moore, to prevent further talk, told several persons that she was a bad woman, a woman of loose character, and he had been obliged to ask her to leave his home.

Moore's Letter to Her.

Following is a copy of a letter which Mrs. Strickland received from Moore when she was living in Minnesota in 1905. He was at that time regularly holding seances at Spook House, in West Thirteenth street. The letter reads:

Sept. 22, 1905.

"My Dear Friend Hattie:

"* * * Now to business. Martin tells us you do not know what you will do this winter. Now, little girl, we have a nice big house, not elegantly, but comfortably furnished. We have a big, strong, fat Dutch servant girl who has been with us two years. Cora [his wife] and I have our own private offices and our own work. Cora is unable to look after the house and must depend upon the girl for all. Now, what we want is a good girl, just like you, to come and be managing housekeeper. Make the girl do all the rough, hard work and you act as house mother and wife to all. We want a girl who will take the house as though it was hers and not like a servant in any sense of the word. You should have as much freedom as a regular wife.

"After talking over with Martin what I wanted, he suggested you, and said that nothing would do his heart more good than to have you near him. Now Hattie, we tender you this offer, and will give you $5 per week, with opportunities for extras. We want some one who will keep neat and able to answer door calls and 'phone calls. Lizzie cannot do it. You would have a good home and be with good friends. Consider the matter and let us know as soon as possible. Martin is a fine-looking boy, tall and graceful, and always dresses in the height of fashion. He has worked for me for over a year and I expect him to continue indefinitely. We are doing a land office business and pay out over $60 per week wages alone, besides two telephones, electricity, gas, $116 rent, and in all over $400 per month expense outside of table and clothing. So you can see we must be busy.

"I always said, give a thousand dollars to me, and I would control New York, and I have done it. This will be our banner winter in the work. We are incorporated and chartered, and so trouble is not expected. We open meetings for lectures and tests, in Berkeley Lyceum, on Forty-fourth street, Oct. 1. The meetings will be free to the public and our expenses there will be nearly $50 per Sunday.

* * * * "HUGH."

Won Her to the Work.

Mrs. Harriet Strickland's maiden name was Foster. Martin, referred to in the letter, is her brother. Mrs. Strickland and her husband, Louis, and her brother, Martin, both of whom came here from Minnesota to help in preparing the suit, will leave New York this morning for Northern Minnesota, where both men are in business, and will return when the case is called.

Mrs. Strickland has known the "Rev. Dr." Moore for the last seven years. Her father, while on a fishing trip to Onset Bay, Mass., made the acquaintance of the medium, who was there at a Spiritualists camp-meeting. The Fosters at that time lived in Quincy street Brooklyn, and soon after the fishing excursion the Moores went to Brooklyn to live and rented a house next door to that of the Fosters.

Mr. Foster did not take much stock in the medium; in fact, tried to keep away from him as much as possible, without deliberately insulting the man. Martin Foster, however, was willing to hear the medium tell of his powers, and soon Moore had Martin where he wanted him. He got him so deeply interested in Spiritualism that the young man began to neglect his business and soon became one of Moore's spooks at a small salary. This method of earning a living he began in 1899, and traveled about the country with Moore, putting up physical seances at camp-meetings. Mrs. Strickland was 16 years old at this time, time and knew it was wrong for her brother to travel about as a spirit with Moore, because she had heard her father say so. She pleaded with her brother not to lead such a life. She finally married and moved West with her husband.

Martin stayed with Moore and received letters from his sister frequently and in one she told him she wished she could find something to do whereby she could make a little extra money to help along her husband. Martin told Moore about his sister, and the letter printed here soon followed.

Spirits Were Crude.

As an example of the crudeness of Moore's materializations it can be said that he can take a person who has never been to a seance, show that person one performance of spirits, and that same day turn the applicant for work out as a full-fledged spook. This he did with Mrs. Strickland.

She arrived in New York on a Wednesday morning in December, 1905, and went at once to Moore's house. At the midday dinner she was introduced to all the persons who were *performing as spirits*, and after the meal went up to the parlor, and there sat around until the believers began to arrive for the afternoon seance. She was introduced to many of these persons as a new believer of the faith, and that afternoon she sat in the dark seance room and watched Moore's assistants deceive the men, women and children. She really did not know then that Moore had not some way of really bringing spirits to earth.

After the seance it was all explained to her, and when Mrs. Moore rigged her out in the phosphorus gauze all the spirits used, she rebelled, and declared that she did not believe she could go into the room and fool people. "I really believe," she told them, "from the inward feeling I have that I am doing wrong, and something tells me not to do this."

The "Rev. Dr." and his wife pleaded with her to help them along in their business and the other spooks told her she was foolish; that the public was a good thing, and because it was so easy that it was not a crime to take all they could get from it. Finally the young woman gave in, and, heavily veiled, she followed the white-robed figures down stairs to the main floor for the evening seance and made her way into the room behind the big organ. She stepped out from between the curtains as the spirit of the wife of Colonel Charles MacArthur of 1341 Bedford avenue, Brooklyn. Mrs. Moore had been appearing as the Colonel's wife up to this time and was glad, she said, for the relief.

She Was 60 Spirits a Seance.

From that time Mrs. Strickland's jobs increased until she performed as many as sixty characters in one night to about twenty persons, going to each in the guise of three different spirits. There was one person to whom she went who succeeded in getting her away from Moore's spook house.

This was Robert Crowe, an honest, sensible Scotchman. Crowe had not been going to Moore's place long before Mrs. Strickland appeared to him as his sister, Lizzie. Crowe's mother, Jane, and another brother, Harry, were also patrons. Mrs. Crowe was a very happy woman when the spirit of her daughter appeared to her. At that time it would have been impossible to make her believe that she was being duped and she became greatly attached to the spirit. Its voice usually brought tears to her eyes and she would go back to her seat thoroughly exhausted after the ten minutes spent with "Lizzie."

The Crowe family could not keep away from the spook emporium. They went there three times a week, and paid a dollar each on every occasion, making $9 a week, and when Moore started other schemes to rake in the dollars Mrs. Crowe was always one of the first subscribers to his propositions.

When Moore arranged for the summer vacation for his believers, with the idea of getting them corralled in one place and away from their homes, the Crowe family decided to go along. He hired a small hotel at Budd's Lake, New Jersey. Mrs. Crowe stayed there from July 4 until the season was over, Sept. 1, and the boys went there from New York often.

Ends Career in Spookland.

It was this vacation season that ended the career of Mrs. Strickland in the spirit world and shocked all the inhabitants of that segment of the universe. She had been discovered. Moore said it was a lie, that some person was trying to injure him as a medium. His spooks upheld him in the argument. Of course, it was a lie, they told others. There was nothing to be discovered, because as soon as a person doubted that the white-garbed figure was a spirit that spirit lost all interest and dematerialized.

Robert Crowe was too bright and too much of an investigator to suit Moore. The latter had intimated often that it would please him if Robert did not attend the seances; but Robert threatened to make trouble if he was not permitted to talk with the spirit of his sister Lizzie whenever she appeared to his mother and brother. Robert did not believe as his family did that the spirit was that of Lizzie. He knew better, but he did not know who was the spirit and had made up his mind to find out.

Before the seances had been trans-

(Continued on page 8.)

"The Great Work."

The Veteran Worker, Lyman C. Howe, Gives a General Survey and Concluding Review of this Epoch-Making Book.

In this, as preceding volumes, the author makes his own definitions, without respect to lexicons. This enables the reader to understand his meaning. Spirituality is, according to his definition: "A state or condition of the soul of man wherein it is brought into conscious and immediate contact with the world of spiritual material, and spiritual things, through the channels of the five spiritual senses."

"Morality is man's established Harmonic relation to the Constructive Principle of his own being."

Consciousness is found difficult to define. It embraces so much, and has so many subtle suggestions, and shades of meaning that it is regarded as well nigh infinite. Nevertheless, "The Great School" makes the attempt to corral it long enough to condense some salient meanings into a sentence thus: Consciousness, the fundamental receiving attribute of the intelligent soul." "The sensorium of the soul."

The general trend of this unique volume is to urge the importance of constructive evolution, moral living, individualization and development of character; and disparagement of mediumship.

All development by means of the "destructive principle" is deprecated, as devolutionary and wrong. But nature employs that process in her normal methods of advancing individual life. Death is the climax of the destructive process, and inevitable in all progressive individualization. It accomplishes in a few hours, the great desideratum for the attainment of which the Great School requires many years of discipline, self-control, and moral exaction. Here is the

Great Psychic Conundrum.

Why are such rigid moral requirements indispensable to the evolution of those psychic conditions that enable the Master to see, hear, and converse at will with excarnate spirits? It is agreed that death does not change the moral character; but it does open the spiritual senses, and presumably, any spirit can exercise the same powers, at will, which requires years of strenuous living, and earnest effort for students in the Great School to accomplish; and they must heed and live the moral law to attain it, and lose it as soon as they lapse from that moral standard; whereas, the death-emancipated souls come into possession of the same powers at once, and without effort or any moral preparation. If the unfleshed are as immoral and degraded as they are represented to be, surely it cannot require much moral discipline to fit any of us to share in their companionship.

The only hindrance to the free and full possession of this power seems to be the physical body, and death removes that, by the destructive process. Since this is the only way it can be removed, it must be nature's normal process and in no way harmful to the individual soul. I know of no evidence that the most moral spirits have any advantage over the immoral so far as it effects the spiritual senses in seeing, hearing and conversing with each other.

In this world, any man with good eyes and ears, can see, hear and converse with all grades of moral and immoral people, though he be of the lowest moral character, or a desperate criminal. But the claim is that these powers (seeing, hearing and conversing with the unfleshed) are exercised at will, at any time or place, while the seer is in a perfectly normal condition, in the full, active exercise of all his faculties, capacities and powers. That he can mingle freely with various grades of spirits, and survey the different spheres and societies in the spirit world, with as much freedom and familiarity as he converses with people in this world. Now this is a condition that must be gained by practice, and long continued discipline, and when attained, is it a normal condition? Evidently not.

The author uses the egg and the hatching process to illustrate this method of pushing the soul out of its shell into familiar touch with the spirit world before its normal ripening. To make the simile complete the chick should begin to see, and use its wings while yet in the shell, and the body but half grown. But this would be abnormal; and if the effort were successful, it would likely be fatal to the life of the bird. Besides the hatching process depends as much upon outside influences as the inside. Keep the egg at a temperature of 34 degrees Fahrenheit, and no amount of inside effort will produce a living chick. When it is full grown in the shell, under the congenial warmth of the mother's body, lower the temperature 10 degrees and all progress stops and the chick dies. But when all goes well, it often happens that the shell is too much for the struggling chick, and it must have help or die. Then the hypnotist comes to the rescue, and gently removes the obstruction, and perhaps warms the young bird with his magnetic hands, and sets it free. I have done this myself, and I could never see that I or the chick was the worse for it.

But the encouragement of morality is always to be commended. Spiritualism teaches that. The gravity that draws spirits together and unites them in harmonious groups and societies is in the moral nature, and all variations are determined by the degrees of moral evolution in each individual.

A short chapter on "Desire and Choice" makes so many illogical statements that the limits of this letter will not permit any approximate analysis of it. A few samples will indicate its character. He refers to those who "Profess to believe that Will is an automatic instrument of Desire," and assumes that "if such could be demonstrated as a literal fact of nature it would carry with it the following inevitable results: It would reduce man from the status of an individualized intelligent entity to that of an automatic instrument under the absolute domination and control of his inherent desires." Well, if his "inherent desires" do not control him, what does? Is it outherent desires? All that he does consciously and voluntarily, he does in response to desires, whether inherent or not. Can the author tell us how the will can act without the authority of a motive behind it? Are not motives constructed from desires? Is there a sphere of effects without causes?

"2. It would destroy completely and irrevocably man's acknowledged power of individual choice." This is an assertion without proof. Automaton as defined by Webster is "a self-moving machine, or one which has the moving power within itself." Is not man a self-moving, organized individual? Nothing can destroy man's power of choice, except a rule of chance, which all advocates of independent free will, consciously or unconsciously, support. If choice is not caused it is accident. If accident, it has no merit or demerit attached to any of its proceedings. There can be no responsibility attached to any conduct that is dictated and directed by independent free will (or chance) The moment you set the police on its track with threatenings of the penalties that follow disobedience, your independent free will disappears. What is the object of police if it be not to control the conduct of persons who may be disposed to evil? If they are controlled, in whole or in part, where is the freedom of the will? Those policemen are vigorous manufacturers of desire. They create motives, and dictate the authority of the will.

If individuals could be free and independent no law could reach them, no punishment could touch them, no authority could hold them responsible. But I must omit much that is very significant in this particular sphere of thought, and refer to one more illustration.

The author supposes a soul between two conflicting desires. He cannot respond to both. He must choose between them. Here is the way this situation is analyzed. "In this instance there were two desires." "The will acted in the line of only one of them." * * * "There was at least one of these desires that did not control the action of the will." "This proves at least that there are some desires that do not control the will." Who ever suspected that all desires control the will? But the illustration is extended. He supposes fifty different desires from which the soul must make its choice. "It finally chooses but one of these." "It matters not what may have been the motive which actuated that particular choice. The important fact is that forty-nine desires have been set aside, denied, or overruled by the Soul."

"Now if the will were an automatic instrument of desire it would be compelled by the law of its relation to respond, in this instance, to fifty different desires at the same time instead of one."

If that is not sophistry, where will you find it?

Because the will obeys the strongest appeal, as it always must, is no reason that the other forty-nine desires do not exercise their influence in deciding the motive for action; nor is it any proof that the will is not controlled by causes acting through the intellect to determine the choice which rules the action. No man ever consciously and voluntarily exercises the will without a motive; and the strongest desire, or desires, that make up the choice, invariably rule the will in action. If this be not so, then the choice is a chance, and cause and effect are ruled out of the case. No amount of sophistry, or special pleading can disturb this position. The author seems to think it necessary to establish uncaused choice and independent free will to justify his claim that the vast majority of the human race take the "Pathway that leads to the North toward the land of spiritual darkness and death." Just what is meant by these two "pathways," the one to the North and the other to the South, is not clear. Are they real "pathways"? Do they represent the points of compass on the earth? Or are they mere figures of speech, to express imaginary conditions? At best, the picture, as presented, is almost dismal, improbable—not to say impossible—and irrational travesty upon the order of Nature. It represents Nature as an infinite abortion. After toiling up the ages in progressive evolution of types, and reaching the climax of individuality in man, she ceases her work, and places the issues of eternity in the keeping of weak, undeveloped individual men and women, with conditions, and acting causes, which assure the final destruction of all but a fated few who by accident choose the "pathway that leads to the South." Is there a more doleful picture of human destiny, and of the mad mockery of nature and her works, to be found in the creeds of savages, or the dark ages of Christianity? In what infinite contrast is the spiritual philosophy, which presents a consistent system of progressive evolution that continues the work of past ages in a universal advancement of the splendid attainment expressed in man, and loses not one individual out of the triumphant march of human progress from plane to plane and from sphere to sphere through the countless ages of eternity.

LYMAN C. HOWE.

Fredonia, N. Y.

Transmutation of Metals.

To the Editor:—

"A little knowledge is a dangerous thing;
Drink deep or touch not Pierian Spring."

Replying to Mr. Howe's criticism in his review of "The Great Work," of Feb. 23, anent "the facts" regarding the transmutation of metals as given by Prof. Kennedy Duncan, it will be difficult, and probably inexpedient, to explain through your columns the error into which he has unwittingly fallen.

In the work referred to, "The New Knowledge," Part V, chapter I, this subject is made very clear. The following quotation may help those who have not studied the work in question. On page 143 he says: "But [you say] do you mean us to infer that the element uranium [the element, mind you] is transformed into a totally different body? We may as well face the issue squarely; yes, we do."

This particular paragraph from N. K., copied by Mr. Howe from those quoted in The Great Work are from the concluding chapter, reviewing the whole of the preceding statements, not as qualifying them. How difficult it is to "know" without effort, and how impossible it is to judge without having the "facts before us." And in this case how apt is Pope's couplet.

M. B. OLIVER.

Chicago, Ill.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, phyiological and psychic science. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price, 25 cents.

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"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price, 30 cents.

"The Great Work."

It Has Created a Cyclonic Brain Storm all along the Line.

It is highly interesting to note the different views of the intellectual lights now illuminating the world. All of them who are admitted to the columns of The Progressive Thinker firmly believe in Spirit Return and its attendant multifarious phenomena, but when you attach an "ism" thereto—Spirit"ism" or Spiritual"ism" many of them strenuously object to being so labeled.

There are thousands of intelligent men and women in all the various walks of life—in every sect, cult or literary club—who firmly and unqualifiedly know that Spirit Return IS A FACT, and though they do not make a specialty of making converts, and ignore all "isms" in connection with their belief, yet they are doing a MOST WHOLESOME WORK in calling attention to psychic laws, to their experiences, to the benign influence of a belief that the soul actually survives the death of the body, and their influence is most excellent without being tagged with any "ism."

There are others, equally intelligent, who imbued with a reverential feeling, have formulated a RELIGION out of Spirit Return and its attendant phenomena, and they are exerting a fine beneficial influence in connection therewith.

But with Spirit Return there comes an endless variety of conflicting views and all are uplifting from a spiritual standpoint, if founded on right ETHICAL teachings, inspiring each one to DO GOOD and Be GOOD, to live moral lives, ever striving to aid the unfortunate, to feed the hungry and clothe the naked—with that foundation the diverse views from the spirit side of life do no harm, but possibly do great good, as different lines are sought wherein to uplift humanity. Among these divergent views as to Spirit Return, none stands out more prominently than the following communication:

To the Editor:—Mr. Lyman C. Howe's "review" of "The Great Work" seems to be a very friendly one. AS A SPIRITUALIST I take exception to it. AS A CHRISTIAN and a believer in God's divine word as revealed in the Holy Bible, I absolutely refuse to agree in any way with the postulates laid down in the first chapter, which is passed over by Mr. Howe without any comment, except, "it may serve as a nucleus for the evolution of vigorous discourse, which an hour's thinking will not exhaust."

It has never been proven that "Nature evolves a man." We read from God's word, that man was a special creation. If the first postulate therefore is founded on false premises, then what is the value of the fantastic claim of "Man evolving a master," and the impious suggestion, or rather the sacrilegious inference to be drawn from "The Master Man evolves a ——?"

This is trifling with the truths of revealed religion. An author who is capable of thus attempting to lead his unsuspecting readers from the direct paths of GOD'S WRITTEN MESSAGE to his own creation, into the bewildering mazes of so-called "spiritual enlightenment," endeavors to lure his victims by a simulation of morality to a belief in his sincerity and assumed powers. He surely must invoke the Divine wrath, by denying the divinity of Jesus (God incarnate). To such an one, the further blasphemy of claiming the Savior as a member and initiate and "Master" of the "Great School," is only parallelel by the latter statements of his acquaintance with another "Master" of like or greater power with Jesus. It is almost to be wondered at that he does not for himself claim acquaintance and equality with Jesus. We know our Lord was the Son of God and coequal with him. We have so many friends in spirit land who testify to that, and we have so many friends here who can supplement our own knowledge of SPIRIT RETURN that we are fortified by our own perceptions and the statements of our blessed controls, in stating that the author of this book has committed a "Great Psychological Crime" in publishing it.

Let all of us who have the privilege of direct conscious communication with the spirit world, bend our best endeavors to PROVE THE TRUTH OF THE HOLY SCRIPTURES BY THE EVIDENCES OF SPIRIT RETURN AS GIVEN IN ITS PAGES.

Let us treat with SCORN AND CONTEMPT the efforts of THE CHILDREN OF SATAN to overthrow the hallowed beliefs of the past, the faith of our parents and our own determination to adhere to those cherished beliefs and faiths, which some of us are privileged to have confirmed by our spirit friends.

I would not say that this book should not be read because of its manifest insincerity. As far as my reading of it is concerned, I see that it emanates from one who while acknowledging spiritual manifestations, has presented the most ingeniously subtle and dangerous array of specious arguments against mediumistic Spiritualism with which we have yet had to contend. It would seem well for us all to be acquainted with the avowed tactics of one who has attempted to destroy our faith, so that we may be doubly armed by having a knowledge of the worst attack that can ever be made against us, and confirm our own faith in our sense of the "super"natural which does not depend upon intellectual understanding or reasoning power.

Yours very respectfully,
J. S. BENSON.
56 Main street, Buffalo, N. Y.

All these divergent views endorse Spirit Return, hence must be kindly tolerated. Even the author of THE GREAT WORK knows from actual experience that Spirit Return and its attendant phenomena are facts, hence this discussion between Lyman C. Howe and other celebrities is exciting great interest all along the line.

BEAUTIFUL MEMORIAL SERVICE

For Rev. Moses Hull, at San Diego, California.

On Sunday, the 24th of February, the Union Society of Spiritualists of San Jose held memorial service for our arisen brother, Moses Hull. It was before this society that Mr. Hull gave his last address, and its officers and members gladly united in making the memorial service a fitting tribute of love and respect for the memory of one who for many years has been a fearless champion of Modern Spiritualism.

Upon entering the hall at 10 a. m., we found the committee on decoration had transformed the rostrum into a bower of beauty. Across the rear of the platform a bank of evergreens had been placed, and over it hung a large and most beautiful wreath, at the right resting upon an easel, in a handsome frame of white and gold, was a large life-like portrait of Mr. Hull. In the center of the rostrum stood a large chair draped in purple and white. There were many lovely wreaths and vines, their dark leaves shining among the long pendants of white and purple ribbon; a profusion of beautiful flowers stood in groups, or drooped in graceful clusters down the steps of the rostrum to the floor.

The services were opened by a musical selection from Mrs. May Muntz's orchestra, followed by a tender and pathetic invocation by Mrs. Hull. Never did the writer witness a more inspiring scene; Mrs. Hull stood among the flowers, her small hands clasped, the silent tears falling like glittering pearls upon the lilies at her feet, her low vibrant voice thrilling with emotion as she breathed her soul in prayer. The effect upon the audience was marvelous, each heart seemed to cease beating, each breath was hushed, and each soul lifted into a sphere beyond the mortal. At the moment the silken fringes of the misty curtain hanging between the two worlds was lifted, and a vision no earthly language can clearly describe was presented. Standing back of Mrs. Hull as if he had at that moment arisen from the draped chair was Mr. Hull. He was surrounded by a group of those who had been his co-workers in earth life, they all appeared to be draped in long, graceful garments that glistened like the brightest moonlight and seemed to scatter radiance as they moved; each face was luminous, no taint or stain of earth-life marred their bliss; among the number it was thought the refined, spiritual face of Jessie B. Furgason was recognized. Mr. Hull extended his hand over his wife's head and moved his lips as of in speech, but no sound was heard, and in a moment the curtain dropped.

Mrs. Hull, Mr. J. Harker and the writer each gave a brief address. Mrs. Bock and Miss Zink sang those beautiful words written by C. Payson Longley, "Open Those Pearly Gates of Light." Mrs. Barker read several sympathetic letters from friends of Mr. Hull. Our president, Mrs. H. L. Bigelow, in her quiet and effective way rendered a beautiful poem which was greatly appreciated. Mrs. C. Ringlep read appropriate selections from The Progressive Thinker. The services were closed by music and benediction.

NETTIE P. FOX.

"The Great Work."

Dr. J. D. Buck, an Eminent Author and Physician, Has Something Important again to Convey to Our Readers in Reference to The Great Work. He is a firm Believer in Spirit Return and its attendant phenomena.

"REVIEWS" OF "THE GREAT WORK."

Spiritualism going back to the Fox Sisters and the Eddy Brothers was the first agency in bringing to the attention of modern times a group of psychic phenomena INCONTROVERTIBLE AS TO FACTS, extending the boundaries of consciousness far beyond that ordinarily experienced, and demonstrating the existence of disembodied intelligences, and excarnate individuals as communicating with those still in the flesh. This, in brief, is the record of Modern Spiritualism. It is, in itself, a great work, and will stand. The agnostic may deny it; the materialist scout and ridicule it.

Who cares?

Back through the ages the same phenomena extend. Mediums were burned as witches or confined as "insane." It remained for the present age to recognize the psychical facts, and investigate them in a scientific spirit.

But Spiritualism has done another thing. It has CULTIVATED MEDIUMSHIP. Previously the psychic came spontaneously, sporadic, or, as in certain epidemics of the middle ages, it came like the plague or the "Black Death," running through a convent, or affecting a whole community.

A physician may seize the opportunity of studying a peculiar case or form of insanity in order to learn something new regarding disease, or an undiscovered principle of the human mind; but what would be thought of the doctor who should induce or promote insanity in order that he might study it? Cruel and inhuman as is vivisection, would not such a doctor be regarded as still more cruel and inhuman?

Now, admitting the facts of mediumship, another question is raised: Is mediumship, per se, a healthy and desirable psychic condition for the individual? Does it, per se, "promote bodily health and vigor?" or tend to anemia, malnutrition, nervousness? etc., etc. Does it promote, per se, balance, equilibrium, self-control and rational volition? In other words, does mediumship ennoble the man or woman in an all-around sense of health and promote normal evolution? **It is claimed by no one that every medium** is a mental, moral or physical wreck, or degenerate.

Neither IS IT DENIED by anyone that some, if not all these disastrous results occur in some cases. They "know the dark side of mediumship," and then excuse it on the plea of "voluntary self-sacrifice of the individual for the cause of truth and humanity."

In the first place the sacrifice cannot be "voluntary," if the medium is ignorant of the principles involved, and let us say of the possible results. I have known of scores of young people "sitting for development," knowing no more of what it meant or involved than they knew of the planet Mars. It would be so "interesting" and so "nice" to be a medium! Now these are facts, equally with any other facts of Spiritualism.

Now comes a writer who from long observation and study of mediumship admits all the facts and gives Spiritualism FULL CREDIT FOR ITS WORK, and all the good it has accomplished, but says the effect of mediumship, like hypnotism, is sometimes exceedingly disastrous to the individual, and the tendency is always dangerous, and needs to be safeguarded to say the least.

Nearly every intelligent and honest Spiritualist admits those statements as to facts in some cases—"the dark side of mediumship." This writer in a calm, kindly and scientific spirit goes over the whole ground, and says, **"THERE IS A BETTER WAY"** of accomplishing the result, viz., demonstrating a future life without sacrificing the well-being of a single human being, or endangering his evolution, but on the contrary, **promoting it in every way and to the highest degree.**

Now, as a cold matter of fact, what is the result? One might suppose that Spiritualists and writers in Spiritualistic papers, would give such a proposition a candid and intelligent hearing, and decide on the merits of the case in the interest of the simple truth. As a rule, they do nothing of the kind. This is their attitude: "This writer condemns mediumship as being both dangerous and unnecessary," "therefore we must down him and his book, and defend mediumship, **right or wrong."** The animus of hostility or special pleading is constantly in evidence. Writers wobble through column after column that has no more to do with the thesis of the book than the North Star; or they garble extracts, draw false and illogical deductions from them, and call this "reviewing" the book! Scarcely one of these writers has ever touched the real thesis of the book.

Some are outraged because the author conceals his name, and they cannot get at him personally (possibly to make faces and call names), judging from the methods they have employed.

It is this method of treatment of important truth that I am here commenting on. To attempt to follow the lead of these "reviewers," would lead anyone into endless labyrinths **that have nothing whatever to do with the question at issue;** nor do they see or attempt to discuss any real issue in The Great Work. The danger or desirability of mediumship was the thesis, in part, of a previous volume, The Great Psychological Crime." The Great Work discusses from title page to finish **the "Constructive Principle of Nature in Individual Life."** These reviewers neither discuss this principle, which is the keynote in all human evolution, nor as a rule show that they have grasped or are capable of grasping the idea, no matter whether they accept it or not.

Now in conclusion: It is a mistake to assume that such reviews, such special pleading, and befogging of the real issues will pass for law and gospel with the great mass of intelligent truth-seeking Spiritualists. They will prefer to read the book for themselves and form their own judgments. They are too far removed from Calvinism to accept their mental pabulum in that way, even when it bears the label of Spiritualism.

Second: The writers of Spiritualism in great part, are losing the grandest opportunity of a higher evolution and opportunity for Spiritualism itself to broaden its field of vision, utilize the purest and best in all its past, and move to higher planes.

By the present methods, they can hope to influence only the more ignorant and thoughtless, and to hold only those swayed by prejudice. They have already seen their ranks injured by fraudulent mediumship, obsessions, and the charge of free-love doctrines.

Please observe! I am not charging Spiritualism, per se, with any of these things, but is it not true that those claiming to be Spiritualists have dragged them in, and dragged the name of Spiritualism down? The methods of review and discussion to which this article is devoted, will equally dishonor and degrade Spiritualism, or any other cult, or association of individuals who indulge, countenance, or stand for such things.

The Progressive Thinker has done me the honor of publishing one of my brief and imperfect reviews of The Great Work. I trust, Mr. Editor, you will give space to this review of some reviewers and let your thousands of readers judge of the real issues involved.

I am as much a Spiritualist as Theosophist, or a scientist; neither of these cults is all-inclusive, or a finality. Each is good just so far as it contributes to a knowledge of self and the laws and methods that promote the higher evolution of man, and secure individual well-being and happiness.

I refuse to be "labeled" without defining and qualifying myself, the "trade mark."

Truth and righteousness, wherever they may be found, are free to every earnest, honest seeker. To prejudge or obscure for the sake of party, creed, cult, or "for the glory of God" or the "good of the church," is simply the same politics under different names. When I am ready for that I will repair to Rome, kiss the pope's toe or ring, and get the best of its kind, and no cheap imitation! THE GREAT WORK was under way ages before the chair of St. Peter was ever heard of, and it will endure long after its detractors and misinterpreters are forgotten; for it means the building of character and the evolution of man toward the ideal selfhood, the real Christos! It seeks no man, but he that earnestly seeketh it with singleness of purpose, and with the determination to "honor every truth by use,' will surely find it.

J. D. BUCK.

Cincinnati, Ohio.

The discussion is continued on page 7 by Thos. M. Stewart and Wm. Omer Butler.

SEARCH FOR CONTENT—AND YET.

I searched the human race for true content,
But never found it without some alloy,
Some longing undefined, or some vague hope
Does ever fullness of content destroy.
I questioned many people, old and young,
In many spheres of life were those I met;
Oh, yes; they were content, had peace of mind,
Were resigned "to fate," and yet, and yet—
I found some children whom I questioned close,
And asked them if they were happy at their play?
One shot a glance of pity and exclaimed:
"Us happy? well, now, Mister, I should say!
We run, play hide and seek when days are fair,
And puddle round and wade when it is wet;
We have a lot of fun at any time;
I guess we're happy as can be, and yet—
I watched a maid and youth who smilingly
Walked hand in hand along a shady lane,
Their very mien betokened true content;
Perhaps with these contentment will obtain?
And begging pardon for intruding thus,
I asked if they were free from care and fret?
"O, yes;" said they, "we're happy in our love,
Nothing can mar our bliss, and yet, and yet—"
I sighed and let them pass and went my way;
A pang-like pain was tugging at my heart:
Perhaps in wedlock there was true content?
Some wedded couple could this truth impart?
I sought one out and put the question fair,
If they were happy, and had no regret?
"Yes, we are happy," spoke the two at once,
We think we are; and yet, and yet, and yet—"
But still undaunted, and as last resort,
I turned to those who were replete with years,
Perhaps a well-spent life brought full content?
Had stilled all longings, and vague hopes and fears.
Imagine my surprise, my sad dismay,
When told by these that they would fain forget
Life's troubled dream, and then would rest content,
But could not yet, not yet, not yet, not yet—

La Envoye.

Since all the progress of the ages past
Sprang up through agitation, not content,
'Tis well to prove all things, and then at last,
Contented we shall die when life is spent.

J. H. YENNI.

Chicago, Illinois.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

A Study of
Elizabeth Barrett Browning.
By Lilian Whiting,

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price $1.25. The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:

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A MASTERLY WORK.
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A masterly presentation of an important subject. A powerful argument along new and scientific lines, establishing on a scientific basis the fact of the continuity of personal individual conscious selfhood after laying aside the physical body. **A book of rare value.** With several fine illustrations. Cloth, $1.00.

THE SOUL; ITS NATURE, RELATIONS AND EXPRESSIONS IN HUMAN EMBODIMENTS. Third edition now on sale. Price $1.00. This is one of the best books given by the guides of Mrs Cora L. V. Richmond. They are really lessons, published primarily, as a book of reference for those who have been members of the classes receiving them. This volume is a careful compilation from reports of lessons, containing the bases of the teachings.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

During March and April Mrs. Anna L. Gillespie will be located at 180 Calhon street, Battle Creek, Mich. She has a two months' engagement to lecture there, and will answer calls for funerals or week evening lectures.

The Church of Spiritual Revelation will hold services every Sunday evening at 8 o'clock, at Butler Hall, 57th Court and State street. Conducted by Edward A. Dierkes and T. D. Jones.

Mrs. Georgia Gladys Cooley was called to the bedside of her sick mother in Portland, Ore., on Tuesday, March 5, and will of necessity be obliged to cancel all engagements for the present and until further notice. The one at Rockford, Illinois, for the two Sundays of March 10 and 17 will especially have to be called off, to the deep regret and disappointment of the admiring friends as well as to herself Her mother has pneumonia with an inclination to heart trouble. Send the afflicted mother and sorrowing daughter your loving thoughts and feeling of good cheer.

That popular lecturer, Mrs. Anna L. Gillespie, writes: "I am most comfortably situated at 180 Calhoun St., Battle Creek, Mich., with Mrs Rose Snow. The society is in a prosperous condition in its new quarters on Main St., and all are working in harmonious relations, and I feel sure our two months' engagement will be a successful one. Anyone desiring my services for funerals will find me at above address."

Auditor writes from Battle Creek, Mich.: "A large, earnest and enthusiastic number assembled at the First Spiritualist Hall in this city on the evening of Sunday, March 3, and were highly entertained and enlightened by a profound discourse delivered by that fearless, undaunted and zealous advocate and exponent of the beautiful philosophy of the continuity of life and spirit return, Mrs. Anna L. Gillespie of Pittsburg, Pa. Would that it were possible—and space permitted—to publish her utterances verbatim. Would that all humanity would live the pure, noble, spiritual, honest, upright, loving and good lives so ably and eloquently described, advised and recommended by her. The first Spiritualist Society of this city is certainly to be congratulated on having secured the services of Mrs. Gillespie for the months of March and April. Mrs. Gillespie should be greeted each Sunday during her stay here by large audiences. It may be truthfully said of her, 'It is more blessed to give than to receive.'"

D. G. Hill writes: "A few days ago I sent you a notice of an expected visit to the Golden Rule Spiritualist Society of the Wattles Quartette. I shall have to ask you to stop the publication of same as they have notified us of the serious illness of the aged mother of the leader, and they have been necessitated to cancel all engagements for this month of March."

Henry Clough writes: "A couple of days ago I received the premium book, 'The Unknown Life of Jesus Christ,' and am much pleased with it. I learned by reading it, some things I never knew about. It is a book, I think, that should be in every house, and I would not part with it for a great deal."

Correspondent writes: "Again a pleasant report from the Psychical Research Society of Rockford, Ill., announcing that on Sunday evening, March 3, the president of the State Spiritualist Association of Illinois, Dr. Geo. B. Warne, ministered to a very good house. If the Doctor had racked his brain for a thousand years, studying what to say, he could not have worked up a lecture better adapted to the occasion than the one given us. He was grand and frequently eloquent, always logical and convincing, and the frequent applause showed how well pleased were those who heard him. President McDougal related some telling scientific facts in introducing the speaker. Messages were given by Dr. Hammond after the address. The society has seemed to languish for a few weeks, from inability to secure good outside talent, but it is hoped a new impetus is given the cause by the address of Dr. Warne, whom all esteem as the central figure in the Spiritual movement of Illinois, even aside from his official position as president of the State Association."

Ferd C. Suhrer writes: "Sunday, March 3, proved a record-breaking day in attendance for the First Society Fraternal Order of Spiritualists, nearly 300 people being with us. Polite ushers made them feel at home, and all were comfortable. In the afternoon the reading of sealed letters by Sisters Caird, Hilbert, Staner-Adams and Brother Chas A. Thompson occupied about an hour, which was an interesting and profitable one to all. Spiritualists, like almost everyone else, like to get their money's worth, and they do this and more when they visit us, and the remark by one who spoke from experience, that 'Every Sunday is bargain day up here,' seemed not amiss. Our circles at 4 o'clock bring into view new mediums who fall in line willingly and help out in the good work. The sight of a number of circles with one or two standing in the center of each reminded many of former years and brought forth many pleasant recollections. We were favored by the presence of Mrs. Georgia Gladys Cooley and others prominent in public work, who were surprised and pleased at the popularity of the Fraternal Order, and our president, Dr. Caird, was warmly congratulated. We are making special preparations to fittingly celebrate the 59th anniversary of Modern Spiritualism on Sunday, March 31. Extra instrumental and vocal music, readers, and the most popular platform speakers before the public, will give us a veritable spiritual feast. Our professional talent will surpass anything of a like nature ever attempted on the West Side. All are welcome. Come early and spend the day as ample provisions are being made to take care of the 'inner man' also."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

John Wallace writes from Ashtabula, Ohio: "Onward is the direction our cause is moving here in Ashtabula; seemingly slow at times, but surely onward. Work on our temple is at a standstill on account of weather conditions, but everything is in readiness to proceed when the weather is favorable. We are encouraged in our efforts to assist all good progressive people. Our temple will be an ornament to the locality in which it is situated, and an honor to the society. We have D. A. Herrick with us this month, five Sundays, two lectures each Sunday. We held our meetings in the City Hall last Sunday. The attendance was fair. Bro. Herrick seemed at his best, and the line of thought presented was of a very high order. He gives us two seances each week for the benefit of our building fund; this with the efficient work of the Ladies' Aid, keeps the temple work progressing. We have Frank Ripley for April, after which we expect to have something to say in regard to the dedication of our temple."

Geo. A. Letford writes: "While at Tampa, Fla., I was invited to help the meeting there. I find that Mr. Ireland, the speaker, has done a remarkable work there. He has developed to be a fine inspirational speaker, and has some fine controls. He always has good audiences, and from among the most intellectual ones of the city. His talks are instructive. I was more than pleased to see the grand work he has accomplished. Mrs. Endy generally follows his lectures with messages. I was glad to have the pleasure of following Mr. Ireland, and the messages were recognized quickly."

Mrs. E. H. Thompson writes: "The Fraternal Daughters held their semi-monthly meeting in Atlas Hall, 406 Ogden avenue, March 6. In the afternoon they gave readings to quite a large number of friends, and in the evening at 6 o'clock they served supper, which a large number partook of. We had two gentlemen visitors from Kentucky who took supper with us, and said that it brought back to their memory the home circle, where everything was peace and harmony. This is one of the main features that we are trying to bring about in our society. In the evening at 8 o'clock, we held a short entertainment, when the following talent took part: Tests by Mrs. Switzer, a mandolin solo by Miss Ross and a song by Mr. Zimmerman, accompanied on the piano by Miss Ross. Our meeting came to a close with a song from our president, Sister Alice Sexsmith, after which we all went over in a body, and paid a visit to Sister Susie Thompson in her new home, which we found packed to the doors. After having a few tests from the many mediums present, and having the inner man satisfied, with good things to eat, we felt that the promise of the Infinite Spirit had been fulfilled when He said that "where two or three are gathered together in my name, I will be there to bless." We then went on our way rejoicing."

J. J. Rittenhouse writes of The Great Work: "I not only have the book, but have read it, and find it is truly valuable. It is filled with truths in reference to morality, temperance in all things, self-control, the continuity of life, and independent spiritual unfoldment, or mastership. I think it should meet with a large sale."

Marriage.—At the residence of the bride's parents at Elyria, Ohio, Jan. 30, Miss Laura Winslow and Lawrence H. Farrell were united in marriage. A large number of friends witnessed the ceremony which was performed by D. A. Herrick of Akron, O. After an elegant repast the happy couple left for an extended visit in the East. A large number of beautiful presents were received, both being popular, earnest Spiritualists. March 1 will find them at home at 719 E. River street.

Miss M. B. Hedrick of Brooklyn, N. Y., is spending the winter in Jacksonville, Fla. Her many friends will be pleased to know that her health has sufficiently improved to enable her to resume her work.

Mrs. Sadie Herrick writes from Akron, Ohio: "It was our pleasure to visit Alliance, Ohio, two weeks ago, when Mr. Herrick held two fine seances, and at their earnest call, returned again on Feb. 29, when the church was opened and a lecture by Mr. Herrick, followed with messages by myself were given. Although a rainy night a goodly number braved the storm, and it seems too bad that with such a neat little church of their own, Spiritualists sit down, waiting for camp season to come again. Our seances were composed of earnest investigators who live in their midst, and who are eager for the truth. Mr. Herrick serves the Ashtabula society for March; Elyria for April; Martinsferry, O., for May, and then East where we expect to meet the friends at Lily Dale in July up to the 20th; then on to Freeville Camp, where we both work the entire camp session. The Cleveland temple is the next engagement which lasts until Oct. 7, and where the best in every worker is called forth by the earnest souls laboring there. It certainly is a pessimist (or dyspeptic) who says Spiritualism is on the wane, or even at low ebb, for there are more calls than there is time to fill them. I cannot see why one worthy worker need be idle. Our periodicals are better than ever."

Mrs. E. B. Wilson writes: "On February 18, the Hyde Park Occult Hall was filled by friends of Dr. Burgess and Mr. Cleveland, the occasion being Mrs. O. B. Wilson's birthday. Dr. Burgess made some fitting remarks for the welfare of the society and its president. Dr. Warne, in his pleasing and witty way, made some very pleasing remarks. The doctor presented a beautiful pillow made by the vice-president, Mrs. Ware, and the proceeds of the door were presented to me for the benefit of the society, which I turned over to the financial secretary, Miss Stewart. I wish to thank Dr. Burgess and Mr. Cleveland for their pleasant surprise, and my many friends that were there, hoping they all may come to my next birthday. Our Sunday meetings are well attended. February 24, we had Mr. and Mrs. Bloom, both good and cheerful workers; March 3, Dr. C. S. Tisdale gave us a fine lecture. We have with us every Sunday Mr. H. Fraser. He is doing good work. March 21 will be our social dance. Come and have a good time."

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Mrs. L. A. Reck writes: "Mrs. Georgina Ripley, of Toronto, Canada, has just closed a two months' engagement with the Independent Association of Spiritualists of Toledo, Ohio. Mrs. Ripley's ability as a lecturer and message bearer is well known among the Spiritualists all over the country, and her advent among us was hailed with delight. She is a sincere and earnest worker in the cause of Spiritualism, and her meetings were enthusiastically attended, and productive of much good. Her good works, pure life and kindly manner have won for her a large circle of warm friends, to whom her departure is a source of regret, and who will always be ready to give her a hearty welcome on her return to our city."

E. R. Fielding writes: "The lyceum of the First Association gave a masquerade to the children, conducted by Mrs. M. J. Stevens. Our favorite, Mrs. M. T. Longley, addressed the lyceum children in their masquerade suits. She, too, was dressed in a costume which Latela has her wear on such occasions, a white dress worn with moccasins. Latela, through Mrs. Longley's organism, gave her experiences here on the earth plane and in the spirit world, and how she came to Mrs. Longley, and assisted her in her work; and also to be helped by Mrs. Longley. The children were delighted with the little Indian girl's advice."

The lecturer known as Mrs. Virginia Bryan, and her husband, N. G. Burroughs, are holding meetings at Superior, Wis., where they are meeting with excellent results. They will remain there until April 1, when some other good workers should step in and carry on the meetings. Mrs. Bryan writes: "Our messages have done their work well and started many to thinking for themselves. Mr. Burroughs' messages have been very convincing, especially when he goes into homes and cemeteries, and describes them accurately, though many, many miles away."

Mr. Chas. Morrow, of Allegheny, Pa., has ust closed a two months' engagement in Oil City, Pa. He has given general satisfaction and made many converts to Spiritualism. He is now doing good work in Franklin, Pa.

Mrs. Carrie Sawyer, the materializing medium, of St. Louis, Mo., denies that she bought "ordination papers" from one Reis. Glad to make the correction.

Max Hoffmann has been engaged again for the Delphos Camp, from August 9 to 25. He lectures and gives tests at Dana, Ill., March 16, 17 and 18. He has many calls from different parts of the country.

Mary B. Hill writes: "Each meeting of the Band of Harmony becomes more and more interesting. At our last one, March 7, the question of Child Labor was presented, and there were several ways pointed out to banish the overtaxing of the very young, but the best method to reach that question will be to eliminate selfishness from the lives of those who make such conditions possible. Our next meeting will occur March 21, Room 512 Masonic Temple. The annual dollar meeting will be held April 4. Each one expected to earn their dollar in some unusual way; if not, then in the usual way, go to your husband's pocket; then tell your experience in getting it. We anticipate a full house, full treasury. Bring your supper. Come and join us, and learn of all the good things we have at the Band of Harmony."

Samuel A. Huntington, Malden, Mass., writes of the Progressive Spiritual Society: "We had another very interesting revival meeting on Thursday evening, 28th ult., with the Rev. F. A. Wiggin of Boston as speaker and message bearer. He took for his theme (by request) 'Reincarnation,' giving a very able address, and then devoted forty minutes to ballot reading. The hall was well filled. Mr. Wiggin will serve our society the three coming Thursday evenings, 7th, 14th and 21st of March. The meetings on Sunday, March 3, were very interesting. At the circle in the afternoon, Mr. Lichtman of Roxbury, Mass., made a very pleasing address on 'Cause and Effect, or Natural Law,' and then gave several messages. Mrs. Raulett, also of Roxbury, spoke interestingly on 'Love,' after which she gave several fine messages. Mrs. A. F. Duren of Cambridge, Mass., also spoke and gave messages. Mrs. W. S. Butler of Boston, was the speaker at the evening service. She also gave many fine messages. Speaker for Sunday, March 10, Mrs. B. W. Belcher, of Marlboro, Mass., and March 17, Prof. Graham of Boston, Mass."

Mrs. Hattie F. R. Peet writes: "On Monday evening, March 25, a BIRTHDAY PARTY will be given by the members of the Illinois Sunflower Club, to celebrate its second anniversary, at Washington Hall, No 70 Adams street. A fine supper will be served at 6 o'clock, followed by an interesting programme; good talent, and later, music and dancing. All are cordially invited to join us on this festive occasion. Business meetings of club held second Tuesday of every month; tea party every fourth Thursday from 2 till 5 p. m., at Lincoln Hall, 70 Adams street. Good mediums in attendance. All are welcome to these social gatherings."

Carrie L. Hatch writes: "The Massachusetts State Association of Spiritualists will commemorate the birth of Modern Spiritualism, in Berkeley Hall, 3 Berkeley street, Boston, Mass., on Tuesday, March 26, all day and evening. The following talent has been invited to take part: President George A. Fuller, Mrs. Carrie F. Loring, Miss Susie C. Clark, Mrs. N. J. Willis, Mrs. Kate R. Stiles, Mrs. A. S. Waterhouse, Mrs. Hattie C. Mason, Mrs. N. S. Abbott, Mrs. A. J. Pettingill, Mrs. Maude Litch, Mrs. Alice Whall, Mrs. Emma Smith, Mrs. B. W. Belcher, Mrs. Carrie S. Thomas, Rev. F. A. Wiggin, Rev. A. P. Blinn, Mr. J. S. Scarlett and Mr. Osgood Stiles. Mrs. Haydee Hall will be the soloist; Mrs. Grace C. Crawford, pianist. The meetings are all free, and everyone is invited to attend; they will certainly receive much food for thought."

Mrs. A. N. Burnham, recording secretary, writes from Boston, Mass.: "The American Psychical Research Society, Harvey Redding, president, held its meeting as usual in the month of February, in Legion of Honor Hall, Huntington avenue. The meetings have been well attended. Mr. Redding's lectures are scholarly and inspiring, and seem to meet the needs of the people, especially his convincing tests by which he is able to prove the continuity of life. Occasionally Mr. Redding is assisted by Mrs. Stackpole and Mrs. Williams, test mediums. It has been my pleasure to speak for this society many times this season. Thursday evening of each week, Mr. Redding holds a seance at his home, 202 Main street, Everett, assisted by Mrs. M. E. Dean of Malden, and others. These seances have been well patronized, and afforded an excellent opportunity for those desiring to learn more of true mediumship. A social will be held at Mr. Redding's home the last Friday in March; all are cordially invited. We are glad to have The Progressive Thinker on sale at our Sunday services. As a Spiritual paper it seems to fully meet the needs of the hour."

Dr. J. H. Randall, who has been seriously sick, has recovered, and is now prepared to serve such societies as desire his services to lecture. Address him at 1058 Washington Boulevard, Chicago, Ill.

Frank T. Ripley has the Sundays of May and June open for engagements to lecture and give messages. Address all letters to him in care of General Delivery, Cleveland, Ohio, for March; after that to Oxford, Ohio.

Regular monthly meeting Chicago Spiritualists' League, in K. & K. Hall, 106 Randolph street, Thursday, March 14, 1907, at 8 p. m., sharp. An exceptionally good program has been arranged, consisting of vocal and instrumental music and a debate upon the question, "What are the necessary conditions for the individual to obtain the best results from the spirit world?" The following workers will participate in the exercises: Dr. C. A. Burgess, H. F. Arnold, Dr. J. H. Randall, Dr. A. Gustafson, Mrs. Dr. Freedman, Mrs. J. E. Sexsmith, Mrs. Dodge, Dr. Temple, and Prof. Vogel's Orchestra. This will be one of the most interesting Spiritualist meetings of the season. Bring your friends and have a good time.

Mrs. Carrie Hatch writes from Appleton Hall, 9 Appleton street, Boston, ton: "The First Spiritualist Ladies' Aid Society held its meeting as usual with the president, Mrs. M. E. A. Albee, in the chair. The following talent took part during the evening: Mrs. Alice S. Waterhouse, Mrs. Litchman, Mrs. Annie Chapman, Mr. Temple, Mrs. Sears-Hill and Mrs. Kate R. Stiles; Mrs. Mary Lovering, pianist. Supper was served at 6:15. Meeting every Friday. On Friday, March 29, the anniversary exercises will be held when the following talent will take part: Mrs. Waterhouse, Mrs. Mason, Mrs. Carrie F. Loring, Mrs. N. J. Willis, Mr. Wiggin, Mrs. Abbott, Mrs. Kate Stiles, Mrs. Whitlock, Mrs. Nettie Holt Harding, Mrs. Cunningham, Mrs. Belcher, Mrs. Chapman and Mrs. M. J. Butler. Good music throughout the day; three sessions. Dinner and supper served at the hall. Come and spend the day with us. This is the oldest society and will celebrate its fiftieth anniversary next October. This is the home society, and the place to celebrate."

Bro. Leisk writes from San Diego, Cal.: "The First Spiritualist Society of San Diego, has been enjoying an exceptional treat through the grand inspirational work of W. J. Colville, the world-renowned author and lecturer. Mr. Colville can do what very few workers are doing; that is, to attract the thinkers of other cults. Many of our leading Theosophical friends, Christian Scientists and orthodox believers have attended his course of lectures. He has been with us for over three weeks, lecturing twice every day with the single exception of Saturday. The San Diego Union published very fully one of his lectures on the Ideal Co-Operative Commonwealth. The educational value to all students of progressive ideas of Mr. Colville's work cannot be overestimated. Mr. David A. Leisk will occupy the rostrum on Sunday, March 17 and 24, April 7 and 14. The anniversary services celebrating the rise of Modern Spiritualism will be held on March 31, when we anticipate having with us, Brother John W. Ring."

AN INFIDEL.

"An infidel, how easy said; but wherefore comes the name?
What is 'infidelity'? I ask. And is it cause for shame?
Is it to take for truth and right what reason has weighed well?
To prove all things Hold fast the good? Then am I infidel?

"Is it to trust with fearless faith the light within the soul?
Heeding the voice that speaks within, spurning all false control?
Trusting in inspiration past, in inspiration now,
Selecting wheat from out the chaff, where'er it comes or how,
Believing heaven oft fills our souls with promptings pure and high—
If this be infidelity, then infidel am I.

"Unflinchingly I face the scorn, freely accept the shame (?)
For if an infidel mean this I glory in the name.
With angel breathings round me oft, with hopes most bright and clear;
With earnest soul-pants after truth, I cannot stop to fear.
With love to God, and love to man, to justice, truth and right
Heaven grant I ne'er be infidel to past or present light.
To creed-bound dogma, false though old, I've bid a last adieu—
Your fetters ne'er can bind my soul, I'm infidel to you." —Reason.

Lyceums, Attention!

Help us to obtain a complete list of all lyceums before March 31. Since my former request many have complied and sent list and report, but am sure there are more to hear from. Those who have reported are as follows: Los Angeles, Cal.; Parkland, Pa.; Chesaning, Mich.; Pittsburg, Pa.; Minneapolis, Minn.; Indianapolis, Ind.; Decatur, Iowa; Portland, Me.; Portland, Ore.; Galveston, Tex.; Baltimore, Md.; Detroit, Mich.; Billings, Mont.; San Diego, Cal.; Hoboken, N. J.; St. Louis, Mo.; Seattle, Wash.; Rupert, Ark.; Washington, D. C. So you see the list is growing. Send in the name of your lyceum and the number of children or adults who are members. Address me during March and April, at 180 Calhoun street, Battle Creek, Mich.

ANNA L. GILLESPIE.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

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MRS. JENNIE HAGAN BROWN.

A Glowing Tribute Paid to Her Work and Life, by William F. Nye.

To the Editor:—Through your columns I desire to thank Mrs. R. S. Lillie and Mrs. Richmond for their beautiful tribute to Jennie Hagan Brown, one of the dear workers of earth that we have all adored and worshiped from her girlhood to womanhood; even a personal loss to many of us is her untimely passing away.

I knew her as the sweet little girl that came to Onset from Vermont, introduced there by the late H. B. Storer and I. P. Greenleaf, the two veteran Spiritualists who were lecturing in Vermont, and first met with her there. She fairly captivated the large audiences we then had at that summer camp, and with all the spontaneity of my warm manly heart, I could but lavish flowers and love upon her, and from that time forward I have freely and fondly accepted her claim of "Father Nye" upon me.

Often it was my pleasure to aid her and her good mother as from place to place they afterwards journeyed. But a few years ago she came to me to purchase her two nice houses she owned in South Framingham, Mass., when she and her noble husband established their fine home at El Campo, Texas, and during the winter of 1904 and '05 I spent some months with them, and during the time as a tribute to my adopted daughter, I added a large library room to their domicile, and reaped the pleasure of aiding her in arranging her accumulation of rare publications presented her by almost every writer, particularly of the Spiritual philosophy, together with her thirty years' collection of minerals, fossils, and other thousands of rare specimens of nature's handiwork that only such diligence and taste as she possessed could bring together.

She was ever a welcome guest to my home.

I have often called her to speak at funerals of some departed one, on which occasion she was ever as charming and surprising in her address to the departed one whose presence she often seemed to feel on such an occasion.

Her last visit to my home was in answer to my call to speak at the funeral of my aged sister. At the time, I was pleased to call in some of my near neighbors for an introduction to my daughter Jennie, and among them an ex-Congressman who could not understand how she could have possessed herself of so much poetic knowledge. His family consisting of only a wife and a pet squirrel, I suggested that Jennie give him a poem on the squirrel, which fairly charmed the erudite statesman.

As I have written Mr. Brown, it seems impossible that Jennie has passed from that pleasant home they had established on the plains of Texas. I mourn with him and share his loss. Only a short time before she passed away I received a letter from Jennie urging me to again visit El Campo, but I feel that tears would still fill my eyes should I ever again step into that home where she last greeted "Father Nye."

WILLIAM F. NYE.
New Bedford, Mass.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Martha H. Bacon, widow of Henry Bacon, passed to spirit life, at her home in Rocky Hill, Ct. She was a firm and devoted Spiritualist, and respected and loved by all.

In South Wallingford, Vt., Feb 6, 1907, Lewis E. Stafford, for many years a Spiritualist, peacefully passed unto his loved ones in waiting. Jennie Hagan Brown, J. Clegg Wright, Chas. Sullivan, Nellie T. Kenyon, Fanny Davis Smith, Dr. Bronson, and others, found sweet hospitality under his roof.

EVA AMES.

At East Liverpool, Ohio, Feb. 4, William Lewis Calhoun passed to spirit life, aged 79 years. Grandpa Calhoun was an ardent Spiritualist who lived what he called his religion, Spiritualism, and was a yearly visitor at Lily Dale and Lake Brady for the past seventeen years. He was preceded to spirit life by his beloved companion a year ago, and was only waiting the call, "Come home." D. A. Herrick of Akron conducted the services.

Mrs. Isabella A. Hall departed from the mortal plane, Monday evening, March 4, 1907, at the home of her son, 525 Fifty-third avenue, Chicago. Born February 26, 1842, near Ogdensburgh, N. Y., she was the eldest of the nine children of Thomas and Agnes Rutherford and the fourth member of their home circle, besides the parents, to pass from earth. Oakland, Jefferson county, Wisconsin, became the family residence when she was four years old, her father's house being widely known as a center of pioneer hospitality. After marriage she settled at Cresco, Iowa for fifteen years, but for the last twenty-five years Chicago was her home. Two sons, Albert J. Fuller and A. Clarence Fuller of Chicago, survive her, besides two brothers and three sisters, Mrs. Margaret Ross, Chicago; Mrs. Ada Gould, Racine; Mrs. Clara Potter, San Jose, Cal.; T. J. Rutherford, Cresco, Iowa, and Gilbert Rutherford, Columbus, Wis. Never in rugged health and a great sufferer for months before her transition, yet she had a cheery nature which radiated sunshine among relatives and friends. Always liberal in religious views, her reading ranged through many topics including Theosophy and Christian Science, but Spiritualism was the sheet anchor of her life. As a conversationalist she shone because of her readiness, wit, wisdom, and her sweetness of disposition which made her sympathetic for all. She was a facile writer of prose and poetry, her poems, especially, bearing the impress of a high order of inspiring intelligence. At her request Dr. Geo. B. Warne conducted the funeral services on the 7th inst., at the home which had been her last earthly harbor, closing with one of her own poems entitled "Change," a favorite of her brain children with herself. Burial followed at Lake Mills, Wis. The departure of such as Mrs. Hall leaves earth circles sadder but brightens those of Summerland.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
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QUESTIONS AND ANSWERS.

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Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Thos. Waldron: Q. I am prompted to ask this question: What is the most deplorable in spirit life, the condition of the drunkard, or the believer in orthodoxy?

This correspondent adds by way of explanation:

"My object in asking you this question is that the spirit of a business friend of mine who was recently killed was an ardent worker in the M. E. Church, but now comes to me as a spirit and asks me to pray for him. He is apparently in a fog, not knowing what to do or which way to turn."

A. The states of the drunkard and superstitious believer are so unlike they are not comparable.

It is not to be wondered at that a person who has all his life believed in the orthodox dogmas, of a God on a throne, of Christ at his right hand, hell, the Judgment day, should, after awakening from the death of the body, and finding everything but a continuance of this life on a higher plane, should "be in a fog," and unable to realize the new life. Yes, they need the prayers of those who know, and more instruction. I had a communication from a spirit who had for years been in search of God and Christ. He expected to at once be ushered into their presence. He had seen no more of them than he had in the earth life. He was perplexed, bewildered, the more as all the spirits he inquired of gave him the answer that they had not seen. Yet his faith had not weakened, and he eagerly went his way determined to find God and meet him face to face. I take a passage from "Life in Two Spheres." The spirit of Maryin, a wealthy and creed-bound man, almost immediately after the transition meets a group of spirits. He does not know or believe that he is dead. He cries out protestingly. Then they take him to his home, show him the casket containing his earthly body. He tried to make his friends hear his voice, failing, "Frantic with anxiety, he clung to the wreck of his mortality, and refused to arise." When the casket was placed in the vault, he came away, joining the spirit group, declaring he was in a dream, an awful dream and would soon awaken.

"Nay," they said to him, "your body is dead. You live and are a spirit in the spirit world."

"In heaven?" he exclaimed. "I in heaven?"

"No, not heaven to you, but to us."

"Why, this is not heaven! Where is it? I cannot see it!"

"What kind of a place do you expect to find heaven?"

"What kind of a place? I believe it is as the Bible describes. It says heaven is paved with bright gold, and walled about with precious stones so no sinner can get in through the narrow way I have traveled. And you are sinners, were on earth as I knew you; you are waylaying me and declaring me dead, while I live. Am I in all the heaven I shall ever find? If I am in heaven, where is God, to whom I have prayed three times each day all my life?"

"He is here."

"Where?" he exclaimed in terror.

"We are around and within us."

"No. I see him not. And thus you have proved that I am not in heaven. God is in heaven. The Bible says so. If he were here, I could see him far plainer than I see you. He sits on an ivory throne, with scepter in his hand, dealing out laws and punishment to the nations. All around are elders and angels with golden harps singing his praise. Where is all this? I hear nothing."

"You hear them! You never will."

"Oh, sinners, evil angels sent to tempt me! Where is heaven?"

The group endeavor to persuade him, when he becomes angry and cries:

"Heretic! heretic! No wonder you have not seen heaven. I'll argue no more with you, but return to my house, and show you I live there yet."

In a few moments he rushes out from his splendid hall with frantic gestures, exclaiming:

"Oh, they have buried me, and believe me dead, and have already divided my property that I have striven night and day to accumulate, that in my old age I might enjoy it. They are quarreling like wolves over a carcass. When they opened my safe and I saw how determined they were to waste all my savings, I shouted in their ears, and though they must have heard, they gave not the least attention."

This is hades.

The mental condition of the drunkard is equally wretched and may or may not be associated with this mental and moral distortion. At death the body carries with it the habit, unless the inebriate belongs to that class who are impelled by heredity which is stamped into the spirit, and not acquired as a physical habit. In this case as there is no possibility of gratification, the condition of the hopeless victim may be imagined, not described. There are always devoted spirits ready to assist those who desire to escape the bondage of beliefs or the results of erring conduct, but there is small chance of assisting until this desire is awakened. Truly those who assume their perfect salvation, through the blood of Christ, and their superiority thereby, will find, in the next life, that they are in need of prayers, more than the "sinners" they scorned.

CORRELATIVE REFLECTIONS.

Suggested by an Article From B. G. Sweet.

To the Editor:—In No. 893 of your peerless paper is an interesting article from B. G. Sweet, Empire City, Kan., on the cause of lightning. His special vision was a notable demonstration of the promise "seek and ye shall find," He was entitled to see by the soul vision through its ethereal relation, the accumulations of gas that is a factor in the product we call lightning.

He is right as to its being gas; it is carbonic acid gas that has been given off in so many ways by so many processes, and centralized in clouds because the vapors have an affiuing property, and are equal to sustaining the globules of gas while they of their own volition or attraction aggregate themselves into masses.

The motion of currents of air, of gathering clouds—anything producing movement generates electricity and this coming in contact with the gas causes an explosion or sudden and violent disintegration, the vapors taking it up again in its re-chemicalized form and precipitating it to the ground for use again in vegetable growth.

In the great laboratory of the air are carried on vast processes that only illuminated souls are able to discern, and these souls are those long-unclothed of mortal form. These bring to the seeking ones that which is sought for through the law of correspondence in vibration.

Whatever line of thought we are following we are sure to attract the attention of those who have engaged in like studies, and from them by our magnetism or thought-voltage we attract additions to our fund of knowledge. Are we literary or scientific or religious, or philosophical? The doors of the spirit world open at every call and we receive of their fullness.

What, then, are our limitations? Simply the measure of our application. Have no fear. Enter the arena of the Cosmic University and ask by studying by delving in the mines of knowledge, by using your own interior forces, searching for the reasons of things, and note results, remembering meantime the charge that applies to every effort "learn to labor and to wait."

To strengthen our faith or possibility of reliance upon those equal to helping us, we have the promises reiterated by the Nazarene medium, "ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." These words are the voice of science, or of religion, if that ideal suits you best, it is science all the same, for nothing that can bear the name of religion can exist or be demonstrated except upon a scientific basis, through scientific methods. Religion in its purest light is the sentiment of science.

MRS. M. A. CONGDON.

Hood River, Oregon.

BRIEF JOTTINGS.

From the Progressive State Spiritualist Convention of Missouri.

Aside from the regular routine of a State Convention, the one just closed here gave forth scintillations of incidents well worth recording. Supplementary to the secretary's report, please permit a few jottings from the note-book of one of your old correspondents.

The opening address of Paul McArthur, (re-elected president) on "The Need of Spiritual and Mental Growth in Our Movement," breathed a spirit of devotion, of unselfish love for the cause, that stirred the hearts of his hearers as no mere worded eloquence could do. For it was backed, as we all knew, by works, by sacrifices for the cause that few are ready to make.

At the conference and business deliberations there was marked harmony throughout. The only ripple was when applications for the dignity of ordination came from those of doubtful qualifications. But personal friendship for the applicants gave way to the desire to discourage illiteracy and partially developed mediumship from a conspicuous place in the ranks.

As a monument to our brother Moses Hull, a fund was started to purchase a scholarship in the Morris Pratt Institute.

The cause under Brother McArthur's management, in Missouri, according to the various reports, is decidedly prosperous, with a falling off in the seeking after sensational phenomena, often of questionable character. The desire being to eliminate the false and establish true phenomena and philosophy; to grow in spirituality to the heights of personal communion with our risen loved ones, instead of trying to drag down to us through the ofttimes miry channel of commercial mediumship.

The speaker of the First Colored Spiritualist Society, J. B. Bates, was ordained with an impressive ceremony, by Mr. McArthur.

Mesdames Armstead and North, of this society, gave messages and tests that were beautiful and satisfactory to all receiving them.

Mrs. G. A. Baldeck, who is in charge of the Golden Rule Colored Spiritualist society of Kansas City, was introduced, and gave a short, but stirring address. Her enthusiasm threw such a magnetism over the audience both colored and white that she was enthusiastically recalled. Her encore speech spoke volumes in a few words. Said she; "Spiritualism is so tall you can't reach above it; digs down so deep you can't get under it, reaches out so far in all directions you can't get round it, so there's no place for you but right in it."

All the local mediums on the program did excellent work, but that of a Mrs. J. C. Stevens of Kansas City, and the inspirational lecture by Miss. Elizabeth, Harlow, of Columbus, O., together with some remarkable demonstrations given to the writer by local mediums, will be reserved for a future communication.

MATTIE McCASLIN.

"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price, 35 cents. Address him at Berlin Heights, Ohio

The Great Work.

A Leading Intellectual Light Has Something Interesting to Say of the Constructive and Destructive Principles at Work in the Universe.

Mr. Howe, in his concluding review, says: "All development by means of the destructive principle is deprecated (in the book "The Great Work") as devolutionary and wrong." Then he attempts to justify destructive or devolutionary methods by claiming that nature in the transition of death reaches the climax of the destructive process.

We shall first quote from the book, "The Great Work," that the reader may have a clearer undtrstanding of the terms "Destructive and Constructive" Spirituality, as used by the author of the book.

Page 137: "Destructive Spirituality is reached by a process of negation, by the surrender of individual consciousness, and by subjection to and control by other intelligence."

Page 138: "Destructive Spirituality is reached by surrender and subjection to the will of another intelligence either in our out of the physical body. The motives which impel the controlling intelligence may be either good, bad, or indifferent. The result, however, is the same, in that the responsibility is transferred from the one who should retain it to another who has no right to exercise it. The process is called DESTRUCTIVE, to the individual subject to it, because it injures the essential being or soul and its tendency is to destroy its most valuable capacities and powers."

Page 137: "The other (Constructive Spirituality) is attained by positive assertion of the individuality, by marvelous extension of individual consciousness, by complete liberation from all possibility of physical subjection to, or control by, any other intelligence."

Page 138: "Constructive Spirituality is attained by intelligent assertion of one's own rights and privileges, and the discharge of one's own duties and responsibilities. It involves the gradual but inevitable assumption of greater and higher responsibilities under and in accordance with nature's evolutionary process and purpose. It results in the preparation of the Individual Intelligence for life on higher planes of evolution. It is called CONSTRUCTIVE, because it builds up character and increases the capacities and powers of the essential being or Soul."

Mr. Howe has become confused, for the author of "The Great Work" does not class the natural change called Death in either of the kinds of Spirituality (Destructive and Constructive) Death comes to all, whether we evolve on Constructive lines, or sink to or below the Destructive line. Death does destroy, but only the physical body, and the principles of Constructive and Destructive Spirituality refer to the capacities, faculties and powers of the Soul, and not to the physical body.

Again Mr. Howe does not clearly apprehend that death does not accomplish the opening of the spiritual senes, TO THE SAME DEGREE in all souls, and thus it cannot do in a few hours that which the Great School requires years of discipline, self-control, and moral exaction. One student may accomplish in a year, that for which another one might require several years.

If the individual has conformed his life to a MORAL standard, indicated by doing the right as he sees it; aided by independent, self-conscious, and rational reasoning, and in the light of a conscience ever quick to recognize one's personal responsibility, such an individual may accomplish along Independent and Constructive lines the evolution of the spiritual senses here and new. Death to such an one is a very different experience, than to the one who has violated the dictates of conscience, and who has intentionally and deliberately evaded that which his reason plainly showed to be right. It is a travesty on the just and equable law of evolution to assume, as does Mr. Howe, that Death accomplishes for both these souls the same thing, namely, opens the spiritual senses to the same degree.

One soul has evolved to a greater degree, and death enables it to take a correspondingly high place in the spirit world.

Mr. Howe does not seem to see that the author of The Great Work shows the moral standard necessary for those who wish TO KNOW the reality of the spirit world NOW. Not as a medium, who as THE LINK between the physical and spiritual worlds in the Destructive process of mediumship; and AS A MEDIUM knows nothing of the messages he may have transmitted, or what those attending the seance may have seen; but as a Master, with all his faculties and powers under the control of his own will, in the perfectly self-conscious and rational manner of the Constructive process of real Mastership.

There is also a difference between those who have clairvoyant and clairaudient power, naturally or developed by the independent method of Constructive Spirituality, and who live up to a high moral standard, and those who do not. The powers are more reliable and of greater range in those who adhere to a moral standard. While a lax morality, or none at all, may not deprive one of all power, it curtails it, and makes it so unreliable that tricks are often resorted to if the possessor thereof exploits it more or less selfishly. **Death to this individual puts upon the liberated soul the necessity of working out and evolving on right lines, that the soul powers may be properly developed in accordance with nature's law of evolution, known as the Law of Constructive Spirituality to the students of the Great School of Natural Science.**

In Mr. Howe's discussion of Chapter XV., "Desire and Choice," it would clear up the matter if he had also quoted from page 242 of The Great Work, viz: "To those who insist that the power of the will is the automatic instrument of desire, there is one way to put the subject that may help to disclose their sophistry. It is this: The will (which all agree is the soul's power of initiative), is either an automatic instrument of desire or it is not. In the very nature of things it cannot be both.

"If it is such an automatic instrument, then be good enough to explain why you hold your fellow-men and woman responsible for their acts and conduct. You can give but one reply, and that is: 'Because we are obligated by the law of our being to control our desires.' But by what power are we to accomplish that end? There is but one power of the individual soul by which such an obligation can be discharged. That is by the power of the will."

If Mr. Howe thinks that "the will responds to the strongest appeal, and that it always must," he ought to know that the will can be made to control that "strongest appeal," and it might be wise for him to try the personal experiment and prove whether or not his will can or cannot do it.

Again Mr. Howe deplores the fact that the author of The Great Work finds it difficult to define "Consciousness. This need not scare any one, for the chapter on Consciousness will make the reader think, and it will give him new relations of this basic fact and most potent factor in the life of man. Sometimes we are not able to clearly define some terms, like consciousness and life, for instance, but nevertheless we are able to learn a great deal about their manifestations and to discover many facts and laws which enable us to apprehend them. Thus we can truthfully say that we comprehend something of their range and application. Definitions, or the lack of them, must not be allowed to disturb us too much in pushing on for a greater knowledge.

The author's beautiful and poetical use of the "parting of the ways, one leading to a broad, smooth avenue to the North, the other the straight and narrow path to the South," is the same old idea of the right hand path of "living the life to know the doctrine," and the left hand path of the thoughtless and careless only, or the deliberate choice of others of evil mind.

This brings me to Mr. Howe's characterization of the teaching of the School of Natural Science as representing nature as an "infinite abortion," because after man evolves to the human plane nature relinquishes her hold upon the evolving individual intelligence, and FIXES upon man the responsibility of making a good or a bad use of his power of will, his faculty of consciousness, and his capacity to determine for himself the right and the wrong. Mr. Howe's plan would keep us children all the time, playing the little childish games we at one time loved so well; in which case who would or could assume the responsibility for our early education, and the training so necessary to put us in possession of a knowledge and understanding of ourselves, to enable us to anticipate the natural and logical results of our own acts within the scope of our acquired knowledge.

In conclusion, death as Mr. Howe's spiritual philosophy teaches, may "not lose one individual out of the triumphant march of human progress from plane to plane and from sphere to sphere through the countless age of eternity," but the author of The Great Work would have the interested inquirer also know that (page 449) "A lifetime of viciousness, immorality, or crime fastens upon the individual the encumbrance of the Physical Magnetic body (see page 449). The degree of his indulgence of his baser nature seems to measure the natural gravity of that body. This, in turn, determines the depth to which he will be carried downward into the darkness of the Magnetic Field."

"But what of the moral and upright man (page 450) who may have no definite knowledge of what is involved in the process of physical dissolution? He may not know that MORALITY is the foundation of Constructive Spirituality.

"He may not even have a definite belief or conviction that there is a life beyond the grave. He may be wholly in doubt as to the great problem of immortality. It matters not. For if he has lived his life free from envy, jealousy, fear, anger, lust and other destructive and degrading appetites, passions, emotions, and desires; if he has lived a clean and moral life; if he has dealt justly with his fellow man, and kindly toward his dumb brothers and servants of the animal kingdom; if he has lived as nearly as possible to the standard of his own highest ideas, and by the light of his best knowledge he has lived a life of cooperation with the Constructive Principle of Nature, and there is nothing that can deprive him of the benefits and rewards of such a life."

"But when the Master (page 455) comes to the final transition called physical death, he himself has no doubts as to the issue. He knows that this is but another step in the evolution of the individual. He knows that death does not end his career. He knows that his personal identity will not be lost, nor even clouded for an hour. He knows that in death there is no sting.

"When he approaches the final hour for parting with the physical, it is to him but the hour of his liberation and his reward.

"From his earthly environment he passes with all his faculties and powers intact. He is conscious of what is taking place about him and within him. * * * He knows that his work and his place are awaiting him, and that he will be able to take up the one and to fill the other. Every step of the way from the plane of earth, through all the phases and mysteries of the Magnetic Field, into and through the First, Second, Third and Fourth Spiritual Zones, beyond these still upward and onward to the highest point of individual attainment, is already familiar through his previous experiences."

The Great Law of Compensation, Chap. XVI, shows the necessity for us to do the best we can and to make the most of life as ordinary individuals, and if we strive for Mastership it is but to turn back and to help in the GREAT WORK OF EVOLUTION, as conscious and intelligent factors in shaping the destiny of the race, that all may in time share in the benefits of spiritual unfoldment.

THOS. M. STEWART.

Cincinnati, Ohio.

NORSE LULLABY.

The sky is dark and the hills are white
As the storm-king speeds from the north to-night,
And this is the song the storm-king sings,
As over the world his cloak he flings:
"Sleep, sleep, little one, sleep";
He rustles his wings and gruffly sings:
"Sleep, little one, sleep."

On yonder mountain-side a vine
Clings at the foot of a mother pine;
The tree bends over the trembling thing,
And only the vine can hear her sing:
"Sleep, sleep, little one, sleep;
What shall you fear when I am here?
Sleep, little one sleep."

The king may sing in his bitter flight,
The tree may croon to the vine to-night,
But the little snowflake at my breast
Liketh the song I sing the best—
Sleep, sleep, little one, sleep;
Weary thou art anext my heart,
Sleep, little one sleep.

—Eugene Field.

THE GREAT WORK.

An Eminent Liberal Divine Replies to a Certain Point in Mr. Howe's Article.

To the Editor:—The last paragraph in Mr. Howe's closing article, in his review of "The Great Work," may be taken as fairly illustrative of the attitude assumed throughout the entire review. As an illustration of unwarranted and wholly gratuitous assumption, it is certainly "the limit." I do not pose as an exponent of the Great School, (though I should consider it the highest honor, were I entitled to do so) yet I have read enough of the literature emanating from that school to be able to confidently assert that no such teachings and conclusions regarding the destiny of the human race as imply "the final destruction of all but a fated few" are to be found therein.

It is true the author of "The Great Work" states (a fact which is only too evident) that in this present life the majority of people are traveling the "pathway which leads to the North." (And although Mr. Howe seems unaware that in symbolic language the "North is the place of darkness," there are, nevertheless, thousands on earth, besides the Masonic Fraternity and students of Eastern religions, who are familiar with the figure.) But to state that the Great School declares the final destruction of the majority of the race is wholly gratuitous, for it does nothing of the kind. The Masters of that School would doubtless acknowledge that they were all once travelers upon the "pathway which leads to the North," nor do they in any way imply that all those who are now traveling that road (that is, under the dominion of the senses) will continue to do unto the end, nor that what is known as physical death forever ends the possibility of man's choosing the better way.

But the author of "The Great Work" does teach that, the Human Will is supreme, and that it is by virtue of his will that man is man, that the only hope of individual evolution lies in the will being free and inviolate. Surely, this is nothing new to us, for it is most evident to all thinkers in these days that there is no moral progress possible without freedom of choice. Consequently, if God is Love, if Heaven is Harmony, and if eternal felicity is the result of a state of unselfish love attained only by moral evolution, which evolution can only take place in one whose will power is preserved inviolate, it must be evident that human destiny rests finally and necessarily with the individual himself.

It is no disparagement to the Divine Omnipotence to say that there are some things which even God cannot do. He cannot do that which involves a contradiction. As God cannot "make two mountains without a valley between them," (one of the puzzles of our boyhood days), so neither can He force spiritual evolution, for in each case there is a contradiction of terms implied. As the very expression, "two mountains," implies and includes the intervening valley, so the expression, "spiritual evolution," implies freedom of choice. These facts are certainly not new or unknown, and it sounds strange to hear a thinking man in this day and age compare such reasoning to the "creeds of savages or the dark ages of Christianity." The unreasonable doctrine of "universal salvation" (compulsory growth!) is really much nearer to the dark ages, "perseverance of the saints," etc.

But what is the "spiritual" philosophy" to which Mr. Howe refers, and where can we learn exactly what its teachings are on this particular point? Presumably reference is made to those reports and opinions which come to us from excarnate human beings. But do all these intelligences teach that all those now in hell will some day begin the moral evolution and finally reach the "land of light?" By no means. One of the most remarkable books in all Spiritualistic literature is "Spirit Teachings," written by exalted intelligences through the hand of William S. Moses, known as "M. A. Oxon." In this book the statement is made that, **though such cases are few, yet there are those in the lower worlds who, as a result of their love for and continuance in evil, continue to sink lower and lower in the scale of being until they finally lose conscious existence.**

That all souls are on the upward path, is taught, I am aware, by some spirits, as are also many other absurd and contradictory ideas. Spirits holding these opinions are not necessarily evil. They simply do not know. Having a large hope and observing that many do arise from the lower world, they conclude that in time all others will necessarily do the same. They are no more to be blamed for ignorance in this regard than are some men now living on earth who are unable to see that there is in operation a destructive as well as a constructive process; who, seeing only the truth that nothing destructive can come from God (good), fail to see that a destructive process may be instituted and continued in by the Human Will.

I am aware that the awful revelations of those wonderful books, "A Wanderer in Spirit Lands," and "The Strange Story of Ahrinziman," are not particularly popular even among those who pride themselves on their "spiritual" philosophy, yet a real philosopher wants facts and refuses to build upon the sand, however "beautiful" and convenient it may be. To him the revelations of "The Wanderer" are what might reasonably be expected (since death does not change sinners into saints) and the declarations of those exalted spirits, in "Spirit Teachings," to the effect that man may continue to devolve after death until he "finally loses conscious existence," is both reasonable and in entire accord with known laws. The philosophy taught by the Great School will be found in perfect accord with all that is true in the Spiritualistic philosophy, as well as that of Theosophy, New Thought, etc. It is true that the Great School points out the fact that at the present time most men are yet under the dominion of the senses, and that this state continued in, becomes the "North," or land of spiritual darkness and destruction, but it by no means follows that it does not hold the broadest possible hope for the race as a whole consistent with that incontrovertible fact,—the Sovereignty of the Human Will.

WM. OMER BUTLER.

Savanna, Ill.

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President McArthur's Report.

To the Officers and Members of the State Progressive Spiritualists' Association of Missouri, In Annual Convention Assembled, Greeting:

One year has elapsed since the votes of the members of organized Spiritualism placed us at the head of their State organization. Many problems have confronted us during the year that were especially trying in view of the fact that at all times we were crippled by a lack of funds and must do not as we would, but as best we could. Still we believe that much has been accomplished toward laying at least a good foundation upon which the incoming board may erect a lasting and permanent State Organization.

Change of Name, Constitution and By-Laws.—There was presented at last State convention an amendment to change the name of our State Association, also its constitution and by-laws, which was adopted without the delegates being aware of the fact that it would be necessary to petition the courts for permission to do so, involving an expenditure of considerable money. In view of this, and being also informed by members of the State Association, that additional amendments would be presented for your consideration at this convention, we deemed it advisable to lay the whole matter over for further attention.

New Societies.—Since last convention the following societies have been granted charters by the State Association. The Spirit of Truth Society, Springfield, Mo.; Temple of Spiritualism, St. Louis, Mo.; The Golden Rule (colored), Kansas City, Mo.; The Truth Seekers (colored), Martinsburg, Mo.

Reinstated Societies.—The St. Joe Spiritualist Society of St. Joseph, Mo., paid up and was re-instated in good standing. It has been delinquent for the past two years.

Societies Dropped from the State Roll.—The Springfield Spiritualist Society of Springfield, Mo., returned their charter to the State Association last August. Their medium, Mrs Mary Garrett Sharon Shaw, having left Springfield under serious charges, leaving a mortgage of $1,000 on the Temple, which was sold for debt. A number of the better element headed by Mrs. Buchanan and Mrs. Ellis, organized and applied to the State Association for a charter under the name of Spirit of Truth Society, which was granted December 29, 1806. Mrs. Great, secretary of the old society, applied to the State Association for letters of endorsement for Mrs. Shaw, which was refused.

Recent Happenings in Springfield, Mo.—Two months ago, a Mr. Figuers, formerly of Cleveland, Ohio, but for some time connected with the Stewart-Folsom outfit here at St. Louis, bobbed up at Springfield, denouncing the State and National Associations, and giving out the "Stewart-Folsom Conspiracy" pamphlets. He finally succeeded in getting together a few dupes and applied in the Circuit Court for a pro forma decree of incorporation. On being notified of this move, we at once wrote to Brother Peck, who happened to be lecturing at Cleveland, and asked that Figuers' Cleveland record be secured and forwarded without delay. In a few days we received a reply containing facts concerning Figuers which we will not mention before this body. The letter is here for your inspection. This much may be stated: Figuers is not his real name. We forwarded a copy of this letter at once to Springfield with instructions to place without delay before the Circuit Judge.

The Folsom-Stewart Case.—The petition of the Scientific and Religious Truthseekers Society, C. W. Stewart and Josie K. Folsom Stewart pastor and medium, for the pro forma decree of incorporation before Judge Taylor, was contested by your State Board on the grounds that they were unfit people to represent or teach religion, having been tried and convicted of questionable practices by the State and National Associations. After a two-days' hearing of the same evidence which had resulted in their conviction and expulsion from State and National Associations, Judge Taylor on October 16, 1906, denied their petition. Since writing they have petitioned for a rehearing, which was granted, and the case set for March 21.

Mass Meeting.—A joint mass meeting of your State and National Associations was held at the Odeon, June 13, 14 and 15, which, we are sorry to report, was not a financial success, and which resulted in the loss of some $35.00 to the State Association. There were several reasons for this failure, one of the greatest being the lack of co-operation on the part of some of your State Board. Your president accommodated three of the visiting talent, engaged the Odeon, arranged the program, presided as chairman at the meetings, in fact did all one small man could do to make the meeting a success. The newspaper work was especially neglected. We believe, however, that much moral good resulted from the able statement by Dr. Geo. B. Warne of the State and National's position in the Folsom-Stewart matter.

The Special Meeting was held by your State Board in Carondelet on December 16, 1906, resulted in much good being accomplished and some $25.00 being cleared for the State Association.

Lay and Associate Ministers License Granted During the Year.—Mrs. M. Gerhold of the Spiritual Research Society, Associate Minister; Mrs. Nelson Armstead of the First Colored Spiritualist Society, Associate Minister.; Mrs. Mary North of the First Colored Spiritualist Society, Associate Minister; Mr. J. B. Bates of the First Colored Spiritualist Society, Lay Minister; Mr. J. B. Bates of the First Colored Spiritualist Society, Full Ordination.

Ordination Amendment.—Previous to the N. S. A Convention, we drafted the following amendment to the National "Ordination Usages and Other Rites": "An Associate Minister of the gospel of Spiritualism may by serving a society in the capacity of both speaker and medium for a period of one year, be eligible to full ordination; providing, the society, by a two-thirds vote request it, and providing also the work done for said society is of such a character as in the opinion of the Ordination Committee of the N. S. A. or State Association to warrant it." This amendment we believe was necessary not only for Missouri, but for the cause at large. It was endorsed by your present Board and at their request was presented by your president to the National Convention at Chicago as a State amendment. It was adopted unanimously.

Press Work.—During the year it was necessary in the interest of truth and fair play, to reply in The Progressive Thinker to an attack made on the old State Board by the secretary and president of the First Spiritual Church of Kansas City, Mo., who had sent in their charter; also misstatements made by William John Ward of Clinton, Ia., concerning the local societies here at St. Louis. This was done by your president to the best of his ability, and in each case, owing more to the justice of our cause than any merit we possessed as a writer, the victory was won for the Missouri State Association. The official act of the old board in regard to the Kansas City Society was upheld and approved by the brightest minds in our movement. Mr. Ward also manfully and publicly acknowledged that he had been misinformed, and apologized for his misstatements. We have also from time to time sent The Progressive Thinker write-ups of the various anniversary celebrations of our local societies, also a report of our joint Mass-Meeting with the N. S. A. and a full account of the Drumm Case.

Our position on the fraud question has been bitterly denounced not only by the fake element (which was to be expected) but by many Spiritualists who seem to feel that the movement was being injured. We desire to state frankly that we have no apologies to make for what we have said and done along this line, our only regret being that we could do so little where so much effort is imperative for the good name of real Spiritualism. What we have done has been without money or price for the good of the cause. If we have failed it has not been from lack of effort or enthusiasm on our part. We lay our office down with the consciousness of being actuated in all that we did in our official capacity, by an earnest desire to see a cleaner, more intelligent exposition to the world of our beautiful religion.

Vacancies on the State Board.—L. F. Beauvais, first vice-president, dropped for non-attendance. G. A. Gilbert, Editor-at-Large, dropped for non-attendance. Mrs. L. Dorner, trustee, dropped for non-attendance. Mrs. Ferris, trustee, dropped for non-attendance. Mr. Renicke, 6th vice-president, resigned. Mrs. D. Padman, trustee, resigned. Mr. T. W. Goethe, trustee, resigned. Mrs. James Cornelius, trustee, resigned.

Personal.—I wish to make this public expression of my gratitude toward those esteemed friends and co-workers, Mrs. Gates, Mrs. Hary, Mrs. Price, Mrs. Mrs. Jones, Mrs Wallace, Dr. Green, and J. M. Pierce, who have been associated with me during the year, and whose friendship and hearty support has been an inspiration to me at all times. Dr. Whittier, Prof. W. F. Peck, and Rev. Thomas Grimshaw, have also assisted and co-operated with the State Association and myself throughout the year, and I earnestly recommend that a vote of thanks be tendered them by this convention.

I also wish to publicly express my thanks to J. R. Francis, the able editor of The Progressive Thinker for the many favors he has so freely extended to both State Association and myself. Every article and notice sent him by your president for publication has been cheerfully inserted in spite of the fact that space in his popular paper is at a premium. I most earnestly recommend that a vote of thanks be tendered him, also that every Spiritualist in Missouri show their appreciation of his sturdy stand for honest mediumship and pure Spiritualism by becoming a subscriber to The Progressive Thinker.

Also the adoption and strict enforcement of the following rule: Only such workers shall be employed on our platforms as are endorsed by this association, or hold letters of endorsement issued by other State Associations and officially certified by this Association.

We also recommend that an index book be purchased by the incoming board and that a record be kept of all fake mediums, also all speakers and mediums guilty of immoral conduct, with their names, descriptions and all the information obtainable concerning them. Also that the incoming Secretary be instructed to write and urge that similar steps be taken by our National and sister State Associations, and that information be exchanged one with another to the end that an up-to-date record be kept, for the protection of the public and the good name of organized Spiritualism.

We recommend also, that so-called developing circles for pay be discontinued by the mediums affiliated with the State Association, for the following reasons: First, because the idea conveyed that an individual can be developed by anyone is opposed to the philosophy of Spiritualism, which teaches that we must INDIVIDUALLY work out our own salvation.

Second, the idea conveyed that this development can be purchased is also opposed to both reason and the philosophy of Spiritualism; the words of Scripture: "Thy money perish with thee, because thou hast thought that the GIFT can be purchased," is as true now as it was 2000 years ago. Every faker and commercial medium has so misused and abused the term "developing circle" that your president earnestly recommends that the term "consecration circle" be adopted in its stead, and that no charge be made at such a circle. The more the almighty dollar is forgotten at such a time, the higher and purer the influences that will be attracted.

In view of the fact that quite a number accepted office on the State Board last year, who took no apparent interest in the work, and who were finally dropped for non-attendance, we earnestly urge, for the good of the cause, that no Spiritualists accept office on the State Board who does not feel that he or she can devote some of their time and thought to the welfare of our State organization.

All of which is respectfully submitted.

PAUL McARTHUR.
President S. P. S. A. of Mo.

HAECKEL'S LAST WORDS ON EVOLUTION.

A popular retrospect and summary. By Ernst Haeckel, Professor at Jena University. Translated from the second edition by Joseph McCabe. With three plates and Haeckel's latest portrait. Price, cloth, $1.00 net.

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LEGERDEMAIN SPIRITUALISM.

(Continued from page four.)

ferred to Budd's Lake, Robert had often thought that it was peculiar that there should be a welt, as he called it, in the center of the hand of the spirit Lizzie. He knew that his sister, when she died, had no such welt. He asked the spirit on one occasion what made this welt, and she stated that one day when in the kitchen, before she left this earth, of course, she had burned her hand, which left a life mark, and such disfigurements even stayed with spirits.

Caught in His Own Trap.

Moore hit upon a scheme to bring Robert Crowe back as a good believer. He proposed that the people in the hotel should go out on the lake boating. Several rowboats were soon pressed into service. It was Moore's plan to put Robert and Mrs. Strickland in one of the boats and let her give the young man a good spiritual lecture. The several parties started off and left Robert and Mrs. Strickland standing on the boat landing. Robert is a fine oarsman and was going to show his skill by letting the others get a long way off and then overtake them.

When he decided that it was time to start he took Mrs. Strickland by the hand to assist her in the boat. He said, in his statement:

"I saw a welt in the woman's hand, rubbed my fingers over it, and knew at once that I had solved the mystery of Lizzie's spirit.

"Forgetting that I had spoken of the welt at the New York spook house, Mrs. Strickland paid no attention to my feeling it at this time. I said nothing, however, but I asked her to change seats twice while on the water, so that I would have to take her by the hand each time and convince myself I was not back in a dark room holding a spook's hand.

"I had felt the welt when I assisted her in the boat; I felt it twice while on the lake, and I felt it a fourth time as I assisted her out of the boat. I could not sleep that night. I was wild with anger, and at 3 o'clock in the morning found myself walking in the hall of the hotel in my stocking feet, revolver in hand, looking for the bedroom of the 'Rev. Dr.' Hugh R. Moore. The deception I thought would kill my mother when she learned of it, and how I was going to break the news to her I had no idea. All this occurred on the day before the closing of the Budd's Lake season."

She Confessed All.

Early the next morning Crowe was out of the house waiting to see Mrs. Strickland appear on the veranda. Mrs. Strickland appeared and he proposed another boating trip. As soon as breakfast was over they went out on the lake, and here he told her that he knew that she was a spook, that she had appeared to him as the spirit of his sister Lizzie, and that it was the same welt in her hand that had given her away.

The young woman acknowledged the deception and then told how the whole business was worked. She broke down completely when Robert told her his mother had at times gone without food and fuel in order to save money to pay Moore that she might hold and kiss the spirit of her daughter Lizzie. Robert told her, also, of other families he knew that had not the money to spend, but who had gone without food, coal and medicine in order that Moore and his family and the spooks might live on the fat of the land. He also told her how, when his mother had gone up near the cabinet one day to see the spirit of another relative, and had carried her hand bag on her arm, a spook had opened the bag and extracted all the money she had, $3. He told her of other persons whom he know that had claimed they had been robbed by some one of the spirits. This was all news to her.—New York World, March 6, 1907.

BOSS OF SPIRITS, EXPOSED, LEAVES TOWN IN HURRY.

The "Rev. Dr." Moore, After Reading the Disclosures in The World, Quickly Departs for Dayton, O., for a "Rest"—Three of His Chief "Spooks," Tessie White, Martin C. Tietjen and Louis Cohen, Also Leave New York—Other Spook Emporiums Pull Down Their Blinds—Suit of Mrs. Strickland, Former "Spirit" in Moore's Seances, With Its Attendant Disclosures, is like a Bombshell in the "First Church of Progressive Spiritualists."

The "Rev. Dr." Hugh R. Moore, pastor of the First Church of Progressive Spiritualists, has fled the town and his spooks have dematerialized from New York as a result of the story printed in The World yesterday regarding the suit brought by Mrs. Harriet E. Strickland, of No. 526 East Twenty-fourth street, Flatbush, in the sum of $25,000, charging the "Reverend Doctor" with having slandered her.

It was exactly 8:15 o'clock yesterday morning when Moore left his house and purchased a paper at the corner. An intimation had reached him the night before that something might be printed concerning his "spook" emporium, and as soon as his eyes fell upon the news he hurried back to his home, and in less than an hour departed with a dress-suit case and a handbag.

A World reporter and a representative of the law office of Andrew Macrery, of No. 31 Nassau street, followed the "spook" manipulator to the foot of Chambers street, where he bought a ticket for Dayton, Ohio, and soon afterward was on his way to that city, the place of his birth.

Won't Risk a Legal Fight.

The exposure was too much for Moore. He did not attempt to stand his ground and put up a legal fight as he did in Brooklyn in 1904, where, with George Gordon Battle, his attorney, he came out with flying colors from the Court of Special Sessions. In that case there was little or no evidence against the man, notwithstanding the fact that one of his patrons had been struck down with a blackjack in his parlor. The several charges against him were dismissed, and he then moved to the West Thirteenth street house in this city.

Coincident with Moore's departure yesterday was the sudden disappearance of Tessie White, the "Reverend Doctor's" most valued "spirit," who, through her "cute" way of talking with believers, managed to make them return and spend more money before they learned all they wanted to know from the spirit world.

Another "spirit," Louis Cohen, who, when not living in Havemeyer street, Brooklyn, stops at a boarding-house in Far Rockaway, and who was formerly an elevator man in one of the big department stores, also has left New York. His destination is unknown. Cohen ranked as third-best "spook" in Moore's house, and received $2 for every seance he "spooked" at.

One "Spook's Statement."

Martin C. Tietjen, twenty-seven years old, a fine-looking young man, who sometimes assisted his brother-in-law in the keeping of books for the Morgan Line Steamship Company, was the Adonis of the male "spooks" of Moore's. Tietjen made himself most popular with the believers by meeting them before and after a seance. After The World's exposure he packed his grip and left for Washington yesterday afternoon. Before he left, however, he was convinced, in the interest of justice, that he should make a statement concerning the inside workings of Moore's house, and after a little persuasion, finally accompanied a reporter to The World building, and there in the presence of four persons, told how he had been taken into the business, and corroborated Mrs. Strickland's story in every detail as to the inside workings of the house.

the inside workings of the house—New York World, March 7, 1907.

THE BLAKES CAUGHT.

Made Oath That Blakes Held Trumpets When Light Was Flashed on Sunday Evening Seance, While Spirits Were Supposed to Be Talking—Affidavit by Bookhart.

Harry Bookhart, secretary of the local branch of the State Association of Spiritualists went before Justice of Peace Kimberlin last evening, and made this affidavit:

"I do solemnly swear that at a seance at Mr. and Mrs. A. J. Blake's residence on the night of March 3, 1907, in which I was present, I saw Mr. and Mrs. Blake holding trumpets to their mouths in a manner which would indicate that they had been talking through the same.

"The above incident occurred during the trumpet phase of the seance in a room which had been totally dark till a flashlight had been turned on the seance, which was done while the seance was at its height and the said light being turned on made it possible to see as above stated."

"HARRY BOOKHART."

"Subscribed and sworn to before me this fourth day of March, A. D. 1907,

"LEWIS E. KIMBERLIN,
"Justice of the Peace."

Mr. and Mrs. Bookhart then went to the residence of R. E. Bragdon, on Nichol avenue, where the official board of the local branch held a metting. The affidavit was reported at the meeting and turned over to the board and it is understood that the matter will be reported to the State Association.

The Alleged Exposure.

The incident grew out of an alleged expose of a Spiritualistic seance held Sunday evening at the home of Mr. and Mrs. A. J. Blake, at 1504 Pearl street. It is said that a flashlight played a prominent part in the alleged expose. There were thirty-six people in the circle, seven of whom were from Elwood, and four from Marion, while the remainder were Andersonville people.

According to the story told by persons who were there the rooms had been darkened, after which that part of the program dealing with materializing of the spirits and ethereal manifestations was begun.

Spirits Get Lively.

The spirits, it is said, were just getting livened up to a good pitch when Cal Perry and Frank Shores, who were in the circle, each turned an electric pocket lamp on the scene. According to the story told by those who flashed the light, Mrs. Blake was standing in front of the cabinet with a trumpet to her mouth while her husband was on one side and Charles Hendrick, of North Anderson, paper hanger, was on the other side, each with a trumpet in his hand. It was at this instant that Sol. Merriweather yelled for the men to shut off the light or the medium would be killed. At this some one is said to have struck Merriweather and the entire party made a break for the door.

Return Seance Fee.

The affair, it is said, has caused quite a great deal of excitement among local Spiritualists, many of them holding that the seance was a fake. Among the local people present were M. C. Perry, Ed. Heinold and Mr. and Mrs. Harry Bookhart.

After the excitement of the alleged expose subsided Mr. and Mrs. Blake returned to all persons the money they paid to sit in the seance. They strenuously denied they had attempted any fraud.—Anderson (Ind.) Morning Herald, March 5, 1907.

IMMORTALITY IN BEING.

Immortality is in being, not seeming,
The facts of the present but
The wisdom of the past, and the teaming
Swift changing centuries be
While the thoughts of a Plato and Sa—th you,
And Horeb's mystical spell
Are being's living ever-changing and new
Embodied for ever they dw—
We hear the world's great di—inging,
A Patti, a Nellson, a Lind,
And the music in our souls goes ringing
Like the mighty sweep of the wind;
And the story of their lives is repeated
In peans of praises that dr—
The soul of their music we gre—
By love's immutable law.

We look when the West blazes red,
And the stars are dully seen,
And the world is uplifted and fed
By its radiant matchless sheen,
And the earth's narrow lim— seem false,
Man a creature of but a da—
When the star-ships through the vasty deep sail,
He longs for the eternal wa—

Man impetuous by nature and being,
Sees his life race only begi—
And the cycles of worlds but a pas—ing
Of the soul's unfading sun—
And the millions of years in their sweep, q—
To his being are but as a da—
And though time and eternity pass,
His soul pursues its glad wa—

Man immortal by nature and being,
Counts not the swift fleeting years,
But by his intuitive soul's far seeing,
And the music of infinite spheres,
He sees the world's vast systems and things
With the eye of a prophet and seer,
And mounts as on eagle's swift wings
Undaunted by sorrow or fear.

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THOMAS PAINE'S ANNIVERSARY.

It Was Duly Celebrated in San Jose, California.

The 170th anniversary of the birth of Thomas Paine was duly celebrated at Hale's Hall, Feb. 3, under the auspices of the First Spiritual Union, assisted by the Mutual Helpers and Patriotic League of America.

The day's services opened by Sunset Lyceum under the management of Miss Merle Muntz. The children all took an active part by quotations and selections on the life of Thomas Paine. Conference opened at 11 a. m., by the congregation singing "Tell Me the Blessed Story." Joseph Murray, vice-president of the F. S. U., in the chair, gave a short speech on "The Day We Celebrate," followed by Mrs. L. N. LeMay, on "The Great and Good Man; Thomas Paine."

Mrs. Mattie Hull then spoke of the Paine Memorial Hall in Boston, and the struggle the Liberals had to save it to posterity. Mrs. H. L. Bigelow, president of the First Spiritual Union, read a beautiful poem written by a man blind from birth, "A Poetical Tribute to Thomas Paine," followed by A. R. Woodhams, member of Patriotic League of America, who read an address eulogizing the character of Paine and denouncing his traducers. W. D. J. Hambley, another member of P. L. of A., was called upon and gave a short and earnest address on Patriotism, drawing attention to the great difference as represented in 1776 and until the civil war, and the patriotism of to-day.

A banquet was served at 12 M., under the management of the Mutual Helpers' Society. Many of the ladies are members of the First Spiritual. They received many compliments on the nice banquet furnished by them for the occasion. Dr. H. C. W. Johnson, member of the P. L. of A., acted as chairman of the afternoon and evening sessions. At 2 p. m., a large attendance listened to the able address of Mattie Hull on the awakening of the people to what America owed to Thomas Paine, giving several sketches of his life, closing with a poem rendered for many years on similar occasions by Moses Hull (author unknown) "The Author Hero, Thomas Paine." Miss Josephine R. Cole gave a strong address on "The Constitution of American Liberty To-day."

Mrs. E. B. Marcene spoke on "Thomas Paine, the Humanitarian." She opened her address by reciting "Abou Ben Adhem," and compared Paine's life with the subject of the poem. Mrs. H. L. Bigelow read an address by Alonzo Danforth, "The Advocate of Humane Doctrine," Mrs. Bock and Miss Linda Zink rendered a duet, "The Dear Old Day." N. C. Westerfield of Phenix, Ariz., spoke upon the works and books of Paine, in England, France and America, giving several interesting incidents that indicated his true character. J. W. Hines delivered a clear, concise argument to show that Thomas Paine was the man of the day and time. Mrs. L. N. LeMay spoke on the vibrations that permeate the world.

At 7:30 p. m., a good audience assembled to listen to an interesting program. The audience sang, "They Come, the Angel Band." Invocation by Mattie Hull. Miss Merle Muntz then read an original poem. An address was then given by Dr. H. C. W. Johnson, which was a glowing tribute to the patriot Paine.

Mrs. Hull gave the closing address, quoting from Paine's works to show reasons why Paine attacked the Bible, using these words: "My disbelief in the Bible is based upon a pure and religious belief in God." Then she said, referring to the charge of Paine being an infidel, accepting the definition of Webster: "An infidel is a disbeliever in the prevailing faith." "Every one who is familiar with history knows what the prevailing faith was; presumably nearly every one in the audience is an infidel in the same sense that Paine was." The speaker quoted from Paine's theistic arguments as presented in a discourse before the Theo-Philanthropists' Society in Uaris, to prove that Paine believed God's power, wisdom and mercy could be studied, not through written books, but through his creation. Mrs. May Muntz's orchestra furnished music for the occasion.

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Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Church of the Soul, Rev. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 o'clock, in Hall 309 Masonic Temple (corner State and Randolph streets). Sunday-school at 10 a. m. All are invited.

The Band of Harmony (auxillary to the Church of the Soul) holds regular meetings the first and third Thursdays of each month, at 3:30 to 10 p. m. Ladies bring lunch. Coffee served at 6 p. m. All are made welcome.

The Christian Spiritualists will hold services at the Van Buren Opera House, corner Madison street and California avenue, every Sunday at 2:30 and 7:30 p. m. Mrs. Hamilton Gill will lecture and give spirit messages.

The Progressive Spiritual Society. Services at 8 p. m., 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, speaker.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 18th street.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burland, pastor.

Central Spiritual Church holds services each Sunday evening at Trimble Hall, 1977 W. Madison street (near 40th avenue) commencing at 7:30 sharp. Conducted by Mr. and Mrs. Howes.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Society of Spiritual Truth holds services every Sunday at 2:30 p. m., at 3539 Calumet avenue. Lecture and spirit messages. All are welcome. J. K. Hillis, Psychic.

The Spiritualist Church of Students of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee avenue, every Sunday evening at 7:30. The hall can be reached by Milwaukee avenue North avenue and Robey street cars, and the Logan Square and Humboldt Park Metropolitan elevated. Mrs. M. Schumacher, pastor.

The Christian Spiritualists Society will hold meetings during the winter months, conducted by Miss Sarah Thomas, every Sunday afternoon and evening, at 3 and 8 o'clock, at Conway Hall, corner Western avenue and West Lake street; entrance on Western avenue, over drug store.

Golden Rule Spiritualist Society, Nora E. Hill, pastor; Dr. J. H. Randall, assistant pastor. Holds services every Sunday evening during July and August, at O'Donnell's College Hall, Paulina street, near Washington Boulevard. All welcome.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and philosophical lectures; best psychic and message bearers in attendance. Prof. F. M. Stoller, conductor.

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, between Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Everybody welcome.

Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western avenue. Mrs. Letzter, speaker and medium. All welcome.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor. All welcome. Services at 3 and 8 p. m.

Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and messages.

Lake View Spiritual Union holds services Sunday afternoons at 3 o'clock in Wells Hall, 1629 North Clark street, corner Fletcher street, conducted by Dr. and Mrs. C. A. Wickland, assisted by others. All are cordially welcome. Residence, 616 Wells street.

The Golden Center Spiritualist Society meets at Star Lodge Hall, No. 378 S. Western avenue, between Harrison and Polk streets. Conducted by Prof. McLane and J. E. Coe.

First Society Fraternal Order of Spiritualists, Dr. Alex Caird, president. Services at Hygeia Hall, 406 Ogden avenue, corner Robey street. Every Sunday, afternoon 2:30; circles, 4; supper, 5; song service, 6:30; concert, 7; evening, 8.

The Brotherhood of Spiritual Truth meets Sunday at 2:30 and 8 p. m., in Temperance Hall, 330 West Sixty-third street. Services conducted by Prof. J. K. Hilles and wife.

The Church of Spiritual Revelation will hold services every Sunday evening at 8 o'clock, at Butler Hall, 57th Court and State street. Conducted by Edward A. Dierkes and T. D. Jones.

[Advertisement.]

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., MARCH 23, 1907 NO. 904

EXCELLENT ADVICE.

Frauds Should Not Be Encouraged.

Much has been said regarding fraud being added to mediumship, but as yet I have heard no warning against its encouragement that has been given by some of our speakers and mediums. From our platform and from other places I have heard that mediums could not be blamed for adding fraud to their mediumship, as so much was required of them.

I wonder if those who make such strong remarks have any idea what encouragement they are giving to those who are standing in the balance of right and wrong. Surely if they would stop to consider what power their words would have, they would not give out charity to anything so cruel as defrauding innocent and ignorant people. I know the world asks much of mediums—more than they are able to give, should instruments whom the angels have chosen blacken their mediumship with a lie to tickle the ears of those who come to them for light, curiosity, or whatever it may be? That should make no difference to the medium, for his or her duty is to live a true, honest life. They should not do wrong even though the world in its ignorance tempts them to do so.

If mediums have not backbone enough to be self-poised, we don't want them in our ranks; that is the kind of charity I send out to fraudulent mediums. I give no encouragement for their wrong-doing, for by doing this it only helps them to darken our grand philosophy. Not only have speakers and mediums given encouragement to this practice, but societies as well, for it has been said, "We must have sensational mediums even though they are dishonest, for they draw the crowd and bring the money."

Now, if Spiritualism is propped up with this kind of material, no wonder it totters, and much is being said in trying to rebuild it with more solid timber. No one claims that all sensational mediums are untrue, for it is well understood that many of them are bright, shining lights, but when it is said: "We can not help it if our workers are dishonest," this is the part that brings discouragement to all honest Spiritualists.

I greatly rejoice that Spiritualism at large has begun its work in rooting out the obnoxious weed that has so profusely grown within its ranks. We all know that flowers cannot thrive when smothered with weeds; so it is with Spiritual mediums when crushed by impostors.

When referring to speakers, mediums and societies; I do not infer that such encouragement to fraudulent mediums is given by the majority, but those who have thoughtlessly encouraged it, surely have caused an effect. Those who are practicing fraud will cling to such encouragement as a drowning man to a straw, especially when it is given by prominent people. Therefore be careful in giving encouragement with poorly chosen charity.

I, as a medium, have been advised to defraud my audience. My answer was: "If my mediumship does not give satisfaction, I will take up another occupation." After each refusal my test work was unusually good, therefore it pays to be firm and honest.

Brother and sister mediums; let us all be strong enough to say no, when the temptation comes. Positiveness in the right does not injure our receptivity. If mediumship takes from us our individuality, I have no use for it. Without individuality we are not fit subjects to practice our spiritual gifts for the good of humanity. We must not consider ourselves only as instruments, for we are placed here to unfold into higher attainments. Nature requires of us the same soul culture as it does of those who are not acted upon by spirit control. We must not look to our guides as saviors, but work out our own salvation.

MRS. JENNIE MARTIN.

Grand Rapids, Mich.

SPIRITUALISM.

The Light Which Shines From the Inner Soul-Life.

Spiritualism is the light which shines from the inner soul-life from far and near, into the darkened recesses of mortal mentality.

Those who, by mental unfoldment and vibratory relations, are enabled to behold the heavenly light and in it behold the divine workings for material effects, are also the chosen workers with the immortals and become the light-bearers to masses of people who do not as yet, behold these grand and natural facts for themselves.

How grand it is that by these means the travelers from Earth planes heavenward can learn the truth of those worlds, their naturalness, their laws, habits of life, learning and enjoyments and that most truly real, personal immortality endures forever. How eager mortals should be to learn these lessons of endless life. How greatly should be prized the truth that death of the mortal means the release of the immortal entity to enter upon life's higher duties on planes of expression which are in harmony with the soul's unfoldment and which provide the necessary experiences for greater unfoldments and services.

However slow this may be in finding its way into the consciousness of the greater part of humanity, it is certain that it will permeate all in time. Yes; time is the greater revealer of all relative truths which in their true parts form the units of all great truths and principles in which all humanity is included as parts and as factors of all that is and ever will be realized by the separate individuals as well as by the entire human and angelic family.

One of the primary truths concerning the immortal soul's descent into the material form for the purpose of becoming a complete individual by conforming to the laws of nature in all her evolutionary processes of changes and refinement of necessary substance for a tangible, personal existence on all planes, is, that on Earth alone the outer form of man, woman and child, as beheld by mortals, must die so to say, and be buried. This, because the outer form is an almost entire loan from Mother Earth. She claims back in substance that which she furnishes, this to maintain her balance in the associated system of worlds as per plan it is purposed and per evolutionary processes worked out.

However, all that has been indrawn and exchanged as intelligence, and what substance has been refined through the mortal mechanism for use forever the individual's own, to which is added wisdom and force on all succeeding planes, until this soul form is completely rounded and angelhood, immortal, tangible and eternal is attained.

On all planes above Earth, substance is interchangeable, so when souls have their promotions no death is experienced. The refining processes of the mechanism are so gradually and continuously taking place, in order to keep pace with the soul's unfoldment and spirit's promptings, that it is like going from one place to another without realizing other than the pleasantest sensations of anticipation and fulfillment.

It is stated by all of the higher immortal teachers, that soul is form in seed or essence and is builder of the outer form after its own pattern, so that the inner and outer mechanism unfold together and the earthly one serves as a true likeness of the heavenly one. Spirit works through the soul as life and intelligence of which much could be said here, but it is deferred until another time.

Whenever our scientific electricians can build a dynamo in imitation of the human form as it is now known to be, they can then attach their system to nature's fibre or nerve system and do wonderful things in the realms of mind and matter.

MRS. M. KLEIN.

Van Wert, Ohio.

BROTHERHOOD.

The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to Earth
Her long-lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race.
And till it come, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way, then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran;
Make way for Brotherhood—make way for Man.

—Edwin Markham.

I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.—Ingersoll.

With all the consecration ceremonies poured over a church it is not half so holy as the home.—L. K. Washburn.

THE HOME CIRCLE.

More Notes of a Lady's Experience.

I have received scores of letters from hungry souls, pleading for a message from their loved ones who have passed the pearly gates. My heart aches when I have to tell them that our powers do not lie in that direction. We are not mediumistic in any sense of the word. One member of our family possesses strong electric force; while I have the power of concentrating my thoughts upon a given person. But I must have known the person in order to think of them as they are, and in order to put sufficient force into my thoughts that will enable them to be carried on the vibrations of the air until the spirit is reached. They respond immediately. Doubtless there are many families in our land which possess the same qualities that have been given us. Judging from my own observation, the laws governing Spirit Return are very simple, and are founded upon the principles of telepathy. We must send our thoughts to the one desired, then furnish a medium of electricity through which they make their presence known; and expect nothing miraculous, for the laws governing the spirit world are as rigid as our own, and the spirits have their limitations, and cannot do the impossible. But they have proven to us beyond all question they can and do return, and by that token all may know that life is immortal and that each and every home is visited by the loved and absent, who would gladly make their presence known if the proper medium or instrument was provided.

Last evening I sat by the stand and my spirit boy came for a visit. I said, "Harry, where have you spent the day?" He wrote: "We went to the group of islands called Bareum. They are resting in a vast ocean resembling broken rainbows. I see tall, stately ships with sails of silver gossamer, that glinted and gleamed like star rays on a lover's night in June. The islands are dreams of magical beauty. Tall trees colored with all the tints you could imagine, silvery green, pale orange, and long festoons of brilliants gleaming like strands of diamonds, swayed in a breeze so soft, so full of the odors of the varied and wonderful flowers that encrusted the ground. The water was covered with the spirits of swans and other water birds. I don't know why the colors are so beautiful. Some swans were the palest rose, some the daintiest purple, with big gold top-knots on their heads. Great butterflies a yard across flew all about. Their wings were so dazzlingly beautiful I cannot tell about it—gold and velvet, cream and silver, but why do I try to tell. When you come you will see it all. I saw leaves in the water ten yards long, and such green and crimson and gold. And the song birds. Oh, their voices were so mellow, so plaintive, as softly beautiful as the breath of angels blowing on the heartstrings of a sleeping child. And the grand men and lovely women. Oh! so beautiful—gods and goddesses in the pure state of natural innocence. All were supremely happy. The very air danced with the glory of Light."

I asked, "How far did you come?"

He wrote, "More millions of miles than you have sands on the shore."

"How long did it take?"

"I came instantly with the rapidity of thought."

Oh, I should love to tell the readers of your valuable paper all the wonderful things the spirits have written about, and show them all the wonderful musical instruments they have drawn, totally unlike anything ever conceived of on earth. But I am intruding too much upon your space already, so will close with the kindest wishes for your continued success.

MRS. ALICE D. GREEN.

Hamilton, Ill.

PRESIDENT H. D. BARRETT.

He Replies to R. F. Little of Seattle, Washington.

A most excellent article recently appeared in the columns of The Progressive Thinker over the signature of R. F. Little of Seattle, Wash. Bro. Little always writes interestingly and instructively, but in this instance he has placed so many important facts before the Spiritualists of America as to sweep far beyond any point to which he has hitherto attained, and laid his every reader under special obligations for the enlightenment he has given. The article should be studied in detail by every Spiritualist in the land, whose purpose it should be to receive the instruction given in such a kindly spirit as to make it a prompter to immediate action. If the great army of intelligent men and women who read The Progressive Thinker every week will but allow themselves to be touched by the spirit invoked by Bro. Little in both heart and soul, the future of Spiritualism on this planet is assured.

I shall not take up Brother Little's thought in its entirety, for it would make my article too long. I want to consider his references to the N. S. A., and some phases of its work, as they are, to my mind, the strongest features in his essay, besides they involve me personally to no small degree. He makes the point that the president of the N. S. A. should be located in Washington, D. C., or in some central city where he would be easy of access to people from all quarters of America. This point is well taken. The president should be within reach of the Spiritualists of the country, hence should either be at headquarters, or, as he says, in some city centrally located. There is work enough for both the president and secretary at headquarters, provided the several positions now united in the president remain as they are. The president is expected to do the work of Historian, Editor-at-Large, Missionary-at-Large, besides attending to the special duties of his own office.

To have this work done, and done as it should be done, the Spiritualists of the nation must do one of the two things—either elect a president who can afford to serve them without salary, and do all of this work gratis, out of his deep love for the cause, or else they must endow their National Association so that a living salary can be paid the one whom they appoint to these important posts. At present, the treasury of the N. S. A. will not stand heavy monthly drafts upon it to pay large salaries, plus the necessary expenses incident upon the collection of historical data, or that of attending to the work of the Editor-at-Large. The trustees are as generous as the funds of the National Society warrant them in being, but it is their duty to prevent the depletion of the treasury to even the slightest degree. In other words, they are in honor bound to keep the expenditures within the receipts, and if they do not do so, the people will ask why, most emphatically, just as they did last year when it was found that the N. S. A. had spent $4,400 more than it had taken in. Upon examination of the books, it was found that every dollar had been used for a good purpose, yet on the surface, it appeared to be a large deficit, and the natural query was—why?

Some national religious bodies do elect men of wealth to serve as their official heads, who donate their labor out of their love for their religion. One of the justices of the Supreme Court of the United States, the late Mr. Justice Miller of Iowa, was president of the American Unitarian Association several years, serving without pay. This is also true of the late Hon. George F. Hoar, the distinguished senator from Massachusetts for more than a quarter of a century. I am told that our millionaire Vice-president Fairbanks holds some official position in the national organization of the Methodist church, serving without pay. No doubt there are wealthy laymen in all other bodies who are doing the same thing. There are Spiritualists of large means who would grace the high office of president of the N. S. A. and bring to it a dignity socially it does not now possess. No doubt some of them would serve us, if they were invited to do so. Bring forward the man who will do all of the needed work gratuitously, out of his devotion to Spiritualism, and I will resign the high office of President by next mail. The welfare of Spiritualism comes first with me—personal considerations afterward. I want the N. S. A. to become the working force in American life that A. U. A., the Universalist General Convention, the M. E. National Conference and all similar bodies now are. If my retirement from office, in favor of a man of wealth, will bring about this result, I will cheerfully stand aside. Let me say here that the American Unitarian Association now pays its president a salary of $3,600 per year, while the secretary of the same body is paid $5,000.

Brother Little's next point as to the location of the present president is open to argument. The present president was offered a salary of $150 per month to take up the work of the four positions united at our last convention, and placed in his hands. This was all the N. S. A. could afford to give and more than it could afford from the fact that very little money is now flowing into the treasury. Had there been an endowment of $100,000 whose income could be used for the purposes named, all would have been well. I did not want to stand in the position of being a receiver of one hundred and fifty dollars per month from the N. S. A. with no chance to put some money back. I concluded that I could do much more for the N. S. A. if I were to go where I could be paid a salary for my Sunday lectures, and be permitted to do N. S. A. work on week days. Seattle kindly offered me just such a chance. The society here pays me for my work. Whenever I do a day's work for the N. S. A. I am paid for it, as soon as I render a bill, but I am not receiving one hundred and fifty dollars per month from the N. S. A., besides my salary from the society in Seattle! Any statement to the contrary is wickedly and maliciously false. The N. S. A. has kept its every promise to me, and all of its officers have been most kind. Did they have a proper endowment fund, all of the reforms named by Brother Little could and would be speedily brought about. Spiritualists, endow the N. S. A., and give it a chance to do its work.

H. D. BARRETT.

PRESENT CONDITIONS A HERITAGE.

Man's Thought and Action the Source of Improvement.

As the present new year is opening her eyes to the conditions and realities of life which the old year has left for her to place upon her young shoulders and carry down the journey of time for the next twelve months, one can scarcely resist in thought what a wonderful amount of joy, pleasure and happiness, and what an amount of sorrow, pain and burden the new year has had thrown upon her. What will come of it? How will she handle it? That is the question. She must do with it according to the means she has to do with. The things that the new year has had thrust upon her, are the results or effects of the previous year.

Now let us look the matter over thoroughly and find if we can, what and who are at fault, and are we in any way responsible for its existence.

The only reasonable answer to the question is, that man alone is responsible. Faults if any exist, came through man's thought and action.

If present conditions are to be made better, man's thought and action is the only power or source to draw from to make a coming year better than the one just past. If this be true, it makes the duty of man plain. It is the possibility and the duty of all mankind to improve upon what their parents have done. We would not belittle nor cast reflections upon the work of our parents, but the natural trend of progress demands and compels us to improve in some degree upon our parentage.

There is improvement. Good has been accomplished, yet there is much to be done. The greatest stumbling blocks in the way of the steady march of progress are false teaching, and false education, and the teaching of reward and punishment for good and evil, we have had for many centuries. We have heard it preached from the pulpit many times that good morals are not essential to salvation. What are the conditions to-day? Do we know positively there are any less wrongs in existence than there were centuries ago? There are wrongs to-day that in the minds of the people once were right. There are rights to-day that once were wrong. These conditions exist now and probably always will to some extent, for when it does not exist man's object and motive in life will have been annihilated.

This endless change of ideas regarding the laws of life is nature's evolution, as boundless and steadfast as the universe.

The fact is man has risen from a lower plane of life to a higher one. He is rising step by step, whether he recognizes the cause or not. Reason says that if man was intended for a higher plane of life or better conditions, the power for him to become so he must possess.

Listen to the small, true unerring voice which dwells within the breast of every child of nature. The same voice spoke through the organism of Wm. Lloyd Garrison, who faced the mob at Boston. He stood with folded arms and said that the slave had a right to freedom. The voice came not from his lips, nor from the power of the deadly cannon, nor from the guns of the army, nor from the power of the church of faith and worship; it came from an intelligence within him which burned and blazoned itself into the minds and souls of humanity, and physical slavery was crushed. What this subtle power did for the wrongs of long ago, it is doing and will do for the wrongs of to-day.

Let us begin at once to bring forth and develop this power to greater activity. The idea is the foundation of building character, the important subject of education.

Begin in the home.

F. G. WHITE.

Oregon, Wis.

TO BE PURE IN MIND

Is the Secret of True Mediumship.

Does anybody suppose that the spirits are not cognizant of the material at their disposal for work here on earth? Do we think ourselves fit subjects to represent the highest thoughts of the angels? Are we pure in mind and body? Is our object in seeking mediumship solely for the good we can do others, or do we see something in it we can turn to pecuniary account?

These are a few of the questions we ought to ask ourselves before deciding why we should be called for the sacred duty of mediumship.

If we understand some musical instrument, let us try to render a soul-stirring piece upon a bad instrument and we will see why it should be exceedingly difficult for the spirits to give expression to their higher thoughts through defective instruments.

The spirit of love can never find expression through the organism of hatred; self-sacrificing devotion through selfishness; enlightenment through ignorance and so on.

We may be very magnetic, and this accounts for much in certain phenomena, but who imagines they can command the co-operation of good spirits when their own motives are of a selfish, money-grasping character?

Let us try to be pure in mind and then these spiritual gifts shall be added to us.

"The pure in heart shall see God." How can any man or woman see God in anything through eyes filled with impurities?

As a man thinketh in his heart, so is he."

It is the thoughts and motives which open up hell or heaven to our gaze, and no two men can view the same thing alike, because their thoughts are not alike.

Let us ponder over these facts and ask God to help us to see him in all our everyday walks through life. And then we cannot fail to reflect the impression of his holy angels.

FRED DUGGAN.

New York.

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent. —Horace Walpole.

Let none of you treat his brother in a way he himself would desire to be

TOLERANCE OF BELIEF.

As Opposed to All Dogmatism and Bigotry.

There seems to be an epidemic of "Articles of Belief." Some of the victims have the malady in an acute form. Let us hope that the infection will not prove contagious.

Doubtless Spiritualism stands in need of some general fundamentals as a working basis. But, as an "article of belief" all that is necessary to me is, to grant the same freedom, and tolerance of belief to others as I want myself.

I am a Theosophist, yet a Spiritualist. I identify myself as a Spiritualist by a membership in the Clinton local society. I have publicly advocated Spiritualism here in the face of a numerous and very conservative church element, and at the expense of my business prospects.

If that is not a test of sincerity, what is? I plead for liberalism and tolerance of belief! I stand as a Spiritualist, squarely opposed to all dogmatism and bigotry.

A very prominent worker told me that there was more bigotry among Spiritualists than in any other church sect; and that worker is one of the most esteemed by every Spiritualist to-day, and is not identified with the Theosophical society; yet I regard this movement, noble enough, fundamentally, as a liberalizing factor in the religious and scientific world, to take a hand and advocate its principles as to Brotherhood, the continuity of life, and the immutability of Nature's laws, as applied to evolution and the conduct of men, one to another. There seems to be, and is, a want of tolerance for those of us who believe in reincarnation as a method of evolution.

I say that if only one member believes in reincarnation, he or she has a sacred right to that belief, and that it ill becomes anyone to ridicule or object.

Individually, because of indisputable psychic or spiritual evidence, I am a firm believer in reincarnation. The evidence brought forward in this forum against it is, for the most part (with due respect to the critics) illogical and absurd. I will take the article of "Rayah" as an instance, and point you to the heading, in big type, of his essay.

As a general contradiction to his premise, let me say that Ella Wheeler Wilcox stated in the Chicago American that she knew that reincarnation was a law applied to human beings, yet that lady, who stands in such a prominent manner before the public, makes no claim, that I have seen, as to being royal, or tied to a crown in a previous birth. Nor have I heard Annie Besent, nor Col. Olcott, nor Leadbeater, nor Mr. Mead, nor Dr. Buck, nor the Countess Wachtmeister make any such claim.

All of those people are very prominent Theosophists.

So much for the mere premise; but even the logic drawn from the premise, even though it be true, falls to the ground at a mere touch.

Rather than the ego "retrograding," by stepping from royalty to the mechanic; the exact reverse is true in every instance. It is progression!

Would "Rayah" think it progressive if he had to take the place of a Leopold of Belgium, or the Sultan of Turkey, or any of the tainted European Royalty?

I, for my part, would shudder at the prospects. Such egoes, inhabiting the bodies of such people, have to progress by learning the noble lessons; gaining the humanitarianism that poverty will surely teach in the more humble sphere of the mechanic. Where is the "retrogression?"

Again, "Rayah" says: "To teach the theory of reincarnation is to hold the mind solely to the earth plane, and the mind cannot rise to the spiritual realms."

Listen to him! Such logic is enough to make Socrates turn in his grave! I want to say to "Rayah" that, holding the belief of reincarnation, I have twice in my life, been united to my Diviner Self, and I will leave those spiritual experiences on record in these pages at a future time.

And such is the tenure of most all the objections against that theory. As to what the spirits say, they contradict each other! Do you suppose that they know the enigmas of existence? They are as we are in our world, thus: The persons who can give us the last word on the riddles of life, are not to be found!

I am not advocating the theory of reincarnation. I never did. It is a matter of supreme indifference to me whether my bosom friend believes in it or not. But I do advocate, plead, and fight for tolerance and liberalism, as against the fanaticism of intolerance and bigotry which is but the offspring of the spirit of the Dark and Middle Ages!

WM. JOHN WARD.

Clinton, Iowa.

HAVE SCIENTISTS FOUND GOD?

Interesting and Suggestive Statements for Philosophers to Consider.

To the Editor:—Von Hartman in Philosophy of the Unconscious likens God to the universal atmosphere which surrounds the globe—just as much of his Divine Presence in any given square or portion of the universe as in any other square or portion thereof. He further characterizes God as a being who sees all things, hears all things, knows all things and does all things, in His own way and time, but beyond this he does not attempt to particularize. Whether God is what we call substance or what we understand as spirit, we are therefore left to conjecture.

The Mystic Maitland in the work called the Perfect Way defines God as a Divine Substance, infinite in quantity, filling all space, perfect in quality, eternal in duration, and from which all things proceed.

Davis in his Divine Revelation declares that all forms are brought forth by virtue of an eternal and self-executing principle.

Herbert Spencer declares that all we know and all we can know about God is that we are at all times and everywhere in the immediate presence of an eternal, omnipotent and everlasting energy.

And now comes Professor Larkin of California in a series of articles in The Progressive Thinker, in which he brings forward a most amazing array of facts and suggestions calculated to show that there is no thing or entity in all God's broad universe but corpuscles [illegible] are corpuscles [illegible] absolutely astounding. The corpuscle the Professor declares to be only one seven-hundredth part in dimension of an atom of hydrogen, while the atom of hydrogen is so minute that the human mind cannot conceive of its dimensions. The corpuscle is further described by the Professor as possessing what he calls directivity; that is, it is imbued with the inherent knowledge of what to do and where to go, and with the power to do it. The Professor further declares that the corpuscle is either electricity or the carrier thereof; that it is eternal; that it always has existed and always will.

It is impossible to study the matter of the several essays of Professor Larkin on this subject without asking one's self, without irreverence I hope, have the scientists at last found God? Have they at last found the God immanent in nature of the Greek philosophy, the God of Jesus and of Paul, not the anthropomorphic God of St. Augustine?

Have they at last found the God of Von Hartman; of the Mystic Maitland?

Have they at last found the eternal and self-executing principle of Davis?

Have they at last found the eternal, omnipotent and everlasting energy of Spencer?

Have they indeed found the Immortal Mind of Christian Science, and the Infinite Intelligence of the National Spiritualists' Association?

Has Prince Haeckel's Riddle of the Universe been solved? H. B.

Reason must be our last guide and judge in everything.—John Locke.

IS THIS A FREE COUNTRY?

Medical Legislation in the State of Washington.

One is often induced to ask, "Is this a free country?" We call it such, and the governing class in Russia think the same of that country. The doctors here are rampant, and if they carry their point, I and some others will have to leave this "land of the free and home of the brave," for the British monarchy, hard by us, to have the privilege of the enjoyment of that liberty which is denied us in this boasted land of freedom.

I am here for the purpose of healing the sick. I am not interfering with the practice of the regulars in any way. My patients are those that neither they nor patent medicines will cure. One of my first patients had been living on milk fourteen days, under the direction of the doctors, and every one thought he would be in the land of souls within three weeks. In 18 treatments I had him well and sound (now the healthiest man in this city). Another came to me after paying out thousands of dollars, and was soundly cured within one week. Another party came to me after traveling all over Europe and America, exhausting the skill of the best physicians of two continents, paying out several thousand dollars, and was cured within two weeks by me for $10. Others had taxed their skill without any benefit, and were invariably healed. Something must be done, so a law was framed and sneaked through the Senate Committee on Medicine and Surgery, lest some one should find it out, and is now waiting the senate's action. If it passes, I shall have to move to Victoria, B. C., as I have no means to fight the bill in the courts.

The bill is most sweeping in its restrictions, and will not permit even the poulticing of an old sore except under the supervision of some M. D., under a penalty of $50 fine or six months in jail, or both, for each day of practice. I give below the restrictions:

While the bill is to license osteopaths, it contains an amendment to the existing law intended to shut out persons not authorized by the state board of medical examiners to practice medicine. The amendment defines the "practice of medicine" as follows:

"Any person shall be regarded as practicing medicine within the meaning of this act who shall within this state, (a) by advertisement, or by any notice, sign or other indication, or by any statement, printed, written or oral, in public or in private, made, done or procured by himself or herself, or any other, at his or her request for him or her, claim, announce, make known or pretend his or her ability and willingness to diagnosticate or prognosticate any human disease, ills, deformities, defects, wounds or injuries; (b) or who shall so advertise or make known or claim his or her ability and willingness to prescribe or administer any drug, medicine, treatment, method or practice, or to perform any operation or manipulation or apply any apparatus or appliance for cure, amelioration, correction, reduction or modification of any human disease, ill, deformity, defect, wound or injury, for hire, fee, compensation or reward, promised, offered, expected, received or accepted, directly or indirectly; (c) or who shall within this state diagnosticate or prognosticate any human diseases, ills, deformities, defects, wounds or injuries, for hire, fee, reward or compensation, promised, offered, expected, received or accepted, directly or indirectly; (d) or who shall within this state prescribe or administer any drug, medicine, treatment, method or practice, or perform any operation or manipulation or apply any apparatus or appliance for the cure, alleviation, amelioration, correction or modification of any human disease, ill, deformity, defect, wound or injury, for hire, fee, compensation or reward, promised, offered, expected, received or accepted, directly or indirectly; (e) or who shall act as the agent of any person, firm or corporation, in the practice of medicine as hereinbefore set forth; (f) except it be in the advertisement or practice of pharmacy, or in the usual business of opticians, or of venders of dental or surgical instruments, apparatus or appliances."

I shall try to meet it in the committee when it comes before the House. As there are only three weeks more of this legislature, there is a bare possibility that it may not be reached in the House calendar. But the M. Ds here are watchful, and will do all in their power to advance it on the calendar. I have appeared with several M. Ds. at the same time on difficult cases, and though they have been forced to consult me, I have been time and again informed that they are determined to get me out of the state.

D. W. HULL, M. H.

Olympia, Wash.

A PLEASANT OCCASION.

Festivities Reign in Washington, D. C. —A Tribute to a Popular Medium at the Capital City.

Monday, March 4th was the anniversary of the birth of Mrs. M. J. Stephens, one of the most prominent mediums of Washington, and as she is leader and instructor of the Children's Lyceum, as well as a prominent officer in the First Association of Spiritualists, and its Ladies' Auxiliary, a number of her friends in these societies matured a plan for the surprise of Mrs. Stephens that must have been highly gratifying for all concerned.

On the morning of the 4th, Miss Florence Ahl, a highly artistic and skillful decorator, took possession of the dining-room of Mrs. Stephens' home, and when her work was done the apartment presented a scene of beauty that resembled the pictured realms of fairyland, rather than the prosaic eating-room of a mortal habitation; the color-scene of pink was carried out with beautifying effect, and no pen description can give an idea of the result.

In the afternoon, the lyceum children came with greetings of love to their conductor, and presented her with a magnificent array of beautiful flowers, in which roses and azaleas predominated. A few hours of music, song and sport, with a bountiful collation for the young people served as a prelude to the exercises of the evening when the elders arrived in large numbers to pay their tributes of affection and respect to their beloved co-worker in the cause of Spiritualism. A mammoth box of expuisite roses, lilies of the valley and golden daffodils from Mr. and Mrs. Henry Steinberg arrived to add to the floral adornments of the scene. Music, song, dancing, speeches and the reading of original poems comprised the intellectual portion of the entertainment.

The exercises were opened by the president of the First Association of Spiritualists, Mr. Frank A. Wood, who was master of ceremonies and whose fitting words well expressed the sentiments of all; he presented Mary T. Longley, who, as president of the Ladies Auxiliary, gave welcome to all present, spirits and mortals; she spoke feelingly of the great work of Mrs. Stephens for humanity, prefacing her tender remarks with the reading of a poetical greeting to the honored guest of the evening, and concluding with the presentation to Mrs. Stephens of a massive and beautiful bracelet of gold set with gleaming amethysts, as a token of love from the assembled friends.

Rev. Oscar A. Edgerly made remarks of a similar character to the preceding ones, and Mrs. M. L. Willis read a poem written for the occasion. After more music, Miss Susie C. Clark, of Boston, the well-known author, recited a poetical effusion of wit and eloquence which she composed for the occasion, in which she referred feelingly to the life work of the medium, and at the conclusion of which she presented, also in the name of the assembled friends, a beautifully wrought chain of gold, set with many a topaz; designed as a fan attachment. The surprise of the recipient of these tokens of love was unmistakable as she endeavored to express her gratitude and appreciation for the gifts and the love that had inspired gratitude and appreciation for the gifts of love that had inspired them; but all felt that her words were eloquent with feeling and choice enough to be preserved in the annals of memory for all time to come.

No mere description can do justice to the scene and the event, but this brief synopsis is penned in faithful and loving thought to a dear and loyal worker for humanity who enjoys her labors for mankind.

The bountiful and dainty collation that awaited the company below stairs was enriched by the extensive culinary preparation and skill displayed by Mrs. Thomas, as a labor of love only, the center piece of which was a mammoth cake so closely resembling a watermelon as to elicit exclamations of surprise and pleasure from each beholder, and which proved to be a delicious compound, and the hundred persons who partook of this repast showed their appreciation of the good things with no uncertain sign. Mr. Joseph Stephens, the good and helpful husband of the medium, who has been very ill for a long time, was enabled to attend the exercises of the evening and to enjoy some part of the pleasures of the repast, a fact for congratulation to himself and his good wife and for the pleasure of his friends. COR.

Note From G. H. Brooks.

I am very glad to state I am on the gain, am able to be up and around, and get up town. I hope to be able to resume my labors after a short time. I desire to thank the many friends for their kind expression of sympathy, it was indeed most helpful. Owing to my sickness I have been unable to report the memorial exercises held in Whitewater, at the Morris Pratt Institute, in honor of the arisen president of the school, and the friend of humanity, Moses Hull. As soon as I am able and can get to it, I will send in a brief report, not only of those services, but of our mass meeting held in Milwaukee, which was not only a success, but a great uplift. I desire to remind the friends everywhere, especially of Wisconsin, of our coming convention to be held in Milwaukee, in Ethical Hall, 558 Jefferson street, on April 16, 17 and 18. It is desirous there be as large an attendance as possible from all over the state, and from that gathering go out a spirit of enthusiasm and upliftment that shall extend all over the state, and a great work be done this coming year. I regret much that sickness has prevented my doing a certain work I had laid out for the state, but it could not be done. G. H. BROOKS.

President Wisconsin State Spiritualist Association, 114 President street, Wheaton, Ill.

COMPARE THEM.

Catholic and Protestant Nations—The Protestants Far Ahead in Some Respects.

Compare the product! Look at the Roman Catholic nations of the world, where the priests and nuns control education. Compare these with the Protestant nations! Compare Scandinavia with Spain and Portugal! Compare Germany with Austria. Compare Great Britain with Italy! Compare Protestant Ireland with Romanist Ireland! Compare the Province of Quebec with the Province of Ontario! Compare North America with South America!—Citizen.

In Re Spiritualism

President Barrett Replies to Aspersions and False Charges Uttered by a Methodist Minister.

Editor Los Angeles Times:—My attention has been called to an excerpt from a sermon on "Spiritism," recently delivered in Los Angeles by Rev. Robert S. Fisher of the M. E. Church. In behalf of the Spiritualists of America, some two millions in number, I respectfully request a portion of your valuable space in which to reply to the reverend gentleman's animadversions. There are at least five thousand of the most intelligent and progressive citizens of Los Angeles who are either avowed Spiritualists or are interested in its sunny philosophy.

To deny them a hearing would be an act of injustice of which a great paper like the Times would never be guilty. Outside of Los Angeles, our people everywhere are interested in common with their brethren in that great city, in having the truth, the whole truth, given to the world. They feel, as a body, that they are entitled to a hearing in common with all other religious organizations in America.

It is not necessary to argue the question of the possibility of spirit communion, nor that of the verity of psychic phenomena. Prof. Thomson J. Hudson, in his excellent work, "The Law of Psychic Phenomena," declares, "He who denies psychic phenomena is not entitled to be called a skeptic; he is simply ignorant." Other scientists of equal and superior rank, notably Sir William Crookes, Sir Oliver Lodge, Prof. Camille Flammarion, Prof. James H. Hyslop, Prof. Caesare Lombroso, and their compeers, take the same high ground, and pronounce emphatically in favor of the Spiritualistic hypothesis as to the origin of these phenomena. In fact, the consensus of opinion on the part of all well-informed men and women is to the effect that excarnate intelligences can and do interfere in the affairs of this lower world and give reliable messages as to the state in which they now live. Life beyond the tomb is as clearly proven as any proposition in chemistry, or any problem in mathematics.

With Mr. Fisher's statements regarding the subjective and objective mind, it is not necessary to deal. Prof. T. J. Hudson has said all that can be said on this subject, and has admitted so much with regard to mental phenomena as to sustain the claims of the Spiritualists, rather than overthrow them. He went so far that he proved too much, hence the weight of his deductions must also be thrown into the balance on the Spiritualistic side. Mr. Fisher's assumption that the so-called "spirit information" is limited to the bounds of the mentality of the medium and sitter is wholly gratuitous. He has not read the works of Rev. Stainton Moses, of Judge John W. Edmonds, of Maria M. King, and of Andrew Jackson Davis. In the experiences of these gifted teachers, what they received from the spirit side of life not only contravened all of their previous opinions, but also transcended anything and everything they had read or heard. Rev. Fisher is simply not informed upon a subject concerning which he presumes to speak. "No man can teach that which he does not know." Better inform yourself, Mr. Fisher; you will be a better man, a safer teacher when you do. The teachings of true Spiritualism rest upon higher than mortal authority. The book of revelation is not yet closed.

Mr. Fisher admits telepathy. If an intelligent force dominating a mortal form can commune with a mind yet in the body in vibratory sympathy with it, by what law is the sympathetic relation broken, and the communion interrupted when one of the two intelligences has gone out of the body? Telepathy is the gateway to spirit communion. I am glad Brother Fisher admits that psychic phenomena really exist. He could not be a true Methodist if he denied them. The psychic experiences of the Wesleys, the founders of Methodism, would have to be rejected by him did he do otherwise. Let him now be consistent yet further and admit that many of them are produced by excarnate intelligences, and he will be still more in harmony with the Wesleys, who openly avowed their knowledge of Angel communion. Read up, Brother Fisher, read up! Swedenborg, Wesley, Owen, Peebles, Davis, Hull and other illumined minds will do you good.

In common with all intelligent Spiritualists, I freely admit that many of the phenomena of Spiritualism have been shamelessly counterfeited by unscrupulous persons for the sake of pecuniary gain. Every counterfeit coin is amply proof that there is something genuine of which it is a duplicate. All intelligent Spiritualists greatly deplore the evil practices of the counterfeiters, and are trying with might and main to rid our ranks of all such impostors. They have also raised the bar sinister against all tricksters, voodooism, charm selling, and the various expressions of legerdemain. They want only the truth, knowing that truth alone can make men free. Bible phenomena and the phenomena of the present age are found to be one and the same order. The law by which they were produced in the days of the prophets, of Jesus and the apostles has never been abrogated.

Brother Fisher claims that Spiritualism has had a tendency to draw people away from accepted faiths, or to wreck faith altogether. I grant the first premise. Spiritualism does draw men out of the darkness of ignorance, away from the bondage of creeds, into the larger light of the clearer truth of Spiritual verities, where they may enjoy the religion of "On earth peace, good will to men." That Spiritualism does destroy true faith is another gratuitous assumption on the part of this self-elected judge of his fellow-men. It obeys the command of all of the great teachers of the world, and adds to faith, knowledge.

It gives its followers a more comprehensive view of life, and relates them consciously to the Infinite. Its very first declaration to the world is this: "We believe in Infinite Intelligence." Its second great principle is equally as direct: "We believe that the phenomena of Nature, physical and psychical, are expressions of Infinite Intelligence." Its third affirmation has no uncertain sound: "We affirm that a correct understanding of such phenomena and living in harmony therewith constitute the true religion." Fourth: "We affirm that the process of life is not interrupted by the change called death." Fifth: "We affirm that communion between the seen and the unseen worlds is a fact, scientifically proven by the phenomena of Spiritualism." Sixth: "We affirm that the highest morality is found in the Golden Rule, Whatsoever ye would that others should do unto you, do ye even so unto them." Do you find any lack of faith, any indication of infidelity in those principles, Brother Fisher? As Spiritualists, we have come to know God, and to realize that we are indeed His children. We have demonstrated a living, loving, omniscient God, infinite in all things, as the Ruler of the Universe. Have you been able to do this, Brother Fisher?

Brother Fisher next refers to marriage and unblushingly declares that Spiritualism is its arch enemy. Reverend sir, bring forward your proofs! I note your statistics. Cite your authority for this assertion! Did you presume to deal only in glittering generalities or have you found evidence to warrant you in saying that divorce is more common among Spiritualists than other people? If it is, we want to know it. It seems to me that I have heard of the "Divorce Colony" in Sioux Falls, South Dakota. What per cent of the people who make up that band of divorcees are members of any organization of Spiritualists? Is there one, man or woman, who really believes in Spiritualism at all? Speak up, Brother Fisher; you have made the charge, now bring forward your proofs. Brother Fisher, I have not been able to find a Spiritualist in that entire colony. If you have inside information by reason of your intimate acquaintance with the people there, or with the officers of the law, be so kind as to give it to the public. As a Christian minister you owe it to your conscience, to the American people, to the Spiritualists in particular and to your God, to tell the truth respecting this question. Spiritualist clergymen want the facts, so that they may be able to find and apply a remedy for the conditions of which you speak.

I have visited every state and territory in the Union in my work as a minister of the religion of Spiritualism, and as president of the National Spiritualists' Association of the United States and Canada, I have found some Spiritualists who are divorcees, and some who have established happy homes through re-marriage, thereby correcting the mistake made at the butset of their careers. But, Brother Fisher, I have also found many members of Christian churches who are divorcees, your own denomination furnishing its full quota. Can you blame Spiritualists for that which is done by the members of your own church? Be honest now, my brother; are there not some men and women in your denomination who ought never to have married, and, now being married, would be far more moral, far more useful in society if they were legally separated? You will say, "What God hath joined together, let not man put asunder." All true Spiritualists say Amen! to that declaration, but they add "What God hath put asunder, let not man presume to join together!". What is more in accord with the religion of Christ—your statement or my own? When God joins human souls together, divorces will be unknown, but so long as man assumes the prerogatives of God, divorces will be a necessity in civilization, and members of all religious denominations, as well as persons of no religious beliefs whatever, will resort to it as a remedy for their mistakes.

Brother Fisher, you say "Mentally it (Spiritualism) upsets common sense and often helps to people lunatic asylums with its victims." What proof have you to substantiate that assertion? Have you examined the records of the insane asylums of the land for the purpose of ascertaining the religious beliefs of the inmates? In this connection have you likewise gone to the prisons of the land to determine the church memberships of the unfortunates confined therein? Did you find evidence to warrant you in making the sweeping assertion quoted above? A few years ago I examined the statistics regarding the insane and criminal classes in twenty-seven states and I found out that Spiritualism notwithstanding the great number of its followers, furnished one-tenth of one per cent of the two sets of defectives named.

There are forty-nine states and territories in our Union. Pro rata it is safe to say that the other twenty-two states will not increase the per centage given. Even if they do, it will not make good Brother Fisher's charge, for the increase could not bring the average up to even one per cent of the total. I found out that the Catholics furnished the largest quota of both classes, with the Methodists a close second. This is not strange from the fact that both of these denominations have millions of followers. But there are one-fifth as many Spiritualists in the United States as there are Catholics, and one-third as many as there are Methodists. Should not the Spiritualists furnish one-fifth as many insane and criminals as the Catholics, and one-third as many as the Methodists? Brother Fisher, please explain the enormous falling off in favor of Spiritualism! Can you do it, sir?

The vast majority of the Catholics and the Methodists are good people, and no man has the right to cast any reflections upon them because of their religious beliefs. Many Catholic priests and Methodist ministers are my personal friends. I ask for none better. They do not cast aspersions upon my religion, neither do I upon theirs. Brother Fisher you overstepped the bounds of discretion in your zeal to serve your church. Methodism and Catholicism have both done a vast amount of good in the world. If a few of their followers have gone wrong, it is by no means sequential that all are wrong. The same statement will hold good with regard to Spiritualists. A few of them may be insane, a few may have gone wrong, but it does not follow that all Spiritualists are insane or criminally inclined in consequence of the acts of the few. They are diseased, mentally and physically, just as are the church members who fall into evil ways. A great teacher has said, "Except we have in us the sin, or the possibility of the sin, that we think we see in someone else, what that someone else may say or do will never affect us." Brother Fisher, please apply those words to yourself.

Brother Fisher refers to the penalties attached to the practice of mediumship in Bible times and by inference if not by open admission, seems to long for the re-enactment of those murderous decrees in our own day. The Bible says, "Thou shalt not suffer a witch to live." All who possess psychic powers are deemed witches by those who oppose occult phenomena. Obeying this cruel command of a fiendish Jehovah, the Jews put the Lord Christ of Nazareth to death. The same decree cost the pure and gentle Maid of Orleans, Joan of Arc, her young life at the stake. John Calvin cruelly killed Michael Servetus in harmony with that command. In the reign of Charles the Fifth, one hundred thousand persons were put to death in Europe having been condemned as witches. The Bible edict is responsible for the unspeakable infamy of "Gallows Hill" in Old Salem, Mass. Would Brother Fisher re-engage in those horrible practices today? Surely he is too highly civilized to believe in murder, legal or illegal. I believe him to be a better man in thought, word and deed than his language would make him appear.

I write only in the interests of justice and fair play to all classes of people. The Spiritualists are entitled to considerate treatment and respect so long as their lives are such as to show the world moral characters of unblemished lustre. The same is true of Methodists and all other people. Abuse is not argument, and Rev. Fisher in maligning the Spiritualists of America as he did, descended to abuse the exploitation of which is not only illogical but absolutely unworthy of a true Christian minister. He owes it to the people whom he tried to insult, to his own conscience and to his God to retract his every falsehood, innuendo and misleading statement. Such men as he bring contumely upon the church of God, and make the Christian ministry an object of ridicule, and reproach on the part of those who believe in fair play, equal rights and straightforward truthfulness.

HARRISON D. BARRETT.

REINCARNATION.

Why It Is so Objectionable to Many Persons.

Reincarnation seems to be objectionable, but let us see if we can find a cause for so much disappointment among our learned ones.

It is true, it does seem objectionable, if we take it in a material sense; but let us take it away from the material entirely, and then see what we can make out of it.

While we live in the material we have to call things by their material names, and in that sense it would be very hard to think our Mr. Brown would become Mr. Jones after he had worn out his material body. But, says some one, does not Mr. Brown remain Mr. Brown throughout eternity? Let us see about that. Mr. Brown is of a particular family, he is known as Mr. Brown as long as that family exists, but after that family of Browns is extinct, then does not some other family take their respective place in the material plane of life?

"Yes, but someone will say, "Do they not always exist?" In a material sense they do, but when it comes to living in the ethereal atmosphere of life then comes another problem to solve entirely.

We must remember that there are two separate and distinct conditions in life. One is the material and the other is the elemental, ethereal, and so long as they remain in either condition of life, then there is no such a thing as reincarnation. But when the soul has developed out of these conditions, let me ask you what becomes of the soul then? for we must all admit that the process of life is continual development, for life is never-ending, and when it has finished its mission in one sphere of life, then it must take up its mission in another sphere, or else we must throw away the oft-repeated words progression, development and evolution; neither one of them has any place in life if we throw away reincarnation. But for one who is so engrossed in the material it is a very hard matter for them to comprehend the difference between the material and the ethereal.

They are too apt to stop in the elemental ethereal and take it for the ethereal, while there is as much difference between the elemental and the ethereal as there is between the material and the elemental ethereal, and there is where most of our friends stop. They think when they have gotten into the elemental ethereal they have solved the problem of life, while in fact they have only gotten into the first rudiments of life, and taken the first degree, as it were. They are like a child that is just born. They are just trying to open their eyes and look about them in wonderment, expressing the idea where am I?

Now, just for a matter of illustration to bring out our thought of development, let us take our florist and go into the vegetable kingdom and there make a transmigration.

We will take a plant and propagate it until we have an entire new species of plant. We keep up in rotation until we find we have many different species. Some thoughtful person will say, what has become of our original plant? The answer will be, we kept it as long as we could, but we propagated from it and the family until at last the old ones died, but in the process of propagation we have developed an entire new species and it seems to please the eye much better than the old one. So you see that even in the vegetable kingdom, there has been an improvement made by the process of rotation.

Does not reincarnation mean that to reincarnate you must develope from a lower to a higher condition. Has it not been proven that to make an improvement we must continually reincarnate by propagating from the old to the new. Yes, but someone will say that sometimes the new ones do not seem to show as much vitality as the older ones do. That is possibly true, but let us see: Here we have a new-born babe, can we expect it to have the vitality that the sire had? Was not the sire a weakling when it was born, but by proper care and nourishment did it not become strong and healthy? But someone says that one was never strong. Oh, then, here is our proposition again; let us now go back and see from what family of plants it came, for we find there has been a reincarnation, and we find that family is not robust at all—but we find them a very weak family. What are we going to do? Are we going to let that plant or family become extinct, or are we going to transplant them to a more congenial clime, where they will thrive and prosper? These are thoughts worth considering, and when we have considered all there points then we may take in reincarnation with a grain of salt, and consider—as the Queen of Sheba did when she visited King Solomon, "That the half had never been told."

J. M. BARTSCHERER.

Pomeroy, Ohio.

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THE GREAT WORK.

The Discussion Has Brought Its Friends to the Front.

It is said that in our country of "most religions and the last religion," to prevent the birth or rebirth of an Ethical Idea would be dangerous. "The Great Work may be called an ethical idea. This grandly inspired book was conceived and matured for the enlightenment of souls, incarnate and discarnate, and sooner or later it had to be born, making Truth's wilderness like an Eden, and her Desert as the Garden of Allah."

In discussing a subject so vast, so vital, ninety-nine men out of a hundred would show less discriminating courage, less of simple grandeur, less fidelity to established fact, and less of loyalty to demonstrated Truth; but the author is the hundredth man, so he dares to hint among other wholesome truths that shadow-land, also, is preyed upon by many a spiritual "confidence man," making it wisdom on the part of the psychic student to "try the spirits," and judge them as we ourselves are judged—by the works performed.

Ages ago Solomon said: "Of the making of books there is no end"—the saying itself a part of the book he was then writing for all ages.

It is still true now, even more than in King Solomon's day—that "Of the making of books there is no end," and "So mote it be" throughout the ages of coming time, for souls, carnate and decarnate, are in all stages of development, from a Troglodyte to Thorwaldsen; from a Bushman to Beecher; from a Laplander to Lincoln; from a Patagonian to Thomas Paine; from an idiot to Ingersoll, or from a savage to a seer.

Therefore every message written, spoken or thought, must bear a wholesome lesson to the right receiver.

'He that hath ears to hear, let him hear.'

Surely then, it is pertinent to enquire "What lesson does 'The Great Work' bring to the legions of pilgrim souls who, whether they be still plodding through the thorny marshes of doubting, investigation, or toiling up the rocky foothills of dawning hope, or triumphantly marching over the sunlit Highlands of Individual Demonstration, yet they, one and all, seek for "More Light" in the luminous columns of The Progressive Thinker.

Many will say, as Lincoln said after the Battle of Gettysburg: "This war is being fought over our heads.'

Others will agree with the Rabbi who found in the ethical philosophy of Jesus, common ground for belief with the Bishop, "God bless us; that which makes you a Christian makes me a Jew!"

But whether we be a voice in the forum, or a mere echo in the market place, to all of us the great author of "The Great Work" re-establishes the two fundamental propositions of Spiritualism—the two Pillars of Truth—"Boaz and Jachin," which stand for the entrance of the Temple:

I. The only "Death" on this plane is the "separation" of the soul still wearing its spiritual body, from its no longer useful physical body.

II. Life before and after such separation, is so much the same that each of us on the human side, may sooner or later independently learn to perceive and consciously commune with those who have passed beyond the veil, and in due time, if we prove worthy and earn the right, we, too, may have and enjoy all the power, potency, privilege and blessing vouchsafed to the highest of these "over there."

Theauthor shows the best two ways of proving the truth of these two glorious propositions:

I. By the testomony of those who have personally in this life demonstrated the exalted truth.

II. By the individual experience of each free, rational, intelligent soul, guided by instructors who in this life have thus successfully passed over the known way to each personal demonstration.

Thus our faith has a foundation of cold fact, and error's adversity becomes Truth's opportunity, while we need no longel grovel in the moral debeneracy of pessimism, but may join the Optimist Club, and realize that nothing is less needful, or more useless than the weakness of self-pity, since we may also realize the universal law of compensation which has always rich rewards for those who are loyally, patiently brave.

The higher science is a consistent body of internal relatives, (not of external facts), which we may safely accept on the testimony of others till we are ready to understand. But a principle is practically useless in our ethical development till accepted by our wakened consciousness and thus made an element in our personal responsibility. The author shows that with the extension of our WAKENING CONSCIOUSNESS, the fundamental attribute of every intelligent soul, acting out o free, voluntary, rational purpose, in harmony with its own nature, there will come a WIDE AND DEEP REALIZATION OF THUTH, by whichfaith will be changed to knowledge; hope to fruition, and prayer to praise, because the soul will have been freed from the tyranny of the "dead," as well as from the potent spell of tyrants that live, seen and unseen.

A book which so closely sets forth such grand possibilities is surely WORTH THE MOST CONSCIENTIOUS STUDY with the most intense concentration of mental powers, supplanted by all available psychic dynamics, thus more swiftly and surely to reach the flood tide of achievement; for, in the microcosm, as well as in the macrocosm, the Ptolemaic theory that the earth-body is the center of the system, has given way to the Copernican theory that the Soul-Sun is the center, and thereby is the front of the ethical universe changed. In the microcosm, also, are atmospheric, hydro spheric and lithospheric tides and tidal waves, all produced by the Sun of Truth and the Moon of Wisdom, and all subject to the law that the denser the vabrator the more rapid and the less discordant are the vibratory results.

We feel that THE GREAT WORK PULSATES WITH TRUTH in its simple grandeur—thuth that now appeals to Lincoln, to Beecher, Walt Whitman, Ingersoll and Thomas Paine, as well as to every other universal soul to whom Truth has been brought his own measure of freedom, making "religion" not a mere "belief," but a study, a realization, a harmonious methodical state or condition in which the Divine Will is being ever more perfectly and more cheerfully because more intellectually, obeyed.

Does not the convincing argument of this wonderful book, this MAGNUM OPUM, demonstrate in a lorge way the SOUL'S KINSHIP TO DEITY? To every waking consciousness Deity represents its own noblest conception of the true, the beautiful and the good in kinetic action, adopted and adapted to its own individual needs while striving to fulfill its own primary purpose; which persists far beyond the roll and din and rub-a-dub of reform presses and lectures on this mundane sphere during the soul's long delightful turning to NEWLY DISCOVERED LIGHT.

With a dearer experience we may know thatat noon as well as at sunlight our shadows may reach the stars, and that we may follow them when the hour has struck. With that heartfelt gratitude, which is not only full recognition of good received, but also a lively sense of favors yet to come, may we not say to that great unknown author, "GOD SPEED," knowing that where so much is given, there must be much more yet to come?

Meanwhile all VISIBLE AND INVISIBLE HELPERS may rejoice,
For light is light, and ever comes from God;
If blazing from a star, or glowing in a sod,
It gives new courage to the striving soul,
And points us ever to the shining goal.

Cincinnati, O. W. LeNOIR.

"The Jesuits." By Rev. B. P. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

The Cherished Name of Our Loved Moses Hull.

A MAN.

I saw a man. He stood erect, well poised,
His every muscle rounded out and firm,
Nor moved was he by every passing breeze,
Nor dashing tide, nor quakings of the earth;
Nor moved by ebb and flow of human ire,
Nor taunts and jeers, nor praise by human tongue.

I heard the voices of a multitude.
From every clime they came with songs of praise,
And bearing rarest flowers of fragrance sweet;
And laid them at his feet, and humbly bowed,
His benediction to receive.

In awe I stood
And gazed with wondering eyes upon the scene,
When, lo! in shining robes, with radiant brow,
Just at my side a heavenly presence stood,
With satisfaction beaming from his eyes,
As he beheld such worship of a man.

"Kind sir," I asked, "Who is this man that doth
Receive from this vast multitude such love,
Such adoration, humble, deep, devout?"
With earnestness, and still in kindliest tone,
He made me this reply:

"Behold a man
That's every whit a man. A man that used
The days, the hours, the minutes of his life
As best he could to grow himself into
A perfect man in stature, mind and soul.
When but a youth he quickly brushed aside
Those bright but silly baubles that appeal
To vanity alone, and grappled with
The hard and stern realities of life;
Nor faltered if he failed at first to win.

"'Twas not alone the problems of the mind;
He studied deep the mysteries of the heart,
And early learned to hold his fellowmen
In pure affection's fond but firm embrace.
Thus early armed against internal foes,
He quickly found a place amid the ranks
Of those who fight to set their brethren free
From all that wrecks and blights the joys of life.
Fearless he fought, willing to fall with truth,
If truth must fall, but never doubting its
Triumphant victory at last, o'er all.
'Twas his to do the right nor fear results.

"Consistently he held the rights of all
As equal to and sacred as his own;
And danced his heart with joy if he could help
A fellow-being over places rough,
Or up the steeps too hard for them to climb.
His strength was spent, but not for sordid gain,
But wealth of heart, of mind, of soul, of all
That goes to make man all that man can be.

"To him the raging tempest brought no fear,
For he could look beyond the havoc wrought,
To peaceful shores, bedecked with sweetest flowers,
By gentle zephyrs fanned, where springs o'er flow
With cooling draughts, and where love points the way
To lives of purity and happiness.

"He looked not with austerity upon
The pigmies at his feet, but took their hands,
And with a gentleness that won their love
And confidence, he taught them how to grow.
He stood as one who knew full well his power,
He knew the weakness of his fellowmen,
But scorned the tyrant's part, the braggart's roll,
He scorned to rule by base authority.

"He fought a gallant fight. About him lay
The dead and dying errors crushed by bolts
Of logic hurled with fautless aim from out
His citadel of power impregnable,
Because equipped with everlasting facts,
Too strong to break, too weighty to resist.

"He wore not the insignia of a king,
He wore a crown set thick with rarest pearls
Of richest hue, that shed upon the world
A radiance all their own; rich pearls of truth,
Blessed light divine, to light the paths of men
To ways of sweetness, cheerfulness and love,
To make this world of children, flowers and song
A land of purity, a land of peace.

"His name is found in his prolific works;
'Tis stamped upon the logic of his thoughts;
Embossed upon the progress of the age;
But deepest written in the hearts of men;
Engraven large on heaven's scroll of fame."

And there upon the glowing twilight clouds,
In loveliest rays of mellow light shone forth
The cherished name of our loved Moses Hull.

Lansing, Mich. S. B. PERSON.

They Were Singing in Spirit Life the Song They Loved So Well.

To the Editor:—I have just been apprised of the transition of my much loved and devoted friend, Mrs. Isabelle Rutherford Hall of my home city. Mrs. Hall was a devoted and loving mother and friend, and I know that her sons Albert J. and Clarence will greatly miss her love and presence in their home. My friend was a beautiful and wonderfully inspired writer in prose and poetry, and had volumes of manuscript ready for publication, and it was the highest ambition of her life to get them before the public, but through the long months of pain and suffering she was denied that privilege. She was a devout Spiritualist, and none enjoyed communion more with our dear departed ones than did my dear friend Belle.

We all have this consolation, though hard to part with the material body, the dear mother and friend can return to us; in fact she has come to me. On the evening of her transition, the 4th, I was sitting in my daughter's room, and I heard her father's voice, and then my dear friend's voice, and they were singing the song they both loved so well. I turned to Gertrude and said: "I believe my friend, Mrs. Hall has passed on, or is just now doing so, more proof that our loved ones continue to live after the mortal has been cast aside for the immortal. Oh, the joy and happiness she is now enjoying with those she loves so dearly, and who were so anxious for her coming."

Oh, what a comfort we as Spiritualists have in knowing we can still communicate with our loved ones, and that so-called death does not end all, but draws us closer and closer to those friends who have preceded us to that higher and more spiritual life. The words of that beautiful poem, "My Own Shall Come to Me," gives us greater hope and courage still.

I greatly regret my not being able to attend the last sad rites of the material body.

I expect now to leave here in a few days for Webster City, Lehigh and Lemars, this state, and will then be through with Iowa.

My stay in Cedar Rapids has been pleasant and profitable inasmuch as I have done a good work for our cause. The only thing I regret in my being here is this. I find that two public workers who purport to be spiritual mediums are selling charms for nefarious purposes. I have been informed by two different persons that these charms are sold to the poor seeker after truth, for the sum of $2 per charm. Is it any wonder that Cedar Rapids has very little use for Spiritualism? No!

ELIZABETH J. JAQUET.

Cedar Rapids, Iowa.

EASTER THOUGHTS.

(Composed by Rev. Wm. F. Trinthammer Hanan, Germany, May, 1861, and dedicated to his children in America. Contributed by Emily L. Trinthammer, Milwaukee, Wis.)

True, wild ocean waves are flowing,
Ever you and me between,
Yet the heaven above me, glowing
O'er you, too, extends serene.
Kindlier sunbeams dart their splendor
From a sky of cloudless blue,
And Spring strews around her tender
Blossoms o'er the earth anew,
Sorrow, pains, now disappear,
Faith and trust renewed shall be,
You unto my heart so near,
Be rejoiced and think of me!

We have kept the eastertide
When arose the Lord of Life,
What bright proofs on every side
Of creating might are rife.
In the churchyard's sacred ground,
Violets bloom, sweet buds are seen,
And the graves we cherish, crowned
By the friendly evergreen.
Therefore with new blithesome cheer,
Let us gay and hopeful be,
You, my children, good and dear,
Thank God, too, and think of me.

From the slumber deep recovering,
Life behold on every side,
Over hill and valley hovering,
Beings swarm in myriad tide.
Hark the swallows chirp again,
Build their nests, and roundabout,
Hear you not a joyous strain,
Calling, greeting, warbling, shout?
Added to these thousand lays
Shall our grateful voices be,
Up! Our Heavenly Father praise,
So, dear children, think of me.

With the sun, existence gloweth,
With the sun it sinks to rest,
Yet a pledge the heaven showeth
Bright it flameth in the West.
View! the evening star is sparkling,
Gaze upon Orion bright,
Lamps of God throughout the darkening,
Anxious, dreamy, earthly night.
Should not I long for yon sky,
Where there all must glorious be?
When my soul hath passed on high,
Children, then still think of me.

That Sandusky Fire.

Recently the Psychic Research Society of Sandusky, Ohio, lost all of their belongings, including piano, chairs, tables, dishes, books and other things in a fire that destroyed several business places in the heart of the city. Naturally one would expect to find the members who had worked so hard to gather what they possessed, to be discouraged; but not so; they did not allow their loss to interfere with even one meeting, but with the strength and courage that comes of true Spiritual knowledge they proceeded to look for another place and secured the Chamber of Commerce at which place well-attended meetings are now being held. The fact that the fire had been predicted by a few hours by Mrs. Charlotte Exton of Lorain, Ohio, contributed its share to arouse the interest of some who had heretofore hung back a little doubtful, and perhaps we shall have occasion when speaking of the society's material loss, to say "it was all for the best." In the meantime let us congratulate them for their courage, and wish them still more of hope and confidence in the unseen helpers whom they all know are near.

ELIZABETH SCHAUSS.

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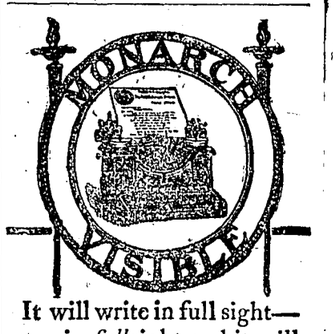
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(Continued From No. 903.)

Germs and Diseases.

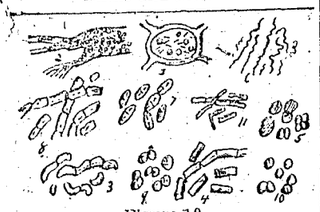


Figure 10.
1—Lung cell, showing blood corpuscles and bacilli tuberculosis.
2—Blood vessel gorged with micrococci.
3—Comma bacillus, of cholera.
4—Bacillus anthrax.
5—Micrococci in human sputum.
6—Spirilla, in blood of patient suffering relapsing fever.
7—Bacillus of meat poisoning.
8—Typhus fever bacillus.
9—Bacterium termo, the cause of putrefactive change.
10—Micrococcus of septicaemia, or blood poisoning.

Our ancestors knew little of the origin of diseases, and believing that they were inflictions of providence, submitted patiently, taking no measures to guard against them. The discoveries of recent times by bacteriologists have revolutionized medical theories and treatment. Although there are doubts yet to solve, it is as certain as most statements of biology, that a large proportion of the ailments which afflict mankind are the result of the attacks of micro-organisms which being introduced into the system, set up the pathological changes which characterize them.

That these germs are present when the disease, of which they are the supposed cause, is not manifested, does not prove that they are not the agents, for the condition on which their growth depends may not be favorable. That they are always present with the disease is more conclusive.

The microscope has opened the portals of a realm unseen by the unassisted eye, and an element of terror is added to our astonishment, by a knowledge of the beings which swarm around us, of the presence of which we before had no intimation.

Air, water and food teem with countless species. Happily most of them are beneficial, and only a small number enemies. A tiger escaped from its cage and roaming through the fields, frightens a whole countryside, and people dare not leave their doors until the animal is secured. If there were not only one but thousands of tigers, lions, leopards, and other beasts of prey, lying in wait everywhere ready to devour, and poisonous serpents quick to strike their fangs into the flesh; the prospect would be appalling; yet less terrible in being surrounded by swarms of invisible beings more merciless and torturing than these beast of prey.

The latter may be seen and avoided, but the others are unseen, and we know so little of their character that we cannot guard against them. When a lion seizes his trainer and devours him before the horror-stricken crowd, it is heralded far and wide, yet every day thousands of victims are seized by these disease germs, subject to merciless tortures, and brought to the grave, and it passes without comment. The congestion of liver, kidneys and lungs, the obstruction of air-passages, the burning fever—a demon only could invent tortures comparable.

We stand at the couch of those dear to us and helplessly watch and wait the result of the attack of the unseen foe that by the force of infinite numbers breaks down resistance and storms the citadel of life.

The clearest, sweetest, sparkling water, may be laden with the germs of typhoid fever, and the breath of morning bear the germs of malaria and consumption. If this be true, we must be protected in some unknown manner, for notwithstanding the presence of these germs, it is an exception when they find a victim, and during the visitations of the most malignant contagions there are many who escape.

This leads to the conclusion that there are states of health that resist the attacks of the germs, by destroying them after they enter the system, or they find the blood antagonistic to their growth. There is no doubt in the minds of those who have studied this department experimentally, that these organisms are the cause of disease. But there is difference of opinion as to the direct agency of the microbes, whether they by their presence cause the ailment, or if this is not due to the poisonous products they secrete, or yet to chemical changes they produce in the blood.

It is difficult to describe these organisms because of their minuteness and similarity. Thus the harmless bacillus found in hay, and the deadly bacillus of anthrax have been mistaken for each other by leading microscopists, and Buchner thought he had demonstrated that they were the same. Others by careful experiments have proven that he was mistaken. The lens leaves much to conjecture, and the observer sees what he wants to see. If the magnifying power could be doubled, a great deal that now passes as demonstrated would become obsolete.

It is difficult to realize that a being so small that it cannot be seen by the unassisted eye can overpower and destroy the largest. They picture themselves in our minds as horrible forms with voracious appetite. So different are they in every feature from all living beings with which we are acquainted, that were they large enough to be seen they would pass unnoticed except to the experienced eye. If the expectation is to see creatures with legs and claws, of monstrous shape, there will be disappointment. Some enterprising venders of microbe-killing patent medicine, have carried this idea into their illustrations. When the germs are said to belong to the vegetable kingdom, as fungoids, the picture of molds and toad-stools arise in the mind, quite as erroneous as the other.

What really is seen when a preparation containing these bacteria or bacilli is submitted to the microscope, is nearly round, olive-shaped, or cylindrical bodies, according to the species present. They are simple, transparent masses of jelly-like substance, sometimes with an enveloping membrane, sometimes without. They have no mouths or organs whatever, and grow by absorption of the fluids containing them. If watched for a little time, the sphere or rod will be seen to contract in the middle, assume an hour-glass form, and break in two. If conditions are favorable, this process is rapidly repeated. If this division takes place every five minutes, at the end of an hour, the original individual becomes 4096, and at the end of a day the number would be incomprehensible.

Attempts have been made to measure these forms and the most delicate instrument contrived, yet when it comes to measuring a thing that cannot be seen without the magnifying power of several hundred diameters, it must be confessed that there must be more guesswork than accuracy.

Some measurements make the diameter of a full-grown bacterium .0006 of a millimeter one way, and .0014 mm, the other. Or we may say 40,000 of them laid down closely in line would extend an inch, and 160,000,000 would cover an inch square surface. Something like forty-one billions possibly might weigh a grain.

Multiplication by division is not the only method. When disease germs are mentioned correctly, the mature forms are not intended, but their spores or seeds. If the process of division be watched for some little time, under circumstances promotive of rapid growth, a granule or graniules will be seen to form in the substance which is so transparent as to allow them to be distinctly seen, and these burst through the enveloping mass and become free. These granules are the spores or seeds. They are incomparably more hardy than the parent stock. The mature forms are sensitive to changes of temperature and of the solution containing them. They are destroyed by dessication, a continued heat of 135 degrees F., and by cold somewhat below freezing. But provisions are made for the preservation of the species under conditions which would destroy all other forms of life. These spores or germs, will bear the most intense cold and the heat of boiling water for a little time, and may be dried to any extent and their vitality will remain unimpaired. Blown by the wind or carried by water they become universally diffused, and where they find a soil prepared, they quickly mature and commence to increase.

They are also observed to pass into a dormant or encysted state, usually when the food supply is exhausted, in which they are able to withstand adverse changes almost as severe as borne by the germs.

Bacteria.

The Bacteria form one of the largest groups which include the most deadly disease germs. They are of the lowest and simplest fungi, and according to the classification belong to the vegetable kingdom, but it must be confessed that among these beings the distinction between plant and animal almost disappears. Thus the anomaly that while Bacteria are placed with plants, they live only in animal substances. They are among the smallest beings perceivable and apparently are only specks of protoplasm. They are two distinctive forms. One is spherical or ovoid, and all forms approaching this shape are termed Bacteria. The other type is cylindrical or rod shaped, the rods being jointed and breaking apart at the joints, each joint forming an individual. Both multiply by division. The globular body constricts through the middle, changing rapidly into the form of an hour glass and breaking apart, when if conditions are favorable, the process is repeated. The cylinders of the Bacilli multiply by like division cross-wise, and if growth is rapid there is not complete separation, and long-jointed filaments are formed by the union of many individuals.

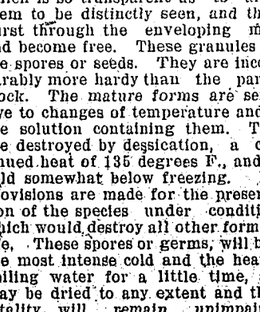


Figure 8.
This illustration shows the appearance of healthy human sputum after exposure to the air and fermentation, under the microscope. The micrococci appear in chains, masses and singly.

The Micrococcus

found in putrid sputum, is globular in form and multiplies by division. It is quite different from that found in the sputum of sufferers from consumption, which contains the Bacillus tuberculosis.

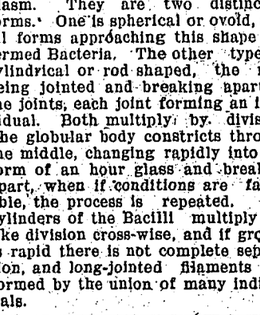


Figure 9.
Illustration of human sputum of a subject of tuberculosis.

These appear like lengthened rods and tangled masses of threads. At certain stages of growth, rounded bodies, called spores or germs, really the seeds, form in the interior of the rods or spheres, break through the cell-walls and become free. These spores are not only unlike in form, but are more hardy. They will endure a degree of heat that would kill the parent cells, are unaffected by cold and drying into dust remain dormant for an indefinite time. As the germs are not destroyed by any heat or cold to which they are commonly subjected, it makes their exclusion more difficult. Hence the sputum of consumptives or those suffering from pneumonia is most dangerous. The dried matter is blown by the winds everywhere, and when the spores find a prepared soil, they at once develop into bacilli, the rapidity of multiplication varying according to the conditions. It will thus be seen that too stringent measures cannot be taken to prevent the spread of the spores.

The enforcement of the law against expectoration on the streets shows an awakening of public attention to its dangers. This feeling is quite different from that which has hitherto prevailed, which regarded it as simply a nuisance. It becomes of interest to know what the danger of this practice really is, and if it demands such strenuous measures for its suppression. If there are not ample reasons for the law's enforcement, it becomes a ridiculous farce; and if there are, their understanding will justify the law and go a long way in assisting in its enforcement.

The discussion of this subject opens a wide field, for it embraces not only the dangers from germs of consumption, but of all germ-diseases and the precautionary measures for their suppression.

In pneumonia the tendency of the Bacilli is to form by rapid growth, rod-like forms, and these become tangled masses and chains.

Scarcely distinguishable from these is the diphtheria Micrococcus, and there is so little difference in the simple cells that the slightest modifications have to be relied on. Taken into the lungs with the breath, they find lodgment and by their poisoned secretions, destruction of the nutritive quality of the blood, and mechanical action in obstructing the circulation, bring on the vital changes marking their presence. In diphtheria the throat is the local point of attack. Other malarial germs find their nidus in the spleen, liver and kidneys.

The Comma Bacillus has not been proven to be the cause of the cholera, although the dejecta of cholera patients have them in great numbers, with many other species of bacilli, bacteria, and putrefactive germs. Dysentery shows all of these, and in severe cases the intestinal lining is filled with thread-like bacilli surrounded by extravisated blood vessels.

Typhoid Fever.

Whatever may be said of the germ theory in a general way, the history of typhoid epidemics has been too well studied to admit of a doubt as to their origin. Wherever they have occurred, they have been readily traced to their source, and with our present knowledge it is little short of criminal to allow the disease to become epidemic. Typhoid germs do not enter the system through the air, but by means of food and water. Only by excrementious matter gaining access to the water supply, or the food, are the germs conveyed.

The Bacterium of tetanus breeds in garden soil, dirt and filth, and hence is always ready to be carried into wounds, and unless such wounds are thoroughly disinfected, the disease is sure to follow.

Micro-Organisms Multiply in Darkness and Filth.

There are species of bacteria which cause great trouble in healing of wounds. Their presence is both cause and effect of suppuration. In all cases where there is pus there will be found septicemic bacteria and spirillae in abundance on the borders of the inflammation, gorging the blood vessels between the diseased and healthy flesh.

Leucocytes—The White Blood Corpuscles.

With seeming prescience of threatening danger, the vital forces build a protecting wall around the wound, by thickening the walls of the blood vessels producing congestion or inflammation by which the absorption of the germs into the general circulation is prevented. The enemy thus walled in are subject to the attacks of the white blood corpuscles or Leucocytes, which in every feature resemble micro-organisms and are independent in their individual existence. Were they found anywhere else than in the blood, the microscopist would without a doubt take them as specific forms. In health there is about one white to 250 red corpuscles, but often the ratio is greatly less, or in certain diseases may be greatly more. However small this proportion their number is beyond realization, and they gather around and in the most exposed organs. Disease germs are constantly entering the blood through the lungs, stomach, or mucous surface. They enter exposed wounds. The white corpuscles swarm at the exposed points of attack. When a disease germ passes through the barrier it is seized by a Leucocytes, and if this is strong and healthful, the germ disappears in the substance of its antagonist. These corpuscles stand on the ramparts of life, like an army of vigilant soldiers, and are merciless in their treatment of the enemy.

If, however, as is often the case, the white corpuscles are weak, or too few in number, instead of destroying the germs, they are destroyed thereby. The defense is made with the same unwavering courage, but the enemy absorbs them and rushes in. It may happen that the number of these germs inhaled by the air or taken in food, is so great that after a time the never ceasing attack so weakens the forces of defense that it yields, and the invaders meet no further resistance in their invasion of the citadel of life.

This knowledge of micro-organisms shows the error of the ideas of healing prevalent, to almost the present times. It was thought from Hippocrates' time, by physicians, that a wound must suppurate before healing, and in their bulletins, so late as the death of Garfield, the most eminent doctors spoke of "healthy pus," as indicating a favorable condition. This is the height of nonsense and charlatanism. There can be no pus without the presence of the pus creating germs. There need never be a vestige of pus in a wound, and if proper antiseptics are used there will not be. Pus shows the destruction of tissue, and the theory that the microbes, instead of being its cause, feed on the decayed matter, is quite unwarranted.

This knowledge shows how essential the care of wounds should be. The most severe laceration may not be as dangerous as the prick of a nail, or a sliver of wood—for the first may not carry with it inoculation with these germs, and the other may. The punctured wound is an ideal lodgment for the development of the tetanus and septicaemic bacteria.

A knowledge of these beings has enabled physicians to combat them with success and conferred a boon on mankind.

How to Guard Against Their Attacks.

This knowledge enables us to guard against their attacks. It is well known that the most virulent, as typhoid, small pox, and cholera, are multiplied by foul streets, badly ventilated dwellings and all conditions and habits which corrupt the body and make it a prolific soil for the reception and propagation of these germs. Cleanliness of surroundings and elevation of the standard of health, make their lodgment difficult if not impossible.

Bacteria are not the only septic organisms. The Vibrones which are rod-shaped, wavy and interlaced, and the Spirilla, like rods twisted into spiral form, are equally active agents. When any of these enter a wound they immediately begin to multiply, and absorb the plastic material, producing according to the species that have found lodgment, yellow, greenish, or ichorous pus. If the vitality of the patient is low, the forming cells of the healing process are attacked by the microbes and destroyed. Ulceration extends into the healthy flesh and there may be absorption of the septic product, septicema, or blood poisoning, or there may be production of septic matter so virulent that death of the tissues occurs before its absorption. This is gangrene, which has its own micro-organism. By the antiseptic treatment, the use of disinfectants, and absolute cleanliness, wounds, such as are produced by the surgeon, are expected to heal by first intention, and if there is suppuration the operator knows that he has not been sufficiently careful, for such result is not necessary. Wounds that have not been immediately attended, especially punctured wounds, difficult to reach in their deepest parts with antiseptics, are more dangerous.

There is one provision which prevents the uninterrupted multiplication of these organisms. In all cases they flourish only in a medium exactly suited to them, and the toxin they produce is not only poisonous to other beings, but to themselves. After the fluid in which they thrive, becomes charged with a certain proportion of this product, they cease to multiply, and if the vitality of the patient is sufficient, there is excretion of the foreign products and restoration.

Another explanation of the crisis reached by such diseases is that the blood becomes exhausted of the material essential for the growth of these organisms and they die of failure of food. It would be scarcely possible for the patient to survive the complete exhaustion of the blood this implies, and were it true, the fatality would equal the number of cases.

The poison secreted by these organisms is an alkaloid almost identical in effect with that of toadstools. There is no known antidote, and reliance for recovery must be placed on maintaining the vitality and eliminating the poisonous matter through the secretory organs.

The Trichina does not belong to the microbes, for it is a giant compared with them, and the process of growth and multiplication approaches that of higher animals. It, however, belongs with the beings, whose existence has been made known to us by the microscope. It has awakened too much attention by its terrible effects when introduced into the system, to be passed by.

Taken into the body of the pig it finds lodgment in the interstial spaces of the muscles and at maturity becomes encysted and filled with germs or eggs. When such infested flesh is taken into the human stomach, imperfectly cooked and in this state the germs require high and prolonged heat to destroy their vitality, the external envelop is digested, the germs set free and their minuteness enables them to pass into the blood and be carried to every part of the body. They attach themselves principally in the muscles and rapidly mature. The Trichina like all these beings secretes a poison or toxin, which with the mechanical irritation produces fever and the most excruciating pain. After the Trichina has passed the stage of growth, should the patient survive it becomes encysted and remains unchanged during the life of its victim. As the developed Trichinae are no more in number than the germs taken in the food, as will be inferred, the violence of the disease depends on the number of germs taken into the stomach. Local, rheumatic pains, usually referred to other causes shade into the saturation of the system, with death the only release from the horrible torture. The circle of this organism's life is maintained by the infested flesh being eaten by another animal, and it seems that when it enters into the flesh-eaters that are not food for others, there is a break and the transformation ends. There must be some provision for its continuance, and perhaps the germs relieved by decay mingling with the soil or water, or blown by the air may find lodgment in living beings.

The poison secreted by these organisms is an alkaloid or ptomaine of the most virulent character, as is shown by the effects of meat and cheese infected by them. Almost identical in pathological effects, are these ptomaines and poison of mushroom or toadstool.

The silk worm has a deadly foe in Botritis, a mould-like fungus, the spores of which find lodgment in the air passages which they fill by rapid growth, causing the death of the worm. Before the famous Pasteur investigated the subject and finding the cause suggested a remedy, the silk industry of France was threatened with extinction by this disease.

Animals are not exempt from the attack of these micro-organisms. The visible parasites which infest them are not as formidable as this invisible foe.

The Bacillus anthrax is one of the most fatal, causing the contagious fever by that name.

The tumor affecting the jaws of cattle is caused by a fungus called actinomycas which is represented in plants by gall-growth. The tumor is formed of nodules resembling tubercles each one of which is a nidus for the growth of these organisms. These nodules after a time develop abscesses and the affection extends into various internal organs, the lungs being most susceptible. The same fungus is sometimes met with in man. In swine it has been found in the flesh as whitish spots larger than those of the Trichina.

The common house-fly is subject to the attack of a similar mould and may be seen attached to the window pane by the filaments of the fungi pushing out of the air passages. These filaments are covered with spores or seeds to be brushed off and breathed in by other flies. There are almost unnumbered species of these fungi which find the heat of the animal body promotive of their growth and it is appalling to think what the result would be were human beings by some change of climate or physical conditions to become susceptible to their influence.

Nor are plants exempt from enemies. Mildew and rust of wheat, the smut which destroys the kernel replacing the substance with dust-like spores; the blight and rot of potatoes; the ergot of rye; the decay of fruits; the scab of apples are a few of the effects of the infection by these germs, or spores, which are everywhere present, endowed with vitality which resists heat and cold, moisture and dessication and whenever there is a favorable combination of these they grow out of the unseen as though spontaneously.

In conclusion we are not to say what cannot be cured must be endured, but prevented. It is far better to preserve health than restore it after it has been lost. There is a condition of the system immune to attack of any and all of these germs, to discover which should be the ambitious aim of students of hygiene.

(To be continued.)

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Education a Liberator.

Considered With Especial Reference to the Marriage Relation.

The subject of education is one of of ever-increasing importance, particularly as the requirements of humanity increase and we reach out for higher and more ideal conditions of life.

To the mind unaccustomed to think except along general lines of thought, or in old conservative grooves, the demand for a better educational system may not at first be apparent. If we have been in the past only superficial observers of the conditions of our common life and not deep students, then may our lecture this evening stimulate us into broader and deeper channels of thought. To the individual possessing a truly humanitarian spirit like the Nazarene of old, the great deficiencies existing in our educational systems of life must be apparent, for the woes of human society are not adequately reached and wrong is multiplied upon wrong until the whole earth groans under the pain of its ignorance.

A great poet has well said that, "Man's inhumanity to man makes countless millions mourn;" but we would like to add that man's inhumanity to woman is a blight on our fair escutcheon, and is the cause of much inherited suffering.

The primary technical education which prepares us for a business career and gives us the ability to earn the almighty dollar is only of minor importance in comparison with the knowledge we require of some of the great principles of life; so that education has a broader aspect than some of us may be prepared to grant, and it requires the diligent and constant application of our mental forces along other educational lines than that of the ordinary school curriculum, to obtain the knowledge which rounds us out in our true manhood.

Just as we require education along certain lines to prepare us for the entrance into a business career, so in our undertaking of other responsibilities such as our union in marriage and our becoming parents, it also becomes an urgent duty for us to know what these conditions involve and their attendant responsibilities.

That young men and women should be taught some very important things relative to the condition necessary for a true marriage and the begetting and rearing of healthy offspring, we think of sufficient moment as to demand instruction in special classes. At the root of marital inharmony, resulting in divorces, diseased children and suicides, is ignorance of natural law. If we elect to remain ignorant of these things, indifferent to the dawning results of such ignorance, then must we be prepared to abide by the necessary consequences.

The foundation of human society, its morals, its social life, its healthfulness and its civic and national purity, lie in its correct understanding of conjugal life. Are we, to-day, building that structure upon proven principles of being, or are we negligent of its demands, careless of its responsibilities, indifferent to the needs of our prospective offspring? The generations of to-day are working out the sins and ignorance of their progenitors; for the present is built upon the past, and so will the future be built likewise upon the present.

So life is constructed in one vast unbroken chain, and we as links in that great chain are either going to strengthen these links through knowledge, or weaken them by ignorance.

"Merit lives from man to man, and not from man to Thee, O God," So sang Tennyson, the sweet singer of poetical fame. If merit there be in our lives it will not come as the resultant of our many prayers, our religious observances, our worship of God, but inasmuch as we helped our common humanity nearer to God through our love for its welfare in all things. "If we say that we love God, then let us love our brother man, for he who says he loves God and hates his brother is a liar," so the Apostle John affirms in his epistles of ancient day.

I am virtually hating my brother when I am indifferent to his welfare, and if I refuse to acquire that knowledge which would help him to be a more perfect man. Our religion must not consist only in hero worship and church ritual, but be the resultant of the practical understanding of the laws of our life, that which goes to make us sane, healthful, spiritual men and women.

We have not made commercialism the foundation of a perfect human society, for we do not consider it the end, only a means to attain the end, and sometimes it is a very much exaggerated means which causes a great deal of worry, crime and general foolishness. To train men and women that to be commercially successful is to be truly great, and is of primary importance, we think is straining the question and to lose sight of more important issues. We are perfectly well aware in this age of dollars and cents that in order to compete successfully in the business world one requires to be well-equipped technically, but this is only a part of life, not the whole, and has been given undue prominence by men who are commercially mad men, who are monomaniacs, absorbed in one thing. Thank Providence that the round of life has not been bound up in one section, that man possesses other faculties, other sources of enjoyment, which are of equal if not of more importance in many respects than the acquiring of money.

One cannot help being touched and made to think seriously when coming into contact with the mass of humanity, and may ask the question, "If there is no balm in Gilead," no power which can ameliorate and emancipate from such conditions. We have already stated that at the foundation of a healthy community was the right understanding of the marriage relationship, and we will repeat this statement and endeavor to prove it.

The kingdom of heaven on earth is the most valuable assurance we can have of the possibility of such a condition in another state of existence. What we know and enjoy in our experiences on earth we can readily believe will not add less to our own felicity in a future existence, and to have the kingdom of heaven within ourselves in manifestation in our earthly environments would certainly be a precursor of what would in all probability be our condition in life after physical dissolution. The next life would seem to be uncertain, whilst this one is substantial and real.

We want heavenly and ideal conditions of life here and now, not to wait for some future state in which to realize the beauties of existence and to be free from the pains of ignorance.

Marriage, when rightly understood, will be the result of the blending of two souls in mutual magnetic and chemical affinity and will constitute the highest condition of human happiness and experience. True marriages are not the resultant of attraction through sexual passion; that is the lowest basis of its divine consummation, but of mutual attraction on the physical, mental and spiritual spheres of our natures. Physical appetite is a perishable asset of the human soul and will soon wane, leaving its votary diseased morally, mentally and physically. To marry on that plane is folly, and the concomitant results of such a union will strew with wreckage the pathway of those who are drawn into its snare. True marriage must always be the resultant of true love, love which has for its attributes companionship, friendship, self-respect, self-control, mutual admiration, and gentleness.

True marriage is one long courtship, a continual drawing of our natures together in closer fellowship, higher understanding and more forbearing love. True love does not grow apart but is attracted like the needle to the magnet in the closest rapport of soul. It grows like the creeping ivy in strength, throwing out constantly more branches wherewith to cling to the object of its affection. The central point for each is each other, and round the pivot of their mutual understanding, and fellowship they revolve and grow in the knowledge of their divinity.

The standards for marriage cannot be held too high, provided they are practical, for through its ideal conditions will come the salvation of the human race. Therefore, we consider that instruction anent the conditions for a proper marriage union essential, and if this education cannot be obtained at home, then classes should be available, so that young men and women contemplating this most serious and important step of their lives might be rightly informed.

Organically diseased people should not be permitted to marry and beget offspring, for the children of diseased parents are liable to the same diseases through inherited predisposition. The reason for this is easily accounted for, as the minds of the parents would be afflicted, and through this mental affliction, which is practically an involuntary condition, the children of such people would receive prenatally impressions which would psychologize them into a predisposition to the diseases of the parents. One of the most important factors in the begetting of children is the understanding and application of prenatal and post-natal suggestion. Prenatally children should be begotten not of accident, but as the resultant of mutual desire on the part of the husband and wife.

Motherhood should never be forced, and children should come as welcome additions to the home life. The primary object of marriage is the production of the race, not the gratification of sexual appetite. Preparation before and after should be made for each child, and children should always be made welcome to our hearts and home. Children who come as accidents or through forced motherhood may not be very welcome, and are liable to cause trouble to the parents in the future of their lives. It is not necessary to have large families, more than you can reasonably take care of and educated properly.

Let the laws of common-sense and self-control govern the life, and things will adjust themselves accordingly. Inharmony, disease and chaos come as the result of lack of self-control, ignorance of the true marriage relationship, and inordinate sexual appetite. We must learn to govern and control and understand these things prior to our ever getting married. The prospective mother of a child during gestation and full pregnancy requires the best of surroundings; her environments should be congenial, her mind calm and reposeful, free from worry, and she should know how to give the best of suggestions to the yet unborn child, so that it shall grow in character and likeness according to their wishes. If this is true, then it can be readily understood why people about to get married should be able to govern themselves, control their impulses and emotions, gaining that self-poise and equilibrium of mind which denotes rationality and a sound physical constitution.

The heritage of the past in preconceived mental bias and conventional stultification, requires the potent forces of "harmonial philosophy" to awaken within humanity true ideas of life. Ignorance with its bondage of popular opinion, dogmatic statements and foolish hero worship must pass away forever. The individual must be taught how to become individualized, potentialized and free, in harmony with rights of his neighbors.

Children require training in the power of thinking properly in the necessity for becoming students of the phenomena of life. Knowledge can only come as the resultant of earnest investigation, reasonable comparison, and the establishment of a just equilibrium in the essential principles of our natural life. The perfect poise of proper mental action can only be attained by the activities of the spiritual selfhood working in harmony and conjunction with the physical operations of our material natures.

Education must include and recognize always that man is lastly and finally a spiritual being and that only through cognizing this stupendous fact can we ever hope to establish the era of harmonial life and universal brotherhood.

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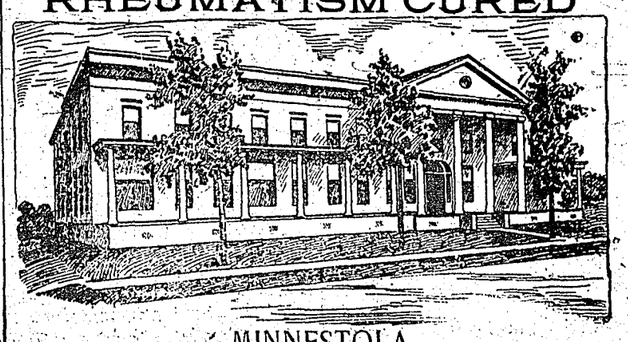
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Entered at the Chicago Postoffice as Second-Class Matter

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SATURDAY, MARCH 23, 1907.

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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

Such Men Are Teachers.

Rev. Robert J. Lockhart, pastor of the Presbyterian Church of Nichols, N. Y., is reported by the Chronicle of this city, to have said during a discourse a few weeks ago, at Handel Hall:

"Robert G. Ingersoll is not dead, and his works will endure for hundreds of years. Never was a man nobler in character, brighter in mental capacity; never was a man more abused. He was great and honest; a man of honor, and was the greatest exemplar of the English language of his time. His lecture on 'Liberty' should be laid by the side of the Bible, and the two should be read together. He was a man who practiced what he preached.

"I do not ask any man to follow him, but I do ask every man to acknowledge the truth when he sees it. This world is a much better place because Robert G. Ingersoll has lived. I love, and cannot help loving the man. If all were like him, were as good as he was, the world would be better. He was a reformer who struck at the root of the evil."

Rev. Lockhart had read Col. Ingersoll's productions, knew what he had said, and had brains to appreciate ennobling sentiments, with bravery enough to declare his convictions. How different from the large mass of pulpit-pounders, who denounce the great thoughts of others unread, and who exhaust the entire vocabulary of billingsgate in belittling those whom they have not intellect to comprehend. Such men and teachers as Lockhart are the seed of the church which will culminate in lifting superstition out of the deep rut in which it has groveled for centuries.

Merely a Suggestion.

Now the great Intersynodical Foreign Mission of the Persbyterian church, late in convention at Omaha, has determined to take immediate measures for the evangelization of the entire world. They assume responsibility for the conversion of a hundred million heathen and Mohammedans. They want to add 4,000 American *missionaries*, at an annual cost of $6,000,000, to their present number.

If our Christian brothers can raise six millions of dollars, to invest in saving souls, The Progressive Thinker is of the opinion the money expended in saving the lives of Chinese, Japanese, and Russians, who are in a starving condition, would be more conducive to human happiness and the glorification of God than it would be possible by any other method.

Not Wanted.

Rev. Van Slyke, of Kingston, N. Y., has just reached home from a tour, probably of a missionary character, in South America. At Caracas, Venezuela, he was arrested and thrown into prison. Inquiring the cause, he was told: "The Venezuelan laws prohibit foreign clergymen of any denomination, from entering the country, and that he had disobeyed the law." The American consul gained the release of the unwelcome intruder by getting his promise to perform no religious services, and leave the country within seven days.

Venezuela is a Catholic country. It was colonized by Spain, in the days of the Inquisition, when that church was supreme, and the only church representative of Christianity. The government in excluding Protestant clergymen from entering Venezuela is doing just what Catholicism would do in every government where it is dominant, could they do so with safety. Would not Protestantism do the same by all they class as heretics, had they the power?

In all countries where Christianity is in the minority they are greatly in favor of toleration; but wherever clothed with authority they persecute opinions adverse to theirs.

Another Critic Reviewed.

Said a correspondent two weeks ago:

"The time has not yet arrived for ancient faiths to be wholly discarded."

If ancient faiths are false, when will the time come to discard them if not now? We were innocently taught: "The time to discard a falsehood is the moment of its discovery;" that truth is always in order, and should be pressed to the front with as little delay as possible. Policy may do for the intriguing politician, who has no regard for morals; but it is terribly out of place when the sole motive for action is to advance a great truth. As the twin companion of Justice, Let Truth prevail though the heavens fall."

If "the Bible to many Spiritualists is history" it is time they were taught to the contrary. The Old Testament is a compilation of the crude ideas prevailing at the dawn of civilization. It may be worthy a place with the mythology of paganism; but it has no rightful place in this age of culture and scientific knowledge; and the New Testament, if interpreted by its own words, is but a slight improvement.

Our correspondent says: "The Bible has been revised and moderned so much it is very readable now." And yet two parties have been prosecuted under United States statutes, since its last revision, and found guilty for sending extracts from its pages through the mails which the courts pronounced obscene.

Right here is a good place to relate what Bible revisers have found:

Rev. Joseph Barker, a Methodist clergyman of England, of some sixty or more years ago, who later removed to the United States, is a good witness. He was discoursing on that revised Bible when he said:

"It should be understood, the oldest Greek and Hebrew Bibles are not printed books, but written ones. They were written before the art of printing was known among Jews or Christians. * * They are the work of different men, in different countries, and different ages. And no two of them are alike. They differ from each other almost endlessly. Some contain more, some less. Some have passages in one form, others have them in other forms. John Mills compared a number of those manuscripts of the New Testament, and found **they differed from each other in thirty thousand places. He marked and collected thirty thousand various readings.** Other men have compared the Greek manuscripts of the New Testament, and discovered **upwards of a hundred thousand various readings—a hundred thousand places or particulars in which they differ from each other.**

"A similar diversity of readings is to be found in the Hebrew manuscripts of the Old Testament. Now it is from these imperfect and discordant manuscripts men have to make their Greek and Hebrew Bibles. They have nothing else from which to make them. And those Greek and Hebrew Bible makers have no means of knowing which of the various and contradictory manuscripts are the best. * * It must be understood, the original writings from which the manuscripts now in existence originated, perished many centuries ago. It is probable the last of them were lost more than sixteen hundred years ago, [provided they were ever in being.—Editor]. We have, therefore, no opportunity of comparing existing manuscripts with the original writings, in order to find out which are the original readings. The discordant and contradictory manuscripts, therefore, can never be corrected. * * It is not only of the common English Bible that these words are true, but of every Bible known, whether printed or written, whether in Greek or Hebrew, or in modern languages."

These extracts are accurately copied from the biography of Mr. Barker. Since his day other revisions have been made, and a multitude of errors have been corrected; but as these revisions eliminated the "believe or be damned," and numerous passages making Jesus a God, the revision is not well received by the churches. They aid, however, in proving the fraudulent character of this "inspired word of God," and the creeds derived from it.

Our correspondent says: "Fictitious characters serve a purpose." Yes, in misleading and corrupting those who place trust in fiction and take it for a guide. Our public libraries abound with fiction, and these fabulous creations of imagination are only second to the Bible in corrupting youth, and instilling into their plastic minds false conceptions of life.

"Some of us," continues our critic, "have learned the lessons of tolerance." And others have learned to never tolerate a wrong. We are frank to own, we hold the latter class in great esteem. Jefferson well said in his first inaugural: "Error of opinion may be tolerated when reason is left free to combat it." Reason enthralled, then Error strides over the world crushing everything in its path. The task of The Progressive Thinker is to install Truth with Reason as victors over all opposition, and we are proud to believe its many thousands of readers are glad champions with us in defense of such ennobling virtues.

Again the critic: "We do not go about telling ecclesiastics their teachings are false." His mission seems different from ours. It is our purpose to correct the false, whether taught by priest, prelate or pope. A falsehood never became truth because of its antiquity; for the good character of those who gave it currency, nor for the sacred books in which it is concealed.

We meant by "flummery," in the article to which exceptions are taken, just what the lexicographers said in defining the word: "Anything insipid and out of place." It includes many features the Christian church inherited from their Pagan ancestors, some of which, rendered into plain English, would grate harshly on ears polite.

And vituperation is not the logic used in these columns. We war on error and false teachings, but on persons never, though criminal action may become the subject of animadversion.

Exeunt our critic and his criticisms.

A Catholic Lady's Opinion.

Miss Kate O'Connor, a business and literary lady of Rockford, Ill., who toured Europe last summer, and visited the place of nativity of her mother, in Ireland, and who during the winter has been heard many times on the rostrum, both in Chicago and elsewhere, and is understood to be a zealous Catholic, as were all the members of her family, in an address to the Men's Club of the Second Congregational Church of Rockford, on the evening of the 7th inst., among many other most excellent things she was reported in the next morning's Star of that city as saying as the result of what she saw in Ireland:

"Between the government and the church the people are crushed, is the conclusion reached after my observation. **If the clergy of both churches, Catholic and Protestant, could be wiped off the slate, and the people be allowed to work out their own salvation they would be better off.** The children have been the sufferers from the religious controversies, and have missed the education that should have been theirs. As a result of the restrictions placed on education in the Catholic portion of Ireland, the Southern, the children and older people are illiterate far above those of the North part of the island. This on account of the persecution."

All know this statement of Miss O'Connor is strictly truthful. She was doubtless educated in the common schools, and may have graduated at the Ladies' Seminary in Rockford, mingling with students of all denominations.

As we read Miss O'Connor's address we recalled the proposition of Dr. Osler to chloroform all persons reaching sixty years, as of no longer any value. Possibly the anesthesia could be applied to the clergy of all denominations, at a still earlier age with advantage to the people. We don't know.

The Marvel of Distance.

The distance to the nearest fixed star is so tremendous that, like many of the facts of astronomy, it is beyond the grasp of the human imagination, though not beyond the reach of mathematical demonstration. Light, which travels at a speed of 186,000 miles in a single second of time, takes over four years to reach us from the nearest star. The thread spun by a spider is so excessively fine that a pound of it would be long enough to reach around the earth. It would take ten pounds of it to reach to the moon and over 3,000 pounds to stretch to the sun. But to get a thread long enough to reach the nearest star would require half a million tons. If a railroad could be built to this star and the fare fixed at a cent a mile the total cost of the journey would be $250,000,000,000, or more than sixty times the whole amount of coined gold in the world.—Exchange.

And that star, so distant, is only one of fifty millions, each the sun of a solar system, with a multitude of planets and their satellites revolving around it; and yet churchmen are angered when we deny the Creator of that boundless wilderness of worlds, did not create them out of nothing in six days, and climaxed his labors by overshadowing a Jewish maiden, and fathered a son, whom they assure us is co-equal with the Father, is the Savior of the world, and all who will not believe the ridiculous tale will be eternally damned. A person with brains is already damned who does believe such a foolish fabrication of priestly nonsense.

Life Went Out in Delirium.

"Peace be with you!" Fitting words at the close of life from any mortal. They were the last utterances, in feeble voice, of John Alexander Dowie, whilom leader of Zion, as he closed his earthly existence, at 9:40, Saturday morning, March 9, of Bright's disease, at Shiloh House, Zion City. His has been an active and eventful life, and it went out in a rambling delirium, probably only an exaggeration of all his last years.

Whether self-deceived, and inflated with the idea that he was indeed the successor of Elijah, or only assumed hoping thereby to gain better control over his followers, he posed as such, and assumed the authority of a prophet.

Dowie's name must figure hereafter along side of Joseph Smith, the founder of Mormonism; of Ann Lee, of Shaker fame; and the still surviving, though, if reports are true, in a rapid decline, Mrs. Eddy, the founder of Christian Science. Perhaps the quintuple should be completed with the name of Madam Blavatsky, of Theosophy notoriety.

Dowie, faithful to his teaching, declined the service of a physician, and conducted religious exercises, sang hymns, and glorified in the pomp of power, while the spirit was taking its departure.

And we say: Peace to John Alexander Dowie.

Figures Don't Lie.

Upwards of a year ago the Young Men's Christian Association of Pittsburg, Pa., refused admission of an actor to membership, because, as they allege, his profession was an immoral one. Henry E. Dixey, a well-known actor, felt outraged at the decision, and offered to give one thousand dollars to charity if it could not be shown actors, man for man, are as good as ministers. No one accepting his challenge, he then offered $1,000 if there could not be found in prison a minister, equal to one for every state in the Union. Investigation followed, when forty-three clergymen were found in the prisons of the United States, and only nineteen members of the theatrical profession.

Does this prove that ministers should be listed with the criminal class?

Moore Easily Led Into a Trap.

At First Call He Materializes Reporter's Imaginary Sweetheart, "Mary Kennedy," Who Never Lived —Materialized "Mary" Even Promised a Kiss.

The following accounts of two seances held at the Spook House, No. 120 West Thirteenth street, by the "Rev. Dr." Hugh Moore, are the personal experiences of a World reporter who was sent to attend them:

Within one hour after I had furnished my own name and that of my dead sweetheart, Mary Kennedy, to Moore in his house, No. 120 West Thirteenth street, she was "materialized." No such person as Mary Kennedy ever existed, so far as I know. This was the afternoon of Wednesday, Feb. 13. That evening she came to me twice again, saying naively the second time that she "could not keep away from me." I was heartily congratulated by the believers and assured that it was a most unusual and "beautiful" manifestation. I had been careful to inform her at her very first manifestation that during the ten years in which she had been dead I had made a great deal of money and I wished to know from her how I should spend it. This she promised to tell me the next time she could come to me.

The Materialization of Mary.

Wednesday afternoon, Feb. 13, at 2:25, I rang the bell of the house at No. 120 West Thirteenth street. The house is one of the best type of the older New York houses of the period when West Thirteenth street was in the centre of a fashionable locality. The door was opened by a little old man, who held a bunch of money in his hand. Later in the afternoon I heard him called Brother Merritt, and was told that he was Titus Merritt, secretary, and in charge of the Spiritualist literature.

I asked him if I could enter. He said to come into the hall-way, that a meeting was to be held there. I said I knew it, and asked if I might have a word with Mr. Moore. He entered the front room, and in a moment Moore came to me, carrying a copy of the Bible.

"You remember, Mr. Moore," I said, "that I had some conversation with you Sunday night about a dead sweetheart, and you told me to come here Friday." He nodded. "I wish to explain," I went on, "why I have come before that day. Sunday night, my sweetheart, whose name was Mary Kennedy, came to me in a dream, and it was very vivid. She told me that I was on the right track at last, and urged me to take advantage of the first opportunity to come into communication with her. That is why I am here this afternoon in the strong hope that I may see her. Do you think there is any chance for that?"

"Well, that's good," said Moore. "The conditions are certainly remarkably ripe for it. Her constant presence near you must only mean that she is trying hard to come into your atmosphere and communicate with you. I don't know, but I shouldn't be surprised if we could get her for you this afternoon. It isn't usual with so early a beginner, but go in and sit down and we will do the very best we can for you."

I thanked him and said: "I feel that you should know my name, Mr. Moore. My name is George L. Sullivan." He seemed not to pay the slightest attention to this and kept walking down the room. I then paid Mr. Merritt a dollar and entered the room. I saw several women paying their money to Merritt.

When the seance began the lights were all turned on full and the door leading into the hall was locked, but the key left in the door. The beginning was a trifle delayed, due to rings at the doorbell, which were answered by Mrs. Moore. With one exception no one entered the seance room after the service was actually begun. This exception was a Mrs. Baker, whose name I learned later, as she sat next to me and talked freely with me. She was called by several of the spirits and it transpired that she was a regular attendant and known to all.

In the brief talk which followed Moore told in a conversational sort of way how it was impossible to see spirits as spirits and how to-day, as with the "affrighted" disciples of the risen Christ many people, especially beginners in Spiritualism could not reconcile the tangibility and bodily substance of materializations. This, he said, was perfectly understandable. When any one in the room spoke of seeing him, for instance, they did not see him, his ego, but the fleshly material tabernacle in which he lived. So it was when the "beautiful" manifestations came from the cabinet. What were seen, were not the spirits of the dear departed ones, but actual fleshly bodies materialized for a time, so that the spirits, the Egos, could inhabit them and enable their friends "on the earth side" to communicate with them. Else the "earth side" friends could not communicate at all, as it was impossible to talk with dematerialized spirits. He did not explain how the spirits got these bodies or how the bodies were made, but one of my neighbors told me later.

After this the organ was started again and did not cease at all with one or two exceptions during the rest of the performance.

Spirits Made in Darkness.

Moore reached over his head, turning out one by one the lights in the chandelier nearest him and directly in front of the cabinet. Then he threw the room into total darkness with a switch operated from the side of the room opposite the organ. This room was made so dark that one's hand held within half an inch of the eyes could not be seen. There were a few moments of perfect stillness. Moore interrupted it once by telling us to send out our best thoughts and assist the "doctor" all we could.

A woman at my left told me, after I had told her of my sweetheart, that she came down from Hartford to attend the seances. It later developed that her name was Marcy. She explained to me that the "doctor" whose voice we heard, was Mrs. Moore's guide or control, and that he was Dr. James, a high chemist. When I ventured to ask what functions a chemist performed, she said that he made the bodies for the spirits to inhabit, securing the material, atom for atom, and molecule for molecule from the vibrations given off by the believers. That was why, she explained, it was necessary for us to send out our best thoughts, so the vibrations could be strong and right.

In a moment the room was flooded with a green, sickly, bilious light which came from behind us, the source of it being a lantern between the two windows opening on the street, and this is also regulated by a wire from Moore's position close to the cabinet. A form soon appeared, floated toward Moore, and the name of Mrs. Beard was called. This form came through the curtains from the cabinet and was all in white, with a rather beautiful luminosity that seemed to play about it almost as the aurora leaps on a frosty night. It was a tall form, evidently a man's. It clasped Mrs. Beard about the shoulders and she retired to a dark corner with it, where they remained for some time. Other "dear ones" were reported and called friends so that three or four couples were communing at the same time.

Some of them were only "controls," my friends on either side told me—Indians and Hindoos, strong as teachers and builders—and to have a call from a guide was deemed a prize-package.

"Little Pansy" a Wonder.

This went on some time. Then a childish form floated out. "Little Pansy," murmured everybody. "She is Mr. Moore's special guide," said Mrs. Marcy on my left, "and is really a woman almost 100 years old. Sometimes she appears to us in that older form."

After a few minutes the room was again made perfectly dark, and directly at my feet the spot of light came again.

"It must be for you," whispered my neighbor. The effect was as of a light cast through a glass floor, as in Loie Fuller's fire dances. In a moment this form stood in front of me, stretched out a hand and said in a whisper: "George." I gave it my hand and was led to the further end of the room.

"I am Mary," it whispered in a voice so low I could barely distinguish it. I was overjoyed to see Mary again, and told her so. Her hands, which I clasped in mine, had the warmth of a healthy woman's hand.

She told me that it was good of me to have waited for her and that she had come to me last Sunday night in a dream—or that what I thought was a dream was really her real materialized presence speaking to me. She said I must believe and keep my mind strong so that she could come to me again, and as she got strong she could come more frequently.

I went back to my seat where I gave way to my emotions, rather loudly I fear, but with such sincerity that Mrs. Marcy and Mrs. Baker comforted me and told me that I should be happy and not feel bad. One of them said kindly and thoughtfully to the other: "Well, it's the nervous reaction—just think, he's not seen her for ten years."

The Evening Seance.

In the evening there were forty-seven paying attendants, and there were more men at this service than in the afternoon. The preliminary services were shorter, and it was about 9 o'clock when the manifestations began again. I had not long to wait. My name was called and there was Mary waiting at the fireplace. She received me with outstretched arms and told me she was sorry I felt so badly in the afternoon. I was duly impressed by this evidence of her knowledge, and she said she understood perfectly that it was the nervous reaction. Then I told her again that all the money I had made was in the bank, and that while I had spent the last few years simply trying to amuse myself and replace her memory with new scenes I had spent very little of it. I said I wanted her to spend it for me and to tell me how.

She promised that at the next seance she would tell me a plan whereby I could spend it wisely and as she would have me do. When I asked her if it were at all possible for her to be materialized in the form of some girl now living on the earth side, so I could marry her and live with her, she said no, but that she would be always near to me and come to me as often as she could.

When I asked her if she knew all I had done since she died she answered, yes, perfectly, and approved. "Do you love me just as you did ten years ago?" I asked. "Yes, indeed," she answered. "How could I help it?" This was emphasized with a very human squeeze.

Then she faded away, but within half an hour she came again, saying she could not keep away from me. I was flattered.

Promised a "Spirit" Kiss.

This time also her embrace was very human and as if meant to convince me that she was my sweetheart of the "dear old days." We talked again about my "vulgar wealth," and she spoke endearingly about it. Most of this interview was devoted to reminiscences of earlier days, nearly all of which I supplied myself. When she left me I complained against the futility of kisses filtered through a veil and she said: "Just as soon as I am stronger I will raise the veil." Then she faded away after having been with me about twelve minutes.

At this seance Mrs. Challoner, a firm believer, sat next me and told me a long list of books which I should certainly read, she said. But she seemed to be willing to save my money to the loss of Titus Merritt, for she told me that books he would charge me one dollar for I could get at Macy's for seventy-nine cents.

This meeting was terminated with a blasphemous imitation of the Lord's Supper served by Alcibiades, "our head chemist." Assisting him were two female forms, who passed grape juice in sherbert cups and fig-paste cakes. After everybody had been provided Alcibiades came around, and, dipping his finger into the grape-juice, he pressed it to the forehead of each in turn, whispering, "I bless thee in the name of Spirit and Truth."

Later, after the lights were turned up, we all turned in and finished up what was left of the cakes and the grape-juice. I again thanked the Moore's for the great happiness they had conferred on me and left the house.—New York World, March 7, 1907.

Caution to Revivalists.

A late news dispatch from Logansport, Ind., says:

"When Rev. A. A. Mainwaring, pastor of the Logansport Baptist Church, preached from the text, "Awake, thou that sleepest," he brought his fist down upon the pulpit with such force as to fracture the small bones of the hand. While suffering pain, he continued until there had been three conversions."

Souls must be saved, else preachers would gain no reward for their services, but they should abate a portion of that vehemence which culminates in broken bones.

He Went Like a King.

Theodore J. Mayer, the Large-Hearted Friend to Humanity, Passes to Spirit Life.

To the Editor:—Our mutual friend and co-worker, the staunch Spiritualist, philanthropist and man, Theodore J. Mayer, treasurer of the National Spiritualists' Association of the United States, has passed from these mortal scenes of labor to the glory he has earned in the spiritual world.

In the ruling of his life by the higher spiritual mandates and obligations, he lived like a king, born to command; his dominant power was felt in every walk and affair in life that he had dealings with. Often the writer of these lines has told him that he should have been a military man, for his executive skill and his born leadership would have brought him to the front in military tactics and made him a commander of armies. "That may be," he said, "but my work is to lead and dominate as far as my ability goes, in the army of Spiritual Truth which makes for Peace instead of Combat, even though we have to resort to mental war to bring it about." He was a Warrior, yea, even a King in his bearing, and his broad and philanthropic expressions of thought for humanity; his subjects loved him and his vassals did him honor. Like a Spiritual King, the Soul dominant in the last weeks of his mortal life, sure of his conquests, and convinced of his destiny, he went into the sundown hour of the physical life. Like a King he has arisen in the glory and majesty of a quickened spirituality; in the morning of the new birth to a kingdom built up by his good deeds and his humanitarian powers.

In his last illness, two weeks before his passing, he said to me: "I have settled all my earthly affairs according to my best judgment and to help as many broad interests as I can, without being unjust to anyone. I shall try to pull through this sickness and stay here to do more for the world, but if I go now, it will be all right. I feel that I have done the best I could, and I will die game."

I said to him, "Go down like a King."

"Yes, Mrs. Longley, **I will go down like a King,**" and he did, as none can better testify than myself.

One week before he quietly slipped away I saw him for the last time. He was very weak, but smiling and full of cheer. The interview was to me a precious one, and will be treasured as one of the sacred memories of my life. While there I conversed quietly with him on mortal and spiritual affairs. He said: "It's a hard battle, but I am fighting it." Yes, he did fight it well, and he died with the courage of a giant, ever maintaining his clear and powerful mentality till the kindly offices of physical insensibility stole upon him and eased his going.

Much must and will yet be said of our dead brother's work and life; not yet has the last service been performed over the mortal form. We have that sad, spiritual duty yet to discharge. Nearly two years ago he left a copy of the form of Funeral Rites and Bequests, issued by the N. S. A., filled out by himself, in the hands of Mr. F. A. Wood, president of the First Association of Spiritualists of Washington, and his wishes as expressed in this document are to be carried out to the letter. As you have requested, Mr. Francis, a stenographic copy of this service will be furnished you for The Progressive Thinker. The secretary of the National Association is to deliver the address. The body will be cremated. Mr. Albert T. Mayer, the only and beloved son of our lamented friend, is doing all in his power to carry out the wishes of his father. Further accounts of the work and benevolent enterprises of Theo. J. Mayer will be furnished you, ere long. The following from the Washington Daily Star of March 13, will give all necessary information for the present.

MARY T. LONGLEY,
N. S. A. Secretary.
Washington, D. C.

The death of Theodore J. Mayer, member of the firm of W. M. Galt & Co., and one of the most prominent business men of the District, occurred at 10 o'clock last night at his home, 214 B street southeast, after an illness of about seven weeks. Although Mr. Mayer had been confined to his residence for a protracted interval, his death was totally unexpected, and the announcement of his passing away came as a shock to his numerous business associates and friends.

The funeral services will be held at the family residence at 11 o'clock a. m., Friday, and the friends of the deceased have been invited to be present. The interment will be private.

Mr. Mayer has been actively engaged in the work of upbuilding this city and increasing its prosperity since he came here in 1866. He usually took a leading part in philanthropic effort, and was especially interested in the welfare of East Washington, in which his home was located. He was nearly sixty-one years of age. It is remarked that he retained his mental and physical vigor to a remarkable degree, and until stricken by the ailment which ended in his death was an active man of affairs. He was a member of the Masonic fraternity; a director of the Eastern Dispensary and Casualty Hospital, and also a member of the directorate of the Central National Bank, the Union Trust Company and the George Washington University. For fifteen years he had been president of the Swiss Benevolent Association, and as such is said to have "carried sunshine into many saddened homes."

Senior Member of Firm.

Since the death of Mr. William M. Galt, January 3, 1889, the firm had been composed of Mr. Theodore J. Mayer, Mr. Ralph L. Galt, the active members, and Mrs. Harriet T. Galt, widow of Wm. M. Galt. Ever since the death of Mr. Wm. M. Galt, Mr. Mayer has been the senior member of the firm. He was described as one of the self-made men of Washington.

Mr. Mayer was born in Geneva, Switzerland, in April, 1846, where he received his education in the public schools, followed by a collegiate course. He graduated in 1863. From that time until 1866 he was prominently connected with a large banking concern and commercial establishment at Fridrichshafen, Germany, first as correspondent and afterwards as bookkeeper.

In June, 1866, he came to this country, his total capital, it is said, being $12 in gold. He came to Washington, and for seven years filled the arduous position of clerk in a grocery store. His health finally broke down under the strain and he went to Europe to recuperate and regain his health.

Returning from the old world after a stay of four months he entered the establishment of W. M. Galt & Co. During his long connection with the company he was more particularly in charge of the flour department and was a widely recognized authority on all grades of flour and cereals.

Mr. Mayer married Miss Susannah Hitz, daughter of the late Florian Hitz, in September, 1876, the American centennial year. Mrs. Mayer died in 1880, and deceased never re-married. His son, Mr. Theodore Albert Mayer, who is in the real estate business, survives him, in addition to a brother, who is a citizen of Ohio.

Liberal Contributions.

Shortly before his death Mr. Mayer gave a practical illustration of the exemplification of his religion of humanity and charity by making certain munificent bequests. It is said he gave to the George Washington University extension and improvement fund upwards of $200,000, while $100,000 by his recent direction will be apportioned among the hospitals and charitable institutions of the District of Columbia.

One of the intimate friends of deceased to-day described his great interest and zeal in behalf of the George Washington University and his desire to see it become the greatest seat of learning in this country. It was added he studied the needs of the university for a long time and finally came to the decision that to erect the structures on the proposed 17th and B streets site would be a calamity to the city as well as to the university. He contended that as that site is on low territory and near the made ground of the Potomac flats considerable sickness would result among the students in the dormitories.

Plans Changed.

This so impressed him, it is said, that, through his personal magnetism, earnestness and persistency, he induced the board of trustees of the university to change its plans as to the location of the institution. He offered the trustees, without cost to them, his site at Chevy Chase Circle as the nucleus for a building site. This place contains about four acres of ground and contains several buildings, and is valued at about $168,000.

The trustees declined to accept the offer as the tract of land was deemed to be too far from the city. The Dean property was then selected and Mr. Mayer is said to have induced the owners to take $800,000 for it, which sum is said to be far below its real value. Mr. Mayer also announced that if the trustees would decide upon the Dean property he would give them his Chevy Chase holdings, to be sold and the proceeds to be applied to the extension fund.

Mr. Thomas W. Smith, an intimate friend and associate of the deceased, spoke to-day of Mr. Mayer's love for charitable work, and especially his interest in the Eastern Dispensary and Casualty Hospital.

In addition to the $20,000 he donated to this institution in the first instance when it became necessary to procure a new building for its use, he recently gave to the management of the hospital a corner lot at 8th and D streets northeast, increasing his total contribution to that institution to about $30,000. It was his habit to visit the hospital nearly every day and take a personal interest in its management and welfare, and he was especially interested in beautifying the building and grounds with flowers, etc.

The deceased was regarded as a most loyal and lovable companion and was of such a happy and jolly disposition that he at once became the life of any company he might be in.

At the time the Eastern Dispensary and Casualty Hospital was seeking new quarters Mr. Mayer gave the management of that institution valuable assistance, and when the present structure at 708 Massachusetts avenue northeast was secured he gave $20,000 toward the purchase money.

"These bequests of Mr. Mayer," said one of his friends to-day, "illustrate that he lived up to his creed, which is Abou Ben Adhem, 'Write me as one who loves his fellow-man.'"

Mr. Mayer was a member of the organization of Spiritualists who believe in psychical manifestations, it is said, and died in that faith. Some years ago he presented to that branch of Spiritualists a modern building at the corner of 6th street and Pennsylvania avenue southeast for use by their society for national headquarters.

England to the Front.

England has evidently caught the contagion of separation of church and state by late events in France. In the House of Commons, on the evening of February 27, a resolution was adopted, 198 to 90, in favor of disestablishment and disendowment of the church, both in England and Wales. A member from Ireland made the sensible remark:

"I fail to see how the continuance of the established church can be justified. The church has done the state no good."

It seems more than two-thirds of the House were equally blind, hence the majority for the separation. It is hoped the House of Lords will confirm the action of the Commons, thus allowing all churches in the great empire to rest on a common base. "Justice to all, favors to none" should be the policy of a state in its dealings with churches, as with individuals.

DRASTIC MEASURES.

A Discourse by Mrs. Cora L. V. Richmond, Chicago, March 3, 1907.

"If thy right eye offend thee pluck it out." "If thine hand offend thee cut it off and cast it from thee."

"And he took a scourge and scourged the money-changers out of the temple."

A great many people who believe in war among Christian nations, who believe in hanging people for murder, do not want to believe that Christ did this. We hope he did, and we hope he set the example to all Christendom, for it was not only a literal act of righteousness, but the symbol of casting everything unworthy from the temple of holiness. Here is a temple of worship; now if this is what is going on here, if these money-changers are here, if they are selling these doves and lambs, if they are making this place a den of thieves, tell them to depart—make them go.

That law of nature and of God, the law of "overcoming evil with good," is the beginning at the roots of evil; and in order to begin at the roots whatever is unworthy or anything that you do not wish to grow must be removed, overgrown or outgrown by that which is better. The farmer takes two ways to eradicate an obnoxious weed—he sows the land with something that is rapid-growing and that will overcome the weed, as grass, or something like that; if that will not do it he plows up the soil and burns it off and then sows the seed anew. That farmer or horticulturist who neglects his orchards or vineyards will find there destructive worms or insects and he must either burn them off, or cut off the obnoxious branches or the whole orchard will be overrun. He might have prevented it by earlier noticing the larvae or germs; if he did not do that he must cut the branches off.

Every human life meets these things, not only physically, but morally and mentally. The story about the lion is so good: This savage beast that is called the king of terrors of all the forest, but which is really not as savage as many human beings—when the thorn is in his foot. Perhaps you have seen the beautiful painting, where the hunter with great tenderness is removing the thorn from the foot of the lion, the operation hurting, of course, but in the expression of the animal's countenance there is almost, nay! more than, human gratitude. So this part of surgery that hurts to cure is valuable; the only mistake is, many of the surgeons want to cut you all to pieces so there is not enough left to get well. But the principle is right, that if you have not been able to prevent this thing, if you have not lived right, if you do not know the lines of health, then when something comes that must be removed in order for your better expression, let it be removed. If materia medica will not do it, surgery sometimes will. Surgery has perhaps this advantage, that if it does not help you it almost always kills you, and then you are set free.

Our plan of removing objectionable things is not only the plan of nature, but of the moral law. Many people say, "Why this is contradictory, when we are told to overcome these things with good, and then are told to remove them." But the overcoming of evil with good is not only a slow process, but it must also be accompanied with drastic measures. People do not want to hear about things that are good sometimes. They do not want to hear about changes, even if they are for their physical well-being. The smoker says, "I will smoke my cigars, I will smoke all my life even if I think it will shorten my life ten years." But what about the cancer in his throat? That has to be cut out. He has taken his choice. So with moral delinquencies; individuals, people, nations arrive at a culmination.

One culmination is war. Now there are thousands and thousands of very high-minded people who are endeavoring to establish "universal peace." There are those who are advising the "disarmament of nations." Of course, there is no consistency in any Christian nation having a standing army; there is no consistency in any Christian nation having a navy. But that which does occur is, that these are not Christian nations, they are not imbued with the spirit of Christ in the beginning. They began largely by violence and diplomacy and deception, taking the vantage ground over primitive nations, and they reaped the reward of riches for the bearing forward of their wars of conquest.

When the time comes that the few oppress the many, that the titles, the crowns and wealth oppress the multitude, war is just as inevitable as an explosion in a mine when the air shaft has been stopped up, and the "fire-damp" or foul gases produce an explosion. The suppression of human rights, of human liberty, of human conscience must lead to the inevitable explosion. Now we do not want to stop that explosion at all, but we want to stop the cause of it; we want shafts to be sunk every few feet in the mines that are under ground, so that the stoppage in one place will not produce danger in another place. We want fresh air introduced all along the lines, in the slums in the crowded cities, not in one place or another where it is convenient for local politics; we want pure air introduced into the political condition of the nation. Of course, it is rather dangerous when people have not had it for a good while. But it will do them good in the end. There is need of it.

And this purifying, purging process must come one way or another. The only condition is that the things that are laid bare are ill-smelling, but clear them out, clear them out! During the late exposition in St. Louis (notwithstanding the sneers of Chicago, St. Louis is a beautiful spot for a thing of this kind), every morning that summer the streets of St. Louis were flooded with at least one foot of water, of running water, to cleanse and purify the streets. What do you suppose would happen to Chicago if something like that was done here? Why, the dust, vermin, insects and people would think a new deluge had come. If you should awaken some morning and find the streets of Chicago actually clean you would think the millennium had come. But the time will come when there will be no city official elected, no city council permitted to act that does not pledge themselves that there will be clean streets in Chicago.

There is no knowing how it will come. We do not want to predict. But there is not one millionth part of the filth in the streets that there is in the politics of the city. Of course there must be drastic measures to wipe that out. Who is going to do it? You do not want to. You are too busy; you do not want to soil your hands, and you are afraid of the results to your business, or something else that you are interested in. Nobody wants to undertake it.

Do you suppose there will be a modern Hercules who will go to Congress (not as John Morrissey did), but for the purpose of cleaning out the politics of the nation? Sometime there will be. There will be just such lives in your city council, in your politics, in your state politics, in your churches and in your society.

Think of the way the citizen is treated; that is with reference to criminals and crime. Somebody is killed, something is stolen, United States treasury is robbed (of course when citizens have been robbed it does not matter so much, but the United States treasury has been robbed) there are men who are legally empowered to suspect people, whether they are guilty or not, even to arrest those people, and in order to prove their suspicions they are afforded every means and the aid of the government to persecute the supposed criminal to the verge, nay! beyond the verge of insanity. You talk about the "rack," the "torture" and the "guillotine" of past ages!—do you suppose there ever was anything more infamous than the so-called "third degree"? Under its strain, people who are weak and unbalanced would confess to anything rather than be tortured in that way. But so long as it carries out the theory, why not this man as well as another?

When people realize what they are doing they will not intrust the lives, the sanity and the morality of their people in such hands. But the magistrates, those who come in contact with humanity should be softened, then you would have better judgments and decisions. You know of plenty of people who think they are guilty of all the things they read in the newspapers, which is the result of nervous excitement and psychological strain. Talk about the "freedom of the press"; if ever there was anything in the world that needs to be regulated, it is the unbridled license of the American press. You cannot have a newspaper in your house if you respect the innocence of your children. And this is called liberty!

There comes a time when that which is called liberty is so far removed from it that it becomes one of those excrescences that have to be removed.

But this is not only the case with those who administer the laws, and are supposed to keep the peace of your city, but it is true, eminently and uncontrovertibly of the legal profession. The privileges of the lawyers in the courts are supposed to be regulated by law, and by the judge who is presiding. But in all the history of municipal and legal corruption and of the mal-administration of justice, has there been any such a period of time when lawyers, by hook or crook, by fair means or foul, have had such preposterous privileges as at the present moment? And if this is true of lawyers, it is also true of prosecuting attorneys and of magistrates. We do not know how you feel, but we hope you feel exactly what we are going to say now: That the time will come in the history of morality, of humanity, of justice, of true equity when there could not live in any community so dastardly a thing as the prosecution that is now going on in New York. We do not need to speak the name, but that kind of an excrescence that flourishes upon the so-called civilization of the nation should be wiped out, and will be by a tidal wave of such indignation as has never swept over a community.

"Neither do I condemn thee, go and sin no more." "And as He spoke He stooped and wrote upon the sands." "Let him among you that is without sin first cast the stone." "And He wrote," say the early fathers of the church, "the sin that was uppermost in each of the lives of those condemning her." But the Master is not here to write, the judge is not here to enforce it, and so these monsters of so-called law are spreading before the world the great infamy of their moral natures. So that which is highest and best in human nature will rise for very humanity's sake to put it out of the way. If you can, do it, by the ballot box; but if you do not it will come in another way. We shall not be responsible for it, we only tell you it will come. Because it comes when a nation claiming to be the flowering out of civilization and society, claiming to be the highest and best, like that of America and Great Britain, cannot produce that sort of monstrosity without that which is highest and best rising to protest against it. And there will be Drastic Measures and you will feel them, everyone will feel them in this purging and purifying process that is going on in the world to-day. Of course, there will be periods of disturbance, periods of trials, there will be the stress and strain, perhaps, greater than any that have ever been known.

It is a wonderful thing that great moral revolutions can take place, oftentimes, without bloodshed. It will be a wonderful thing if there can arise within the midst of this beginning of the twentieth century such a moral force as shall sweep over the community, not only wiping out the sin which this great exposure exhibits, but wipe out the exposers root and branch. This deadly upas tree that saps the vitality and foundation of your highest and holiest impulses and aspirations. When this is wiped out you will come face to face with the great integrity of that divine law that regulates, and must regulate, man and woman to the same exalted standard of morality. There will be no two interpretations of the law, one for the rich and one for the poor, there will be no two interpretations of the law, one for man and one for woman. The gilded palace doors will no sooner open for the libertine than they will open for the young girl, his victim. There will come into the consideration of social life the wonderful proposition, that all lives are equal in God's love, and all are equally responsible in the light of His kingdom.

Of course it is so. But there is a tradition, that that which passes under the name of "law," "law-makers," and "law executors" is in a measure sacred. But since when has it ever been justifiable that there shall be a mal-administration of law which has such tradition that corruption gives use and custom to can go on and on forever? and where does it abide? In what book of laws is it found? We know that there is such a thing as the impeaching of an official. There is such a thing as the dismissing of an official. There is such a thing as the changing of the statutes. That indeed would be a helpless condition of bondage if every act of any official were held to be just and true merely because of the official position.

There will be a re-awakening of the public conscience. You will read again this letter of manhood and womanhood imprinted and stamped in your own lives and you will grow to understand that neither religion nor politics can cover the enormity of the things that are done in their names. You will realize that out of this new growth and new humanity there will come greater loving kindness, and a greater preventive of all these ills, and that the moral pleasure is greater than any mere external pleasure. There must be the awakening to the application of the Golden Rule; man's conscience must be awakened before he shall wish to "do unto others as he would have them do unto him." Because if a man is in such a position as that which we have named and his conscience is suddenly awakened, would he not ask you to scourge him off the face of the earth? You scold yourselves for small daily offences. You would not allow your friends to tell you what you tell yourselves in the privacy of your own conversation with yourselves. You would not allow your neighbor or friend to call you a fool, yet you call yourselves this very often. So when a man in such a position becomes suddenly aroused to his own condition, do you not suppose he would call upon the mountains, the rocks and all things to fall upon him to hide him from the face of his fellow-man?

So if there is any pain, get rid of the disease in this temple of the spirit, overcome this great moral imperfection, and begin with the individual; by not having any two laws, one for your neighbor and one for yourself; by not having two laws, one for yourself and one for your wife; one for yourself and one for your sister. Begin by insisting that there shall be the same law through and through, in the community, in the church and in the state, and lo! there will be a renovation.

This spring every housekeeper and all the landlords will be busy turning the rest of mankind out of doors to "clean house," and the men will have to go wherever they can, to the restaurants, clubs or whatever. But there is a state of house-cleaning and repairing that no one knows when it is done; it is done perfectly, it is done all the time. The house never needs to be thoroughly and actually overturned. That is "good housekeeping." But nature does not always do it this latter way; there comes a time when she has to have a general upheaval of things, so there are earthquakes, storms and tornadoes. But these are adaptations largely to the human state. We often think there would be no venomous serpents, no wild beasts—poor beasts, it is too bad to compare them to human beings—there would be none of these ravaging things if it was not for the state of human beings. Think of a "tiger hunt" for pleasure! Think of going out on the plains and killing off the buffaloes just for the pleasure of going home and telling of it. Men have that within them that breeds all these tigers, serpents and venomous things.

When the steps are taken that indicate that people have outgrown tiger-shooting and things of that kind; when the steps are taken that enable people to live out of doors for wholesome human exercise without taking pleasure in killing something, then all this hunting for pleasure, or "sport," all this hunting of doves in the human form, or this seeking out for personal enjoyment will cease.

Man was placed in charge of the earth, and the man and woman were expelled from paradise because of their first offending. As said before the woman should not have eaten the fruit, but the fruit was ripe, she took it and in the kindness of her heart gave it to Adam. But what did he do when called to account. "The woman gave it to me and I did eat." This has been the way ever since. It is said of lawyers, doctors and professors: "Oh, what a pity! that such a good man has fallen; there must have been a woman in the case." Of course there was a woman. Ever since the nursery rhyme of Jack and Gill who started up the hill together. It was Jack that fell down. Of course the woman, having no other choice, had to fall down too. It is together in shadow and light, in season and out of it. In the high, sanctified and reconstructed state, whatever be the conditions of falling away from each other, the blaming of each other does not remedy it. Inate in human life equal elements of goodness abide. When both are brought face to face, or before the same bar of moral justice the life that tempers justice with mercy will come to both when both are ready.

Now having said this, if the earthquakes and the tornadoes come that accompany this great Glacial cycle and your climates change, and your cities are blotted out, and portions of buried continents are uplifted, if all this can come in the regulation of the geography of the earth, there also, will come still greater throes, more wonderful upheavals and larger changes in the structure of human society; and the new Eden will have a woman who is not so easily tempted, and a man who is not so cowardly as to deny his own shortcomings. The new Eden will have those who love, truly, thoroughly and perfectly accept the light of that love, and together make up the beginning of the restoration of the Eden-time that is for the future, not the past, when Eros comes again to rule the light of Love and Truth; and Infinite Wisdom shall so abide that behind no corrupt legislature, no scheming of the political "bosses," nothing that constitutes the great whirl and machinery of human selfishness can abide, but only the light of that true self-government that means the uplifting and strengthening of the weak, that means the equality of the strong, that means the preparing of the way for the Lord of Hosts who comes to dwell among the people of Earth whenever they are ready.

"The Great Work."

Lyman C. Howe Makes Sturdy Reply to Some Critics.

Wm. Omer Butler, replying to my suggestion that "if the claims of the Great School are entirely true, it seems to me it should have been possible and easy to have settled the question of a future life for every intelligent person in the world centuries ago," says: "The objection * * * might be raised with even greater force against Spiritualism."

NO! A thousand times NO! Spiritualism, as an incipient science, demonstrating by innumerable facts, establishing communication by means of mediumship, and challenging scientific investigation, is not yet sixty years old. It is not claimed that all of its phenomena are conclusive. Mediumship is not yet perfectly developed or understood; and many manifestations are mystifying. But it has in sixty years settled the age-long question to the satisfaction of millions, who could find it nowhere else.

Let it have 60,000 years of growth, and it would probably settle all doubts for all rational people.

The "Great School," it is claimed, has had ages of opportunity, and its masters claim to be as familiar with the spirit world, and its denizens, as they are with this world, and its people; and that this knowledge has been familiar to them for many ages past. Now it seems to me that if this claim is entirely true, the Great School should have been able to produce such positive proof of life after physical death, as to convince and satisfy all intelligent people, and that, too, without their having the special experience of seeing, hearing, and conversing freely with excarnate humanity, at any time, at will. **The objection does not apply to Spiritualism in any degree or any sense.**

Again Mr. Butler asks, in reference to my criticism of the assumed indolence of human nature, "Does the author assert, or in any way imply, that mankind are habitually indolent?" I think he does. True, in the passage referred to, he is speaking of "intellectual inertia," but the whole trend of his reasoning shows an inclusive meaning—more defined in intellectual efforts than in physical perhaps; but general constitutional laziness seems to dominate the author's language in all. I think my criticism was consistent with the author's words.

Referring to my statement, "Light may extinguish light and produce darkness," Mr. Butler says: "Is it not evident that that is just what the author is speaking of—'ordinary experience,' or rather ordinary normal light, and of such it not only may be, but invariably is true." "If we confine ourselves to this subject, the author's subject, we will probably find that his statements are true in every particular; and that the analogy fails in no point." * * * "As is well-known, ordinary light is not simple in its composition, but is the result of a mixture of colors." "It is true, that between two of these component parts, under certain conditions, a conflict may be instituted, and the one made to destroy or neutralize the other." "But under no circumstances is this true of normal light (the only kind in question) taken in its entirety and composed according to nature's formula." "Such light may be increased infinitely, for aught we know, without introducing a destructive or neutralizing principle." "The analogy between Light and Truth will be found to hold good to the last detail."

Mr. Butler may have sources of knowledge that are out of my reach. He may have made discoveries in the origin and nature of light of which I know nothing. But I am glad he can give us the assurance that the analogy between light and truth will hold good to the last detail. My source of information is mostly physical science, as interpreted by its masters. The wave theory of light is enforced by many strong facts, and the fact that "By adding light to light we can produce darkness," is the most conclusive. Mr. Butler speaks of light as a compound. But I know of no physicist who regards light as a chemical compound, or as a substance at all. It is credited to motions in the ether; and the various colors that impress our optics are due to the wave lengths, and rapidity of the motions. It requires no exceptional kind of light to produce the phenomena of light extinguishing light and producing darkness. The only essential is to so direct one system of waves as to follow another system at a specific distance. Good, honest sunlight, electric light, or lamp light, or even the pious, old-fashioned prayer-meeting tallow dip; all obey the same law.

Mr. Butler tells us that: "As is well known, ordinary light is not simple in its composition, but is the result of a mixture of colors!"

If such a thing is "well known" to Mr. Butler, I would be interested if he would tell us how it became known, and to whom it was revealed. I understand that color is a property of light. Prof. Tyndall was pretty good authority, and he said: "The color of light depends on the number of ethereal waves which strike the eye in a second." (Light and electricity, page 66.) Instead of light being "The result of a mixture of colors," all color is a result of light. All around us the phenomenon of light extinguishing light may be, and probably is, transpiring; but in an unlimited field, there are so many billions of systems of waves constantly touching each other, that the extinguishment of one system, by the coincidence of sinus in another system is not observed except under such condition as exclude the classes that do not so coincide. I know nothing of light "composed according to nature's formula." As I understand it there is no composition requiring a formula. Light is supposed to be due to ether waves, initiated by the vibration of atoms, and each class of atoms determines its own wave lengths in the ether, and determines the color. Inasmuch as the author says, without reserve or qualification, that: "The presence of one light does not extinguish another light;" and immediately follows it with this: "In like manner one truth does not extinguish, nor in any manner conflict with another truth," I think my criticism is valid, and is not disturbed by Mr. Butler's analysis.

If, as it is said, the author "does not ask anyone to accept him as final authority, but invites each one interested to become the final authority himself, to make the demonstration and final settlement for himself," he surely cannot expect one in a million to respond; for the difficulties he presents, and the discipline indispensable for every one who is to "make the demonstration" are positively prohibitory to all but a very limited number of the elect. Hence no "demonstration" is possible for the great, needy, hungry world, and the millions must continue to grope in outer darkness. "There shall be weeping and gnashing of teeth."

By its own showing the "Great School" is not qualified to meet the demand of the world on the question of a future life. As society is constituted, it cannot demonstrate to the anxious millions. At best it can only reach a very select few. But while it is preparing to begin a cosmopolitan work, that may show fruits in a million years, Spiritualism can reach the people, and carry conviction, and comfort to all—or nearly all—who seek it with honest purpose and receptive minds, even in the present generation. It can, and does, demonstrate. It has convinced many thousands of obstinate intellectual skeptics, and proven itself the one supreme means by which the millions can be convinced, comforted and blessed.

A few words in response to the "Student." Of course I "would not on account of the elusiveness of the N-ray have us deny all of our other experiences with electricity." Neither would I, because the author of the Great Work makes some mistakes, deny the value of the many truths he utters. The use of the N-ray problem was not for the purpose of proving, or disproving, the existence of the ray, but to illustrate the uncertainty and unreliability of even personal experience in settling scientific questions. The author of "The Great Work" seems to regard personal experience as the key to the whole problem of a post-physical life; and it evidently is an indispensable factor. But the experience of others, and the testimony of witnesses, count for something, while the N-ray mystery, with many others shows that personal experience may deceive us. All that is true and helpful in the book, and in the teachings of the "Great School" intelligent Spiritualists will be glad to profit by as soon as they know it is true. But the teachings we know are not true we would eliminate, before we endorse either the book or the school.

LYMAN C. HOWE.

EXCELLENT PHENOMENA.

A Spirit Extracts a Tooth Without Causing the Least Pain.

To the Editor:—As my hobby has been spirit phenomena for the last fifty years, I will present your readers with some of my experiences in that line. Some thirty-five years ago I had seances in my home in Kansas, and one evening we were getting independent spirit writing on the table in the dark, I asked, "Can spirits make the hand visible that is doing the writing?" Immediately the thumb and two fingers that held the pencil appeared like illuminated wax fingers. There were five persons present, and all saw it.

We used to have materialization, but always in the dark, so one night I made up my mind to see the spirit, if possible, and while the same was ringing a bell and I was playing on the violin, I induced the control to get as far from those who were sitting at the table as possible; then I struck a light, and I saw the spirit glide, as it were, and pass into a young man at the table. The others saw it also.

About thirteen years ago I heard of a lady in Wisconsin who had spirit pictures, and I decided to go and see them. When I met her I told her my business, and she willingly produced the pictures for my inspection. She had three; the first had six male faces with numerous hands. She recognized only one face, her husband who was killed by a boiler explosion; the next had a full size lady's face in the center with numerous hands on the plate; the next had a number of faces and hands.

I then asked her how she happened to get the pictures? She said she went to get her photo, as anyone else would; but when the plate was developed, as she was not on it, the photographer told her to come again. After waiting a few weeks she went again, but her picture did not show up, and the third time was a failure. She then prayed that the spirits would leave her, for at that time she could not sleep in a dark room. Eventually they began to leave her, and after about six months, she got a photo with no sign of any spirits on it.

Another incident I will mention. A little girl about 10 or 12 years old, gifted with a controlling spirit, was living once where I boarded. When I came home one evening she told me she had a horrible toothache, and asked me what I could do to help her. I told her to ask her spirit friend to do so. The idea made her laugh, but I persuaded her to get the slate. The control directed her to take hold of the tooth with her finger and thumb, and step out into the darkness. She did so, and in less than six seconds came in, and had the tooth in her hand. She said that when I closed the door, she got so frightened she tried to let go of her tooth, but could not, and that she never felt any pain when it came out. This all happened inside of ten minutes. This girl could thread a needle blindfolded, or read a closed book, and do many other wonderful things.

About three years ago I experimented with spirit photography. I got spirit pictures with four different sensitives, and not one of them was a Spiritualist or knew anything about Spiritualism. I believe that any medium who can get the raps or table movement can with due patience get spirit photos of their departed friends. As a matter of course I have spoiled a great many plates. For instance, one evening I had arranged to take a flash-light picture with a boy medium sixteen years old. We were all alone in the house. I told the spirits to make three loud raps when they were ready, but instead of the raps they made three bright flashes above the boy's head. Then I struck the flash-light, and in developing the plate it turned black. We tried it again, with the same result; then it occurred to me that the spirit lights did the mischief; so the third time we asked the spirits to rap, and not make any lights; then we got a picture of a girl standing beside the medium. But it is better to take them in mid-day, and the brighter the day the better. We all know there have been fake spirit photographers, but I want to impress all honest mediums with the knowledge that the genuine is within their reach, and I feel confident that in a few years from now, spirit photography will take first rank among the wonders of spiritual science.

J. M. JORDAN.

Minneapolis, Minn.

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Mrs. L. A. Hall writes from Leominster, Mass.: "Through the efforts of the writer, a veteran Spiritualist, and the assistance of a few friends who have the interest of our cause at heart, on Feb. 28, in G. A. R. Hall, we held a Spiritualist meeting, procuring the services of Miss Helen M. Putney of Lowell, Mass. The meeting was opened promptly at 8 o'clock. E. R. Stuart presided. After the singing, the reading of a poem and invocation, Fred Thompson rendered a beautiful solo, 'The Homeland.' The medium delivered a short address and gave many beautiful messages that were readily recognized, awakening the hearts of the people to a deeper interest in the truth. There was a large attendance, and so much interest manifested we are in hopes to have more meetings in the near future."

Adelle A. Hutchins writes from Burlington, Vt.: "My mother, Mrs. L. A. Hutchins, celebrated her 90th birthday last Saturday. She has not worn spectacles for two years; her sight and hearing are remarkably good, and all of her faculties are fine. Her children in spirit life sent a written message they would be with her on her birthday and bring presents. She is in excellent health; takes walks of two blocks without a cane. She enjoys reading The Progressive Thinker every week. She has been a Spiritualist since the Rochester rappings."

Mrs. A. A. Averill writes from Lynn, Mass.: "The work of the Lynn Spiritualists Association, under the direction of President H. C. Chase, has made steady progress since the last report. We have had with us, Mrs. C. Fannie Allyn, Mrs. Nettie Holt Harding, Mrs. S. C. Cunningham, Thomas Cross, Mrs. Abbie Atwood, Mrs. M. A. Jacobs and R. A. Macurda, all of whom have rendered good service. Since the holidays have been over, the meetings have been well attended, and the attendance is increasing. The local mediums have done grand work in assisting with circles, both on Sunday afternoons and Wednesdays. Concerts have preceded the evening service each Sunday, with first-class musicians and vocalists. The program for the remainder of the season is as follows: March 17, J. S. Scarlett; 24, Mrs. Abbie Atwood; 31, anniversary service, with a large array of talent; April 7, Mrs. S. C. Cunningham; 14, Prof. Macurda; 21, Thomas Cross; 28, Mrs. A. J. Pettengill; May 5, Mrs. Kate M. Ham; 12, Mrs. Cunningham; 19, Mrs. Jacobs; 26, Mrs. Ham. The numerous friends of Doctor and Mrs. Caird are much pleased to read the reports in your paper of the success of the First Society of the Fraternal Order. Business will never get very dull as long as they are at the head. We wish for them a full measure of prosperity."

A. C. Doane writes: "I have just finished reading the supposed Unknown Life of Jesus Christ, by Notovitch. I don't know Notovitch, neither do I know Jesus Christ, the Christian's savior; neither do I know the Christian's angry God, who punishes the sinner eternally in hell, because he doesn't believe in the atoning blood of his only son; but this I do know by experience: If I transgress nature's divine laws, physically, morally or spiritually, I have to pay the penalty."

Mrs. Jessie F. Fallon, secretary, writes from Montpelier, Vt.: "The Montpelier (Vt.) Spiritualist Association met at E. J. Fallon's, Feb. 27, for their annual meeting, and elected the following officers: President, E. J. Fallon; vice-president, Dr. P. L. Templeton; secretary, Mrs. Jessie F. Fallon; treasurer, Lizzie Childs; auditor, J. G. Scribner; managers, Mrs. Dell Scott, Lizzie Childs, and Amelia Wakefield. Four new members were accepted. Then came the reading of the will of Mrs. Susan B. Shumway, who left five hundred dollars in trust for the benefit of the society."

Mrs. S. A. Ziegler writes from Indianapolis, Ind.: "Spiritualism in Indianapolis never had such a lasting boom, with five well advertised Sunday night meetings, all having full and sometimes crowded houses, besides the many afternoon and night meetings unadvertised, all doing a good work. Sister Throndsen, with her heart to heart talks and convincing messages, is making converts as well as causing skeptics to think. Our lyceum! Well, I cannot find words to tell you of the success we are having in every way with conductors, workers and children; so don't you think the sun is beginning to shine for us?"

Wilson Fish, M. D., writes: "The cause of Spiritualism in Detroit is advancing as never before. There is an ever-increasing interest manifested and thinking people are rapidly being convinced of the grand truths of spirit return and spirit communion. The Earnest Workers Spiritual Society is ably officered and their hall at 333 Michigan avenue is filled to overflowing on Sunday evenings. The pastor and president, Rev. Mary Stein, is an excellent speaker and test medium, and has proven her worth by her able leadership. The kindness of her heart wins all who come in contact with her. The society was favored on Feb. 24, by an address by Rev. Amanda Coffman of Grand Rapids. The hall was packed and the speaker electrified her audience by her eloquence, the cogency of her logic and by the inspired truths she expressed. They were truly like apples of gold in pictures of silver to the members of her large and intelligent audience. She has many friends in Detroit who will always welcome her whenever she may pass this way. We feel it a duty and pleasure to commend Mrs. Coffman as an inspirational speaker and test medium of the very highest order and also for her kindly, sweet, humanitarian disposition and purity of life in thought, word and deed. These are qualities needed in every public advocate of spiritual truth in order that conviction may follow the uttered word."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

In answer to a correspondent we will say that the address of Mrs. Sara C. Scovell, the lecturer, is Galena, Kansas.

Correspondent writes: "The Psychic Research Society of Rockford, Ill., had a very good meeting on the evening of March 10, with more than an average attendance. Music on the piano, led by Dr. Booth, was followed by a brief address by Mrs. L. W. King. Mrs. K. speaks under spirit control, and her words are always instructive and in place. As a home member of the society, and a conscientious worker in the great field of truth, she is destined to become prominent as a public speaker and probably message bearer. Mrs. Alice Sexsmith of Chicago, followed Mrs. King with an excellent address, which was well-timed and adapted to the needs of the society. Then music and messages from the unseen, all of which were recognized by those to whom they were addressed. The lady was applauded when she promised to visit the society again. Mrs. Weaver is expected to occupy the Research Society platform on the evening of the 17th."

The Spiritualist society over which Mr. Blinn presides as pastor, at Norwich, Ct., had great success in the presentation of a two-act drama, "Above the Clouds." The Bulletin of that city says: "Not often has a better amateur production been seen in this city than delighted a packed house at the Spiritual academy on Thursday evening, when members of the society, assisted by others, presented the two-act drama 'Above the Clouds.' The stage settings were complete in every detail, with special scenery built under the direction of Charles E. Case, and painted by him, assisted by Dr. Clarence E. Capron. The music used was all arranged especially by musical director Charles A. Dowsett, who at the piano, with Mrs. Dowsett, violinist, added much to the success of the production. In unfolding the tale of villainy thwarted and a riven family happily united, varied with numerous pretty little love scenes and comedy elements as side dishes, abundant opportunity was offered and convincingly accepted for each of the cast to prove histrionic ability. Mr. Case's dramatic passages were among the strongest parts of the play and were easily matched by the finished work of Mr. Nirom as the villain. Miss Leopold made a pretty heroine, and Mrs. Burdick portrayed well the injured woman, while the coquetry of Mrs. Harris with her two suitors, admirably represented by Mr. Pratt and Mr. Mowry, was one of the hits. Dr. Capron drew a laugh at every sentence and Miss Blackstone had a part which she filled to a nicety. Mr. Blinn and Mr. Carroll were likewise favorites in the general praise bestowed. During the evening home-made candy was sold by Mrs. A. P. Blinn and Miss Elsie Bogue, and between the acts Dr. Capron sang to loud applause."

R. G. Lee writes from Headrick, Okla.: "We wish to say through your columns that complete arrangements have been made for a six-days' camp debate to take place at Headrick, Oklahoma, between our John W. Ring and Rev. J. W. Chism, Christian evangelist, of Denton Texas. This will be advertised in all the Christian papers, and promises to be well attended, especially by the orthodox, thereby giving us an opportunity to sow the seeds of the everlasting gospel of Spiritualism on ground that has previously been occupied only by the insipid weeds of tradition. It is sincerely hoped that Mr. Ring may accomplish a good work in this undertaking, and he desires some good medium or mediums to assist and prove the statements made. Each side will hold alternating night services aside from the debate, which will be in day-time only; so it can be seen that we will have about all the features of a camp with the debate to draw the people together. Camping ground will be free to all. Bring your own outfit and come to hear it all."

Miss Ada M. Came, secretary, writes: "The Cambridge (Mass.) Spiritual Industrial Society held its regular meeting, Friday, March 8, in Cambridge Lower Hall, 631 Mass. ave. Mrs. Katie Ham was the message bearer, and also gave a very fine lecture. She is officiating at Ayer's Temple in Boston, Sunday evenings during the month of March. She will be with the Cambridge society March 22."

Mrs. Ruth McMenamin writes from Buffalo, N. Y.: "I have just returned home from a two months' cruise through Delaware, Pennsylvania and New Jersey. While passing through Delaware, an angel friend asked me to visit our esteemed friend, Samuel L. Forbes of Wilmington. On my arrival I found him quite ill. I knew then why I had been called. Brother Forbes is well known among Spiritualists, having entertained for weeks at a time many well known in our ranks. I will kindly ask all Spiritualists to devote three minutes' silent thought for the return to health of our brother. I sat with him six days, and when I left I found him much improved, but still quite ill. Friends let us all with one accord give to our brother the strength he needs, and I know the angel world will bless each and every one for their kind thought."

Mrs. C. H. Mathews of 319 East High street, New Philadelphia, Ohio, desires the address of Helen Stuart-Richings, the lecturer.

Carrie L. Hatch writes from 9 Appleton street, Boston, Mass.: "The First Spiritualist Ladies' Aid met as usual, with the president, Mrs. M. E. A. Alibe in the chair. A very pleasant meeting was held; those taking part were Mrs. Alice S. Waterhouse, Mrs. Hattie C. Mason, Mrs. S. C. Cuningham, Mrs. Kate R. Stiles and Mrs. Woodhall. Mrs. Hall sang several selections. Miss Edna May Slate sang two fine selections. This young lady has a very fine voice, and undoubtedly has a musical future before her. Next Friday meeting will be held as usual. Friday, the 29th, will be anniversary day, and everyone is expected to be present upon that occasion. The following talent will be present: Mrs. A. S. Waterhouse, Mrs. Hattie C. Mason, Mrs. Carrie F. Loring, Mrs. N. J. Willis, Mr. Wiggin, Mrs. Abbott, Mrs. Stiles, Mrs. Whitlock, Mrs. Cunningham, Mrs. Belcher, Mrs. Chapman, Mrs. M. J. Butler, Mrs. Maude Litch, Mrs. Whall. Good music throughout the day; dinner and supper served at the hall. Be sure and come. Meeting, morning, afternoon and evening."

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Mrs. Geo. Williams writes: "Frank T. Ripley is drawing crowded houses every Sunday at the Spiritualist Temple of Cleveland, Ohio. His lectures are good and messages fine; also each Thursday evening large audiences are in attendance to get answers from questions they write on paper at home, the answers being perfectly satisfactory. There will be a supper served on Saturday evening, March 23, given by Mrs. Bloomfield in behalf of the Temple Fund. A large crowd is expected."

Laura L. Crawford writes from Detroit, Mich.: "Sunday evening, March 10, the First Church of the Soul, 46 Grand River avenue, had the pleasure of listening to an inspired lecture by Mrs. Georgiana Ripley of Toronto, Canada, Mrs. Ripley voicing the messages. They were well recognized. The hall was crowded to its utmost. To all wishing a good speaker and message mediums, we can heartily recommend them."

Erin Mary Chassee writes from Seattle, Wash.: "I would like to have you correct through your paper a wrong impression that has been circulated here in the state of Washington. It has been reported that I have given up my work, have, indeed, gone out of Spiritualism. It is a mistake, and as it has made a great deal of misunderstanding I would like to be set right. I have never given up my work, only in case of illness for a few weeks. I am a missionary. I am ready to respond to calls in any part of Washington, and I do not set a price on my work, only asking expenses, and will accept free-will offerings. My whole soul is in my work and money cannot pay for the effort. I will respond to a call from any society in need of a worker. I can make temporary or permanent arrangements for any work. Address me at No. 2238 Gilman avenue, Seattle, Wash."

Ferd C. Sumner writes: "The services of the Fraternal Order of Spiritualists were held as usual Sunday, March 10, in Hygeia Hall, 406 Ogden avenue, corner Robey street. Mrs. Briggs, popular with so many because of her spirituality, gave an address made up from questions from the congregation. Our platform message mediums were successful in reading quite a number of sealed letters which gave general satisfaction. Mediums from every part of the city come and take part in the circles at 4 o'clock, and many are reached in this form. Our supper committee is as popular as ever and deserve all the praise they receive. On this occasion we were treated to an old-fashioned 'Dutch supper,' with sauer kraut, etc., with all the necessary trimmings, and it was immensely enjoyed. Our song service and concerts are being popularized by the additions of new hymns and voices which make an attractive program. Bro. Thos. Seeley Warner was our speaker for the evening, and we enjoyed listening to the words of advice as they were timely and indicative of high inspiration. His address was brief and at its conclusion messages were given by Sister Lichtig and Bro. Chas. A. Thompson, their guides surprising many by the accuracy of detail. Geo. B. Warne, M. D., speaks for us on Sunday, March 24. We call your attention again to our coming celebration of the 59th anniversary, popularly known as the Spiritualist Easter, March 31. One of the features will be an inspirational invocation by three of Chicago's youngest and brightest mediums, Miss Helen Harvey, Winifred Thompson and Grace Kaiser, to commemorate the three Fox sisters. We note with pleasure that several of our platform mediums are filling engagements in neighboring cities. All who are advertised on our monthly bulletin will make reasonable terms to those desiring their services. The Progressive Thinker is our official publication and to keep posted on what is transpiring here and in other cities, you should subscribe. One dollar per year; six months, 50 cents. See our secretary."

Kate W. Grove writes: "Those who have been attending the excellent meetings conducted by Mrs. Hamilton Gill at the Van Buren Opera House, corner Madison street and California avenue, will be gratified to learn that she will hold a unique service at this hall Easter night, March 31. It will be a flower service. Every one attending is invited to bring a flower. The service is the suggestion of her spirit guides. Two of them, Nannie and Lissa (the latter is a German spirit and speaks German only) will give messages from spirit friends to the bearers. None will be missed. Mrs. Gill held one of these flower services at Pittsburg, several years ago to the great delight of a crowded audience. Mrs. Gill's meetings have been very successful. The number of satisfactory tests is truly astonishing."

A few more dates are open for Jestram's Grove, which is for rent for the benefit of the home for aged Spiritualists. Address Mrs. Gartelman, 762 W. 13th street, Chicago.

Carrie L. Hatch writes: "The Massachusetts State Association of Spiritualists will celebrate the anniversary of Modern Spiritualism in Berkeley Hall, Berkeley street, Tuesday, March 26, at 10:30 a. m., 2 and 7:45 p. m. A fine array of talent will be present. President George A. Fuller; treasurer, Mrs. Carrie F. Loring; director, Mrs. Maude Litch; Mrs. N. J. Willis, Mrs. Kate R. Stiles, Mrs. A. S. Waterhouse, Mrs. Hattie Mason, Mrs. Nellie Abbott, Mrs. Alice Whall, Mrs. B. W. Belcher, Mrs. Emma Smith, Mrs. Carrie S. Thomas, Mrs. Chapman, Rev. F. A. Wiggin, Rev. A. P. Blinn, Mr. Osgood Stiles, Mr. R. F. Churchill, Mrs. Hydee Hall (vocalist), Mrs. Grace C. Crawford (pianist). Miss Edna May Slate will sing in the evening. The sessions are open, free to all. The best talent is presented at this time in line with missionary work. People will become interested when they hear such testimony as will be given at these meetings. Come and stay with us all day. This state meeting opens the celebration for the week, and truly the week of March 25 will be one of great interest here in Boston, for all Spiritualists patronize the meetings."

Laura Cummings writes from Hardwick, Vt.: "Several of the members of the Spiritual Society met at the home of O. Rogers in Caboe, Mar. 10, and enjoyed not only a mental feast, but also a bountiful dinner, for which Mr. Rogers' table is well known. Selections from Mr. Neal Lyford's Graphophone were well appreciated, together with duets upon the violin and guitar by the Messrs. Sathorn. The president, Mr. Jennings, gave very pleasing remarks and outlined the possibilities of the cause here in this vicinity, and hoped the time was not far distant when the whole state would rise to its level and show greater interest, and more earnest efforts for the spreading of our whole religion. Much interest was evinced in the subject of affiliating with the N. S. A., feeling it to be the center and circumference of our philosophy and the right step to be taken at this time. Brother George Hill gave two very grand, inspiring poems, he should be kept upon the public platform continually. Mrs. Laura Cummings read the beautiful poem entitled "Gradatim," and made remarks therefrom and our meeting closed with feelings of harmony and good cheer."

M. Lizzie Beals writes of the Worcester Association of Spiritualists, G. A. R. Hall 35 Pearl street, Mass.: For the month of February the phenomena have been well represented from our platform. Mrs. Carrie F. Loring of East Braintree served our Society the first Sunday of February, in her usual sweet and impressive manner. Mrs. Alice M. Whall of Malden, occupied our platform Sunday, Feb. 10. Her work was satisfactory, and pleasing to all. Mrs. Maude F. Litch was unable to be with us February 17, on account of illness. Mr. Richmond L. Bishop of Lynn, filled her place very acceptably. Sunday, February 24, Mrs. Litch occupied our platform. Her lectures were well received; her messages accurate and convincing to all. The "Auxiliary" hold their regular supper and social the last Wednesday of each month. We hold our annual Fair Wednesday, March 27."

The subject of the discourse at the Church of the Soul on Sunday morning, March 24, will be, "Our Day of Victory."

On Monday evening, March 25, a Birthday Party will be given by the members of the Sunflower Club, to celebrate its second anniversary at Washington Hall, No. 70 Adams street. A fine supper will be served at 6 o'clock, followed by an interesting program; good talent, and later, music and dancing. All are cordially invited to join us on this festive occasion. Business meetings of the Club held second Tuesday of every month; tea party every fourth Tuesday, from 2 till 5 p. m. at Lincoln Hall, 70 Adams street. Good mediums in attendance. All are welcome to these social"

Samuel A. Huntington writes: "The third meeting in Mr. Wiggins' series held March 7, proved as interesting and instructive, and even more so, than the previous ones. The meeting opened with two anthems, beautifully rendered by a quartet. After the invocation, Mr. Wiggin was introduced, and chose for his theme, "A Psychic Riddle," the title of a book by Dr. Funk of New York, and "Spiritualism, Genuine and Unprincipled Mediumship," all of which was treated in a very able manner. He gave many fine messages, reading from ballots. Sunday services, March 10, proved as interesting as usual. At the afternoon circle Brothers Dickson, Greenlaw, Berry and Sister Morton took part. Mrs. B. W. Belcher of Marlboro, Mass., was the speaker at the evening meeting. She chose for her theme, "Trust and Receive," giving a fine address, after which she devoted nearly one hour to giving many beautiful messages. Prof. Graham of Boston, will be the speaker on the 17th and Mrs. Nellie Abbott, of South Lawrence, on the 24th."

Important Notice to the Spiritualists of Indiana.

Your attention is hereby called to the third annual convention of the Indiana State Spiritualist Association, which is to convene in Indianapolis, Friday, Saturday and Sunday, March 29, 30 and 31, 1907. The meetings will be held in Orpheum Hall, 135 North Delaware street.

As there is much important business to be transacted, it is especially urged that all Spiritualists be in attendance. Aside from the business features of the convention, there has been prepared a most excellent program for the edification of the visitors and delegates alike. Among those who will participate are Miss Elizabeth Harlow, of Columbus, Ohio; Mr. Will J. Erwood, of Peru, Indiana, and Mrs. Anna Throndsen; Mrs. Josephine Ropp; Mrs. Francis Ruddick and Mrs. Mattie Hayden. In addition to those already mentioned I would say that the Wattles Quartette is expected in the city at that time, and will participate.

Spiritualists, this is your convention! Will you not aid it by your presence. It will be profitable to you as well as to all concerned. Come and join in the spiritual feast which awaits you. E. A. SCHRAM, President.

CARRIE H. MONG, Secretary.

OUR WORLD IS AS WE MAKE IT.

There can be but little reason for one
  wishing himself dead,
Unless it be within him, in the wasted
  life he's led.
This old world is full of beauty and of
  Nature's own sweet yield,
And no being need go hunting for a
  more prolific field.

There are flowers, rain and sunshine,
  and sweet fragrance everywhere;
There is plenty of sweet pleasure intermingled with the care;
There are storms and raging tempests,
  and succeeding them the calm;
There are pains of soul and body, and
  for each a healing balm.

Every chord of sweetest music finds
  responsive vibrant tone;
Every love thought pressing onward,
  seeking sometime finds its own;
Every fit of angry passion stirs life's
  calm and placid sea;
Every selfish thought and action robs
  the soul of sympathy.

All the world is evoluting, ever changing, low to high;
All unfolding, growing, rising, but can
  never fully die,
And a suicidal spirit only leaps across
  the bay,
There to find the scenes more gloomy
  'till the clouds are brushed away.

Any world or sphere of action has its
  darkness and its light;
Has its pleasures and its sadness; has
  its growth and has its blight.
There is no escaping loophole near the
  winding golden stair;
One's whole life is as he makes it, on
  the earth and everywhere.

If we have but woe and sadness on this
  lovely earthly plane,
To expect it on another will most surely be in vain,
'Till we light the lamp within us, and
  then any world will be
From the darkness, and the evil, and
  the blindness ever free.

DR. T. WILKINS.

"Continuity of Life a Cosmic Truth," By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1. Price, 25 cents.

MAKES AN EXPLANATION.

Mrs. Virginia Bryan Tells of her Work and Relates an Incident Where a Plumber Lost Consciousness, and Had His Watch Restored to Him in a Mysterious Manner.

To the Editor:—Will you kindly correct an error in your late issue. My name is still (as it is always in my work) Mrs. Virginia Bryan. I believe I mentioned the fact that my husband was here with me, where H. G. Burroughs and myself have been holding meetings since the last week in December. I am sorry this mistake has been made as there are so many ready to grasp the smallest atom of scandal in order to elevate self by tearing down another.

My husband returned to Minneapolis Sunday afternoon. Burroughs and myself remain until April 8th; after that time I expect to make this point every two weeks. We have done a good work here and made many friends. We have succeeded in making the people think to such extent that just across the street from us in a little news and music store they have taken their bibles and congregate there to argue their points; ofttimes it is quite lively.

Now, Mr. Editor, I want to add a little more of my own experience and that which has occurred in my home. I could not tell you half of the demonstrations which have and are taking place in my home. The last was a very large hand and arm. As the hand struck my pillow I watched the arm and hand as it fell off the side of my bed, while my rocker rocks and papers rattle. But I, or we, have another young man living with us (I mean with my husband, daughter and self) whose name I withhold, who while plumbing in a basement dropped his watch in a cistern filled with waste. He sat down on a box to study out how to get it, as there was nothing near with which to reach it. He suddenly became sickened, then unconscious. When aroused, there was his watch which he brought home opened and sat on the mantle to dry out. He—as well as we—is much disturbed over what occurred, and would like an explanation of how it was done.

Now, Mr. Editor, please say to your people that I still have the same husband I have had for years, and have no desire to run away from him or trade him off, and I am sure Mr. Burroughs would want a wife nearer his own age, and I have children of my own to care for. Don't worry about me and the boy medium! We work nicely together, and need no guardians; at least my husband is satisfied; others should be. He is one of the best message bearers we have. He is young in the cause, yet is very accurate in his descriptions, which makes our meetings a success. I would separate, if I could, the phenomena from the philosophy, and have a mid-week love feast in spiritual messages, and make of our lecture halls a place of learning in place of curiosity; but so long as our state officers put both on same platform, what can we do but to follow? Messages are all right in their place, but I do not believe they should follow the lecturer.

MRS. VIRGINIA BRYAN.
Superior, Wis.

Mrs. Bryan is right; the mistake occurred by one who wrote the item in this office.—Editor.

Proof of Spirit Guardianship.

While in Washington City recently, I attended a seance held by Mrs. Ripple, a medium for independent voices. I had just received a letter from my wife informing me that she had been taken suddenly ill the night before, and I was very anxious about her.

I did not introduce myself to the medium or to anyone else in the circle, yet, soon after the seance opened my mother gave her full name and said: "My dear son, I know that you are very anxious about Mary. I have been with her all day, and I assure you, that although she is quite sick, her condition is improving and she will recover. You will get a letter tomorrow morning telling you that she is better."

That letter came the next morning from her physician, and it contained the information that my wife's condition was improving quite satisfactorily. Later in the seance Pearl, the heroine of my book, "In the World Celestial," greeted me, giving her name, and on my asking her if she knew how my wife was, she said: I have not seen her to-day, but I will go at once to your home and bring you the latest news as to her condition. In about fifteen minutes she announced her return and said: "Your mother is right; Cora is much better."

My mother had called my wife by her first name, Mary, as all her friends did fifty years ago, while Pearl called her by her middle name, Cora, the name by which she has been known since she began her literary career. This is, therefore, a good test.

I asked Pearl if my wife had pneumonia. "Her left lung is somewhat inflamed, but the inflammation is subsiding. She is not coming over to us now, so don't be alarmed about her." The letter from Dr. French, which I received the next day, confirmed Pearl's diagnosis and hopeful opinion of the case. T. A. BLAND.
Chicago, Ill.

OHIO SPIRITUALISTS, ATTENTION.

The Ohio Spiritualists Association will hold its tenth annual convention at Carnegie Hall, Sandusky, Ohio, May 24, 25 and 26, 1907. A cordial invitation is extended to all Spiritualist societies of the state to come and co-operate with us for the furtherance of our glorious cause. All societies not now affiliating with the O. S. A. can, by applying to the undersigned for a charter, become eligible, and take part in deliberating and transacting the general business of the association. We make this appeal as we need your assistance for the future progress of Spiritualism in our state. In unity lies success and strength. The program will be published later. For further information, address

C. A. SOLLINGER,
Secretary O. S. A.
4405 Clark Ave. S. W., Cleveland, O.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
Box 580, Seattle, Wash.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, phyiological and psychic science Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price, 25 cents.

The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in $1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

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Any six of the Thirteen Premium Books you may order, price $2.05.
Any seven of the Thirteen Premium Books you may order, price $2.35.
Any eight of the Thirteen Premium Books you may order, price $2.65.
Any nine of the Thirteen Premium Books you may order, price $2.90.
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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

M. R. Borden: Q. In The Progressive Thinker for Feb. 16, in an article entitled "The Search of Science," etc., it is stated that the "twenty years' study of Mrs. Piper cost $75,000," and Prof. Hyslop "asks an endowment of $1,000,000 with which to carry on the work." As a Spiritualist, I ask how so much money could have been spent in the investigation of one medium? and the result?

A. Having especial attention drawn by this correspondent to the article, other points arise which awaken curiosity. For twenty-four years the Society for Psychical Research has been "investigating." It has published twenty-one volumes of facts accumulated, and has "bales" of manuscript on hand, not as well authenticated, that did not pass the censorship. It has gone out bidding for ghost stories, haunted houses, apparitions, premonitions, etc. It has a ghost library such as was never before gathered. Yet after all this travail "the society itself has never attempted to formulate an official opinion." Members of the society have in several instances, more brave than the society as a whole, come out and unqualifiedly given their support to the spiritual origin of such phenomena. Myers, Crookes and Wallace have published books containing their researches, the facts on which their conclusions rest. Richet, now president of the society, has recently acknowledged the spiritual source. Now this peculiarity is observable. The members who arrived at certainty, unitized the vast collection of facts gathered by the society, by knowledge derived from another source. They studied the phenomena through mediumship which can be in a measure controlled, and by making the right conditions the manifestations evoked. The ghosts of the society came and went so unexpectedly that observation was almost out of the question. They were not to be recalled. With mediumship all this is changed. The ghost may be observed and studied. It was by such observations, these members came to the conclusion that spiritual beings came and conversed, and having this key, the ponderous store of facts of the society become comprehensible. Without it, the twenty-one volumes and "bales" of MS. are rubbish, simply rubbish. I do not wish to disparage the much-lauded work of the S. P. R., yet I fail to see how it has taken a single step toward the solution of Spiritualism. As for ghosts coming and going, that is just what Spiritualism teaches.

That these ghosts are spirits, the point the society may determine, Spiritualism has asserted from the first.

As for the investigators of psychic phenomena, how much more profitable would it be to apply at once to the source through mediumship, than to expect to find solution of the problem in illusory ghost stories. If twenty-one thick volumes of these leave the society just where it began, without sufficient evidence to hazard an opinion, how many volumes will be necessary to bring about that result? Twenty-four years of waste, unless the phenomena of Spiritualism are supplemented thereto. This is the promise of the proposed million dollar institute. Yet it is to be noted that it is not Spiritualism that is proposed to investigate, but psychical phenomena! That may mean Spiritualism, and perhaps it does, for Prof Hyslop recently announced with eclat that he had discovered six mediums! That is an excellent beginning. Spiritualists have already discovered several thousand.

Fifty years ago, Prof. Robert Hare, one of the most eminent chemists of his time, inventor, and professor in the University of Pennsylvania, gave his attention to spiritual manifestations for the purpose of exposing them. He was an atheist, and as he did not believe in future existence, knew the phenomena were fraudulent. His researches were prolonged, exhaustive, and without shadow to break their clearness. His report is the strongest scientific evidence that has ever been given on the subject. He became fully convinced of the presence and communion of spirits. Not only did he make this investigation, he made it at his own expense. He did not wait for a million-dollar collection, and would have thought it an absurd prophecy, had he been told that half a century thereafter, anyone would have asked for that sum to pay them for going over the same grounds, and reaching the same conclusion.

As for the $75,000, how that sum could be used in the investigation of one medium, I must confess is as dark to me as to this correspondent. Prof. Hyslop is reported as saying that investigation of psychical phenomena is "expensive." With the above figures no one will be apt to doubt his statement. The only possible source of expense in Mrs. Piper's case was her own salary and that of Dr. Hodgson. Seventy-five thousand dollars would give each a big salary and have a margin left for "cigars and stationery!"

That is a good wage for a two hours' sitting now and then. There are many mediums, peers of Mrs. Piper, who would gladly accept one-third of this salary, and it would not be difficult to find doctors and professors to act as recording secretaries for the same lessened fee. An itemized account of this $75,000 would be interesting, as illustrating the difference in the methods of "trained scientists" and old-fashioned Spiritualists!

Glancing across the page of The Progressive Thinker containing this article, there is a column on "The Home Circle," by a true and sincere Spiritualist, R. Bayles. Therein is stated the true method of gaining a knowledge of Spiritualism, and in that one column is packed more genuine information, gained in an hour in the home circle, than is contained in the twenty-one volumes, to which has been given the "scientific attainments" of two score—more or less—of "trained scientists," for twenty-four years. It is information obtained at such circles that gives vitality and value to these volumes. Without it their narrations are meaningless and tedious repetitions.

If one has $75,000 to give to a medium, it is his own business, and if a psychical institute can gather a million or ten million endowment funds no one who favors Spiritualism should object. If a man thinks the way to prove the continuance of life in the future, is to ransack history for stories of ghosts and haunted houses, he may satisfy himself by that method. At the same time, to those who have made a life study of this field, it seems strange that these musty legends should be sought, while the living fountain may be found at one's own hearth.

If the records of manifestations in thousands of homes could be compiled, they would form an unanswerable evidence that the "psychic force" underneath all these manifestations is from spiritual beings. All the psychical institutes, and psychical research societies in the world can do no more than this—no more than has been proven to the satisfaction of millions by the unheralded private, and publicly unknown medium and the home circle.

More than this, what do they propose to prove? We are to infer that all investigations for fifty years, to the present time are worthless, and only by the "expensive" methods employed in the Piper case, or to be inaugurated in the million-dollar institute, will a knowledge of Spiritualism be attained.

"Traveler": Q. I have all my life been able to visit places in my sleep, and when I have suddenly awakened seen spirit friends standing by me. I have thus in spirit visited the sick and relieved them, and visited seances, and clairvoyants afterwards have told me that they saw me there. The question is, why can we not develop so we would be as decarnate spirits?

A. Because in this life the spirit is bound in the limitation of its physical body. It may at times become partially free, and give intimations of its capabilities as an independent being, but the restraint is always present.

Harmony, the Law of Life.

To bring harmony into our lives, we should recognize only the good in our fellow-man. That which the world calls evil is in reality undeveloped good, masquerading in false attire. In every soul there lies implanted a germ of godliness. It is for us to bring out and develop this hidden good. Through experiences of bitter sorrow and disappointment we learn to withhold our judgment from the seeming failures in those we love. To bring one's self in true rhythmic harmony with the Over-Soul of All Being, is the great lesson of our earth career. In so doing we learn to control our thoughts, for a truly harmonious soul recognizes the potency of thought, in all its power for good. The self-poised individual sends forth daily, only thoughts of love, help and encouragement. Recognize no enemies, and if a fellow-man harm you in any way, send loving thoughts of pity to the one so benumbed to the right. Harmony shall reign upon earth when all men become as brothers.

These souls of harmony as we now know,
Shed on earth's path a radiant glow;
To all they extend a helping hand,
And aid their minds to understand
That God is Good, and Life is dear,
If we but pass a word of cheer
To the weary ones along Life's way,
And show them the dawn of a brighter day.

When all souls have come into the harmonious state, then wars, crimes and evil of all kinds will vanish from the earth.

Harmony is the law of life,
And we are here to show
That as we give of our meagre store,
Thus only shall we grow.

ALICE L. HOLBROOK.

Rockland, Mass.

LITTLE SUNBEAM.

Whence and whither, dancing by,
Little Sunbeam?
Tarry a moment! Can you? Try!
Let us be comrades—you and I—
Bring me a message out of the sky
Little sunbeam!

What is your secret? Whisper it, pray—
Little Sunbeam!
Are you ever smiling and merry and gay?
When folks are frowning, and hopes grow gray,
Never do you steal sadly away,
Little Sunbeam?

Tears are so many and smiles so few,
Little Sunbeam,
Here is a work for us both to do;
Bringing to mortals of heaven's own blue,
Making the dreary earth blossom anew,
Little Sunbeam!

Chase all the shadows out of my brain,
Little Sunbeam!
Sorrow and solitude, worry and pain,
Deeds that are selfish, dreams that are vain,
Make me a Child of the Morning again,
Little Sunbeam!

—Earnest Neal Lyon in Collier's.

"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

Spirit Return

It is Manifested in Many Ways and Under Peculiar Conditions, as in the following where Earth-Bound Spirits are Taught to Realize Their Present Condition.

This night's seance, January 10, 1907, was most remarkable for its significance in the opening up of wider fields for spirits in the work of redemption. Of the two who manifested their presence, there was one who gave his name as Paul McArthur, who had passed on some five years ago; he proved an exception among our unknown visitors because he had already progressed out of the earth conditions, and knew that he had to work out his own salvation, and that it was unreasonable to expect of Jesus to bear all the sin of all the world.

The other gave his name as Jones; and claimed to be with Dwight L. Moody, assisting Dr. Torrey at the Moody Tabernacle in saving souls. He had, to all appearances, died about 22 years ago, yet still very zealous in saving sinners, he and Mr. Moody and many hundreds of other spirits working vigorously to exert their pernicious influence in creating hells in the minds of men, thus filling insane asylums with religious fanatics.

Mr. Jones, when entering the circle, seemed in his glory, singing and swinging his arms in rhythm and time to the song then in progress, urging everybody to sing and pray; and this he did so long and so persistently that for sometime he baffled all efforts to stop his senseless jumblings.

McArthur, who it seems had come to assist the benighted Jones, sought in vain to reason with the latter, and to make him understand that he was entirely wrong in his views regarding Jesus, hell and the devil, that he himself had been through the mill, and therefore knew what he was talking about.

"The man," he said, "is to be pitied, for when he begins to realize his mistake he will have a hard road to travel," and saying this he departed with the promise to call again. At last the cloud which had shrouded the mind of Mr. Jones slowly vanished, and his reason gradually returned, and he began to realize the enormity of his folly, and the misery he had helped to create for others; he felt greatly shocked at the results amid great lamentations.

He was now asked to call in his mind for Mr. Moody to come forth; this he did, but rather reluctantly, because he did not want to disturb the man while at service in church.

But the great evangelist really came and soon expressed his wish for all present to sing and then to pray; but here our instructor, in a few but terse words gave him to understand that he, Mr. Moody, had been summoned here, and must now listen to the fact that he was no longer in possession of his physical body, but that he had been an earth-bound spirit now for many years and a menace to society; and turning again to Jones he asked him whether he knew anyone who had died? "Yes," he said, "my parents," and when told to call on them, that they may show themselves, he exclaimed, "Oh! there is Clara, my sister. She died when but a little girl," and— he continued excitedly, "see! see! the great mass of cripples—crippled spirits in all kinds of deformities."

He was told here that they all were spiritually crippled through the false teachings of an orthodox theology.

"Am I to blame for all of this?" he asked anxiously. "Then help me! What shall I do? What shall I do?"

On being advised he now prayed that God might give him light and strength to overcome and to right his past life and to forgive his errors, and as by a magic flash, the beauties and splendors of the heaven-world opened up before the amazed eyes of the enraptured man.

"Oh! look! look!" he shouted in ecstasy at the beautiful scenery. See! see the bright sunshine over the lovely landscape! and what of this? A dog? Are there animals in heaven? Why this is my own dog, my faithful Jack, who died many years ago, and I loved that dog, it was such a sensible, noble creature, and had saved my life once."

When asked what kind of a dog it was, he said, "Why can't you see it, standing right before me? It is a big yellow St. Bernard, with a lovely head and large, beautiful eyes, and that dog went to heaven before me, and is almost the first one to meet me."

Here Jones was asked as to what had become of Mr. Moody.

He is still standing here with all the other spirits, and greatly astonished at all the new revelations and questioned, "Will I go back with Mr. Moody and all those spirits to tell Dr. Torrey and his congregation about our experience here and thus undo some of the wrong we have done?"

"No," came the reply. "You must all go with your spirit friends and receive further instructions to fit you for that work."

Mr. Jones then related that the bible was but little understood by him and others; and that in their zeal to save souls they never studied it but skipped everything which was not clear to their understanding, and that they just picked out such parts which seemed best suited to excite and stir the people, and that they would call them wicked sinners, and threaten them with with hell-fire and damnation forever if they would not believe and come to Jesus, and, said he, "We were often so crowded in our revival meetings, that we were lifted right off our feet and forced up, suspended in the air (referring to the spirits who were ever present).

"I remember," he continued, "that at one of those meetings, when excitement run high, a lady had to be taken to a big institute (asylum) to which I had followed her, and as we kept on singing and praying, some of the men there struck the woman several blows on the head so she fell to the floor, and then I became unconscious and cannot remember any more about that, but after awhile I found myself back again in Moody's church, and have been there ever since.

"But now I must go with my sister to the home of my parents. I wonder," he said, "why they did not come themselves?"

"They are too advanced, but they will meet you half way," came the answer.

And now, thanking all for the instructions and sight he had received, he departed with his sister, a wiser spirit, fully restored to reason, and realizing his duty towards those cripples, the victims of unreasonable and ignorant religious rogues and fanatics.

From the conversation with Jones it appears that, forever urged on by Dr. Torrey, it has become a custom with his pretended redeemed ones to proselyte among the sinners in his audiences, and as two members of the circle were among the latter (out of mere curiosity), they were easily spotted out, and the spirit, Mr. Jones, had been delegated to convert them; but on coming into their magnetism he was drawn to our circle instead with the result as stated above.

The very fact that the spirit of the renowned Moody, with hundreds of other spirits were drawn on, and forced to listen to reason, and learn the truth of their earth-bound condition, and to witness the same wonderful revelation which Mr. Jones had experienced, was no mere incident, but rather a carefully laid plan by our invisible helpers; of a two-fold scheme to break up the pernicious part of an influence as exercised over the people by ignorant spirits and mortals, which but cripples the victim's spiritual growth, and to herald forth in greater numbers the glad tidings that redemption and salvation can only come through the knowledge and obedience to the truth as revealed through the light of understanding.

G. A. WOLTER.

Chicago, Illinois.

KINDNESS TO ANIMALS.

Animals have Their Rights, as Well as do Humans.

To the Editor:—A Catholic priest once said "Give me your children until they are fourteen years old and you can have them afterwards."

By this he meant that if he could be permitted to instill into the children's minds Catholicism for the first fourteen years of their lives, he had no fears of your changing them afterwords. He wished to impress upon his hearers that the power of early education was so great that but very few are ever able to break away from its influence. And in this he was right. And this power of early education holds good in whatever direction it is received.

Bring your children up to love, respect, and protect every conscious living creature, their life, their liberty, and their right to enjoy that life, and you will never be called upon to defend them in a murder trial. To be kind to animals precludes the killing and eating of them. Murder is the direct result of meat-eating, and animal slaughter, and as long as forty thousand of inoffensive animals are daily slaughtered and their dead bodies eaten by the people of this country, we may expect murder to be rampant in the land, men and women will be shot down on the slightest pretext, and cleared by a meat-eating jury, if they have money. These are the natural and inevitable results of a gross violation of law of nature.

And I believe that any person who can be hired for ordinary wages to daily take the lives of hundreds of innocent and unoffending animals, is only restrained from taking the life of his enemies by the fear of the law, rather than tender passion or the respect they have for human life. And I believe that meat-eating is an essential diet for the autocrat of a slaughter-house. I do not wish to be understood to insinuate that all who eat meat would murder or that they would even kill an unoffending animal, for thousands who daily eat meat have never seen an animal killed, and do not realize that their act is encouraging the slaughter of thousands of animals whose lives ought to be protected by man. Nevertheless, whether they believe it or not, the killing as well as the eating of animals hardens the heart and dulls the compassion of all who indulge in it. The dog that is fed on an exclusive meat diet has to be chained in order to protect the public.

I believe that anyone who can besmear himself in the innocent blood of animals, without any compunctions, must of necessity be a meat-eater, for I know of no other diet which would give to the ordinary person the heart to unfeelingly perpetrate such cruelty. A meat-eating dog has to be chained, and a meat-eating public has to be restrained. I feel that all my animals have as much right to live as I have.

Some, to excuse themselves for killing them, claim they have no soul and therefore do not live after their physical bodies are eaten; but I look upon this as a very poor excuse, for if this life only is all they have, the more reason why we as human beings should allow them to enjoy this little span of life. But this life is not the end of the animal. If the animals did not exist after death, then I should not expect to. For if only those traits, or faculties of the human mind which are above the animal exist in the great hereafter, then there will not be enough left of man worth preserving, and not enough of a man so that he would be able to recognize himself. And many a man would have to go with the brute.

Animals think and reason, and will continue to live after the dissolution of their physical bodies, just as surely as man will. And man will have to meet those he has wantonly killed, in that world where justice will have to be done to all living creatures.

I was pleased to read the article by Jacob Fuller in 801, claiming for animals the power to reason. Mr. Fuller is right in this, and if space would permit I could give some experiences that would positively prove it. However, I was sorry to learn that Mr. Fuller persists in taking the life of that little vegetarian, the English sparrow, the witty crow, as well as the innocent rabbit. True the rabbit gnaws fruit trees and has girdled 20 or 30 for me this winter which I neglected to wrap with paper as soon as I ought to have done; however, I feel that they are entitled to some of the bark if I take all the fruit. The same power put us both here and intended we should both live and have something to eat. And I shall do nothing intentionally to defeat the intentions of that overruling power.

JAMES L. DOW.

Manhattan, Kansas.

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THE COMBINATION.

Three Personalities Attaching Themselves to One Person—A Case of Spirit Return, or "Dissociate Personalities"—The Views of Emil T. Lundstrom.

To the Editor:—The reluctance of a certain class of scientific psychic investigators in accepting the fact of spirit return—or to be more "scientific," the fact that disembodied human beings can and do communicate with those still in the flesh has always been a source of great wonder to me. Numerous hypotheses—that of "dissociate personalities" being one of the latest—all more or less complex and far-fetched, have been invoked with more or less success to account for a fact which to the spiritual thinker, whose sound judgment has not as yet been theorized out of existence is so simple and self-evident.

Whether this reluctance is a case of moral cowardice, intellectual vanity, learned prejudice or merely excessive scientific caution, no one knows better than these learned gentlemen themselves.

However, no intelligent Spiritualist can be blind to the fact that an enormous mass of mediumistic phenomena may as easily be explained by some of these hypotheses as well as by their own; and that many observed facts are merely results of suggestion, originating either in the minds of the medium or the sitter. Be that as it may, the fact nevertheless remains, as Prof. Myers points out, that there exists a residue of psychic phenomena that can not be accounted for on any other than the spiritualistic hypothesis. The now universally known case of Miss Beauchamp, for instance. Dr. Prince of Boston, who brought this case to the attention of the world, designates the four "dissociate personalities" that manifest through Mis B's body, as BI, this being her normal self; BII, BIII and BIV., respectively, each one of these personalities differing radically from the other. Especially is the difference between BI and BIII—or "Sally," as this interesting "dissociate" (!) entity persists in calling herself—most pronounced.

The original Mrs. B. seems to be, according to the testimony of Dr. Prince, a quiet, demure, well-behaved and sweet-tempered young woman; whereas, on the other hand, Sally, herself, is a vivacious, high-spirited and mischievous sort of tom-boy girl, who delights in playing all sorts of cruel pranks on the unoffending BI, whom she (BIII) contemptuously designates as the "Saint," in distinction from BIV, whom she calls the "Idiot."

Broadly speaking, it seems that BI is morally superior to BIII, but that on the other hand, the latter is by far the shrewder and more enterprising of the two entities.

Now, the interesting part of it all is, that in the absence of all spiritistic suggestions in the life and environment of Miss B., and in spite of all scientific suggestions—whether oral or mental that she (BIII) is a dissociate personality; she (BIII) most emphatically, decidedly and repeatedly asserts that she is a distinct, complete, and entirely different person than Miss BI; and this position she stoutly maintains.

The inconsiderate "Sally" evidently is not aware of the fact that the integrity of a profound and ingenious theory is threatened—and perhaps she does not care. "Sally," she declares herself to be; "Sally" she is; and "Sally" she remains—the unscientific mind.

According to her own testimony her memory antedates that of BI, since she distinctly remembers when the original Miss B, learned to walk, an incident which, of course, BI does not remember at all. BIII claims that she never sleeps—a claim made by many spirits through mediums—and remembers all that she does herself, and also all that BI does and thinks. On the contrary, BI knows nothing of what occurs when BIII is in control, and is but dimly or indirectly aware of the existence of BIII.

To the intelligent and unbiased investigator of spiritual phenomena, a case like that of Miss Beauchamp can mean but one thing; for, if we are to give the chief witness in the case, namely, Sally herself, the least possible credit for truthfulness and intelligence, the whole thing spells SPIRIT RETURN in large letters, and in still larger letters it spells

OBSESSION.

I say this at the risk of offending a class of well-meaning, but superficial observers who assume, wholly without foundation, that at the moment of death the ignorant soul becomes omniscient, and that the sinner is transformed into a saint in the twinkling of an eye.

The case of Miss Beauchamp is one of the most perfect cases of OBSESSION THAT HAS EVER BEEN BROUGHT TO THE LIGHT; but, as long as scientists are striving to fit facts to theories, instead of theories to facts, they will rake their brains fore and aft in vain to solve the riddle. It never seems to occur to these worthy gentlemen that occasionally the testimony of the subject itself may possibly contain a grain of truth.

The scholarly Dr. Wickland of this city, whose remarkable experience and investigations along these lines have attracted considerable attention of late, both by the public and the press, told the writer that, in his opinion, the entity known as "Sally" in all probability was the spirit of a very young and ignorant child—too young, perhaps, to remember its own original earth life—and who, after passing out of its physical body, was attracted and unconsciously attached to the personality of Miss B, and that this would no doubt hold true of the entities BII and BIII also, and I feel that this is an opinion which few sane and observant Spiritualists will be inclined to dispute. For, after all, when the various hypotheses have been brought to bear on the case, that of Dr. Wickland seems to be the most rational—at least to the unperverted, commonsense of the lay mind.

EMIL T. LUNDSTROM.

ONE DAY OF DAYS.

It seemed as if the world was new,
The sky entrancing, perfect blue;
Among the yet as leafless trees,
There played a soft caressing breeze:
From out the orchard shadows dim,
I caught the chanting of a hymn;
A Phebe answered back again
In notes that sounded like "Amen."

One day of days! O, Fair March day!
When half forgot life's darkened way;
Forgot the bitterness, the tears,
The dreary waste of passing years;
The night whose blackness gave no star,
The love that seemed so near, so far,
Forgotten in a bird's low song
That thrilled the sunny hills among,
In sprouting grass, the earth's warm breath,
In life evolved from seeming death.
Take courage, borne on hope's glad wing
Your heart will sometime find its spring.

ALICE M. WARREN.

Proctorsville, Vermont.

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MATERIALIZATION.

At a Private Circle in England, Extraordinary Manifestations Occur While the Medium Is Confined With Wire Netting—What Materializing Medium in This Country Will Volunteer to Be so Confined?

In "Light" of March 3, 1906, we printed a report, written by Mr. Robert Watson, of a "successful private circle" in the North of England, at which materialization phenomena were obtained under good test conditions. A few days ago we received another report from Mr. Watson, recording an interesting presentation made by a materialized form. Mr. Watson says:

"When I went to the seance room one night recently, I knew nothing about the presentation which was to be made, nor did any of the other sitters, but it afterwards transpired that as the medium wished to make me a present as a token of respect, the chairman and the medium's guide arranged for the spirit friends to make the presentation. The seance was going on just as usual when a materialized form came out of the cabinet, took from the mantelpiece a small packet and withdrew into the cabinet. The chairman then asked me to stand up and step into the centre of the circle. I complied with his request and a beautiful form came out of the cabinet, right in front of me, and placed the packet in my hand. Then, while I was still holding the hand, the spirit friend dematerialized until there was nothing left but the hand placed in mine, which felt as firm as any real hand could do. In a second or two it was gone, and I was left alone. I was unable to say anything, I was too much taken by surprise; all I could do was to sit down and think."

The Newcastle Evening Chronicle, of Monday, February 18, contained a long account, written by a special correspondent, of his visit to the circle of which Mr. Watson writes. As this special correspondent gives a clear and, as far as we can judge, an unbiased description of the conditions and of the phenomena which he witnessed, we reproduce the greater part of it. He says:

"Nowhere has the study of the occult taken a firmer hold upon the people than in the mining districts of Northumberland, where the men have always had a turn for serious reflection. One of the best circles is that at Newsham, where successful meetings are held every Sunday. The medium is Mr. Thomas Potts, who works in the pit as a hewer, and the sitters are all working men from the district round about—all thoughtful, intelligent men, and the sentiments of the members of the circle, as well as of the medium, are above suspicion. Their conversation shows that they have thought deeply, and that their conviction has come not only from what they have seen with their own eyes, but from what they have read and inwardly digested. They are evidently deeply imbued with religious fervor, and they tell you that they are nearer God than ever they have been in their lives before, and that their hearts are filled with truer happiness. There is no doubt at all that Spiritualism has done them good. It should be said, also, that nobody in the society has anything to gain by deception. All the money that is received is a penny per member per week to pay the expenses that are absolutely necessary, but, beyond that, nothing is paid to anybody.

"Having been hospitably entertained by one of the members, I was conducted to the room where the sittings take place. Here, in one corner, a portion was screened off by a drab curtain, and behind the curtain was a fence of wire netting, reaching from wall to wall, and from floor to ceiling, in such a way that the medium, once he had been locked within, had apparently no chance of getting out again. The wire netting was fastened by staples to a wooden frame, which was, in turn, nailed to the floor; and in the middle of the front was a door fastened by means of a padlock. Between the wire netting and the curtain there was a space of fifteen inches; and here, it was said, the spirit forms, taking material from the medium and from the sitters, were built up. I examined the cabinet carefully without and within and was quite satisfied that anybody locked in must stay there until released, and could not by any conceivable means reach the curtain before him.

"Towards seven o'clock, the company gathered and filed upstairs to the seance-room, where a dim religious light was given from a small lamp, behind a red shade, upon the wall furthest away from the cabinet. The sitters were arranged upon chairs in horseshoe form before the cabinet, and the medium entered the cage. The key of the cabinet was handed to me, and I turned it in the padlock, and saw that the medium was securely penned, and unable, to all appearance, to play tricks with the sitters. The curtains were then permitted to fall into their place.

"The medium's guide, 'Zowie,' had indicated his approval of the conditions, and the circle had only to wait in confidence for a manifestation. Sure enough, after a time spent in singing, the curtain was drawn aside at one corner, and a tall white figure appeared, within an inch or two of the sitter at the termination of the horseshoe. No sound had been heard from the cabinet; and there was an uncanny silence about the whole business.

"The figure was, of course, irritatingly indefinite in the dim light. It was a figure, draped in white—a figure that moved, that had a head, and arms, and a body; but this was all that one could say about it. The features were quite indistinguishable. It retired, and a moment or two later a diminutive figure, apparently that of a little girl—identified as 'Wisdom'—came out at the other corner. This, I was subsequently told, was a frequent visitor, and often sat upon the knee of the leader, and even kissed him upon the cheek. Seven other figures appeared—one said to be that of a Chinaman, several of those of occult figures, and one said to be the embodied spirit of the late Alderman T. P. Barkas, of Newcastle. This form pointed dramatically to the gentleman by whom I was accompanied, and who knew Alderman Barkas very well; but neither he nor myself had the slightest notion of identifying the visitor. Except for the figure of "Wisdom," all the forms, so far as one was able to judge, were identical in height, and breadth, and depth. They did not advance beyond the curtain, but merely drew the folds aside, exposing a draped form, and raising an arm or shaking the head with palsied meaninglessness.

"After the nine forms had appeared, some hymns were sung without effect, and it was evident that the power was gone. * * I was invited to advance to the cabinet, and found the medium in his chair, tight and comfortable, and wide awake. He struck a match to let me see where to put the key in the padlock. Then he came out and sat upon a chair, and communication was held with 'Zowie,' by means of mysterious knocks which strike the medium upon the forehead, quite sharply. The method is to spell out the alphabet, and to stop at the letter which elicits a knock, and so to construct sentences. In this way we got the names of the ghostly visitors, including Alderman Barkas.

"It was an interesting evening; there I leave it. I could see no possible means for the medium to leave the cabinet, and yet I saw what were unquestionably shapes, with hands and arms and heads and bodies, before the curtain. What they were or how they came to be there, I will not undertake to say."

Mr. Watson tells us that the cabinet was made by a local joiner, Mr. George Elliott, and the wire netting, which has a one-inch mesh, is fastened on the outside to the framework, every joint of which is nailed together and clinched over. The framework is placed across one corner of an upstairs room, in the house of the medium, and is nailed to the floor, to the wall on both sides, and to the ceiling at the top. Visitors are permitted to take their own padlocks, if they so desire, and to examine the cabinet thoroughly. The light is sufficiently strong for everything in the room to be plainly seen, and it is hoped that ere long the forms will appear in a full light. Finally, Mr. Watson says: "We make no charge to anyone. We want to prove the truth, and if we are instruments in God's hands and prove that spirits can and do return, we shall be amply rewarded for our trouble."—Light, London, England.

AS ONE MAN SEES IT.

Is Spiritualism a Religion?

This is the much asked question. I Certainly congratulate Mrs. Clara Watson on her article in number 879 of The Progressive Thinker. Like all her articles, it is very spicy and very good.

And now I will give my answer to the above question:

I cannot accept Spiritualism as a religion, and how any Spiritualist can define Spiritualism as a religion is more than I can understand. To me Spiritualism is a philosophy. Religion means to be bound. Now then, can we or shall we go back to churchianity and accept a set of principles as set forth by the officers of the N. S. A., and call it religion? I for one go down on Mrs. Clara Watson's list as opposed to any religion, or anything that would turn my steps backward.

I left the church with all its creeds and dogmas and also religion, to be free mentally and spiritually, and under Spiritualism pure and simple I am free to think and reason and philosophize; but if we ape after Christianity and establish churches with articles or principles of belief and call it religion, then how long will it be until we are back in the same old rut that the orthodox church is in to-day?

How often has it been proven that what is to-day a truth may be proven an error to-morrow. Then why should we as Spiritualists bind ourselves down to certain beliefs and religions? I say with Mrs. Clara Watson, let us have halls of instruction, halls of philosophy, etc., and thus let us learn more and more, not new truths, but the grand old truths that have ever existed, but have been covered up under ignorance and false teaching.

Orthodox ministers are book-trained teachers, telling their hearers what Calvin taught and what Wesley believed, and so on. But as Spiritualists or as lecturers in the various spiritual camps we ought not to so much defend on our book knowledge as we should on the soul development. Whenever the soul speaks, one need not think what he shall say, but the words will come faster than they can be delivered by the speaker. So I say, it matters not so much whether we know what Huxley used to say or what Spencer knew, etc., if we have the soul development. Huxley, Spencer or Britten, or anyone else can use us as an instrument and give to humanity all their past and present knowledge which is far better than for one to stuff the mind with book-knowledge and perhaps be governed by their own self-conceit. Let us be Spiritualists, pure and simple, and philosophize for ourselves a higher wisdom and knowledge, and continue to feed the hungry soul within more and more from Nature's unlimited storehouse.

DR. R. T. HENDRICKS.

Greensboro, N. C.

JUST WHERE THOU ART.

Just where thou art lift up thy voice,
And sing the song that stirs thy heart;
Reach forth thy strong and eager hand
To lift, to save, just where thou art.
Just where thou standest light thy lamp,
'Tis dark to others as to thee;
Their ways are hedged by unseen thorns,
Their burdens fret, as thine fret thee.
Out yonder, in the broad full glare
Of many lamps thine own might pale,
And thy sweet song, amid the roar
Of many voices, slowly fail;
While these, thy kindred, wandered on
Uncheered, unlighted to the end,
Near to thy hand thy mission lies,
Wherever sad hearts need a friend.

ISABEL DARLING.

CREATION.

A New Theory of Planetary Formation.

"In the beginning God created the heavens and the earth" Thus "the heavens and the earth were finished and all the hosts of them." Thus saith that great book of books that has survived the centuries, the radical teachings of which has caused more bloodshed and ill will, more heart burnings and cruelty, more dissension, jealousy and hatred, than all the other books of the world combined; and it is held sacred by a large percentage of the people of the world, though this "sacredness" is fast disappearing even in the very core of ecclesiastical circles. Science and reason are the principal, yea, only causes of this great wave of warfare against blind credulity.

The fact that the heavens and the earth were in existence long before man sprang into being made it necessary for the early theologians to give them a mystic origin and denominate the earth the center of the universe.

All things else in the heavens were "created" as an afterthought, the finishing touches as it were, to make the earth more beautiful and more fitting as "God's footstool." And all down through the centuries "divine" teachers have been giving the world a dioramic coating to this noble story of the "creation." It is not in my province to criticise these ebullient ecclesiasts, for the greater portion of them have been perfectly sincere in their beliefs. How could they be otherwise? Science had not the power in the earlier days to prove the fallacy of the theological theory; in fact theology was as the much-talked-of man from Missouri—she had to be shown. And now that she is being shown she is making as rapid strides as science.

Man has always been asking for proof, even in the dark ages as well as to-day, but in the absence of that proof he has been compelled to accept theory, and the earlier theories were born of superstition, which is but the child of ignorance. So pray be charitable toward our forebears.

But now that the veil has been drawn and science is able to "try out" all theories, sifting therefrom their truth and their fallacies, thus saving the world the error of accepting a paralogism for any length of time, let us reason together.

The hardest problem the human mind has to contend with in connection with creation is time and space. Outside of the realm of mankind these two conditions have no place in the great plan of the universe, and with man they are only dealt with relatively. How can anything be measured which has neither beginning nor end.

Close your eyes and imagine yourself floating out through space to the most distant star that has been discovered by our most powerful telescope. What would you there find? You would be in a maze of starry heavens just as grand and beautiful as the one we are gazing upon from this point in the constellations; now repeat this trip again and again in the same direction and the panorama will ever be the same in grandeur. In this way you may get a slight idea as to the extent of space and also of what a small figure this little ball of clay formerly designated "God's Footstool" really cuts in it all.

Prof. Larkin has just announced to you that the new name of the earth is "cosmical corpuscle" comparatively speaking, and that a trillion miles is but an astronomer's yardstick in measuring the distances brought within his view by the telescope. The extent of time is really harder for us to grasp than is the extent of space.

Theology tells us the earth was created 6000 years ago. Science says she does not know, but gives us proof of at least a million years that the globe has been infested with animal life. The one gives us superstitious theory; the other fossil proof. To which shall we hearken? The answer is obvious. As a schoolboy I was taught of the creation of the earth as its being a ball of molten matter thrown off by the sun by the rapidity of its rotations in the cooling process, as were also all other planets of our solar system, the moons in turn being crumblings from the planets in their cooling process; and so it was with the universe full of suns and their attending planets. But nothing was said about whence came the molten matter of the various suns or why they should be hot to begin with, or being hot, why there should be any occasion for any cooling process to take place. Does it not stand to reason that the conditions that made them hot in the first place would keep them hot forever, or that the cooling conditions of ether were as potent before the assembling of the bodies or sun masses as it was after their formation? inleeb,zs' fbfiid(nT-f- shrdlu etaoin ccq

Pardon me, but astronomers used to peer into the starry maze, look wise and then with pencil in hand tell you and me just how long it would be before the sun would burn itself up, and the planets dependent upon it for heat would then become solid masses of ice.

Prof. Larkin, I congratulate you on water on these old theories.

This has been a "theory" cursed world, so therefore I apologize in advance for making this knife thrust into Nature's much wounded sides in a vain attempt to bring forth the blood of truth, and I ask you to weigh it well on the balance with reason before casting it into oblivion's junk heap.

Let us first be agreed that all things—corpuscles, atoms, molecules— have an affinity for each other that tends toward concentration or centralization of kind. We have but to look around us in everyday life to observe the truth of this centralizing force evident in every condition in nature. Man attracts man until settlements, villages and cities are the result; and in these cities sin attracts sin and virtue its kind until each caste has its district. Wealth attracts wealth, and poverty breeds destitution. The greatest battle of the present age is against this inevitable attraction of wealth for wealth. Jesus Christ is given credit for warning humanity of this law in nature. Listen to his language in Matt. 25:29: "For unto everyone that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

We are beginning to fully realize the awfulness of the truth of this assertion. It was not a threat nor a curse from an angry God, but a plain statement of nature's law.

Now let us forget time for the space of a few million years and imagine ourselves in that period before the formation of any of the planets, suns or moons. We find ourselves floating through etheric space filled with a nebulous dust. To more clearly illustrate this, let us in imagination place in the center of each of the globes of the universe sufficient nitro-glycerine to blow them to atoms and then discharge it all at once. This dust has no place to fall for there is nothing up nor down, north nor south, east nor west, to the universal space. Then what is the result? It is now that electricity, which is the potential force of the universe, acts her part in the manifestation of the law of concentration of matter. The whole universe is a vortex of dust, every particle of which is polarized by this electric force. Yes, let us say that the universe is a vast sea of electrons, but I am not willing at this time to concede to them "directly," for if such were the case the creation would have been practically spontaneous. But directivity is a theory that is open for free thought, and I am open to conviction upon a practical theoretical demonstration of the matter.

Positive and negatively charged atoms of this vast field of dust began slowly attracting and repelling each other until soon tiny marbles were floating hither and yon, gathering strata after strata of their peculiar atoms from the sea of nebulae. It was not long, comparatively speaking, until these marbles had gained such proportions that their affinity for each other began manifesting itself and thus began the formation, rather the assembling of the solar systems. Each system being a perfectly adjusted, polarized magnet in itself, the attracting and repelling power of whose positive sun center extends just to the outer circle of its system.

Planets hold their relative positions in their respective systems; solar systems hold their relative positions in the constellations; constellation revolves around constellation—all is motion, all is harmonious, all works with a seemingly unity of purpose——the clarification of nebulous ether.

Various theories have been advanced and taught relative to the strata of the earth's formation; I am advancing a new one. Are you in a position to prove beyond a doubt anything to the contrary? When I speak of the earth I speak of all of the planets of the universe, for all are subject unto the one law. In their endless travels through space each is growing gradually larger and larger by the accumulation of this etheric dust. What is a meteoric shower other than the earth coming in close proximity to a floating mass of "dust marbles" that have not gained proportions to form independent planets or systems? My text book taught me that a meteorite is a mass of matter thrown off of some other planet by the centrifugal force of its rotation. Did anyone ever hear of a mountain peak flying off from the earth? That centrifugal force is peculiar to the earth as well as other planets.

The laws of creation are working to-day with as much power and force and to the same purpose as they did aeons ago, when the core of our earth was as but a grain of sand floating through space, jostled hither and yon by the attraction and repulsion of its fellows in the vast vortex of nebulae.

O. V. LaBOYTEAUX.

Reading, Michigan.

THE SPIRIT OF SERVICE.

They Also Serve Who Only Stand and Wait.

Out upon the spiritual sea there is room for every sail, and on the gentle air of Love there is space for every wing.

There are many workers in the beautiful vineyard of Truth. Love-souls who are seeking to bring more gentleness, sympathy and compassion into daily human life, sowing golden truths and loving deeds, cheering on the heart-sick, enthusing the laggard, making strong centers that radiate Light and Truth in waves all along the lines. To some the opportunity for work has not yet come—at least not outwardly—and to those whose portion it is to stand and wait, these lines may bring comfort, to know that while seemingly idle, unable to accomplish great deeds even though their hearts are filled with longing to work for humanity, they have have not yet found a place.

To these the way in which they stand and wait is their great test of devotion. Like the obscure brooks, and rills on the distant hillside—small and insignificant as they appear, their water sweet with the odor of mosses and wild flowers—at last reach the ocean, making again a part of the vast whole from whence they came. A single impulse of good is infinite. Wave wakes wave with ever multiplying motion, and thus the tide sweeps on, gathering force with each rebound. Nothing is lost. The very first ripple that woke in the dark alone, on the remotest shores of time shall never be divested of itself. Though changing oceans may for the time absorb and swallow it up, yet true to the instinct of all being, it pushes ever onward, toward the Free, The True, The Perfect.

So, in the lives of those who stand patiently waiting the call for some great work, may be gathered the aroma of sweet, loving acts, and thus are now a part of the great movement, for by their loving desire to help the current is sent along possibly striking those whose environments and fitness permit the carrying out of the impulse and the real act is done.

The only desire shows the possibility of accomplishment. For aught you know, you may be one of the active workers on the so-called invisible plane of existence. This to many is an unknown country and yet while the physical senses are wrapt in slumber they are dwellers of that realm known as the Astral Plane. Some have attained to sufficient soul unfoldment to be able to function there consciously, and they who do so understand the importance and value of astral work.

Countless spirits are thronging all the avenues of borderland, seeking to bring light into darkness, and to uplift humanity. And so we have the beautiful spirit of service exemplified both here and yonder. Know that all is well, for though sometimes the lower flight of the great staircase may be wreathed in mist, we know that it leads up to happier regions and purer air, where the light is always shining. If our hearts are loyal and our thoughts pure and helpful, it does not matter where our place in the ranks may be, for the growth from within will still go on, fitting us the better for future work.

Make them a radiant center in your hearts, that the Light may help all those about you to find peace and Truth! Then may come to your ears the sweet words of encouragement, "They also serve who only stand and wait." MRS. M. E. PARK.

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"LOVE YE ONE ANOTHER."

A Practical Application of This Law Is Pointed Out.

As the sad tidings were wafted through the various channels of information that our beloved brother and co-worker Moses Hull, had so suddenly been called away, the news came like a thunderbolt in a clear sky—not only to friends at Los Angeles, who were anticipating the coming at an early date of the Hull Pilgrims, but to Spiritualists all over the world, who were intimately or indirectly, through his various publications, acquainted with him. Few there be who have so unselfishly devoted their lives to the welfare of their fellowman, as have Brother and Sister Hull, and our loss seems almost irreparable. His gigantic mind, his spirit of toleration, his heart that ever responded to the suffering and down-trodden of the children of earth, those eyes of interest, this response of soul, can no longer be felt in the physical sense by those who have listened to his logical and sound reasoning and felt that deep spirit of earnestness which was ever made manifest by this our arisen brother.

Every heart beats in deepest sympathy, and prayerful thoughts have gone toward the one so sadly bereft. Hundreds of friends have written words of consolation which have afforded her strength in this trying hour.

Our Moses has gone beyond the needs of our material help; but our Mattie is still with us. Responsibilities now rest doubly on her shoulders. Whilst her spirit will ever show its willingness to meet these material obligations, yet we know the bodily requirements must in time fail to respond.

These faithful workers have labored long in defense of truth, placed their lives as it were, on a sacrificial altar, without murmur or complaint. Whilst many of us sat in the quietness of a home shelter, and enjoyed its comforts, these same brave soldiers trod many a weary pathway that others coming after them might better share this field of labor. Hence, as Spiritualists, we owe it to Sister Mattie Hull, that each individually aid her by a just contribution, be it great or small. She ought to rest from her labors, not as an object of charity, but as one crowned, and rewarded for faithful service to humanity. Sister Hull has books, many, which as we know, hold gems of purest and best thoughts of both these able writers. Let us all avail ourselves at this time to purchase not only of these publications, but add thereto our mite. No better monument could be erected that would so meet with our arisen brother's approbation, than for him to know that Mattie, his loved one, has been released by this consideration of the Spiritualists at large, from all further anxiety as to her material needs for the remainder of her earthly pilgrimage.

To this suggestion by the writer, Sister Mattie replied in her modest way: "You are quite right; obligations are to be met in the way of large bills, etc. We have thousands of sale books, but these cannot be turned at once into money," etc. So, dear friends, let us show our sympathy beyond the expression of words, for these, whilst comforting to the soul, fail to meet material needs.

Sister Hull anticipates remaining in California until later in the Spring. She will visit Los Angeles during March, and may be the guest of the writer. Address would be 1931 Hobart boul. All contributions will be forwarded to her, if elsewhere in the city. Brother Francis would also gladly forward any contributions sent in his care.

If Spiritualism stands for anything, it stands for mutual and brotherly consideration of one another.

May we all be moved by this spirit at this time, thereby fulfilling the divinest law, "Love ye one another."

MRS. M. EMILIE KRATZ.

1931 Hobart boul., Los Angeles, Cal.

A Prominent Medium of Seattle Passed to Spirit Life.

The mortal remains of Mrs. Mary L. Spaulding were incinerated at the crematory in the Mount Pleasant cemetery on Sunday, the 10th inst. The funeral address was delivered by Miss Rice, a local medium, who made touching and appropriate reference to the sterling qualities and kindly ministrations of the departed. The musical selections were particularly fine and impressive.

The absence of the sombre trappings of woe were suggestive.

As the crematorium is of recent construction a number of friends remained to witness the incineration. Everything was conducted with commendable precision and judicious arrangement.

Mrs. Spaulding was the only public medium in Seattle eighteen years ago. With faithful assistants and undaunted persistency she advocated advanced ideas. No daring flight of inspiration was beyond her perception. Having been initiated and instructed by such a teacher as Mrs. Richmond, she was well qualified by mental susceptibility to embrace the best the spirit world could bestow. For many years she has been an invalid, and has felt more than others the sufferings possible in this world of contrast. As a philanthropist she was ever in sympathy reformatory work, and was a favorite with all.

The Spiritual convictions of both Mr. and Mrs. Spaulding were ever an oasis in the desert of material life's experiences. To converse with them on spiritual themes was an inspiration in itself. Their happy anticipations of the future shed a radiance round their pathway, and forcibly exemplified the divine consolations of our beautiful philosophy.

Mr. Spaulding has the profound sympathy of all who know him. He is a Spiritualist indeed, unassuming, retiring, but possessing that within which "passeth show," and whose daily life is a spiritual benediction.

C. G. OYSTON.

[Advertisement.]

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Another friend of The Progressive Thinker has gone higher. Mrs. Susan K. Griswold of Oregon township, Ohio, a pioneer Spiritualist, passed to spirit life, March 5, at the age of nearly 82 years. She was the only member of the family who believed in our philosophy, but was strong in it and was respected by all. The writer conducted the services.

ELIZABETH SCHAUSS.

The funeral of Laura Perry, the 8-year-old daughter of Mr. and Mrs. B. D. Perry, was held this afternoon at 2 o'clock from the chapel of the Pittsburg Undertaking Company, exercises being conducted by Mrs. Sarah C. Scovell, of Galena. The funeral was attended by many of the friends of the bereaved parents, and many beautiful floral decorations were sent. Among those noticeable were those presented by the father's fellow employes of the Kansas City Southern shops. Interment was made in Mount Olive cemetery.—Headlight, Pittsburg, Kansas.

Passed to spirit life, from his home in Springdale, Iowa, Mr. Elza Maxson, aged 67 years. The deceased was one of the oldest settlers of the state; in fact he was one of the first children to be born in Iowa. At one time he was a member of John Brown's Harper's Ferry Company. Fortunate circumstances, however, prevented his accompanying Brown during the Ferry episode. He has been for many years an ardent and outspoken advocate of liberal thought, and has been known for his loyal adherence to everything he believed to be the right. Though often holding views contrary to those of his neighbors, his loyalty to the things he believed to be true, and his sterling honesty commanded the respect of all, as was evidenced by the large assemblage which gathered to do him honor. A Spiritualist, he knew of the life beyond death, and met the change without fear. A wife, two sons, three daughters, and four brothers and a sister, as well as numerous friends are left to mourn his departure. Services in the Friends' church, conducted by the writer.

WILL J. ERWOOD.

Peru, Ind.

Mr. Benjamin Champlin passed to spirit life March 7, 1907. He had just recently passed the 87th milestone of his life. He was a Spiritualist, and is surely enjoying a grand reunion with all of his family and friends on the other side. He remarked to me a few days before he passed out, "I had rather suffer wrong than do wrong."

CORRESPONDENT.

Willis Waife passed to spirit life, Dec. 31, from his home in Whatley, Mass., at the age of 56. He was a Spiritualist for many years. He will be missed not only by his loved ones, but also by his many friends. He had served as selectman for a number of terms, and was loved by all. Funeral services were conducted by the writer January 2. The floral tributes were beautiful.

WELLMAN C. WHITNEY.

Herbert L. Lord passed to spirit life January 19, at his home in South Deerfield, Mass., at the age of 45. He was a life-long Spiritualist, a man respected by all who knew him. Funeral services were held by the writer at the home, January 22. May the angel world comfort the wife and daughter in their hour of sorrow.

W. C. W.

William H. Kelsey passed to spirit life at Milwaukee, Wis., Jan. 29, at the age of 72. He was a staunch Spiritualist for many years. Funeral services were held at Springfield, Mass., by the writer, February 4; burial in the Springfield cemetery. W. C. W.

Mr. Ober passed to spirit life, in his home at Saxon River, Vt., at the age of 78 years. He was an ardent Spiritualist for many years. May the angel world be a source of comfort to his widow, who is nearing the portals, only waiting to be called. The writer conducted the services, February 18.

W. C. W.

Passed to spirit life, from Greenwich Village, Mass., Gertrude, wife of Bert Brooks, aged 38 years. Her long illness was borne with the smiling patience which had characterized her life, and glorified that of her devoted companion, for whose sake she bravely strove to live. Sorrowing relatives and sympathizing friends filled the home the day of the memorial service. Flowers, music and words of comfort voiced by the writer, did their mission of cheer.

JULIETTE YEAW.

Leominster, Mass.

Passed to spirit life, from East Princeton, Mass., Sophia, widow of the late Elisha Stuart, aged 87 years. A Spiritualist for many years, her life was serene and peaceful; her passing on was equally beautiful. The service was conducted by the writer, assisted by the Congregational minister. A profusion of choice flowers, and sweet music emphasized the "Triumph of Life. JULIETTE YEAW.

Leominster, Mass.

Passed to spirit life lately, at the home of his son in Factoryville, Pa., Dr. James K. Bailey, of Scranton, Pa. aged 81 years.

Dr. Bailey has been a resident of Scranton since 1884. He was born at Cooperstown, N. Y., March 8, 1826. For many years he was prominent through out the United States as a public speaker and lecturer on Spiritualistic subjects. He was a man of marked personality and charm of manner and until old age began to lessen his vigor and vitality lecturing tours kept him active. Many old Spiritualists will remember him with kindly feelings. He is survived by a widow, Julia C., and one son, Wilson Bailey.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., MARCH 30, 1907 NO. 905

Materialization.

The Spirit Boy and His Antics in a Circle, Illustrating His Remarkable Powers.

Even among those accepting the tenets of Spiritism, materialization is doubted by many. This is because mediums as a rule do not submit to those tests which the fair-minded deem proper. The manifestations must be in semi-darkness and the materialized not touched—not tested by clear vision and feeling. The reasons given are:

"Light impairs the gathering of strength sufficient to take on form, and touch destroys the accreted molecules, and the entity of the spirit's visibility is dissipated."

This excuse may suffice for the credulous and unthinking; but to the serious, sincere and capable, it smacks too much of sophistry.

Even the capable and sincere who vouch for the fact of materialization having been demonstrated under their scrutiny, the explanation is offered by the doubter that the subject was self-hypnotized; that he imagined seeing and hearing the things suggested by the medium.

This explanation at best, is but a vague plausibility to those who have not witnessed the particular phenomenon detailed; but to the careful investigator, who has safe-guarded against delusions, and who has seen and heard the various evidences of spirit manifestations, self-delusion or hypnotic suggestion cannot be acceded to as the solution of the enigma.

Were mediums above suspicion—the general run of mediums willing to submit to reasonable tests—then these doubts as to materialization would vanish, and the question be solved, either as a fact, or a fiction, and a fraud.

If there has been one honest materialization, then there can be others that will stand the closest scrutiny.

That there have been honest materializations, my experience justifies me in believing, notwithstanding the assertion, entirely gratuitous, that I was hypnotized, or by auto-suggestion, however that may be, self-deluded.

The experiences related in my article published in The Progressive Thinker, March 2, warrants my acceptance of materialization as a fact, but another incident witnessed by me, supplements and substantiates this belief to such a degree that my faith is so merged into knowledge that it cannot be displaced as a verity by the incredulity of those lacking my particular observations.

At a gathering held by the medium where the materialization detailed in my former article took place, I witnessed one quite as positive and assurance.

An elderly man, whose life had been a seafaring one, was a regular attendant, primarily to receive visits from his little grandson. This old man was of rugged constitution, hale, vigorous and mentally alert. His merriments and his strong voice gave evidence that senility had not placed its stamp upon bodily vigor or mentality.

The usual routine had been gone through with, and several manifestations of materialization taken place, when was seen another of the nebulous formations at the parting of the curtains, gradually unfolding and enlarging, until a form of a little boy developed, apparently about seven years of age. The old Captain recognized his little grandchild, and called out, "Is that you, Tommy?"

This body—characterize it anyway you may—answered, "Yes, Grandpa," and started on a run the distance of fully ten feet, and when reaching his grandfather, he jumped into his lap and outstretched arms, the old man patting and hugging the lad, and kissing him with all the ardor we see displayed towards the actual physical being.

No one present doubted that this grandchild of the old captain was veritably present in bodily substantiality, and the old man's voice, tenderness and joy, evidenced his absolute faith in the actual presence, visible and palpable, of his grandchild.

Were the captain and the others of the audience hypnotized by the medium, or self-deluded by auto-suggestion, and none of them conscious of the change in themselves?

It is hardly thinkable. The little fellow, his voice heard by everyone in the circle, asked, "How is Mamma?" and the captain answering, "She is well." "Give my love to Mamma, and tell her I'm happy," said the spirit boy.

The captain asked Tommy if he had learned to ride his bicycle yet? (The inference from this inquiry being, that in some former materialization he had told his grandpa that he was trying to ride a bicycle.) The boy said, "I'll show you," leaping from the lap of the old gentleman, and instantly he was seen circling around with such velocity that the many concentric circles appeared as one broad ribbon of hazy light, the speed gradually slowing down, and then the eye beheld him standing in the center of the circle, where he slowly diminished and vanished from sight.

On another occasion I have seen several materialized spirit-bodies at one time in the center of the circle, though the light was so dim they were of vapory indistinctness, each singing, some in alto, others in soprano, again others in tenor and base, evidencing their individuality in form and voice, and dematerializing in the presence of all.

If there were any trick or delusion here where the room had been examined most carefully, and absence of all paraphernalia noted, then this medium possessed a skill or an art that would have won her fame and fortune on a larger stage, for as far as it was possible for a careful examination of the room and furniture to disclose, it was simply out of the question for this woman to have made provision for the secretion of so many persons as assistants in her performances.

If I was deluded or deceived in any way; if there were any human agencies or tricks in these manifestations, then my attributes fail to impress me with any sense of self-delusion, swaying suggestions or questions of doubt.

These were the most perfect performances I ever witnessed; they were the most marvelous expositions of legerdemain, of they were the veritable materialization of departed spirits.

Until I have as visible, palpable and assuring evidences given me that I was a victim of some hallucination, I must yield my belief to that assurance my sincere investigation urges that I beheld veritable materialization of the spirit of the departed human

If, therefore, matelialization is a fact, there should be means, methods, capabilities, to prove the matter beyond cavil, and if there are any sincere, honorable mediums holding the belief, then they should submit their manifestation to the careful scrutiny of the intelligent and earnest seeker for truth in order that Spiritism may be kept on the broad base of actuality, so that the testimony of many may be the answer to the critics who claim that Spiritism is but the thing that charlatans conjure with.

J. B. N. BERRY.

Washington, D. C.

RACE SUICIDE.

The Question Viewed From the Socialist Standpoint.

In reading my Progressive Thinker No. 904, I see an article by Brother E. J. Barnett, of our own little city, on the question of Race Suicide. It appears to me the brother does not go on to the subject deep enough. I would like to ask what will be the outcome if the brother's idea is carried to its logical conclusion. In a few generations the earth will be greatly depopulated and in time the human race become extinct, at least under our present economic system. The progress of the human family means the making for life. A social system which does not make for life cannot long survive.

I will agree with the Brother in one thing, under our present system (the competitive system) the man who has to work for a living has a hard time to get along, let alone doing anything like justice towards the educating of a moderately large family—in other words, he cannot do it.

I claim there is nothing in existence either good, bad or indifferent, but there is a cause for it; and these things that are detrimental to our welfare we should search for, find out the cause, and remove it. Now, as long as we hold to our present system, it seems to me we will have the same results, that we (the working men) will keep on furnishing the world with tramps, etc., for they are the natural productions of our system.

This question of Race Suicide is in reality an economic question, and as long as the present system of strife is kept up we are bound to have the results. Therefore, I say, remove the cause.

This, like lots of other questions, the people should dig and delve into and find the cause and remove it; and don't be trying to remedy the matter by going after the results, for as long as the cause remains, we will surely have what it produces. This is nature and you cannot change it.

Now, as long as the man who works for a livelihood does not know enough to get at the bottom of this thing, he will have to grin and bear it. If the man who has to earn his bread by the sweat of his face only knew all these questions could be settled by him, he has the power if he will only think a little for himself, and stop letting others think for him.

When the means of producing wealth are owned by the people in common, and production is for use instead of for profit, it will be possible for all, even ten or twenty times the number of people now in existence, to make a good living easily, and there will be no incentive to wholesale economic murder, as is the case to-day.

The kind of blessings the people of this country or any other country want, can be most emphatically set down as no war, no poor-houses, no jails, no charity institutions. Or, in other words, peace, plenty, honor and love, with a large, happy, self-respecting citizenship to enjoy the same.

The poor woman and her seven children have just the same right to life and its outcome as Emperor William or president Roosevelt, and we need both quality and quantity.

R BAYLES.

Harvey, Illinois.

NATURE—GOD.

The flowers that bloom in springtime
When the frosts have gone away;
The leaves that shade our pathway
In the warm and sunny day;
The stream, whose silvery waters
Smoothly glide to ocean's bed
Symbolize to us daily
That God's love is never dead.

We hear the roar of the cataract,
And the songs of happy birds;
We hear the dash of ocean waves
As they on gray rocks surge;
We hear the roll of thunder
And see the lightning's play,
We hear in these the voice of Him
Whom we must all obey.

The balmy breeze of evening
That gently fans the brow;
The moonlight's silvery rays
Stealing through the sweetest boughs,
The beauty and the grandeur
Of nature all sublime,
Speaks to us in language
Of Father, God Divine.

The human soul can never die,
For of God we are a part:
He gives us life, love, intuition,
Faith, hope, to fill the heart.
All Nature that's around us
Is in harmony with the soul,
Every particle has its motive,
All united form the Whole.

L. J. BLISS.

Rock Creek, Ohio.

The practice of self-restraint and renunciation is not happiness, though it may be something much better.—T. H. Huxley.

Reason must be our last guide and judge in everything.—John Locke.

A fool in revolt is infinitely wiser than the philosopher forging a learned apology for his chains.—Rossitter.

Justice is the constant desire and effort to render every man his due.—Justinian.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNeil.

The Secular Press.

Aiding The Progressive Thinker in Spreading the Grand Truths of Spiritualism, Demonstrating the Important Fact that the Departing Soul Can Be Seen.

That the departure of the "soul" from the human body [as set forth in the Chicago Inter-Ocean] may be attended by other manifestations than the loss of weight is the declaration of two well-known Chicago physicians.

The experiments which have been conducted by five prominent Massachusetts physicians, in which it is claimed that when this soul takes its departure it diminishes the weight of the body by a certain measurable amount, and that this amount can be weighed in actual pounds or fractions of pounds, has caused a sensation among the medical fraternity. The appearance of the complete report of the results of the findings of the New England practitioners is awaited with the greatest interest.

The members of the medical profession are not inclined to indulge in speculations or flights of fancy respecting the phenomena which they are constantly called upon to witness in their ministrations to the sick and the dying. Nevertheless it frequently happens that they do come in contact with a condition which it is impossible to explain by the ordinary methods by which cases are diagnosed.

South Side Practitioner Relates Weird Experience.

"From two experiences which I have had in fifteen years' experience as a medical practitioner I am inclined to believe the report that the Massachusetts physicians have demonstrated that the 'soul,' or whatever it is that leaves the body at the moment of death, has weight," said Dr. Rose M. Reading of 6444 Lexington avenue. "The first of the incidents which I will relate occurred some ten years ago, and I said nothing about it publicly at the time for fear I might be looked upon as flighty or erratic, but when, three or four years later, I had the same experience, and it was witnessed by my husband, Dr. Arthur H. Reading, and neither of us could explain it, I am led to believe that there is something that departs from the body at the time of death which not only possesses weight, but at times is visible.

"I had spent a busy evening in my office on the night in question, and at about 10 o'clock I was called to a house to attend a sick child. The baby was only about one month old, and its mother was young, poor, and inexperienced. The circumstances are so firmly impressed upon my mind that it seems only yesterday that it occurred. I was not in the least tired on that night, my nerves were in excellent condition, consequently I believe there was nothing wrong with me mentally, so that I would not be a compentent witness to what followed.

Held Baby on Her Lap While Its Life Ebbed Away.

"The moment I saw the baby I recognized that it was dying. The mother asked me what was the matter, and I told her that it was evident that the child could not live and that nothing could be done. The little thing was lying on a pillow, and I took it up and held it on my lap directly in front of me and beneath the gas light so that I could watch it closely and do something for it if possible. But there was nothing to be done. I recall watching its breathing grow fainter and fainter, and I felt to myself that perhaps it was just as well that the child should pass out of the world peacefully and before it had to go through the suffering that so many of that class must necessarily experience. It may sound cold-blooded, but that was the only emotion I felt.

"I could tell within a few minutes when the end was near, and just at the moment when I know the little life was ebbing out there seemed to be a slight haze rise from the body, and it passed upward diagonally toward the ceiling. At the instant it rose the little limbs of the child relaxed, and it straightened out naturally and peacefully. I related the incident to my husband shortly afterward, but he paid little attention to it at the time.

"The second incident of the kind was so similar that it has impressed itself indelibly upon my memory. I had been attending an aged blacksmith who lived on the South Side. He was well known in the neighborhood, quite well to do, and he was slowly dying of old age. He was about 68 years old, as I remember. On the night in question I called at the house with my husband, and I could see at once that the end was near. The members of his family were all grouped about his bed, the priest was there to administer the last rites to the dying, and the life of the old man was slowly ebbing out. To me there was nothing particularly pathetic in the scene. The old man had lived out his measure of usefulness on this earth, his family and children were well provided for, and he was passing away in the natural course of events.

"I know that my husband and myself stood in the doorway of the room gazing down at the old man. The room was absolutely silent but for the half whispered prayers of the priest. As the gaze of both myself and my husband was concentrated on the features of the old blacksmith, once more there appeared a slight haze, which in a second seemed to assume the form of the dying man, and then it passed upward and diagonally almost like a puff of cigar smoke. I remember I clutched my husband by the wrist, but he had noticed it also. As the haze lifted from the body the limbs also relaxed, the lines in the face seemed to be obliterated, and he died as peacefully and calmly as had the little child.

Both Physicians Agree on Appearance of Phenomena.

"As we walked toward our home I told my husband that the phenomena was exactly the same as that I had witnessed some years before and he was compelled to admit that it had occurred. We have discussed that circumstance among ourselves at numerous intervals ever since and neither of us has ever been able to account for it on any other theory than that at the moment of death something leaves the body which we cannot account for. I am not prepared to say that it is the soul, and neither would I say that it is not. Now, I firmly believe that whatever it was in those two instances, it was something tangible and possessed weight. Therefore, I believe that the experiments of the physicians in Massachusetts should be taken seriously.

"Since that time I have witnessed a number of death bed scenes, but have never witnessed any similar phenomena. I have watched for it, but have never seen anything resembling it. I account for it in those two instances by the fact that I was not watching for it and my mind was open to seize and note anything unusual. I am not in the least a believer in Spiritualism, psychic phenomena, or the supernatural, yet when I come across circumstances so unusual as those which I have related I have to admit that there are a great many conditions existing in this world of ours connected with ourselves which all the investigations of science cannot explain.

Publicity of Eastern Test Has Aroused Intense Interest.

"Had it not been for the publicity given the work of these Massachusetts physicians I should have said nothing of these two incidents, but I think they are worthy of note taken in connection with their findings. Whether other physicians have had similar experiences or not I do not know. I do not think the medical profession as a rule would care to discuss a subject concerning which it can offer no adequate explanation. I am contemplating sending a detailed report of these two occurrences to the Society for Psychical Research."

Dr. A. H. Reading, who witnessed the death of the old blacksmith, said that the circumstances were exactly as she had described them.

"I do not know when I have been similarly impressed," said Dr. Reading. "I have been unable to account for the phenomena we witnessed, but I am not prepared yet to admit that the soul has weight, impressive as are the experiments of the Massachusetts physicians. I do not believe that the difference in weight before and after death can be accounted for solely by the expulsion of air from the lungs or the contraction of the lung cells. I am waiting with great interest the appearance of the complete reports upon the subject."

Believes Weight of Soul to Be Almost Infinitesimal.

Dr. Carl A. Wickland of 616 North Wells street, who has been an extensive student of abnormal psychology or medical psycho-pathology, which has led him to recognize obsession by spirits, says that if the soul has weight, which seems altogether improbable, its weight would be inconceivable from our gross, material plane.

"But, accepting the double body, that is a physical and a spiritual body hypothesis," said Dr. Wickland, "we are certainly obliged to concede weight, however slight, also for the spiritual body. Though the soul or intelligence is, at least to my way of thinking, formless and in essence unlimited and knows no boundaries, yet for the purpose of expression intelligence or soul must of necessity do so through form of some substance. Such substance would imply weight.

"That the soul occupies or manifests through a spiritual body 'an etheric double,' an exact counterpart of the physical body after the change called death, I believe the student can have but little doubt. The Bible record (I. Cor. xv:44-5) says 'if there is a natural body there is also a spiritual body.'

"On the other hand, there are many cases on record where an individual has lost a limb, say an arm or leg, by accident or otherwise, necessitating amputation, who afterward would complain of pain in the amputated member, or, rather, where it used to be. Many such cases have come to my observation. Only some months ago a man who had had his leg amputated, when I applied the electric current to the nerves governing the leg, complained that it cramped his toes in the missing foot. Such facts, which can be recounted without number, imply an invisible counterpart. If Dr. McDougall's experience in weighing the departing spirit or soul is correct, it should be equally possible to ascertain the weight of a spirit when it is controlling a mortal's body. This proposition of weight opens up a new and interesting field of psychic research, which I certainly shall take advantage of.

Says Power of Mind May Affect Weight.

"The power of mind in affecting weight, no doubt, will have to be reckoned with, especially if we are to accept the alleged experience of the Eastern physicians. That the soul that weighs is bound to earth, as Professor Charles E. Mayo says, is by no means a fiction, but largely a truth, and which is usually due to the mind's earthiness. In making my comments upon the work of these Eastern experimenters I am reasoning as a physician and not as a Spiritualist."

The experiments in the East have been conducted at a sanitarium in Massachusetts for the last six years, and the results have been carefully compiled. Dr. Duncan Macdougall of Haverhill gave the following description of some of the experiments which were regarded as the most conclusive:

"Four other physicians under my direction made the first test upon a patient dying with tuberculosis. This man was one of the ordinary type of the usual American temperament, neither particularly high strung nor of marked phlegmatic disposition. We placed him a few hours preceding death, upon a scale platform, which I had constructed, and which was accurately balanced.

"Four hours later, with five doctors in attendance, he died.

"The instant life ceased the opposite scale pan fell with a suddenness that was astonishing—as if something had been suddenly lifted from the body.

"Immediately all the usual deductions were made for physical loss of weight, and it was discovered that there was still a full ounce of weight unaccounted for.

"My fellow physicians were mystified and only half convinced. I myself had grave doubts that our calculations were correct. Otherwise, how was it possible to account for this strange loss. There was no known scientific manner of doing so.

"As a result of this doubt, I submitted another subject afflicted with the same disease and nearing death to the same experiment. He was a man of much the same temperament as the preceding patient and of about the same physical type.

"The same result happened at the passing of his life. The instant the heart ceased to beat there was the sudden and almost uncanny diminishment in weight.

"As experimenters, each physician in attendance made figures of his own concerning this loss, and, at a consultation, these figures were compared. The unaccountable loss continued to be shown.

Question Then Arose as to Meaning of Weight.

"The question then arose as to what the loss meant. It was a loss of substance, which could be obtained in known figures, which was also such a singularly appreciable loss as to place it beyond all doubt that it might be due to any error in calculation.

"The two separate differences obtained correspond, each being of about an ounce.

"But this was less remarkable than what took place in the third case. The subject was that of a man of larger physical build, with a pronounced sluggish temperament.

"When life ceased, as the body lay in bed upon the scales, for a full minute there appeared to be no change in weight. The physicians waiting in the room looked into each other's faces silently, shaking their heads in the conviction that our test had failed.

"Then suddenly the same thing happened that had occurred in the other cases. There was a sudden diminishment in weight, which was found to be the same as that of the preceding experiments.

"I believe that in this case, that of a phlegmatic man, slow of thought and action, that the soul remained suspended in the body after death, during the minute that elapsed before it came to the consciousness of its freedom. There is no other way of accounting for it, and it is what might be expected to happen in a man of the subject's temperament.

"Three other cases were tried, including that of a woman, and in each it was established that a weight of from one-half to a full ounce departed from the body at the moment of expiration. In nearly every experiment each physician made his own figures, and then a comparison of results followed.

All Tests Met With Same Peculiar Results.

"Every test was made to disprove as well as to prove the peculiar results, but always with the same definite and marked change.

"Thus it appears that the soul must be some space-occupying body, either of gravitated or some other form of matter which has weight.

"If this strange loss is not due to the weight of the departing soul it remains for some one to offer a better solution of the mystery.

"I think that any one present at those tests and witnessing the startling change in the body's weight when life fled, would be convinced that this is the only solution."

Dr. Macdougall declares his belief to be that this soul substance is so fine that it could not be confined by any known material that man possesses. He thinks that it might much resemble the X-ray, which can be made to pass through the most dense substance.

He does not believe that if the body was confined in a steel case the instant before death there would be a possibility of keeping the soul shut in.

Experimenter Says Soul Substance Can Never Be Confined.

Preparations are being made at the Ohio penitentiary at Columbus to test the theory that the human soul can be weighed, propounded by the Massachusetts physicians.

Scientists and doctors have practically prevailed upon the penitentiary officials to put the theory to a test. They purpose to use Dr. Oliver Haugh of Dayton, who murdered his father, mother and brother, for the test. He will be electrocuted next month and his body will be weighed just before execution and immediately after. The proposed subject of the experiment has offered no objection.

FREDERIC NORTH SHOREY.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent. —Horace Walpole.

An Easter Offering to Evelyn Nesbit Thaw.

As many as the flocks of white-winged doves
That circle o'er the Eastern Isles and Sea,
Are all the thoughts and prayers for thee
From hearts of countless women; each one moves
Closer to thee by one common accord:—
The tie of womanhood; the mandate of the Lord.

Such time, as tender pity for thy years
Of sorrow pierced their hearts with pain
And indignation, that the minion of the law
(Striving by torture to forestall a flaw)
Can use a craven's weapon,—naught to gain—
Commiseration for thy bitter tears
And admiration for thy strength of love,
And his great love, these must our gift approve.

Can we thus lay our offering on thy heart?
Bringing the Balm and sweetest Rosemary,
And Violets and Pansies, and all sweet flowers that be?
That may their incense and their strength impart?
White Roses, (thornless) Lilies of the Valley sweet,
And Easter Lilies, growing 'round thy feet?

I had a dream of thee on yester-night:
Methought it was the precious night before
The Easter Morn:—as yet the purple door
Of Day was closed; only the light
Of the star-lighted spaces gleamed above
With unaccustomed splendor:—there did move

Belted Orion; the mild-eyed Pleiades
Had passed the far horizon's verge—away;
The wondrous planet presaging the day
Was there, the early Dawn to please—
Sweet Hesper-Phospher, waiting, shone,—
Love's Star, in all that wondrous scene alone.

Close to the symbol—Sepulcher—e'en thou and he
Were kneeling;—(Sepulcher of all things that die:
All worst things, past things, things that 'neath the sky
Are never, never, nevermore to be).
Hands clasped, shaded faces love-rapt, still
Waiting the Resurrection to fulfill.

The mother of thy love was there with eyes
Turned heavenward, and her tender hands
Rested on you twain, while soft bands
Of light circled o'er her and you blessing-wise,
And something from the freighted stillness stirred,
One only note from a still dreaming bird.

Above there bent the blest Madonna—fair—
Attended by her maidens twelve, who wove
New shining raiment, such as souls approve,
And as they wove, they chanted, low and rare,
A symphony of love and tenderness,
And this they wove into their shining dress.

Then close, so near with you as to touch hands,
Came the One Presence, Humanly Divine,
In whose deep eyes only Heaven's Love doth shine,
In whose sweet voice are only Love's commands.
He spake: "I am he once thought dead, arisen,
This is the Resurrection; Souls from prison,

"All who through deep suffering have been born,
Through Great Love and Supremest Sacrifice,
With bleeding feet and tear-wet, aching eyes,
For these, this is the Resurrection Morn.

"Aye! shriven, doubly purified and blest;
Take ye the Crown at last of faithful love;
By thought and deed and word Love's grace approve
Find ye again, even by Holy quest,
That Perfect Love casteth out every fear,
For the Eternal One is ever near."

Methought, ye came forth as bride and groom, arrayed
In the fair raiment woven by their hands
Who follow the Blest Mother's blest commands,
Crowned with the Aureole His hands had made;—
And all the Glories that in Easter meet
Chimed out in lilies growing 'round your feet.

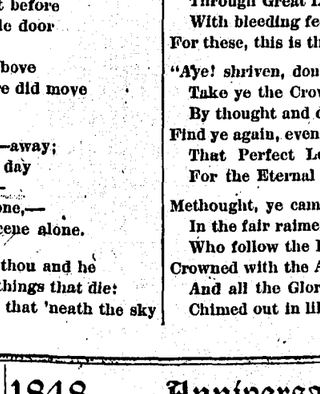
CORA L. V. RICHMOND.

1848. Anniversary Poem. 1907.

To the Three Little Girls at Hydesville, and the Cause They Instituted in the Year 1848.

In Eighteen-Hundred and Forty-Eight—
The evening was quiet, but not very late—
Up out of the darkness and ignorance came
A truth of the future that kindled a flame.

Rap! Rap! Rap! Rap! came a sound on the wall
That caused superstition to crumble and fall;
It knew how to count; it knew how to spell;
It knew the true meaning of heaven and hell.



LEAH FOX UNDERHILL.

It wasn't so much for the children to do,
But it started the people to thinking anew;
And old-time religion beginning to fall,
Lifted her mantle and loosened her thrall.

The odor of brimstone that once filled the air
Was changed to a fragrance far sweeter, more rare;
The great gulf of darkness between the two spheres
Just melted to nothing and ended our fears.

The bell that once sounded the signal of doom,
And filled human spirits with heaviest gloom,
Sends music to soul-land announcing a birth,
A beauteous transition; ascending from earth.

The graves that once covered our kindred from view,
Have opened and loved ones are peeping back through,
And hearts bowed in sorrow around the cold bier
Are cheered with the knowledge the dead are still near.

The pictures from pulpits are brighter by far—
With angels awaiting and gates wide ajar;
All heaven is beaming with gladness and cheer,
And few now of Satan have any great fear.

That great lake of brimstone, the demons of hell,
Have gone from religion; just leaving the smell;
All infant damnation—the curse of mankind—
Has passed to an ending away from the mind.

Dependence on Saviors is laid on the shelf
And each living spirit depends on itself.
The God of one being is God over all,
And nothing can ever from that God-head fall.



KATIE FOX JENCKEN.

In fact, since those children have opened the door,
And given earth access to that other shore,
A great evolution has swept o'er this sphere
That has anchored forever the two worlds anear.

No time and no power can stay its great move;
Its light of the spirit the future must prove,
And all human beings some day will uphold
The Cause that these babies once helped to unfold.

Well, this is the story and truth, very brief,
How three little girlies gave spirit relief
To a race groping blindly along a dark way,
And gave to man's reason the light of new day.

It gave to religion its own solid base;
It gave unto science a lift to its place;
It gave to all living creatures a right
To existence eternal—to spirit new light.

DR. T. WILKINS.



MARGARETTA FOX KANE.

I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.—Ingersoll.

With all the consecration ceremonies poured over a church it is not half so holy as the home.—L. K. Washburn.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

Honest error is to be pitied, not ridiculed.—Chesterfield.

THE REAL REASON

Why More People Do Not Go to Church.

The following appeared in the Tacoma Daily Times a few days ago:

"Practically all preachers in Tacoma favor the union of the denominations into one great church of the Protestant faith, but they still keep apart and Dr. E. T. Ford of the First Congregational church said very vigorously this morning at the Ministerial Alliance meeting that the thing which is keeping them apart is the church bureaucracy.

"The people are for it and if we could change the bureaucracy and get the ministers to stand for it we would have it. But I have prayed for it, and worked for it and talked for it and I am getting impatient for it," he said.

"The question came up on a paper read by Rev. John Reid favoring church union. He said the poor now are keeping aloof from the church. They have no confidence in it. Not more than 40 per cent of the people in this country, he said, are in the church and many of these are far away from a true religious life.

"He thought conditions deplorable. Bishops and elders, he declared, are running hot foot over the same territory chasing each other around to build up a church establishment rather than to build up Christian character. This was due to the competition of the denominations, he said.

"Nearly a dozen ministers discussed the subject and all but one or two were for immediate church union."

The city of Tacoma has ninety churches. None of them are well attended, it is said. What is true in this respect in this city, is doubtless true of the orthodox churches in general throughout the United States. Several years ago, the attendance of men at orthodox services, dropped down to a low per cent. Now, women are beginning to think. Many of them are flocking to the liberal churches, or the various New Thought society meetings, and the clergy are growing very nervous over the situation. Frequent are the discussions, "What is the cause of the increasing non-attendance at divine service?" All sorts of reasons are assigned by the panic-stricken preachers. Occasionally, one states the true cause of the trouble. The Rev. Charles W. Eliot, president of Harvard University, says: "Outside of what is called religion, there is no place where absolute truth is fixed. There is an irresistible trend toward the belief that truth cannot be fixed. In the religion of philosophy and metaphysics there is an incessant flux; in chemistry, zoology, botany, no one for a moment believes that the end has been reached. Why should the theologian say he has reached the fixed point in his research?"

The speaker likened the theme of science to the mariner feeling his way carefully and slowly into a harbor overhung with fog.

"That is precisely what the men of science are doing," said President Eliot. "They know how slowly, painfully, patiently they must make their way. The theologian takes a different attitude. He sees in the fog of mystery a thing to be believed. The scientific man is going to rule. Before long it will be only his way that will command the respect of thinking people."

President Eliot diagnoses the case correctly. The people have outgrown the old paganistic dogmas of the "fall," a virgin-born god, his cruel death to appease the wrath of his savage father, an endless hell for those who could not accept "the great plan of salvation" through the blood of a slain god, or who had never heard of the "plan." I repeat that intelligent thinking people no longer believe these pagan doctrines, and the clergy have not yet found out what is the trouble. The old theology which taught that bad men can load all their sins on Jesus, and by one great leap land in heavenly bliss, and that there is no merit in living a moral life outside of the church if unbaptized; that man's morality is "filth and rags in the sight of God," no longer goes with intelligent people. The fact is, old orthodoxy is dead as a door nail. It only needs a decent burial. There will be no mourners at the interment except the old fogy preachers, and a straggling few men and women who are too aged to change old faiths for new ones. President Eliot says: "The scientific man is going to rule." He is not only going to rule but to a very great degree is ruling now.

I am sorry for the preachers. They generally are sincere and mean well. They were taught to look backwards for all wisdom and to oppose all progress. They were told that every new idea was prompted by the devil. They were made to think that a collection of old manuscripts, written in an ignorant age of the world, was every word inspired and infallible. They have refused to read but one side of the history of bibles and religions. They haven't kept up with the times. They scoffed at the teaching of science and ridiculed the law of evolution and persisted in declaring that all they had to do was to preach "Christ and him crucified." The laity has marched by them, hence the empty pews, the few students in the theological colleges, the small salaries and they grudgingly paid.

Various plans are being brought forward and advocated to counteract this religious indifference. Some preachers say, "a literal and endless hell of fire and brimstone for the unbelievers should be preached energetically"; others propose putting into the church basements, billiard tables, and ten-pin alleys, and other amusements, and still others, such as the Tacoma pastors, propose a church trust, and the erection of one big building in which the Protestants may pool their interests and unite their congregations. In my opinion, the latter suggestion is the better one. Unite your flocks, brethren, and then carefully consider the statement of President Eliot. Open up your church-houses for the delivery of lectures on science. This is the only way in which you can "command the respect of thinking people." Old orthodoxy has too much paganism in it to win the respect of reading, thinking people of this enlightened day. Higher criticism and science have destroyed the belief of the people in the Bible's flat earth, a cruel, wrathful, changeable god, the blood atonement, an endless hell, an all-powerful, ubiquitous devil, the resurrection of physical bodies and other cardinal orthodox doctrines. Wipe them all off the slate and begin anew.

R. A. DAGUE.

Tacoma, Wash.

"The Spiritual Significance, or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.00.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume.

Bewildered Spirits.

Lessons Drawn From the San Francisco Disaster.

"TO UNDERTAKE TO DEVELOP PHYSICAL MEDIUMSHIP WITH ONLY THE LOW DESIRE TO SELL IT AS A MEANS OF LIVELIHOOD IS AS DANGEROUS AS PLAYING WITH FIRE, AND HAS BEEN THE OPEN DOOR FOR THE FREE ENTRY OF ALL THE BLACK SHEEP THAT HAVE BROUGHT SO MUCH SHAME AND DISGRACE UPON THE GRANDEST TEACHINGS (WHICH IT IS QUITE POSSIBLE TO EXEMPLIFY AS TRUTHS IF WE CAN KEEP THEM PURE) THAT HAVE EVER BEEN BROUGHT TO THE ATTENTION OF THE CHILDREN OF THIS DARK PLANET."

The communication of Miss "Z," in The Progressive Thinker regarding her clairvoyant vision, presents itself to me as being very real. As I passed up Market and Mission streets, and out by the City Hall while the ruins were still smoking, the question forced itself upon me as I viewed the terrible sight. What is the condition of the unfortunates so hurriedly forced out of the mortal form and thereby separated from the perishable material wealth they held so dear; most of them perhaps utterly ignorant and in darkness as to the spiritual and the real. How could it possibly be otherwise than as she describes it?

The children of earth as they permit themselves to become familiar with the grand teachings of the spiritual philosophy, will learn that material wealth is of secondary importance, and that there will be plenty and to spare as soon as we shall be willing to put a just mode of distribution into practice.

When we become satisfied that there are higher aims, and an imperishable state of existence, for which to gain a clean reputation and a home, and that by no other means than our own proper efforts will it ever be possible to accomplish it, then, indeed, will the sordid desire to "hog" up the earth, begin to smoulder, and when the storehouses of nature's bounties shall be equally distributed, then will all have an abundance to supply every reasonable need. How soon will that be? We are as yet most of us on the animal plane. We are but the highest type of animal, and that is the reason we can be meaner and as merciless as the ferocious beasts of the jungle simply because the animal side of man as yet predominates; but there is another side, the spiritual, the real, and when we begin to cultivate the higher, spiritual, as yet so sadly neglected, and when that shall gain the ascendency, these will no longer be tolerated. "Man's inhumanity to man," and the present system, or lack of system rather, will be superseded by conditions which will give us a little foretaste of that heavenly state, here and now, that we are all hoping to obtain somewhere, sometime.

But, let it ever be remembered, that the resultant conditions are, and ever will be, according to our own creating.

Oh! how much longer is it going to take for us to rise to the dignity of tolerating nothing less than equal justice for all?

As the San Francisco disaster has again been brought to my mind in an unexpected way, that is what I expected to relate to our great school of progressive Thinkers, but the above serious reflections got in first, and are they not worthy of serious reflection?

As my narative is interesting, I think it best to commence at the beginning. I was called on, New Year's day, by a friend who requested me to attend their circle the following Friday. "We have received a slate-written message by a spirit friend of yours, requesting your presence."

"Thanks; with the greatest of pleasure do I accept your kind invitation."

Besides the medium, his wife and mother, there were five others, making eight in all. When seated, the sensitive stepped into the center of the circle with a pair of slates in his hands, which we saw thoroughly cleaned right there. He then brought a new writing tablet for our inspection, after which he tore off a sheet at a time and let them fall into the lap of one of the sitters (but said sitter never touched the papers), till eight sheets had been torn off. He then quietly placed them on the slate, placed the other slate on top and bound them together by stout rubber bands.

Standing in the center of the circle and slowly turning around, he quickly stepped up to me and held out the slates, which I grabbed by the nearest corners as he held his. I immediately felt a force inside and do not think it could have been over two minutes before he said, "All right." Stepping back he separated the slates and let the papers fall to the floor. On picking them up we found seven of them fully covered with writing on one side, but the eighth was as clean as when put in. There had been a message written on one of the slates, however, thus giving a communication to each one present.

My paper is written in green, and signed by the same name as the slate message requesting my presence, namely, Carlyle Petersilea, a grand spirit and a valued friend indeed, who, together with hosts of other noble souls, will never rest until all the children of earth become fully satisfied, as some of us now are, that there are no dead.

The message for the lady sitting next to me seemed to have been written in black crayon, and while mine is written straight across the paper, hers is written diagonally, and so, all were differently written and in different colors, and let it not be forgotten that the room was flooded with light all the time, and deception of any kind was simply impossible under the conditions. There was no motive for fraud anyway, as no collection was taken.

This leads up to the reminder of the San Francisco affair which came as part second. We occupied quite a large parlor on the second floor, and at the open end of the horseshoe circle of sitters stood a black cloth cabinet four or five feet square, sit from floor to top on our side as the only means of entry. This cabinet stood several feet from any wall with no attempt at all to shield any side of it from view, and the inside contained nothing but a common chair.

The lights were now extinguished, and the medium took a seat within the cabinet, and in a very short time the front was lit up by a figure in snow-white drapery. Next we heard a whisper emanating from the form, whispering the given name of the deceased wife of one of the sitters, thanking him most earnestly for his great kindness during her last illness, and at all all other times; after which the white drapery seemed to dissolve, leaving the cabinet the usual shade.

Seances of a similar nature were repeated to others present, after which the reflection of what seemed to be a large man, of quite dark appearance reflected on the cabinet and in a hoarse whisper said: "I was a San Francisco millionaire."

"Yes; whom do you come to?"

"To Mr. Peterson."

That was one of the bewildered spirits in darkness, and had no doubt been brought for enlightenment; it is by no means my first experience in that line. As the time was all too short, the figure dissolved with a heavy sigh.

Here no doubt there are those who would say: Let him seek information of those in his life. Which might seem very reasonable indeed, but, and but, most of us are not able to discern any thing above our own plane of existence, and in his case, he can see but darkly, and only those of his own grade; thus we can easily realize how much knowledge and guidance those in his condition can impart to each other.

There was another lesson of value given at this circle. The medium was controlled to speak something like this:

"Some of you have spoken of what you have here seen as materialization. That is a great mistake, and I caution you not to repeat it. Materialization of flesh, blood and bones pertains to the mortal form only. We have here been attempting to show etherealized forms, which is quite possible to the this circle as now organized for a reasonable length of time we should be sonable legth of time we should be able to prove this fact to you all beyond a shadow of doubt."

So you see, we have here the making of a good medium, and yet I have never been there since, for the following reasons. This young man has assumed obligations by taking a wife, and as our first duty clearly demands the taking care of ourselves, and as he has no means to fall back on, his duty becomes plain. Even should people of means step in and undertake to supply the material needs, it would take him out of his line of proper effort, which in my opinion would deprive him of the only school capable of leading to his real progressive unfoldment.

To undertake to develop physical mediumship with only the low desire to sell it as a means of livelihood is as dangerous as playing with fire, and has been the open door for the free entry of all the black sheep that have brought so much shame and disgrace upon the grandest teachings (which it is quite possible to exemplify as truths if we can keep them pure) that have ever been brought to the attention of the children of this dark planet.

Second. I am opposed to dark circles, and though we were informed that when the forces became a little stronger light would be gradually admitted, still I prefer to omit all such phenomena as require darkness for their expression, rather than to help in any way to perpetuate conditions which make it so easy for **THE UNSCRUPULOUS TO SNEAK IN AND WORK THEIR RUIN.** Let each and all ever be zealous in co-operating with The Progressive Thinker in guarding the purity of our grand philosophy, and phenomena, which ever beckon us onward and upward to be good and to do good to each other, and which also teaches us to know the priceless inheritance transmitted to us when the breath of eternal life was blown into our nostrils, no matter what the trials of the crude beginning may be.

We still hear much regarding the dangers of psychism, obsession, etc., and surely, **there is ever great danger in permitting the blind to lead the blind.**

I was invited not long ago to attend what I supposed to be a spiritual gathering. There was a medium present claiming a high order of controls (but who were conspicuous by their absence), who had a rather sensitive son along, a young man who also did his best to submit himself to be controlled (I came near saying obsessed), and it proved a partial success, for, for, after a lot of jerking and stuttering the influence succeeded in muttering that he had been a bushman on the burning plains of India. If that person, un-dressed in his native garb, had approached in his mortal form, how much control would they have permitted him to acquire over their sensitive son? And yet there were mediums present who said it was great.

Ye Gods! **Is there any wonder that there are dangerous obsessions?**

I have a good friend in this city who told me that he began some years ago to sit for development.

"Yes; what did you seek for?"

"Oh, I sat for anything, and got it, and for some time in spite of myself, I would pick up things and put them in my pocket, and I had a long and severe struggle to regain mastery over self, which I had so thoroughly surrendered."

This is a true case, and must have been obsession or hypnotic control over the weaker embodied spirit by the stronger disembodied thief.

If we could but see the hordes of dark spirits hovering around the barrooms, urging their embodied cronies who have surrendered themselves as slaves thereto, to drink, and drink, the manufacture of that greatest curse to the human race would speedily and forever be stopped. I hope we will have enough spiritual people to show their weight some day in some such grand effort.

The above belongs to the old; what is the new Spiritualism of which we are beginning to hear? It sounds good to me, and interprets itself about as follows: From darkness and deception, to light and knowledge. Ah, what a promising change. It means the abandonment of darkness, soiled wigs and paraphernalia; no more loving angel visitors to be supplied with white slippers, beautiful hats and other material garments (they are going to manage to drape themselves after this). All that belongs to the old, and must give place to the new truths that ever come trooping along and knocking for admission; and the new, ah, yes, that means a little less phenomena hunting, and a greater effort of self-culture to awaken and develop the latent attributes within each soul.

To illustrate, suppose I could sit down at a piano and be controlled by the greatest masters that ever lived to give beautiful expression to the grandest music ever written, and could keep that up, say, for fifty years—who would really be benefitted?

After the withdrawal of the master hand, would I not sit there like a bump on a log, and as ignorant as said bump? In place of which, had I set to work to learn to perform, if only one of those pieces, such unfoldment of growth and knowledge would have been mine to keep. Such is the difference between the old and the new. To diligently seek for knowledge is the only road leading to wisdom. You cannot buy it in so-called "developing circles, and if at all sensitive, keep away from all promiscuous circles unless you have gained good control over self.

Oh, let us have a new, clean Spiritualism; indeed, it is time! The kindergarten stage should now have been passed, and let us take ourselves in hand diligently to unfold our higher selves and thus bring unto fruition that spiritual power which shall be able to lead to such conditions on earth as we hope some day to find within the heavens.

LEWIS PETERSON.

Seattle, Wash.

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WHAT IS HELL?

It Is the Condition of One Who Is Suffering the Pangs of Remorse.

What is hell? General Sherman said, "War is hell." The pangs of hunger, the dread of starvation, the chilling blasts of winter, the burning rays of the summer's sun, the pains of toothache or any other aches that rack the nerves of man, may well be called hell. To suffer the burning fever of sickness, to endure the solitude of a prison cell, to suffer from the ingratitude of "friend remembered not," to have our noblest efforts for the good of our fellow man unappreciated, to live in uncongenial surroundings, to have an ambition which we can not gratify, "to suffer the pangs of despised love, the insolence of office and the spurns which patient merit of the unworthy takes," these are all hell.

But I take it that the subject for discussion this morning has reference to a future state. The commonly accepted opinion of hell, as promulgated by the Christian fathers, and which the orthodox church has long held, is that hell is a burning lake full of fire and brimstone, where their worm dieth not and their fire is not quenched. How any one can conceive that a God whom the Bible says is love, can be so heartlessly, so diabolically cruel, is beyond our ken. John Calvin even went further than that and condemned a certain number to salvation and a certain number, without any fault of their own to everlasting damnation, teaching that a just God had so predestinated. And to-day the Presbyterian General Assembly at Winona Lake is deliberating whether to hold to this damnable and damning belief or to substitute for the Westminster Confession the milder tenets of the Reformed faith. Supposing that this is done, will that release the poor wretches, who have, according to the tenets of the Christian fathers, been roasting for centuries, or is a special dispensation necessary?

I read some years ago a work by John Tyndall entitled "Other Worlds Than Ours," but found in it no reference at all to a heaven or a hell. Tyche Brahe, Copernicus and Kepler in their investigations and explorations of the starry firmament, with the aid of the most powerful microscopes, have found no world that bears any resemblance to either heaven with its golden throne and glittering streets or to hell with its fiery furnaces and burning lakes. Neither Sir Isaac Newton, Darwin, Huxley nor Spencer, nor other great philosophers of modern times, give us in their writings any description of a world like a literal, burning hell. Therefore hell can not be a place, and reason, the greatest oracle of man, convinces us that it must be a state or condition.

I take it that hell is the condition of mind of a man or woman who is suffering the pangs of remorse, or the reproaches of an accusing conscience. The minds of men are subject to constant change. What is law to-day may not be law to-morrow. With creeds it is the same. The world which believed with the fanatics a century ago that the soul in hell is like asbestos in fire which burneth and is not consumed now refuses to believe it longer. Religions are getting more liberal every day, especially since we have learned that thoughts are things and that harsh and cruel words cut like two-edged swords. Men's minds may change, but the laws of Nature are fixed, immutable, unchangeable. The currents of the streams of to-day move along just as placidly as they did a century ago; botanists tell us that trees grow by the same process that they did in the forest primeval; oaks still spring from acorns as figs do not from thistles. There is no law so certain as the law of cause and effect the karma of the Theosophists, "as ye sow so shall ye reap."

We can not escape the consequences of our own acts. We make our own heaven or our own hell. For just as surely as the sun appears to set at night and appears to rise again in the morning; just as surely as plants spring from seed, grow and decay, just so certainly do we, for every foolish word, give account in the day of judgment of our own soul; just so certainly do we suffer in kind for every wrong done our neighbor, whether blindly or designedly; just so certainly will our sin find us out.

The mills of the gods grind slowly but they grind all the time. Nature moves slowly. Grains of wheat that were found in the pyramids of Egypt, were planted, sprouted and grew into plants after having lain dormant for centuries. Let us not deceive ourselves. There is a hell, that is, if we make one for ourselves and somewhere along the line of the soul's march to progress through this life or some other through which we must wander, and in the eternal scheme of everlasting and even and exact justice of the universe, we must suffer for our sins. But in all nature there is no warrant for the burning hell of John Calvin, of John Wesley and of John Knox. Buddha, Zoroaster, Plato, Socrates, Confucius and other sages of the past did not believe it; Tolstoi and other great masters of to-day do not believe it, and why should we?

Toledo, Ohio. L. P. SMITH.

An Important Message.

It Is Given by Buddhism to Christianity.

Religions are movements in the development of mankind which possess an individuality of their own. A religion grows and expands,—it sometimes decays and withers. There is a time in almost every religion in which it assimilates the truth wherever it finds it. At any rate it adopts those truths that are congenial to its own doctrines. When a religion has grown strong it frequently becomes intolerant and narrow. Kindred truths instead of being assimilated are persecuted and rejected because the truth itself is no longer insisted on, but the formula in which it has been cast. This is the time of dogmatism and ecclesiasticism. The development of religions at present is not quite closed. Even the dominant faith of Europe and America is continually growing, changing, expanding, or perhaps also becoming narrower in certain quarters, and on meeting other religions it specifies or modifies its own tenets. The question of the survival of a religion is mainly based on its capability of growth, and this will be the test when Christianity meets with ethical religions of a different history such as Mazdaism and Buddhism. We do not hesitate to say that Buddhism is the most important rival of Christianity, for not only has it a hold on the greatest Asiatic nations, China and Japan, as well as Siam, Cochin China, and Korea, but has also (and this is perhaps of still greater significance) made inroads into Western countries. There are a goodly number of Buddhists now in Germany, France and the United States, and it is not without importance that it is mainly thinkers who are attracted by it.

One reason why Christianity loses ground in certain spheres, especially among intellectual and earnest people possessed of deep religious sentiment, is the spirit of dogmatism which still dominates almost all the Christian churches and prevents Christianity from growing and expanding and from assimilating the truth that can be found in other quarters, especially in science and in the faith of a religion like Buddhism, based upon enlightenment.

The question whether Christianity will be able to resist these inroads depends entirely upon its ability to expand and grow. If Buddhism can accept all that is good and true in Christianity it will not only maintain itself in the long run, but outgrow Christianity in significance and power. But if the reverse takes place, if the leaders of Christian churches learn from Buddhism, they will have the advantage of introducing a new era in the history of Christianity, which will be an era in which religion and science would no longer be in conflict.

As an instance of how Buddhism develops and how it is represented in an ancient Buddhist country by one of the leading clergymen of its faith, we call attention to a collection of sermons [Sermons of Buddhist Abbot. By the Rt. Rev. Soyen Shaku, Chicago:—The Open Court Publishing Co., 1906.] preached by the Lord Abbot of Engakuji, Kamakura, Japan. We have here not a dogmatist and believer in certain formulas, but a philosopher and thinker whose reverential attitude makes him religious, and allows the religious sentiment to pervade his entire intellect, and yet he is Lord Abbot of a sect which is one of the oldest and most orthodox of Eastern Asia, the Zen sect, whose institutions are not unlike those of the Roman Catholic Church.

How true our comments are and how great the need is for Christianity to learn through Buddhism appears from an article in the Biblical World (August, 1906), written by Professor E. Washburn Hopkins, of Yale University, who can certainly not be suspected of making propaganda for Buddhism, for even in his article he speaks of it as an alien faith. If he, as a man of science, possesses a bias, it will certainly be in favor of the religion of his own country, but the more valuable is the warning he expresses in his "Message of Buddhism to Christianity" from which the following quotations speak for themselves.

He says:

"Buddhism has much to learn from Christianity, but what Christianity may learn from Buddhism is that there are many whose emotions cannot be touched till the foundation of their formal religion is laid upon a sharply criticized belief. To win these, an ever-increasing number, Christianity must provide them a place. There will always be enough people to whom the scientific foundation of faith is not essential, or at least less essential than that side of religion which appeals to feeing and rests upon faith. For these there is abundant provision in Christianity; and there should also be similar provision for those who would like to proclaim themselves Christians, but are debarred from the church by its lack of full sympathy for liberal thought. Buddhism has never persecuted the adherents of another faith, and it has allowed free room for sectarian interpretation of its own creed. How radical is this attitude may be shown, not only by the philosophic attitude of Buddha himself, but by the edicts of the great emperor who in the third century before our era was converted to Buddhism and became the zealous upholder of the new faith.

"In Buddha's thought there is no incompatibility between the ethical ideal and the devotion to mental training which is prominent in early Buddhism, but is not regarded as a requisite in Christianity. Christianity seldom emphasizes, even when it permits, the utmost intellectual freedom, while Buddhism establishes the faith intellectually from the beginning. This insistence on enlightenment, the building of faith upon intellectual satisfaction, conveys a message to Christianity that cannot wisely be ignored. We may not be content with Buddha's philosophy—there is no reason why we should be; but we need the spirit which co-ordinates philosophy and religion, which admits no separation between science and faith. There are Christians who never correlate their science and religion, who keep their wisdom in one pocket and their faith in another; not to speak of those who look with suspicion on any attempt to regulate faith by science.

"There are no Buddhists of this sort, not because they have no philosophy or science, but because it is fundamental to their religion that it shall rest upon a correct view of life in general. The overflow of traditional error is the first element in the religious life, as well as the first element in philosophical wisdom. Everything else, prior to this, only prepares one for the way of salvation. This is the corner-stone of Buddhism, intellectual conviction, as emotion has been said to be the corner-stone of Christianity. It is this which to-day is the attraction drawing intellectual converts away from Christianity to Buddhism. Nothing else of importance is urged by them. What appeals to those who in America and Europe have gone over to this alien faith is the trait of liberality and enlightenment. That the contrast is drawn between Buddhism at its best and Christianity at its worst must be admitted in the case of many of the converts, but the vital fact remains that there is no other religion in which there has been from the beginning so great intellectual freedom. It is this freedom which thinking men are demanding to-day in Christianity."

The lesson which Professor Hophins urges is that Christianity should encourage liberal thought, and he insists that this message is one of encouragement to those who believe in intellectual fearlessness, or to reprove those who would suppress critical examination of knowledge.

We repeat a sentiment which we have urged again and again and which we hope will be heeded by the leaders of the Christian faith.

Any faith that is irreconcilable with science is doomed. He who rejects science blights the life of religion. For the spirit of genuine religion is the same as the spirit of genuine science. Science is a divine revelation. Contempt for science and a deliberate suppression of reason is an intellectual sin; it is the sin against the spirit which cannot be forgiven, but must, if persisted in, ultimately lead to eternal perdition.

Professor Hopkins grants that Buddha "bids men be full of sympathy for all living things. 'As a mother guards her son," it is said, 'with kindness without measure, impartial, without enmity, prevailing throughout the world,' so should the Buddhist guard all living beings." Nevertheless Professor Hopkins claims that "Nothing is farther from the Buddhist ideal than love with its Christian connotation." The practice of universal kindness is merely a religious exercise "to free one's mind of the fifth 'fetter,' ill-will. One sees that the words are correctly rendered, but the significance is deeper that the literal signification. The ideal is different. It is not devotion to the world that the Buddhist aims at; he is to free the mind of ill-will by trying to love the world, then by pitying it, then by calmly considering it with equanimity. To hate is wrong, but to love is also wrong."

That Professor Hopkins is not devoted to Buddhism appears from his conclusion, where he says: "It started as a religion without soul, without the ideal of self-sacrifice, and without God. At its best it was a society for ethical culture. As such it soon perished. What took its place in India and farther East was a religion which exalted self-sacrifice and decried self-seeking, even in the nobler form, as it did materialism; a religion which virtually reinstated a belief in soul, and made of Buddha himself a divine being, upon whose love and pity man can depend, to whose heaven hereafter man may go. There is revealed one clear fact, namely, that a living church must hold fast to the spiritual, to the very element which primitive Buddhism denied."—The Editor, in The Open Court.

WILL READ FUTURE IN SOULS, NO STARS.

Flammarion Says the Spirit Is an Entity Distinct From Body and Survives It—There Is Psychic World—Predicts Investigation will Lead to Knowledge of After Life and Immortality.

Paris, March 17.—Camille Flammarion, the famous astronomer and physicist, apropos the assertion of an American physician that he had succeeded in physically demonstrating the existence of a soul in the human body and ascertaining its weight in several experiments, has written an article for a French magazine expressing his belief in the possibility of demonstrating the actual physical existence of the soul.

By Camille Flammarion.

It is my conviction, borne out by many personal experiences as well as by those of many others whose veracity and reliability are above suspicion, that the soul of man exists as an entity, independent of his body, and that it survives the destruction of his physical being. It is certain that one soul can influence another soul at a distance, and without the aid of the senses. There is not the slightest doubt that the soul can act at a distance.

Mental suggestion seems equally certain. Psychic communication between persons who are living is also proved by a large number of cases, observed and carefully investigated. There are psychic currents, as well as aerial, electric and magnetic currents.

We may see without eyes and hear without ears, not by unnatural excitement of our sense of vision or of hearing, but by some interior sense, psychic and mental.

The soul by its interior vision may also know in advance what is to happen in the future. The future exists, potentially determined by causes which bring to pass successive events.

Positive observation proves the existence of a psychic world, as real as the world known to our physical senses.

Light, heat and sound do not really exist. What we call "light" is a sensation produced upon our optic nerve by vibrations that are themselves very obscure. Sound and heat are also vibrations of different frequencies.

Does electricity exist, or is it another mode of movement? Science must discover this in the future.

The soul may be in like case, but there are many incidents known to me which do not look like physiologic operations of one brain acting upon another, but must be considered—because there is no other explanation—as psychic actions of spirit upon spirit.

These phenomena prove, I think, that the soul exists, and that it is endowed with faculties at present unknown. That is the logical basis of commencing a study which, in the end, may lead us to a knowledge of the after life and immortality.—Chicago Examiner.

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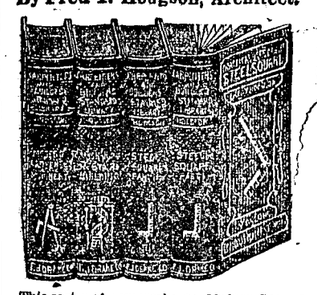
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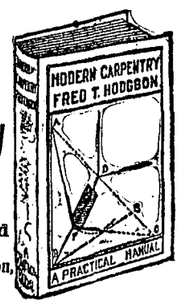
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PROTISTA.

The Kingdom of the Unseen, as Explored by Hudson Tuttle.

(Continued from No. 904.)

Helpful Micro-Organisms.

The words bacteria, bacilli and germs awaken ideas of disease and results detrimental to our well being, but such views of the unseen beings which swarm beneath the seen, is in the main erroneous. The greater portion of these are beneficial, and the most wonderful transformations and helpful changes are wrought by them. It is doubtful if the higher forms of life could exist were it not for these, for they furnish an inexhaustible food supply to beings on the edge of the visible, which supply still larger forms and thus in an ascending series fashion the plasmic material into more and more differentiated organisms. It is through these cellular beings that matter takes the form of protoplasm, and enters the cycle of organic evolution.

But leaving these speculations which touch the most mysterious subjects to which the human mind can give attention, we come to the ordinary affairs of life, to find how great a debt we *owe to these microbes.* Without them the baker would vainly await the rising of his dough, the brewer the foaming of his beer, the wine-maker the maturity of his wine. When the baker mixes his dough, he carefully stirs into it a portion of yeast. What is yeast? It is a mass of yeast plants, or Torulæ, one of the simplest of the Protophytes. When this plant is placed in a substance having saccharine matter and nitrogenous combinations, and the temperature is brought up to near blood heat, it rapidly multiplies.

If the farmer does not sow the seed on the field, he knows there will be no grain; and in like manner if the dough is not sown with the seeds of the yeast, it will remain hard and sodden.

The term plant is misleading, as the Torula is unlike anything which we recognize as a plant. It is too small to be seen by the unassisted eye, and is no more than a globular cell of protoplasm. Its growth is rapid, multiplying by a curious process of budding or gemmation. If we suppose a tree covered with buds pushing out continuously, bud starting from bud and either remaining attached or breaking apart, we have an illustration of this process. Several cells remain attached in lines or branches as long as growth continues, but when it ceases they break apart, each becoming distinct. There is another process of multiplication, for it appears that with all these beings there is a cycle of change, and after many generations of bud formation there must be something like renewal of sexual impulse. The mother cell enlarges to twice or thrice the normal size, and its substance breaks up into three or more cells, which grow until they burst the common envelop and become free. Then the process of gemmation or budding is resumed. What effect has the growth of the yeast plant on the substance which surrounds it? It appropriates the nitrogenous matter and resolves the saccharine substances into alcohol and carbon dioxide. It is the gas which permeates the dough and expanding by the heat of the oven gives it its porous character.

The Torula which give rise to the vinous fermentation are much smaller and retain vitality after long desiccation. In this state it is blown everywhere by the winds, and finds lodgment on fruits and leaves. When the juice is expressed no other yeast is required. The germs of any of the ordinary moulds will set up the vinous fermentation, and the plants thus cultured are difficult to distinguish from the genuine Torula. Although observers have given a great variety of names to the ferment plants, as they appear in different solutions and produce different effects, it is highly probable that the conditions under which they are produced have much to do with their change of form, and that the yeast plant is the parent of them all.

The growth of the plants has a limit, although the food may not be exhausted. When the production of alcohol has reached a certain proportion, the growth is arrested, after which the liquor remains unchanged. If the temperature is high and the process rapid, a species called Mucor aceti is developed with the other, and acetic acid is formed from the alcohol, and the process thus started ends by converting all the spirits to acid. In other words the Mucor conquers the Torula. The change may not stop here, but a putrefactive form may displace the Mucor and by disorganizing the acid, yield a dead liquor.

Pasteur maintained that the acetic fermentation is produced by Bacterium aceti, as the bacterium lactis causes the lactic fermentation in milk. The yellow color of milk and butter is given by the Bacterium xanthinum, and another species makes it blue. The decomposition of butter and formation of butyric acid is the work of another species.

In the fermentation of cheese and ripening of cream many kinds of Bacteria are always present, and the flavor and quality entirely depend on the species predominating. It has been proposed that the kind giving the best results be cultivated and sown in the curd, that by their greatest number they might give character to the cheese. But so many other conditions enter in that this plan is almost impracticable. The germs of putrefaction are always present, and a slightly favorable temperature gives them predominance. In some varieties of cheese the putrefactive germs are encouraged. In curing cheese there is always danger of these putrefactive germs too largely increasing and possibility of their developing ptomaines, the most deadly poisons.

The production of a distinctive food is exemplified by sauer kraut, an ideal substance in which to cultivate germs. If the temperature is kept down and the air excluded, fermentation goes on slowly, and when the small proportion of sugar is changed, ceases. A great number of species have taken part in the change which has converted the cabbage into a mass of living forms far more nutritious and digestible than the cabbage which nourished them. But if the air is freely admitted and the temperature high, other species entirely different take the place of the ferment germs and putrefaction follows, ending in complete disorganization.

This is nature's process of renovation, for the material produced by the last putrefactive changes is prepared to nourish vegetable life and ascend in the accumulation of energy by complexity, to yield it again in the descending order.

The water from sewers and from the foul surface of the land, flows down the streams in turbulent currents. But it contains within itself the means of its own purification. Every drop has mingled with the impurities countless germs which feed thereon and on each other. Thrown up to the action of the air and sunlight, it soon becomes pure and clear as a drop of dew.

In the study of this effect I filled a large jar with water from a stagnant marsh. On examination, I found it swarming with infusoria. I set it in a south window where it could catch the full sunlight, and day by day observed a portion of it with the microscope. It was wonderful how the forms at first most numerous, disappeared and new ones came. At the end of three weeks it required patience to find any being and at the end of a month there were none. The water had become perfectly clear with a deep deposit of sediment. The last particle of organic matter had been absorbed by the organisms and these had preyed upon each other until the few remaining perished for want of food. The water was free from organic matter, and pure except from the slight quantity of the usual minerals held in solution.

It is thus that a stream polluted by the sewage of a great city flows only a few miles before its water becomes purified. When it is agitated by falls and rapids, the mingling air assists in the destruction of harmful organic matter. It is a most wonderful provision in nature, by which the solvent fluid which is essential to every form of life, should be maintained in purity.

If agriculture is the foundation of national life, the foundation of agriculture is laid by these invisible beings; without them the soil would be a barren waste. Vegetable mould and the preparedness of the material is their work. By actual tests the farmer knew the value of composting, but he could give no reason therefor. Now it is found that these organisms feed on and work the refuse over until it becomes in a perfect assimilable condition for food to plants. The soil is nature's compost, filled with these beings which furnish food for minute, soil-feeding worms, which in turn feed yet larger. Thus nitrogenous salts are supplied, without which crops cannot grow.

It was supposed that leguminous plants were an exception to the rule that all plants required nitrogen, for apparently they secreted this element *in some form in the soil, and thus* enriched it with animal matter, or its equivalent. The anomaly is explained by the discovery that the nitrogenous salts are not produced by the plants, but by a specific microbe which feeds on the roots, and by the nitrogenous salts it secretes, returns to the plant more than it receives. *Hence the more of these organisms on* the roots of clover, the more luxuriant its growth. If the soil is free from these microbes, clover will have a dwarfish growth, and wonderful effects are said to follow sowing a small quantity of soil from old clover fields, filled as it is with germs, on the young clover plants. This is a wonderful instance of the mutual relation between animal and plant life, where the very existence of one depends on the other.

The eminent microscopist, Dr. Klein, states emphatically, and he is supported by competent observers, that in the healthful, normal condition of the blood and tissues, no micro-organisms are present. But it will not be denied that when there is deterioration of the blood or depression of the vital force, as in disease, there are present numerous species which feed on the waste in the blood and secretions, performing the work of scavengers and being beneficial in restoration to health.

The white corpuscles of the blood are marvelously like the lowest microscopic beings, and if met with elsewhere would be classed with them. One of their functions is to destroy or absorb disease germs and all others which may enter the circulation. It has been conjectured that when these corpuscles are normal, the germs of the most virulent contagion would be thus disposed of and the system remain unaffected, being thus immune.

The immunity which is the result of the full vigor of the white corpuscles, and their numbers, has been explained by the theory that their triumph over disease germs was because of virus engendered in the blood. It is not the white corpuscles, but the anti-toxins in the blood that first weaken the disease germs, and thus make their destruction easy. In pursuance of this theory there has been a wide experimentation on animals, in the culture of these toxins and anti-toxins, when a man has had "his blood so stimulated to produce so great a number of these anti-toxins that future microbes could be resisted with success," he was immune. This may be produced by the disease, or the virus may be cultivated by injection into the veins of animals, *and the serum of their blood* employed for injection into human veins. By this means the blood becomes too poisonous for disease germs to live in it, or they are so weakened they are overpowered by the white corpuscles.

This new theory of cure, may be effective as mercury and bleeding was by a past generation, yet it is an open question if it is advisable to ward off disease by filling the blood with the most virulent poison known, for these toxins, one and all are products of blood putrefaction, and like yeast always tend to setting up putrefactive change.

Perhaps the soil has been prepared for the coming of the disease, by depressing climatic conditions, as was the case at the advent of la grippe, or by uncleanliness and bad diet common in the poorer precincts of cities.

It is advanced that we are composites of an infinite number of cellular organisms, each having a function to perform. While this may be a speculative fancy, it is true that the body is made up of cells which so far as they act independently, are to every intent and purpose micro-organisms.

There is of late a great deal of talk about sterilizing food, drink and air, and it is maintained that if this could be perfectly done, there would be no danger from disease. If it could be done, life would be cut short, for it is singularly dependent on many species of these germs. There would be more danger from the destruction of these to health and life itself, than from the germs of disease.

This unseen world is like the seen, in having a great variety of forms, some antagonistic, others favorable to the life of higher animals and plants. As there are peaceful herbivora, sheep, horses, cattle, deer, antelopes, elephants, etc., and tigers, lions, birds of prey, vipers, scorpions, and parasites, so in this unseen realm. The dangerous species are few in comparison to the harmless or beneficial.

There are many species that live exclusively on vegetation, and others are as exclusively carnivorous, and others still that feed indiscriminately. The visible world is repeated in the world invisible, and in the drop no larger than a pin's point, tragedies of life and death enacted; the strong devour the weak, the treachery of cunning is the master, for the smallest fragment broken from the point of a needle would be half way in size between an elephant and one of these micro-organisms, and yet the latter manifest mind!

It is thus seen that all these invisible beings are not not foes, but a great majority are friends performing for us work of renovation and change to which that of the larger beings is trivial in comparison.

To them the soil owes the greater measure of its fertility; the water its purity and the conditions of health are preserved by the energy with which these scavengers clear up and modify the waste products without and within our bodies.

But of vastly greater import than this labor of specific forms, is the work of the nameless organisms which stand between the unorganized material and the organic forms. The nameless, scarcely to be seen with the microscope, organisms that stand at the gateway of life, as the beginning of the almost interminable series of living forms which ascend from them to man.

It has ever been a problem unsolved, how the chain of living beings started—the first link in the chain which connects the organic with the inorganic. Nothing but a direct creation, a miraculous interposition of a creator was thought capable of spanning the gulf. There was on one side "dead matter," inert, unsusceptible, unthinking; on the other living beings, thoughtful, conscious, independent. The contrast was so great as to be hopeless of explanation.

Not until recently was it found that physical matter assumed a plasmic form. That form was termed protoplasm. It was not organized, but was capable of organization—was ready formed material for organized beings. Out of it came micro-organisms. These were little more than fragments, having an individuality. They increased by absorption and multiplied by separating into other fragments. Protoplasm appeared to be nothing more than coherent jelly, and the organisms, pieces broken from it. After a time they became enveloped in a pellicle—a cell or bag filled with jelly. When the solution in which these moved, furnished abundant nourishment, they enlarged rapidly, were constricted through the middle and broken into two distinct individuals; this process going on so rapidly that a single being in a day multiplied to millions. Yet there was no differentiative organs. There was no mouth, stomach, organs of propulsion. The sack when it touched an object acceptable as food flowed around and enveloped it. The digestion and absorption at once proceeded. The larger fed on the smaller, and the smallest drew from the protoplasmic fountain. All this to the eye unaided by highest powers available of the microscope is invisible.

The size increased, and the mollusk, that has left the imprint of its shell in the earliest fossil-bearing rocks, found ample food supply in the currents of water drawn through its open shell. Fishes incapable of feeding on the micro-organisms, were supplied by their concentration in the mollusk.

The scheme of living beings entailed the constant resolution of the small into the larger. The micro-organisms furnished the primal food for all. As living beings became larger and larger, with more complex organization, the food supply was constant. All the waste products were seized and worked over by these organisms. The elements were purified, and the food supply increased.

And what is true of this beginning, is true to-day. Every living form when taking food, takes that which has for its primal origin the micro-organisms. These furnish now, as they did then, the material source. Whatever waste of energy there may be, in vital functions, is represented by the elements falling back again to their own, and is refurnished at this source.

Thus it will be seen that the garnishing of the world, its preparation for the uses of man; the evolution of life, and living forms; the forests, the plains, the cultivated fields, the grains, fruits and flowers; the beauties and adaptabilities of organic beings; fishes in the sea, birds in the air, the *swift and graceful mammal; and last* the highest form of man, in his spiritual estate, reaches back in origin to the invisible micro-organism.

And yet more, by the constant influx of material and energy flowing into the great life current, life is sustained, and evolution constantly reaches higher planes.

(To be continued.)

FIELD OF BATTLE.

(Truth Against Error.)

"The day cometh that shall burn as an oven."—(Malachi, 4:1.)

Ye mighty, come to battle! mount the steel siege-guns,
Man with love and hate—woman, with love and tears,
Tho' truth's in the balance, each coward runs,
So he shall witness war in future years.

Since the world began man has fought and hated.
While he killed his love, by his mortal strife;
With iron will, has warred insatiated,
First to conquer, then, after—Truth and Life.

Thus his love and hate in turn has swayed
Th' throne of man's citadel 'neath the skies;
'Til fair Science, like the evening star, arrayed
In greatest glory, charms our longing eyes.

In composite splendor now roll in the days
Of a nobler, grander time, and humane laws;
Man digs for knowledge; applies all tests—the beaten ways,
"The Father's trod," he careful scans for flaws.

WILSON DUNCAN.

Council Bluffs, Iowa.

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THE WANDERINGS OF THE HULL PILGRIM.

Alone, Yet Not Alone, Mattie E. Hull Bravely Continues Her Work.

It is two months since the writer of "The Wanderings of the Hull Pilgrims" crossed "the Divide," and commenced his journeyings in the invisible realm. I remember well the hour he closed the article, it was concluded just three days after we reached San Jose. I was indisposed that day and was lying upon the bed in our room; as was his custom, he read the report of "The Wanderings" to me. The last sentence he had written impressed me deeply, and for some reason cast a shadow over my spirit, and I would say in passing, that shadow has not yet been lifted. Possibly some of the readers of The Progressive Thinker remember those words: "We commence our work to-morrow; we hope for the best, but are prepared for the worst." I said, "Why do you express yourself in that way?" He answered lightly, "We should be prepared for anything."

It may not be known to the readers of this article, that I sustained serious injuries last September, from a fall, and was rendered almost helpless for some time. For several days before Mr. Hull wrote the article to which I have referred, I had suffered from the injuries much more than I had for some time before we left home. I was also attacked with bronchitis while in Billings, and had not recovered. He had at times expressed himself with much anxiety over my condition, and as he had been unusually well to all appearances, for many weeks, I thought he was unnecessarily troubled about me. This was fully proven in many letters that came to my hands in answer to those he had written two *and three weeks previous to his leav*ing the body. Several letters contained words like these: "I am sorry Mrs. Hull's condition does not improve, but take courage Brother Hull, the California climate and the warm weather will bring her out all right."

"We hope for the best, but are prepared for the worst." We know the *other wanderer has met the "best"* that could possibly come to him. No more wearisome journeyings, no more weary waitings, no more perplexing cares, no more heart-aching disappointments; yes, the "best" must have come to him, as to all, when they enter that world of greater opportunities, where "we know as we are known."

The two pilgrims commenced their work for the Spiritual Union in San Jose, Sunday, January 8. We attended the conference in the morning, and Mr. Hull delivered a discourse in the evening. Had he known that discourse was to have been his last, it could not have been more fitting. He *seemed at his best; the subject was*, "The Adaptation of Spiritualism to Meet the Wants of Humanity." After presenting several reasons why Spiritualism meets the wants of mankind, he said: "It is natural for every one who has parted with friends by so-called death, to want to know what death does with those who are called away." Then stepping forward, as though to make his words more impressive, and placing his hand upon his pulse, he said impressively, "What death has done for James Hull, my father, it will do for me, his son. Every beat tells the number less." Then he gave reasons why others, as well as himself, wanted Spiritualism true, when hearts were bowed down with sorrow.

The following Wednesday, the speaker who uttered the words quoted in the previous sentence, was stricken, and three days later, he left us as a mortal. He went just as he had desired to go, without suffering, and as he had said within a week, "When I go, I hope to fall in my harness at the post of duty."

Yes, the "best" has come to the older and the stronger pilgrim; what of the one who is left to complete her wanderings, in one sense alone? Can she admit the "best" has come to her? Possibly in one way, and that is, to accept the words of another, "It is best, or it would not be," but she is human and the vacancy that meets her on every hand, the voice that was so suddenly hushed, the threads that were so suddenly snapped—well, it has made a loss physically that nothing fills.

Mr. Hull says: "Let this event be as an object lesson to the outside world. You and I have given the greater part of our lives, and devoted our best energies to the philosophy that proves 'there is no death.' Be strong to exemply the philosophy, you will be sustained."

In connection with the above, I would say that many requests have been made by mail for a synopsis of the address given through my lips on the occasion of Mr. Hull's funeral, but it was not reported, and I have no more of an idea of the substance of it than as though I had not been there; it was one of the best evidences of an outside sustaining power that I have ever known.

The work in San Jose was continued during the month of February as Mr. Hull and I had planned. Considering the continuous rains, the condition of the streets, and the illness of many of the Spiritualists, the meetings were well attended and a great degree of interest was awakened.

The work in connection with our cause in San Jose depends upon a few earnest men and women. Much credit has been, and is due them at present, for the existence of "The Spiritual Union" and "The Mutual Helpers," (the woman's auxiliary), and although many discouraging things have confronted them during the past few years, they work on with seemingly untiring efforts.

There are worthy local workers in San Jose. The older Spiritualists must remember Mrs. Nettie Pease Fox as one of the best among our platform speakers and writers of excellent books. Her home has been for several years in San Jose with her sister, Miss Minnie Pease, who is a fine impressible medium and clairvoyant. Mrs. Fox has served the society at different periods. I am glad to report that she is one who does not fossilize; she is a progressive spiritual woman and should be kept busy while she has strength to do the work.

I became personally acquainted with Mrs. Tillie Gunderson and Mrs. Shaw, local mediums, who are doing a good work in the way of private readings and seances. They are endorsed by the Spiritual Union and each contributes their services on the platform when occasion requires.

I concluded my work in San Jose, the last Sunday of February. The friends desired on the morning of that day, to hold a fiting memorial service for Mr. Hull. It was an occasion to be long remembered by those who were present. I understand Mrs. Fox has written a communication to The Progressive Thinker, relative to the meeting, and I will not ask for space to say more in regard to it, except to express my soulful thanks to the officers of the Spiritual Union, and the many friends who contributed time, strength and talent to make the occasion a fitting one to my arisen companion.

On the evening of my last lecture, I was greeted by a very large and intelligent audience. After the meeting was dismissed, many with whom I had never spoken before, said to me, "Your attitude during the ordeals through which you have been obliged to pass every Sunday during the past two months, in coming to this hall and declaring your message, has done more to interest me in Spiritualism, and to make me know there is a reality in it, than anything that has come to me before." So, I felt and I still feel, even amid my sorrow, I have done a work, such as I never did before.

On the evening of the 3rd inst. I lectured in Oakland, in the beautiful hall where Mrs. M. J. Cowell has held meetings for four years. The invitation was extended by this good sister. Mrs. Dr. Barker was included in the invitation to share the hospitalities of the Cowell home during my stay there. We enjoyed the visit socially; and I had never met Mrs. Cowell before, and was pleased to find not only an earnest, faithful worker, but a sister worker in spirit and in truth. She is generous, loving, kind, and succeeds in making congenial conditions for others who are working along different lines. Her companion is in full sympathy with her work and united with *Mrs. Cowell in the expression of royal* hospitality in the home.

In company with Mrs. Cowell I visited an earnest group of Spiritualists in Alameda, Sunday morning. The meetings in which these friends participate are held regularly in a room fitted up for the purpose on the ground floor of a dwelling occupied by Spiritualists. The regular speaker is Mr. B. Sliter. I delivered a brief address and left my hearty good will with them.

Monday, in company with Mrs. Cowell and Mrs. Barker, I visited San Francisco and rode over portions of the desolated district. The work that has been done since the ravages of the *earthquake and the fire seems marvel*ous, and yet, to an on-looker at the present time, it seems that it will require a period of time, covering one generation to rebuild San Francisco. One needs must see the ruins and the desolation to realize what the destruction has been.

I left San Jose the 7th inst. It was *indeed a sad leave-taking on the part* of the inmates of the Ringlep home and myself. That home will always be a sweet and a sacred place to me; it was there the two pilgrims—the two Ms spent their last hours as earthly companions together; it was there the dear, untiring Moses yielded his mortal life; there the final message was *given from him as a spiritual being*, to me a mortal; aye, and it was there that the most positive assurances of the presence of my loved ones who have gone before, came to me. Of the dear friends in the home who ministered to me, night and day, when the waves of sorrow seemed to nearly engulf me, I can only say there are those who may become "like unto the angels" while in the flesh.

When I reached the station, on the day of my departure from San Jose, I found "The Mutual Helpers" had adjourned their meeting, and were waiting to give me their good-bye. Their warm hand-clasps, their tender words, their expressed hope for my full recovery of strength and courage, were more helpful to me at that time, than I can express here.

Los Angeles was reached many hours behind time the following day. The continuous rains have flooded the mountains, and the railroad tracks have been weakened in consequence, and portions of the road that had undergone recent repairs, were necessarily approached and gone over slowly; it was a lonesome, and somewhat tiresome journey. Our niece, Mrs. Ada Bach, Brother B. W. Hull's daughter, was in waiting and soon the wandering pilgrim was resting in the home that "our beloved Moses" always enjoyed so much. Within twenty-four hours after I reached Los Angeles, several of our dear old friends called upon me, and assured me that all in their power would be done to make my work in this city a success. Already their promise has been proven to me.

Last Sunday, the 10th, I held a meeting in Howell Hall. I was greeted by a large audience, among whom were many old-time friends. Mr. and Mrs. Orrin Smith (friends with whom we made our home when in San Diego last winter), assisted me in the meeting. Mr. Smith presided because I had requested he should do so, and Mrs. Smith accompanied the congregational singing with the piano.

Sunday night, I lectured in Mammouth Hall, under the auspices of "The Truth Seekers' Society." At that hall I met a fine audience. I am to continue meetings Sunday afternoons in Howell Hall, the remainder of this month. Sunday night I am to address an audience in Howell Hall under the management of the society over which Mrs. Vlasek has had charge for a number of years. Next week numerous anniversary meetings are to be held; of course, they will be reported later. I am under promise to deliver an address on the evening of the 26th inst., under the auspices of the California State Organization; other meetings are to follow under the direction of the local organizations.

I desire in this communication to thank the several hundred friends who have written me letters of condolence during the past two months. Many of the precious communications are filed away unanswered, simply because I had not the strength to write personal responses. The acknowledgment should have been made in the papers a long time since, as some of the letters were written in January, but business letters, correspondence with relatives and those with whom we had been for many years associated intimately, together with the work I have tried to partially keep up in connection with my dear class in the Morris Pratt School, and my public services have been all I could stand.

Friends, wherever you are, remember I love you, and in spirit you are not neglected. While sometimes I feel like a leaf, drifting on a great ocean, while there are hours when I feel as though I could scarcely endure the ordeals I have to meet, bereft of the strong, magnetic presence of the one who so long journeyed with me, still I am wonderfully sustained in my work, and am determined to work on, until like the other pilgrim, I fall in the harness, loyal to the cause I love. My address for the present is 1410 Kellam avenue, Los Angeles, Cal.

MATTIE E. HULL.

WHICH IS IT?

Original Sin or Original Ignorance?

An embassador who represents the power and dignity of his sovereign, and induces proselytes to people his master's country, should at least be able to give a fair account of its location and climate, flora and fauna, its arts and science, commerce and industry, its social and political economy, its individual possibilities and how a stranger may go there without getting lost.

But what information, if any, can one expect of a minister who merely assumes to represent a master and preaches the gospel of a kingdom which he knows absolutely nothing about, and stubbornly refuses to investigate the accounts from that kingdom which are constantly sent from there to post the inquirer concerning the same.

The enlightened minister has learned that communion with saints is no hollow mockery, and that the kingdom of heaven extends from the heart and mind within, to the remotest spheres of bliss without, that it exists in space as well as in condition, and that it is peopled with the spirits of just men made perfect, who have washed, and are washing their robes until they become whiter than snow, not in the literal blood of the lamb, but in what it symbolizes—a life of purity, purified through retribution.

He also knows that there dwell the spirits of the prophets who minister unto the prophets, amid all the ministering spirits who minister to those who seek salvation.

He knows that they are the spirits of our loved ones who have lived among us in their mortal bodies, and have gone before us to prepare a place for us, and as their love and sympathy is ever increasing for us, they gladly impart their acquired knowledge to us.

He also knows that the spirit searches even the deep things of God for the benefit of benighted children of earth who seek for knowledge in sincerity.

But the stupid minister, who is unwilling to search for and recognize the truth of spirit revelations, will remain such as long as gullible dupes are satisfied to feed him.

In spite of his confession of faith in the communion of saints, he will deny or denounce such as the works of the devil, and his sheepish sheep will glory in the wisdom of their shepherd.

Such a man is either blind to the absurdity of his position in society, or else is a contemptible impostor who merely plies his nefarious vocation for selfish ends; but in either case, he had spent his time and talents in acquiring a sophistic education, as was handed down through posterity from prehistoric rogues and numskulls, hence can but victimize and dunctify his over-credulous followers, and thus the dawning light of reason is shut out from them, may be, for generations yet to come.

If they could, as they surely will some day, see the frightful condition which they have created in the world of spirits on the lower planes, they would stand aghast at the repulsive sight of ugliness and deformities amid an indescribable pandemonium of hilarity, crime, misery and despair, for which our priests and preachers are responsible, because of the misconception of their assumed duty and the misrepresentation of their Lord and his kingdom. They have filled the minds of their victims with false information and sent them through the valley of death without chart or compass, and now finding themselves stranded on the bare rocks of belief and that the atoning sacrifice of some other fellow is only a delusion, many of them become rank skeptics and sink into utter abandonment. They can make no progress in their onward journey until some friend from higher spheres is able to reach and instruct them after, may be, years of needless suffering.

Innate ignorance when cultivated by sophism is ever a curse to humanity, and while a right education may lay a good foundation for our storehouse of knowledge, it is often finished only by hard knocks and bitter experiences.

And now since another doctrine, of original sin, is finding its way to the scrap pile, it might behoove us to look at it once more and see if it may not stand for original ignorance, which nobody would deny, especially when referring to the other fellow.

Chicago, Ill. G. A. WOLTER.

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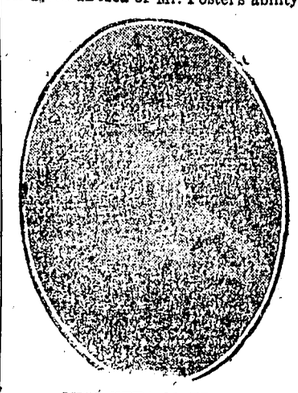
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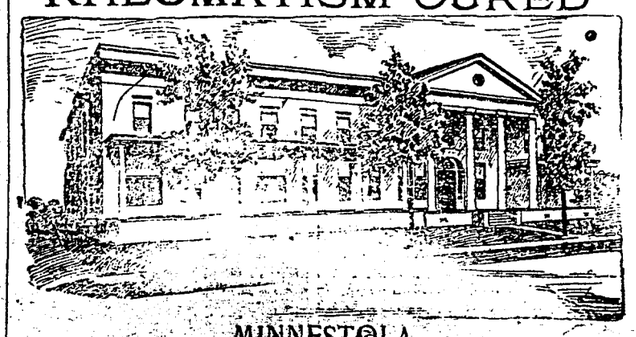
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Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year..... $1 00
Six Months..... 50cts
Thirteen Weeks..... 25cts
Single Copy..... 5cts

REMITTANCES:

Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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SATURDAY, MARCH 30, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

A Commendable Project.

It is announced from Washington, that the multi-millionaire, John D. Rockefeller, has determined to expend fifty millions of dollars, for the purpose of lifting the Chinese in their own country, to the plane of American civilization. It is stated to be the oil king's intention to endow numerous institutions of learning in the principal cities of the empire, for the purpose of educating the mandarins in all the knowledge pertaining to our higher civilization, excluding all learning in any manner connected with religious organizations.

Mr. Rockefeller claims the task of missionaries has heretofore been directed to the conversion of the lower classes in China to Christianity; that, practically, nothing permanent was accomplished; that by reversing the habit, commencing at the top, and slowly descending, he hopes to gain everything.

If Mr. R. will carry out to the letter the announced program; leave religious questions alone, and allow the people when educated to adopt a religious belief adapted to their condition, such as nature teaches, the fame of John D. Rockefeller as a genuine philanthropist will live forever. His great donations in aid of the Chicago University, which is certainly one of the most liberal institutions of learning in America, bids us hope there is a glorious future awaiting the Chinese empire, the oldest government on the globe.

We Don't Believe It.

"And the Lord's anger was kindled the same time, and he sware, saying," etc.—Numbers 32:10.

An orthodox devil could not dishonor the Lord more grossly than does the "inspired word" when it represents the creator of boundless world getting angry and swearing. The most profane man in Christendom can justify his vulgarity by quoting, if not a "thus saith the Lord," then by quoting a "thus doeth the Lord." In the following verse the Lord tells of having "swared unto Abraham, and Isaac, and Jacob." Jesus must have had his Father's vulgar habit in mind when he commanded his disciples to "swear not at all," virtually telling them not to follow his Father's profane example. Then we have "holy writ" declaring: "Anger rests in the bosom of fools." Such language is not complimentary to God. We beg all our Christian brothers, of all religious denominations, to join in convening a general council, to eliminate all these God dishonoring passages from the bible, and don't forget to thank a Spiritualist journalist for calling attention to these horrible things in your book.

An angry God, forsooth, swearing at his people! It is worse than whistling for flies.

Hide on the Fence.

What under heaven did Rev. Dr. Parkhurst, of New York, mean, when he wrote:

"If anybody wants to fight, and wants biblical authority for fighting, go to the Old Testament, and you can get all the authority you want; and if you not only want to fight, but to kill the wives and children of the enemy, go to the Old Testament. You will find there almost anything you look for."

And this the estimate an anointed priest places on the "inspired word of God!" A thoughtless Spiritualist could not express himself more severely. Is the learned Doctor falsely reported? If not, is there another heresy trial about to burst on the world? Aside, we would inquire in a confidential tone:

"Doctor, how dare you relate such facts in a Christian pulpit, or write so truthfully for the public press? They'll have your hide on the fence, sure."

The Soul a Demonstrated Physical Fact.

The spirit of man, that immortal entity that survives the tomb and the wreck of time, has been treated by the great mass of modern writers as immaterial, devoid of corporeal substance. Christians and believers generally in biblical lore, until the advent of Modern Spiritualism, were almost unanimous in the belief of the resurrection of the body, with all its earthly incumbrances, at a final judgment, when time was to be no longer.

Spiritualists, on the contrary, discarding a material resurrection, have looked upon the mortal remains at death, as the worn out and decaying habiliments of the soul, from which the latter has taken its departure—a new birth, when the body is no longer animated by the departed spirit.

Several years ago we took occasion in these columns, to express our opinion, and to support that conviction by many facts, that the soul, still bearing semblance of its earth life, was yet material, but so greatly refined as to be invisible to normal vision. We quoted Thomas Paine, who, in his Age of Reason, said:

"The consciousness of existence is not dependent on the same form, or the same matter, is demonstrated to our senses in the works of creation, so far as our senses are capable of receiving that demonstration. A very numerous part of the animal creation preaches to us far better than Paul, the belief of a hereafter. Their little life resembles an earth and heaven—a present and a future state."

Then Mr. Paine illustrated with facts drawn from winged insects, which we need not repeat.

Milton seems to have entertained a similar opinion as to refined matter; for he put into the mouth of Raphael, in addressing Adam:

"Time may come, perhaps, when
Your bodies may at last all turn to spirit."

We were greatly entertained and instructed, in reading that learned and scientific article from the gifted pen of Prof. Larkin, in The Progressive Thinker of March 9, 1907, in which he negatived the idea of a continued life. He ransacked earth and heaven in a fruitless search for the soul. It evaded inquiry at every point. And yet, with more hopeful vision than his, when he described the "astounding deductions of very recent physical science," in relation to "corpuscles," and showed "so far no difference can be detected between them and electricity;" that they are so minute "a row of them side by side one inch long would contain 12,500,000,000,000, we felt he only lacked the sixth sense, clairvoyance, to find the highly sublimated substance of which souls are made, and which leave the body, still instinct with life and memory with the expiring breath.

And have we not in the following, "the weighing of a soul," which is now making the rounds of the public press, the coveted knowledge, which must, **if fully confirmed**, remove every lingering vestige of doubt from the minds of scientists, that a continued and **an immortal life is a demonstrated fact?** If the body is rendered lighter at the instant of death, it matters not how trifling the avoirdupois, it is positive proof that something has gone out at that instant beside the breath. But to the quotation:

"According to a remarkable scientific article published in Boston, five Massachusetts doctors, after six years of experimenting, say they have proved the existence of a soul in the human body. They have determined also that the departure of the soul from the body is attended by manifestations evident to mortal senses—in other words, that at the instant after death the body is lighter by a measurable amount.

"Every known test has been made that might disprove the facts. Instead of doing this, each experiment has added to the confirmation of results which were obtained when the first experiment was made. The difference between the weight of the live human body and the body a moment after death, or when the soul has quitted it, was found to be from one-half ounce to one ounce, and to this they say there can be no other possible solution except that it is the weight of the human soul. In every case, they say, the loss was shown after all known scientific deductions had been taken into consideration."

Orthodox to the Last.

The good John Alexander Dowie was orthodox to the hub, to the last. "Let it be so recorded." Only six weeks before his demise he prepared a sermon he designed to be read at his funeral, which came to light after his death, but it was not used. The last paragraph is given the public in words following:

"I shall return, and with a ruthless hand shall exterminate the vipers and dogs of hell that now hold high places in the City of Zion. They dreamed, and in the grossness of their dreams thought they had prevailed over the first apostle. And now, priests and elders of Zion, I shall return to strike ye down. I shall return in another form, brighter and more beautiful, and ten thousand times more terrible to cut ye off in the midst of your sins, and to win back Zion for the truth and for them that held to the word and did no evil."

That Dowie was thoroughly orthodox is evidenced by the language, "vipers," "dogs of hell," "I shall return to strike you down," etc. Poor man, his priestly ambition was to rule, and subordinate all the world to his own narrow creedal opinion. But it is a mournful fact in his threats of extermination he only followed the example of the Master.

Not a Desirable Title.

The educated Christian clergy are dropping the title of "Rev." It is an old Catholic title, not self-assumed, but applied by others. It has been so frequently dishonored, as shown by the publication, "Crimes of Preachers," that the thoughtful do not covet it.

Dr. Caird Makes an Appeal.

He Is Working to Advance Spiritualism to a Higher Plane.

IS THERE A SPIRITUALIST IN CHICAGO THAT WOULD NOT LIKE TO SEE THIS CITY THE CENTER OF ORGANIZED WORK, AS IT IS ALREADY THE CENTER OF PSYCHIC THOUGHT? CHICAGO IS THE COMMERCIAL AND BUSINESS CENTER OF THE COUNTRY; THE CENTER OF PROGRESS ON ALL LINES.

THE VERY AIR IS FULL OF LIFE, INSPIRATION AND PUSH. THE ATMOSPHERE IS FILLED WITH ENERGY AND VITALITY; WE BREATHE IT; IT EXCITES US; WE FEEL INSTINCTIVELY THE DESIRE TO DO SOMETHING, TO ACCOMPLISH GREAT THINGS, TO JOIN THE RANKS OF WORKERS, TO HELP PUSH.

Chicago is a city of conventions, of great political, social and religious gatherings, of great and noble institutions devoted to art, science, commerce, charity and religion.

Chicago, with its wonderful resources, with its millions of inhabitants, ought to have the greatest Spiritual society in the world. It ought to have a summer camp; it ought to have some place, easy of access, where we can go every Sunday during the summer months, and listen to the teachings of Spiritualism through the lips of its inspired workers, and receive messages from our spirit friends, out in God's own air and sunshine, and where we can spend weeks, if we choose, and, living near to the heart of nature, gather spiritual strength and wisdom to fit us for our work during the winter. Chicago can have one of the grandest camp grounds in the country before the summer of 1908, if the Spiritualists will only unite and say they will have it.

In no city in the world has been made such wonderful strides in all directions as in this city during the last forty years. Shall Spiritualists be the only laggards? Why should it not be the stronghold of spiritual work? Hosts of spirits on the other side of life are working as never before, to bring about this result; **they are trying to create a spiritual force that shall be felt all over the country.**

There never was a time when the need of organized effort was so apparent as at the present time. Attempts at the passage of laws inimical to the interests of Spiritualism are being made all over the country. We must prepare to fight them; mass our forces and show them that we understand our rights and are prepared to protect them, and let us see that the matter of guarding them is placed in the hands of those competent to attend to it, not left to the undirected efforts of individuals.

There are thousands of Spiritualists in Chicago, men and women of intelligence, refinement, and of means, enough to make one of the strongest Spiritual associations the world has ever known, if they can be organized aright.

Chicago is the home of The Progressive Thinker, the greatest Spiritual paper ever published, and the First Society of the Fraternal Order of Spiritualists is determined to make their society the very best in the country, and it will be, if you will come in and help us. Will you join us and do your part in the work of gathering the Spiritualists of Chicago into one grand harmonious working body, one that shall be able to bring the finest talent in the world to our city to establish a camp in some nearby place, and eventually help organize other societies and so extend the work to other cities and states?

Come in now; there never was a more auspicious time than the present.

At this joyful anniversary season, let us do something besides rejoice and be glad. Not long since, the interest of the whole civilized world was excited in regard to a mine explosion in California and the efforts made by the miners to rescue those buried by the explosion, or cave-in. When those noble-hearted men were working unceasingly night and day, to reach down through the tons of rock and debris that formed a prison and perhaps a grave for their fellow-workmen, what a thrill went over the whole country when the news was flashed over the wires that a faint tapping had been heard from that dreadful tomb in which their brothers were buried. But did their efforts cease when they had ascertained the glad fact that Miner Hicks was living, or later, when communication was established and they learned his condition? Oh, no, many days of constant, uncensing labor was still to be performed, as there is in the field of spiritual work to-day.

Many of us have been so rejoiced at the sound of the raps that fifty-nine years ago proclaimed the glad tidings that those of our loved ones gone from mortal sight, still lived, that we are content to sit with folded hands, still listening for more raps, forgetting that the thick walls of materialism, of ignorance, of superstition and of false beliefs and doctrines that for thousands of years have stood between the human race and the glorious freedom of Spiritual Truth, are not yet demolished. The need of laborers today is greater than ever before.

We would that we might be inspired to write some word that shall sink into your hearts; that we might impress upon your consciousness the importance of the great work that can be accomplished in this city if we will only unite our forces and work together in harmony.

When we speak of writing the history of Spiritualism, the mind instantly flies back to pioneer days and the work of early laborers, but we forget the fact that we are making history today, just as much as they were. The history of our efforts will be recorded. Shall it it be said of us that we fall behind in the march of progress? That we of Chicago did not keep up with Spiritualists in other parts of the country?

In organizing the **Fraternal Order of Spiritualists** we have made a beginning, small, to be sure, but we are strong in confidence, courage and enthusiasm. Every undertaking, no matter how gigantic or far reaching, is usually in the hands and from the brains of a few at its inception, but it requires the many to carry forward to a successful completion. Co-operation is the only watchword by which a grand success can be accomplished. We have perfect confidence in the future of our organization. There is not a pessimist among us. If you are inclined to look upon the dark side of everything, come in and join us, and your confidence and faith in the future of Spiritualism will begin to develop immediately. If you think the life is gone out of the spiritual work, come to Hygeia Hall some pleasant Sunday and spend the day, and you will change your mind before it is time to go home.

We are trying to organize the Spiritualists of Chicago into a working body that shall accomplish something worthy of the cause; we are trying to develop and foster a spirit of fraternity and co-operation, which we feel is the greatest need at the present time. No matter if we do not agree upon every little point of belief. The minor points of our belief may appeal to different minds in different ways; what matters it? We are all brothers and sisters; we all believe in spirit communication and guardianship; we can all unite in helping each other and doing good to our fellow-men. Let us not bicker over beliefs and opinions but take hold of the work before us and work for a purpose, with confidence in our ultimate success. No one can do good work for a cause in which he has no faith. Believe you are right, that you are engaged in the best cause in the world and you are bound to succeed. Be enthusiastic and try to enthuse your fellow-workers.

We extend to every reader of this article an invitation to join our society. We want you. Even if you are so situated that you can not do much towards the work of the society, become one of us. There is strength in numbers. If you do not feel to join, we shall be glad to receive contributions to assist in carrying on the work. As Chicago offers the grandest opportunities and boasts of the grandest development the world has ever witnessed, so we would have it lead in this, the grandest of all works, that of spiritualizing the world.

ALEX CAIRD, M. D.
598 W. Monroe street, Chicago.

They Failed.

The Methodists of Kansas are greatly disgruntled because the state Legislature, at its recent session, refused to throw additional protection over their holy day, which they falsely call the Sabbath. The "Remember the Sabbath day to keep it holy," referred to our Saturday, and had no connection whatever with Constantine's day made sacred to the sun, and known to us as Sunday. The sun was worshiped as God by the Roman people in the time of Constantine, and he set aside a day to be observed for its worship. It was stolen by the Christians. A false account of the origin of the day was set up, just as has been done by every other sacred and festal day in Roman mythology.

The Kansas legislature acted wisely in not enacting any repressive law to further prohibit the people from enjoying the little freedom the church has so far found it impossible to take from them.

An Oath With the Bark On.

Col. Ingersoll declared the pledge of fidelity to a creed on the part of the clergy, is in effect an oath: "So help me God, I will never mentally advance." He should have added in the language of a secret order of fifty years ago: "And this I do under the penalty of being hated by men, despised by angels, abhorred by devils, and damned by God."

When any one of the prouder passions are hurt, it is much better philosophy to let a man slip into a good temper than to attack him in a bad one.—Thomas Paine, in Crisis.

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.—Froude.

Duty is carrying on promptly and faithfully the affairs now before you. It is to fulfill the claims of to-day.—Goethe.

Truisms.

The wrongs to be righted are in this world; the suffering to be relieved is here; the help to be given is on earth; the burdens to be borne are during our present life; the sacrifice to be made is now; all that man needs is what his earthly existence demands, and every assertion about future pain is made to rob the world and enrich the church.—L. K. W., in Truth Seeker.

THE DEAR OLD MOUNTAIN ROAD.

On the hottest day in summer,
Tired and lazy with the heat
Of the golden sun, now roaming
O'er its often traveled beat;
What will ease the mind more quickly,
Or remove a greater load,
Than to stroll along at leisure
Down the dear old mountain road?

Following the dusky wheel tracks,
Just beyond the pasture lane;
Stepping out to pick a berry,
Then back to the road again;
Near the rock on which we children
Often saw a sleepy toad;
And around the bend, the schoolhouse,
Down the dear old mountain road.

All the trees, the elms and maples,
Birch and willows, poplars, too,
Seem like friends, all but forgotten
As they each one come to view;
But when far from all these treasures
Of my boyhood's fond abode,
There is none that seems so precious,
As the dear old mountain road.

EDNA JOHNSON WARREN.
Rutland, Vt.

Soft is the music that would charm forever.—Wordsworth.

Genius always gives its best first; prudence at last.—Lavater.

Man alone is and shall be our god.—Feuerbach.

Solitude and concentration will reveal a world of thought, the likeness of which man had never dreamed.—Abolt.

When we have but the will to do it, that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust!—Peter Kropotkin.

THEODORE J. MAYER.

The President of the N. S. A. Gives a Glowing Sketch of the Life of this Remarkable Man---Truly a Philanthropist in Every Fiber of His Body and Soul.

A telegram from headquarters, Washington, D. C., lies open before me. It brings sad tidings, which, even if not wholly unexpected, are yet hard to bear. It tells me that the generous-hearted, whole-souled treasurer of the N. S. A., Theodore J. Mayer, has taken leave of earth to return to the home in the Sphere of the Soul, whence he came, when he elected to make this planet of ours a visit of two and sixty years in order that he might add to the sum total of Soul-wisdom by the experiences he gained here. He has left us when the shadows of earth-life were only beginning to fall lightly toward the west—left us when apparently our need of his services was greatest, when our Cause most required his valiant defense and support. The void made by his exit is indeed great and our people everywhere will now see for themselves what this noble life was to them and to the religion in which he so reverently believed. Words from the truly inspired pen of Lizzie Doten regarding Henry L. Kingman of Springfield, Mass., in 1860, come to my mind as I think of Mr. Mayer's return home;

"He left us when his manly heart
With earnest hope was beating high;
Too soon it seemed for us to part,
Too soon, alas! for him to die!"

We know that Theodore J. Mayer is not dead; we realize that he has only made an exchange of dwelling places, and gone back to the home he left in the long ago. Reflecting upon this change, we can readily see what it means to him. He has gone home to the loved ones of his heart who left him in the far-away past, the gentle wife of his bosom and the tender babes, the pledges of their love, who preceded him more than a quarter of a century in their exchange of homes. Going home to enjoy their companionship, to take up life's activities anew, and carry on to a successful finish the work for Spiritualism which he began so well and so enthusiastically carried forward while in the mortal.

He loved his religion and stood ready on all occasions to render it faithful service. He never did things half way, nor did he believe in hiding his truth from the gaze of men. It was too precious to be concealed, too reverent to be scoffed at, too inspiring to be cast aside for the seeming things in life.

Theodore J. Mayer was a self-made man, and in many respect a most remarkable character. He was a native of Switzerland, and was twenty years of age when he took up his residence in America. Single-handed he set bravely forth to carve out his fortune in a strange land. He was not afraid of hard labor, and he did not spare himself in the discharge of any duty that came to his hand. He made his work a part of himself, and by putting his very soul into his efforts, he was soon able to produce results. In all of his business dealings he was a man of his word, hence won and retained the confidence of his fellow-men. His word was his bond, and his standing soon became a synonym for integrity throughout the nation. He was a man who "did things," and did them for a purpose. Idleness he hated with all of the ardor of his impetuous nature. He believed in hard work as an essential part of true religion. He exacted nothing of others that he did not demand in full of himself. He began life in a humble position with the well-known firm of W. M. Galt & Co., of Washington, D. C. Promotion came as he earned and deserved it, hence he rose steadily in position and influence until he stood at the head of the great house with whose interests he was identified all his life. He held this place for nearly twenty years prior to his transition.

Prosperity came to him, and the goddess Fortune smiled encouragingly upon his efforts. His success was always won by honest effort, and ever inspired him with the desire to do good with that which was entrusted to his stewardship. He was prominent in Masonic circles, likwise in many fraternal orders, as well as corporations of great influence. He was a director in a score or more of active business associations, including several banks, hospitals and eleemosynary institutions. He kept a watchful eye over every enterprise with which he became identified, and many of the successes gained were due to his sagacity and foresight. He met with some disasters and sustained not a few reverses. He made everyone of them a stepping stone to a greater and truer success. He seemed endowed with an intuitive faculty whose impresses seldom, perhaps never failed him in any great emergency. By following its lead he quickly overcame his seeming misfortunes, and went forward, inspired by it, to the victory that he felt sure was ahead for him.

When his position in the business and financial worlds was secure, he exerted himself with the same unflagging zeal as before, to make good use of that which was his. He was an ardent friend of education, likewise a most generous patron of the arts. He spent large sums for the advancement of science, and sought to interest others in the noble work of diffusing knowledge among men. He founded at least one hospital, endowed it liberally, and opened his purse freely to the calls of institutions of like nature. In him, the sick and afflicted, the deserving poor and needy ever found a friend. Young men and women of talent, possessed of a willingness to work, were often the recipients of his bounty. He loved to give in cases of need with no clue to his own identity. This was a frequent, almost invariable practice with him. Many a speaker and medium, sick, unfortunate and disheartened, has received a twenty or a fifty dollar bill from his largess, without knowing until long afterwards, if ever, whence it came. This is ever the method of the true philanthropist who never allows the one hand to know what the other hand is doing.

Theodore J. Mayer became an intensely loyal citizen of the land of his adoption. He loved America and the principles underlying American institutions. He wove himself without reserve into the warp and woof of our country's being. As a resident of the District of Columbia, he had no vote, yet he was one of Columbia's most faithful sons in all phases of our national life. Through his early years his sympathies were with the Democratic party, and remained there until the hard times of 1894 caused him to align himself with the Republicans. At one time, I am told, he was offered the treasurership of the United States, but declined the office because of his numerous business interests. His home life was quiet, yet inspiring. He was an omnivorous reader, and his rooms contained choice volumes bearing upon his favorite themes. He kept pace with the progressive thought of the age and was frequently far in advance of it, as he also was of his compeers. His wife passed away at an early age, three children having preceded her into spirit life. One son alone remained to keep him company. Mr. Mayer never married a second time. The memory of the wife of his youth, and the mother of his children was sacred to him, and he cherished it most fondly. Her exchange of worlds did not take her out of his thought or life. He sensed her presence every passing day, and lived accordingly.

He became a convert to Spiritualism between twenty and twenty-five years ago. His was not a partial conversion; it took in his entire being, body, spirit, soul, pocket book, and all mental activities. He at once saw the need of systematic organization on the part of the Spiritualists of America, and devoted himself assiduously to the task of bringing our widely scattered forces together. He took time to investigate most carefully almost every phase of mediumship, and was equally painstaking in his study of psychic phenomena. His analytical mind made it possible for him to weigh evidence, after he had once taken the necessary initial steps in the direction of sifting the wheat from the chaff.

It was my privilege to meet Mr. Mayer some fifteen years ago, since which time our associations have been quite intimate. His work for Spiritualism is largely interwoven with the history of the N. S. A., whose treasurer he has been for twelve years out of the fourteen it has been in existence. He was one of the prime movers in the work of organizing our National body, and has always been its heaviest financial supporter. His benefactions did not stop with the N. S. A. He helped to establish our Pension Fund, contributed generously to the Morris Pratt Institute, and gave liberally to the support of not a few local societies, the First Association of Spiritualists of Washington, D. C., being, of course his first love.

His munificent gift to the N. S. A. of the headquarters building and the lot on which it stands, is or should be fresh in the mind of every Spiritualist in America. He has contributed large sums for the support of the various activities of the N. S. A. ever since it became a body corporate. I believe I am making a conservative estimate when I place Mr. Mayer's donations to Spiritualism in general, to mediumship, to the N. S. A. and to local societies at $100,000 in the last twenty years. This testifies emphatically to his love for and belief in his religion. Had other Spiritualists done as much as he has, in proportion to their means, Spiritualism as a movement would stand in far different relationship to the thought-life of the world than it does to-day. Mr. Mayer's benefactions should be perpetual inspirations to his brethren to emulate his example. If our people fail to carry his good work forward, they will be recreant to their duty, and be most ungrateful to the generous man who has set the pace for us all, and led the way. His monument will not be of marble, nor yet of granite,—it will be rather the good he has done through his willing service to his fellow-men.

Mr. Mayer had his faults, but he ever sought to overcome them, and stood ready to correct his every mistake as soon as the error was made known to him. Other men, out of prejudice, might remain wedded to their mistakes. Not so with him. The frank admission of a fault was to him part payment of the debt. This rule he applied to himself, as well as to others. He has been known to apologize to a negro, when shown that he had been hasty in his judgment of him. It takes courage of a high order to do this, even with white men. In confessing a fault, good grammarians tell us that we should speak the personal pronoun "I" first, then refer to our associates afterward. I have reason to know that rule was observed by Mr. Mayer. We did not always agree in our views, yet when the motives were laid bare, we had the same purpose in view and worked together with a will in perfect harmony. There was no difference as to the principles involved; we did not always study them from the same angle of vision, but he was too broad to cherish any resentment over a mere difference in opinion. I always found him sincere, straight-forward, honest to the core, and earnestly desirous of being just in all he said and did. His great worth, his noble nature, became more and more apparent to me as the years slipped past us. He was more to me than my friend; he was my brother, my comrade-in-arms, my helper in all of the affairs of life. Emerson says: "A friend is a person with whom one can be sincere," and every one who really knew Mr. Mayer always found him to be sincere, therefore a friend in the best sense of the word.

He has gone back to his Soul-home at the early age of sixty-two years. No doubt over-work had much to do with undermining his splendid constitution. It would almost seem as if he should have had another score of earth years, yet it was not to be, and he has gone to that life in spirit which he enjoyed so much in anticipation. His now the realization, after his busy, well-spent life. A giant oak has fallen among us, leaving a great gap in the forest of being, an aching void to our tear-dimmed vision, and there is no one who can fill his place. We have his deeds to inspire us, his words of kindness to cheer and comfort us, his noble, unselfish life as a daily example for us. He is not dead—this great-hearted, whole-souled philanthropist, but lives on in our very midst to inspire us to continue the work to which he so willingly devoted his life.

"Not dead! Oh, no, but lifted
Above all earthly strife.
Now first he knows the meaning
And feels the power of life."

Let us, therefore, weep no more for our dear one gone, but transmute our tears into deeds of love for his sake, knowing that all is well with him, and that all things are ordered wisely for the best. Let us help him to pass on to nobler heights, to win greater and more glorious victories for the cause of truth in the land of light and love where he now dwells. Let us further remember that this earth of ours is the better because of his having lived in it, and that the soul realm is richer because he has entered there. Theodore J. Mayer, my friend, my brother, I greet thee in spirit! Peace, eternal peace, be with thee! All hail, and a brief farewell until we meet again in the "Morning Land!"

In loving remembrance,
HARRISON D. BARRETT.

Prof. Lockwood's Lectures.

Six instructive lectures upon physiology, anatomy and the functional nervous system, by Prof. W. M. Lockwood, formerly of Chicago, now of Buffalo, N. Y., will be given at the Spiritual Temple, corner of Jersey street and Prospect avenue, commencing Friday evening, March 15, and continuing every Friday evening throughout the term.

Lecture 1.—An inquiry into the conscious relation of the soul to the human organism.

Lecture 2.—The osseous or bony structure of the human body. Its wonderful character as a framework to support a life principle.

Lecture 3.—The development of blood from foods, and its circulation through the veinous and arterial system.

Lecture 4.—The nervous system and how many errors of living, and man's mental and moral environment affect it.

Lecture 5.—The human brain with its two thousand million cells and fibres of sensation, the receiving station of all conscious sensation.

Lecture 6.—The development of the human embryo and its relation to hereditary influences and harmonious environment.

Lectures illustrated with two magnificent manikin charts.

It is claimed for Prof. Lockwood by the secular press and the public who has heard him that he has no peer on the American rostrum as an instructor and demonstrator of the principles and truths relating to Natural Philosophy.

Full course tickets $1. Single admission, 25 cents.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

The will of man is by his reason swayed.—Shakspeare.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

Heart keeping is the secret of happy housekeeping.—Anon.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max Bewer.

Spirit Return.

As Manifested at the Home of Mrs. Alice D. Green, at Hamilton, Ill.

The Secular Press is doing a grand work for Spiritualism. It reaches a class who never see a Spiritualist paper, and who often become deeply interested in our Cause. The phenomena occurring at the home of Mrs. Green will excite great interest among skeptics and investigators, and they will be led to make further inquiries in reference to Spirit Return, which is now agitating the entire world.

Hamilton, Ill., March 16.—Two and a half miles southeast of this city, [as set forth in the Chicago Record-Herald] at the farm home of Mrs. Alice D. Green, there has been in progress for several months a series of the most puzzling psychic manifestations.

During the last few weeks the experiences of the persons in whom the extraordinary powers are claimed to have been developed have been growing more frequent and perplexing. So far the facts have been kept strictly within the Green family circle except in a few instances where they have been related in correspondence with persons engaged in psychic research.

Mrs. Green, the dominant factor in the weird happenings, is 56 years old and inherited the 140-acre farm on which she has lived since she was 3 years old. Her high standing in the community in which she has lived practically all her life is unquestioned. Her financial position is such as to absolve her from any charge of making claims along psychic lines from mercenary motives. In the ordinary affairs of life her veracity goes undisputed.

The other prominent figure in the remarkable psychic or "spiritualistic" manifestations that occur daily at the Green home is George Upp, a painter of considerable fame, who for many years has had his studio in the big, rambling Green farmhouse. Mr. Upp's position in the world of art, his general reputation and his financial independence compel belief in his integrity. Few psychic phenomena are given to the world on the word of as honest and disinterested witnesses as Mrs. Green and Mr. Upp. Further than this, the phenomena seen at the Green farm are attested by Mrs. Green's husband and her cousin, the only other members of the household.

The Green home stands a quarter of a mile back from the main road and is approached through an avenue of maple trees. The attention of the visitor is roused at the very entrance to this avenue by the white swinging gates, which are decorated with wooden panels, on which are painted the faces of children. The grounds around the house has been laid out in elaborate designs and show more attention than the ordinary farm dooryard gets. The house is large and nondescript.

Solitary Grave in Dooryard.

In one corner of the dooryard, not far than fifty feet from the big, round window of the living room, is a solitary grave. Here was buried a year and a half ago Harry Green, the only child. He had married a sister of George Upp, and was about 35 years old when he died.

"Harry always said that all he wanted of the old farm was that much space to be buried in," explained Mrs. Green, "and besides I could not bear to have him taken away from me."

The burial of Harry Green in the dooryard of his mother's home created some comment among the neighbors, but the Greens are quiet folks who live largely to themselves, and this vagary was set down to a bit of sentiment in which the bereaved parents might indulge if they chose. The farm is rented and the Greens have little of the care of the average farmer.

Mrs. Green is slightly above medium height, straight and uncommonly active. Her eyes are dark and keen. Her complexion swarthy and her black hair is streaked with gray. She has worked hard at such work as farmers' wives and daughters do since she was a little girl. She has great native ability and little education. Her chin and jaw are strong to the point of masculinity and her manner is positive but contained. She is the dominant personality of the household.

"Notice of Dr. Isaac Funk's new book, 'The Psychic Riddle,' attracted my attention," said Mrs. Green, "but none of the phenomena he relates is more strange than the manifestations that have occurred right here daily for months. By way of introduction I wish to say that no one was more skeptical in these matters than were the members of this household up to a year ago. We were not even interested in the occult any more than everyone is interested in the strange things they hear. Even now we are investigators.

"After the death of my son I grieved, it seemed to me, more than mothers ordinarily grieve over the death of an only child. It seemed at times as though I simply could not live with my sorrow. And yet I knew I would live, as countless others had done under similar circumstances.

Spirits Rock the Table.

"One evening Mr. Upp, after a day of hard work at his painting, laid his head on his arm as he sat at a table and dropped into a half-slumber. Suddenly the table began to rock violently. The rocking aroused him and astonished me. We had not been looking for nor talking of any such demonstration. I had heard of such things and had scoffed at them. I knew Mr. Upp was telling the truth when he said he was as mystified as I was. The air seemed charged with electricity. We did not know what all this meant then and made no effort at that time to secure other manifestations.

"This occurred when my grief was uppermost in my mind and when I could think of little else. After the phenomenon of the rocking table I wondered if there really was such a thing as psychic communication, and made up my mind to try. The next evening I placed paper and pencil on the table and had Mr. Upp sit near it. Suddenly he began to feel excruciating pains in his arms, as though he had hold of an electric battery.

"Then the pencil began to move. Naturally I asked mentally for a message from Harry, and in an instant the pencil, without human control in any way, began to form letters on the paper. The experience to Mr. Upp was most painful. His right arm was drawn and the muscles became tense. There was the same feeling in his left leg. The sensation resembled what might have been felt had a strong electric current been broken between his hand and the pencil.

"The first message was written in a feeble, uncertain way, but it could be read distinctly. It said: 'Do not get blue any more.' Up to this point I had had but one indication that there was a psychic power at my disposal, and that was the rocking of the table. We were both dumbfounded at this mysterious writing. We had heard of such things and had scoffed at them. I was anxious to pursue the investigation, but the physical pain to Mr. Upp was so great that he begged to be excused from further tests. Since that time we have been receiving messages nightly. Portraits in pencil and landscapes in pastel constantly are being fosmed without the touch of human hand."

This explanation had been made while I talked with Mrs. Green in the living-room of her house. She produced a large number of messages written in pencil in proof of her assertions.

"I want you to meet Mr. Upp," she said, "but must warn you that he is sensitive about the subject, and that if you show a disposition to scoff he probably will refuse to discuss his experiences at all, as it was only at my earnest solicitation that he consented to tell what he has experienced."

Studio as Spook Chamber.

The artist was found at work in his big, second-story studio. He is a distinguished looking, silver-haired man, whose manner was affable. Beyond the inevitable litter and disorder of an artist's studio there was nothing "spooky" about the apartment. By way of his favorite subject, art, the conversation was brought around to the alleged "spiritualistic" manifestations in which he had been playing so important a part.

"I assure you," he said, "that the things that have been occurring in this house are as strange to me as to you. Further than this I am fully aware that the public will only 'fake' when it hears of these things. I cannot blame it. Still, the facts remain.

"Since the night the table rocked so mysteriously I have been bringing to bear on these phenomena all the power of disinterested thought at my command. I am investigating as honestly as anyone could. Many of the phenomena might be explainable on the theory that they were the physical acts of a man in a subjective state of mind. For instance, take this sketch," and the artist took from a shelf one of two small pastel sketches. It was a landscape, roughly done, but showing talent.

"That picture was formed without human touch," said Mr. Upp, "to the best of my belief, and yet the investigator would say, very likely, that I made the sketch while in a subjective mind state. I admit that this may have been the case. I am willing to make oath that if I touched that sketch I did not know it. Still, as long as the sketch was formed, while I was in this room, I know it will be difficult to convince the average person that I did not make it."

Signed by Noted Painter.

This sketch was signed "Daubigny," the name of a famous painter of landscapes long dead. Another landscape sketch which—according to Mrs. Green and Mr Upp—was formed by spirit hands, bore the signature of Claude Lorrain, another celebrated painter of a long-ago period. Near these sketches, on the same shelf, stood a larger picture in pastel, a portrait of Harry, the deceased son of Mrs. Green. This portrait has been in process of "spirit" formation several days, said Mr. Upp, and was rapidly nearing completion. Like the two landscapes, it had admittedly been formed while Mr. Upp had every facility for doing the work. For the fact that he did not make these three sketches there is no evidence except the word of the artist.

"Are there any material evidences of the visit of the spirit artists to your studio while no one was in the room?" Mr. Upp was asked.

"Just one," he said. "See these marks?" and he showed three bright zigzag crayon marks on the margin of one of the sketches. "Not trusting my own judgment in these manifestations, I decided a few days ago to see if I could secure some evidence of psychic force that would preclude the possibility of human agency. As I went down to dinner one day I had this matter in mind.

"I asked Mrs. Green to watch the experiment with me. We asked mentally for some sign which would be conclusive, some mark on the margin of the picture being suggested. We left the studio together, locked the door, went to dinner, lingered the customary time and then returned to the studio together. I insisted on this. There was no opportunity for Mrs. Green to have entered the room first and made the mark we saw.

He Was Greatly Astonished.

"I admit that I was startled in an uncomfortable way when I saw the red crayon mark that you see on the margin of the sketch. Mr. Green and Mr. Johnson, Mrs. Green's cousin, were the only other persons around the place and they were at dinner with us. I can see no possible way in which I might have been deceived as to this particular mark; and the theories on which the forming of these sketches may be explained fail when they are applied to this mark. Since this happened I don't know what to think."

According to Mrs. Green and Mr. Upp the first few messages that were received were written in view of both of them without the touch of human hand. In one of these "spirit" communications, however, it was suggested that if Mr. Upp, as the medium for the transmission of these messages, would hold the pencil in his hand, much of the pain incident to the performance would be done away with and the people in "spirit land" who were at the other end of the wireless spirit line could transmit the information with much greater facility. For several weeks this method has been followed. These messages are available any time.

"Of course the skeptical public would scarcely be expected to believe that the answers written by Mr. Upp to questions asked of distinguished persons by me are really spirit messages," admitted Mrs. Green, "because it would be so easy for fraud to be committed if Mr. Upp was so disposed. But on what theory are to be explained the messages that come in the night when, on the solemn word of every member of this household, no human being that any of us know anything about possibly could produce them?"

Messages From the Unseen.

Bringing out a drawer full of the communications to which she referred, Mrs. Green made this remarkable statment:

"All of these messages were sent in the night. Most of them came in answer to questions which I wrote and left on the table when I retired. I am quite sure that I am sane and I never wrote one of them. Mr. Upp sleeps in his studio upstairs and he declares he did not write them. Mr. Green and Mr. Johnson not only say they had nothing to do with them, but there is every reason to believe they had not, even without their assurance. No one else could possibly gain access to the room after the family retires without our knowing it. I have no object in misrepresenting these phenomena. If these messages came only occasionally there might be more reason for believing that there was trickery on the part of some one, but they have been coming nightly for months."

The three particular "spirits" that seem to be interested in the Green household are known as "Pompetta," "Bessie" and "Beppo." The first is alleged to have introduced herself to the household as the artists' model who posed for Hans Makart, the Austrian artist who painted the five nude female figures called "The Five Senses," which were exhibited in Chicago during the world's fair.

In the painting Pompetta has her back turned to the public, which was something of a mystery at the time the picture was shown in Chicago. Since she began to visit the Green household, however, Pompetta has confided to Mrs. Green that Makart was compelled to paint her that way because she was so much more beautiful than the court ladies who posed for the other "four senses" that they became envious and forced Makart to hide her face in the painting.

"Bessie's" family name is Story, and she is a "spirit" acquaintance of Harry Green. "Beppo" is the "spirit" nickname for the Duke de Alvarez, a Spanish grandee who was helped into the "spirit" world by a bull that gored him to death. Each of these three supplies messages in an entirely different hand writing from the other two, and in all the communications received these distinctive chirographies have been observed strictly.

Felled by Strange Power.

It was just after dinner at the Green residence that the first physical demonstration of the strange psychic power that seems to pervade the household was seen. Mr. Upp was pacing leisurely and naturally through the living room and parlor, talking politics. Mrs. Green was sitting in the living room. In the middle of a question and as suddenly as though felled by a blow with an ax, the artist plunged headlong to the floor, his head narrowly missing the base of the stove. Perspiration in big drops oozed from his face. His eyes closed and his hands clutched nervously.

"He does that frequently," explained Mrs. Green placidly, placing a cushion under his head. "All that is necessary to make him fall like that is for me to summon Beppo, the spirit guide. Now we will see if we can find some one with whom to converse in the spirit world."

"Is there no danger of Mr. Upp dashing his head against something and killing himself in these tumbles?" Mrs. Green was asked.

"Not the slightest," she said. "Beppo has assured me that he never would allow him to fall in a public place where it would be embarrassing, nor in such a way as to hurt himself."

In order that the "spirit" to be summoned might occupy the body and use the tongue of the artist, his "spirit" was requested by Mrs. Green to repair to the home of "Viola," a relative of Mrs. Green, who lives in Hamilton. Then "Beppo" was called and sent in search of "John Adams," the "spirit" of the great-grandfather of a neighbor.

According to Mrs. Green, Mr. Adams died about eighty years ago at the age of 92, and occupies a place in the "seventh sphere" of "spirit land." When "John Adams" began to talk through Mr. Upp his manner of speech was a startling imitation of a toothless and feeble man of extreme age.

"John" answered questions concerning the "spirit" world as readily for the reporter as he did for Mrs. Green, but at the end of fifteen minutes excused himself on the ground that he had so much to do that he could give up no more time. He said, among other things, that Voltaire was the wisest man he had met in the "seventh sphere," and that he was looked up to as such by the other citizens of that vaguely located place.

After "John" had excused himself and departed the "spirit" of Mr. Upp was called back from Hamilton by Mrs. Green. The artist awoke as one awakes from a hypnotic trance. He declared that he had not the slightest knowledge of what was going on after he fell, but he had a dim recollection of what he had seen in Hamilton.

Christ Tells of Crucifixion.

One of the most interesting communications that have been received through the physical body of Mr. Upp according to Mrs. Green, was a conversation with a wise "spirit," who had just had a long talk with the spirit of Jesus Christ. It seems, according to this communicative "spirit," that Christ's own version of His alleged death and resurrection is substantially as follows:

"The facts of the crucifixion as given in the Bible are true up to the point where it alleges I died. The truth was I became unconscious and was buried in this condition. On the third day I regained consciousness and, while the soldiers slept, I rolled the stone away from the door of the sepulcher. I tried to convince Mary Magdalene and the other Mary that I had not died a physical death, and showed the flesh-and-blood wounds in my side and hands, but they would not believe me. I knew that I would be crucified if I remained in Palestine, so I departed to a faraway island, where, under an assumed identity, I lived many years. The fact that I was taken by the people of Palestine as God made it impossible for me to accomplish the good I desired as a man."

This and other messages are related by Mrs. Green in no spirit of irreverence, but apparently with the utmost faith in their authenticity. After this message was repeated to them Mrs. Green asked for a "spirit" likeness of Christ, and the next morning the pencil sketch reproduced on this page was found on the table under circumstances by which no human hand, according to Mrs. Green, could have drawn it.

This alleged pencil sketch of Christ is but one of the many drawings that are claimed to have been secured in the same way. The sketches of weird musical instruments used in the spirit world here reproduced are claimed to have been formed in the same way. After "Pompetta" became one of the daily "spirit" visitors to the Green household Mrs. Green was seized with a curiosity to see what she looked like and made the request in writing when she retired. The next morning there was a small pencil sketch picturing a girl. Similar crude sketches of other persons referred to in the messages also have been found, it is claimed.

Hear of "Great Spirit."

In many of the alleged communications there is reference to the "Great Spirit," and on one occasion the question was asked: "What is the Great Spirit?" The answer, in the handwriting of the artists' model, "Pompetta," was:

"'Tis the wisdom and condenced thought and experiences of all the length between the two eternities. When we want to know, the occult power is given us to know by. That is called the Great Spirit."

Mrs. Green was asked if it were possible for her to bring about one of the "spirit" messages, in which the pencil does the writing with human guidance, while a disinterested spectator was in the room.

"I doubt if it could be done," she said. "Once when I was in communication with my son a third person who was not in sympathy, or, rather, in close touch with conditions, intruded, and the communication stopped immediately. Later I asked Harry why he should have stopped speaking to me when a third person appeared and he said the intrusion of this third person diffused the spiritistic current of communication.

"He explained it on much the same theory as wireless telegraphy is explained—that if the electric vibrations are once projected in the right direction under the right conditions the message reaches its destination without hindrance, but let the conditions be bad and there is a break in the communication.

"I know that such an explanation is taken by the scoffers as an evidence that these experiments are frauds, because they cannot be performed at any time under any conditions; but if conditions have to be just right in material things like wireless telegraphy, why should not the same allowance be made in means of communication much more delicate and subtle than even wireless telegraphy?"

After the alleged manifestations had been in progress in the Green home for several weeks, Mrs. Green wrote to D. C. McDougall of Rockford, Ill., a well-known investigator along psychic lines, and other reputable investigators, describing the manifestations that had appeared. Among the men communicated with was Dr. T. E. Casterlane, president of the Nebraska Society for Psychical Research. Dr. Casterlane replied, relating even more remarkable manifestations that had come under his personal observation. The phenomena occurring at the Green home have thus just begun to attract attention from the scientific investigators along psychic lines.

Takes Away the Sting of Death.

"I welcome scientific investigation," said Mrs. Green, "because I know that proper investigation can only verify all that I have said. I have but one object, however, in giving these things to the world at all, for they seem to be among those things that are best not advertised. The object that impels me to make them public is the hope that they will bring to others the joy they have brought to me. Thousands of mothers grieve as I did over the death of their only child, and it may be possible for some of them to establish the same delightful communication with them in the other world that I have.

"It takes away the sting of death to be able to talk daily with our loved ones who have left their physical bodies.

"The comfort it affords cannot be told. If others, bowed down with grief as I was, find such relief from their sorrow as I have by these manifestations, I shall be amply paid for the scoffings that I know are certain to follow the making public of the things that have been happening in my house."

It requires only a visit to the Green home to be convinced that, no matter how much of fraud or self-delusion there may be in most of the manifestations claimed to have occurred, there is no fraud or delusion in the psychic power of Mrs. Green over George Upp. The nature of this power may be as Mrs. Green claims—the control of the artist by the spirit "Beppo"—and it may be something else; but this power is a reality that is too apparent to question.

It may be, as suggested as a possibility by Mr. Upp himself, that some of the strange happenings are the result of subconsciousness on the part of Mr. Upp while he is in a subjective mind state, and if this is true the dominating factor in the situation is this remarkable farmer's wife. This may account for some of the bad spelling in the "spirit" messages, such as "condenced" in the definition of the Great Spirit."

Whatever the theory, the alleged facts stand on the word of as good or better witnesses than most so-called Spiritualistic phenomena given to the world.

MARION G. SCHEITLIN.

THE VOICE.

"Beloved! Beloved! 'Tis I."

Methought the voice of the departed
Spirits came out of the gloom,
To me, when sad and faint-hearted,
I rested myself near a tomb.
Like the voice of a sea-shell sighing,
Like notes of a silver flute;
Like a far-off echo dying
It sounded—but I was mute;
Mute with fear and trembling,
And my blood ran cold as ice.
Then all my courage assembling,
I ventured to raise my eyes
To see the one that addressed me
So softly from out the gloom,
But all I could see was a pine-tree
That grew by the side of the tomb.

"'Tis the wind in the pine-top singing,
Or a trick of my overwrought brain,
Or some far-off church-bell ringing"
So I thought—then I heard it again!
This time the Voice was stronger—
Stronger and yet the same—
I could be mistaken no longer,
For it spoke quite distinctly my name:
So tenderly was it spoken,
And the voice so sweet and near,
That the spell of my terror was broken,
And no longer I felt any fear.

"'Tis not the church-bell's ringing;
Nor is it the sea-shell's sigh;
Nor winds in the pine-top singing;
Beloved! Beloved! 'tis I."

EMIL F. LUNDSTROM.
Chicago, Illinois.

IMPORTANT QUESTION

Will God Give Us Another Chance?

When we contemplate the deficiencies in human nature, the failures in many of the most noble lives, the defeats where victory should have been achieved, we pathetically ask: "Will God give us another chance?" Will it be worth while to Him? or will He leave us with the flower dust, the ashes of dead song-birds, the leaf-mold, which once living, beautified the trees above our heads, but in Autumn floated down to earth for disintegration, that it might be ready to feed new life expressed in fresh organizations of to-morrow?

We might have done so much better! or we could do so much better if we could have another chance! So we all think—so we all hope—not quite losing faith in ourselves, no matter what blunders we have made.

While we are garmented in our bodies we may take chance after chance to improve our past work. But when, either from disease or age, we feel our time for going out of this life approaches, we ask with all the earnestness of a last earthly hope, "Will God give us another chance?"

In "Ships which Pass in the Night," there is a touching conversation between Mr. Reffold, a dying consumptive who had sought Petershof, that Mecca of invalids, hoping for benefit which he did not receive, and Bernardine, a clever young woman, broken down with over-work, who was there recuperating. The voice was gentle and her manner quiet. She was a comfort to the hopeless invalid.

Indifference to the needs of those around us, whether human or dumb creature, is paralysis of the soul. Bernardine was not afflicted with the disease of indifference. She was sympathetic, brave and true.

Mr. Reffold called her Little Brick. To her it was sad to see him passing away, so lonely, so uncomplainingly.

"I'm a chap who wants very little" he said one day. "Those who want little get nothing." And he turned his face to the wall.

The sound of sledge bells, of the pleasure-seekers at sad Petershof, went jingling by. His gay wife was in one of the loads Then Bernardine knew he thought how little his own sensed his fading out of life. But that was all he said.

At last he said, after the long silence, in a weak, low voice, "Little Brick, I have something on my hind. You won't laugh, I know; you're not the sort. I know you're clever and thoughtful, and all that; you could tell me more than all the parsons put together. I know you're clever; my wife says so. She says only a very clever woman would wear such boots and hats."

Bernardine smiled.

"Well," she said kindly, "tell me."

"You must have thought a good deal, I suppose," he continued, "about life and death, and that sort of thing.

"I've never thought at all—does it matter, Little Brick? It's too late now. I can't begin to think, but speak to me. Tell me what you think. Do you believe we get another chance?—and are glad to behave less like curs and brutes? Or is it all ended in that lonely little church-yard here? I've never troubled about these things, but now I know I'm so near to the sad little place it makes me wonder. As for the bible, I never cared to read it much; I was never much of a reader, though I did get through two or three fire-work novels and sporting stories. Does it matter, Little Brick."

"How do I know?," she said gently. "How does anyone know? People say they know, but it is all a mystery. Everything we say can be but a gloss. People have gone mad over their guessing; so have they broken their hearts. But still the mystery remains and we cannot solve it."

"If you don't know anything, Little Brick, tell me what you think. Don't be too learned—remember I'm only a brainless fellow."

"If I were you," she said, "I should not worry. Just make up your mind to do better when you get another chance. One can't do better than that.

"That is what I shall think of; that God will give each of us another chance, and that each one of us shall take it, and do better, I and you, and everyone.

"So there is no need to fret over failure when one hopes one may be allowed to redeem that failure later on. Besides which, life is very hard. Why we ourselves recognize that. If there be a God, some intelligence greater than human intelligence, He will understand better than ourselves that life is very hard and difficult, and He will be astonished, not because we are not better, but because we are not worse. At least, that would be my notion of a God. I would not worry. Just make up your mind to do better if you get the chance and be content with that."

"Is that what you think, Little Brick? That is good enough for me! and it does not matter about prayers, and the bible, and all that sort of thing?"

"I don't think it matters. I never thought such things mattered. What does matter is to judge gently and not come down like a sledge hammer on other people's failings. Who are we, any of us, that we should be hard on others?

"A little kindness does away with a great deal of bitterness."

He turned wearily on his side.

"I think I could sleep, Little Brick. I want to dream about your sermon; and I'm not to worry, am I?"

"No," she said, as she glided out of the room—"you are not to worry."

And he slept into the to-morrow to try another chance.

Hope! beautiful rose-wreathed Hope! Holding up before our dying eyes the golden dream of another chance in the sweet Beyond. We all need it. We all want to try again. We hope to do better. Shall we? Yes, if we remember our mistakes there, and the pain of them; we shall do better when our souls, disentangled, take the other chance in the country which mortals have never yet traveled.

Has your life been all you planned it? Have your high hopes been fulfilled? Have you courage to say that, after the cup of mortal life is drained, and empty, sparkling elixir from immortal fountains, sweetened with infinite possibilities, and satisfying progress?

I say it not for myself, but for all I love.

Each soul speaks back to my soul:

"Aye! aye! we would gladly try!
We would balm the pain of our blunders
With achievements pure and high!
We shall know the rocks we broke on
In earth's shadow-locked advance,
And the blinding mists will have lifted
When we measure our other chance.

EMMA ROOD TUTTLE.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

TRENCHANT CRITICISM.

The Errors and Delusions of Theism.

The crudest as well as wisest nations have had their deities, different in character and attributes. From the many gods in the fields of myth, each one comes in with the claim of supremacy, and the devotee believes the one he or she approves is the only true god.

No mortal or spirit ever discovered a god; men create their own gods—ideal beings as different as human minds are—and there is nothing too absurd for them to affirm of gods.

People who are prudent and reasonable in the ordinary affairs of life insanely cling to their imaginary gods; and the avermemts of the learned are no better than the repetitions of the ignorant.

The more false and absurd a religious dogma is, the more firmly do its adherents believe it, defend it and cling to it. The talking of gods to men of antiquity is a matter of faith in fables, which we cannot accept in faith. If any god speaks to us in the thoughts expressed by god-believers, it says some crooked, contradictory things, impossible to understand.

The Christian's god is an enlargement of the rude savage's ideas; and the god question, in the mystery of its insolvability, has sharpened the sword of antagonism; and what argument has failed to maintain has been contested on the fields of battle. They have fought and killed each other, leaving the question still unsettled and open for discussion.

But aside from wars and battles, millions of people have been destroyed for unbelief in gods, as the pages of history show.

Some wise Theists of this age arrogantly condemn and scorn the deities and devotees of Mythology; but "they are all in the same boat"—all believers in ideal gods. The Egyptians worshiped the dog-headed god Annubis. What is the difference between a three-headed god and a dog-headed god? Any one-headed god is less ridiculous than the three-headed monster of popular theology—god of wrath, blood, war. This is the most abominable of all gods, according to history. He outrivals and surpasses all of them in villainy, crime, corruption, cruelty, perfidy, infamy.

According to theology, Jehovah did a bad job making men in his own image and likeness, totally depraved, so he offered a remedy for that by the bloody sacrifice of his son, and scared millions of ignorant, superstitious dupes into belief and submission by threat of damnation in hell for unbelief.

Fear is a great oppressor of the human race. Moral cowardice deprives a person of the liberty and ability to uphold and advocate what is right, and also dissuades him from attacking what is wrong.

A god is anything that god-believers make of it.

They declare "God is creator and cause of all things that exist"; yet at other times they say "Satan, the Devil, is the cause and creator of all evil." We know that mortals cause and create many things; and their faith in a god has been the cause of the worst acts and crimes men ever caused and committed, because they are like the god they worship.

If "God is all things," as Theists assert, we will say he is a fraud, a liar, a devil, a wicked old tyrant. These are parts of "all things." How much do they learn by getting all things into one thing? Their religious dogmas make of their god an embodiment of cruelty, tyranny, oppression too horrible to contemplate. There never lived on earth a man or woman as bad, vile, cruel as the Christian's god is shown to be. Nevertheless, human beings worship and profess to love, reverence and fear this horrible god.

To study Theism is to begin with myths and end in error; it is stultifying to the reasoning powers. Its deluded dupes are fond of using the expression, "Our Father God"; but no one can prove his or her relationship to a god; it does not exist.

When a religious leader can get people praying to a god, they become easy victims of shams and delusions. It is the height of folly to pray to an unknown god; there is none to hear and answer; no facts to prove it; it is an impossibility.

Some Spiritualists assert positively, "There is a God in Spiritualism"; also affirm "Christianity and Spiritualism are synonymous and identical." And they call themselves "Christian Spiritualists." The god they approve is Jehovah, which is shown in their use of bible phrases and quotations. They have tried in vain to fuse their religious faith with the knowledge of Spiritualism, which confronts the fundamental doctrines of Christianity with denial and proves them false.

Spiritualists do not and cannot agree on any statement of faith and principles that contain expressions about a god. That is all right, because it is an imposition, a barnacle on Spiritualism, which has no use for a god; no need of Christian salvation and damnation. There is no common standard of what we believe; and any creedal statement, however brief, is a just cause of antagonism. What we know is of more importance than what we believe."

The "Christian Spiritualists" have complete freedom to hold and preach their doctrines; but these are not component parts of Spiritualism. This is a matter of fact and logic, and this is the point of issue.

It is folly for men to talk of "placing the religion of Spiritualism upon the basis of Scientific Theism." Science treats of known facts; and anything classed as infinite or unknown or incomprehensible or undefinable or supernatural has no place in science. "Scientific Theism" is a contradiction of words. There is no knowledge, no facts, no proof of a god; and nothing is explained or learned by ascribing things to a god or "the gods."

Theism is faith in a god, to be believed, not to be demonstrated and known. It ignores all sciences and attributes all causes and effects to a god or "the gods."

Science and Theism have always been in conflict, with many grand victories scored for science, and theology has abandoned the contest. Religion hates and fears science, because it does not sustain the god theory.

A. H. NICHOLAS.
Summerland, Cal.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 cents.

WONDERFUL SUCCESS OF "ACTINA"

In the Treatment of Afflictions of the Eye

Every person with impaired eyesight or suffering from weak or diseased eyes should write for our latest free booklet, entitled "Positive Evidence."

The records of phenomenal cures by the "Actina" treatment, as described therein by grateful patients themselves—names and addresses given—will satisfy the most skeptical that "Actina" is not only a remarkable, simple and harmless invention, but restores eyesight even after specialists have pronounced cases incurable.



Following are a few of the successes produced by "Actina," but more fully described in our free booklet.

A Chicago gentleman, after suffering 12 months with inflammation of the iris, used "Actina" a few weeks. He says he can now see as well and as far as anybody.

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"Actina" removed a cataract from the eye of an Oklahoma lady; relieved the closure of a tear duct for a well known Chicago lady, and in scores of instances people have been able to discard eyeglasses through the faithful use of "Actina." To get an idea of the enthusiasm of our patients the entire letters as printed in our book should be read.

"Actina is made on common sense principles. Its simplicity, effectiveness and lasting qualities will appeal to any one that will investigate. Let us send you one on two weeks' trial. Use it as often as you please and if you are not benefited, or for any other reason are dissatisfied, send it back and no charge will be made. Write today. Address Actina Appliance Company, Dept. 342 W., 811 Walnut St., Kansas City, Mo.

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Discovery of a Lost Trail

BY CHARLES B. NEWCOMB,

Author of "All's Right with the World." Cloth 276 pages. Mr. Newcomb made a distinct success with "All's Right with the World," which continues in the front rank of the Metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another book by the wise teacher whose words of help are doing so much to make the world better by making men and women better able to understand and enjoy it.

"Discovery of a Lost Trail"

is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price $1.50. For sale at this office.

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BY RALPH WALDO TRINE.

What All the World's A-Seeking, or The Vital Law of True Life, True Greatness, Power and Happiness. Contents—The Principle; The Application; The Unfoldment; The Awakening; The Incoming; Character Building Thought Power. Price, $1.25.

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The Greatest Thing Ever Known. "The moment we fully and vitally realize who and what we are, we then begin to build our own world even as God builds His."—From title-page. Price, 35 cents.

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"AS IT IS TO BE."

A Very Suggestive Work Which Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

The process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What Is unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price $1.00.

The Majesty of Calmness. The Kingship of Self-Control.

Two dainty white gift books by Wm. George Jordan, treating of individual problems and possibilities in the light of the

New Thought.

They are very interesting and instructive and worth more than the price indicates, as an ornamental and valuable addition to the library. Price 30 cents each.

ASTRAL WORSHIP By J. H. Hill, M.D. A valuable contribution to the current discussion of religious problems. The author by illustrations and a planisphere (a representation of the celestial sphere upon a plane with adjustable circles), traces most of the myths which lie at the base of Christianity to their origin in sun and star worship. The astronomical facts given possess great value, the illustrations rare and curious. The book is bound in only one style—heavy boards. Price $1.

THE SOUL: ITS NATURE, RELATIONS AND EXPRESSIONS IN HUMAN EMBODIMENTS. Third edition now on sale. Price $1.00. This is one of the best books given by the guides of Mrs Cora L. V. Richmond. They are really lessons, published primarily, as a book of reference for those who have been members of the classes receiving them. This volume is a careful compilation from reports of lessons, containing the bases of the teachings.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

At Port Huron, Mich., the Occult Club No. 1 meets every Sunday afternoon and evening in their hall, 929 Military street. Dr. R. McL. Angus lectures and gives spirit messages.

W. E. Howard writes approvingly from Jackson, Mich., of the lecture and tests given there by Mrs. Stein of Detroit. She held the closest attention of the audience.

G. H. Brooks writes from 114 President street, Wheaton, Ill.: "The State Society will celebrate the 59th anniversary on Saturday, March 30, by a grand party in Severance Hall, 421 Milwaukee street, Milwaukee, Wis., and two services, on Sunday, March 31, by a session Sunday afternoon and evening in the same place. Good talent will be present. The services will conclude by an ordination service. It is to be hoped there will be a large attendance from the outside."

Mrs. Amanda Coffman writes from Grand Rapids, Mich.: "To secretaries of camp association:—I will not accept any more camp engagements for the season of 1907, nor month engagements, for societies this spring. I will answer calls for funerals. Address 57 Benson street, Grand Rapids, Mich."

At Bay, City, Mich., the Occult Club No. 102 meets every Tuesday evening at 8 o'clock in Odd Fellows' Temple, Washington avenue. Mrs. Tuper will lecture and give spirit messages.

Mrs. T. O. Atkinson writes from Louisville, Ky.: "The church of the Soul meets regularly every Saturday night at Odd Fellows' Temple, Sixth and Walnut streets, where large congregations assemble to listen to the impressive truths uttered by the pastor, Mrs. Grunwald. The success of this society seems assured. New and earnest seekers after truth are joining us in our efforts to lift humanity to a higher plane of action for universal brotherhood."

There will be a grand lecture and ball given by the First German Spiritualist Society, for the benefit of Jestram's Old Peoples Home and Temple, to be held afternoon and evening, April 6, 1907, at Spalding Hall, corner North and Spalding avenues.

Andrew Merkel writes: "The Spiritualistic Church Students of Nature, 461 W. North avenue, corner Milwaukee avenue and Robey street, had a large attendance Sunday evening, March 17. The pastor, Mrs. M. Schumacher, gave one of her instructive lectures on 'Doctors and Physicians Before and After Christ Time.' She gave flower readings and all were recognized, and many showed great appreciation by going to the pastor after the service, and expressing thanks for the soul food they had received."

R. F. Churchill writes from Greenfeld, Mass.: "Sunday evening, March 10, we had for our speaker, Dr. Richmond L. Bishop of Lynn. This was his first appearance in Greenfield. He gave a very fine lecture on 'Building a Spiritual Life.' His psychic work was of the best, although one of our young workers. Societies will make no mistake in procuring his services. He made many friends here and will have a return engagement."

Mrs. Carrie M. Hinsdale, president of the Texas State Spiritualist Association, writes from Galveston, Texas: "I enjoy being with these good people in Galveston. The society is making preparations for an elaborate celebration of the anniversary, Friday and Saturday the Ladies' Auxiliary gives a bazaar. Friday evening at 8 o'clock, an entertainment will be given. Sunday, memorial and anniversary service. There will also be an ordination service. At our last convention, by vote, Mr. Chambers of this city was given an ordination certificate. The public ordination service will take place at some time during the anniversary celebration. I always have good audiences in Galveston."

Prof. Lockwood lately lectured in Buffalo, N. Y., on the following highly important subjects: "The Sorcery and Necromancy of Modern Religious Revivals," and "Legerdemain Spiritualism and legendary Salvation." The whole world ought to have heard his lectures.

Mrs. Dan M. Davidson, editor of The Occult, Detroit, Mich., has open dates during the months of April and May. Any societies in need of a speaker within 150 miles of Detroit, can secure her services at a reasonable price. Address her at Lock Box 522, Detroit, Mich.

The Bulletin of Anderson, Ind., says: "Dr. J. A. Marvin, formerly of Chicago, but at present located in this city, delivered a most worthy discourse on the religion of Spiritualism, at the Madison avenue Temple last evening. The subject was well rendered, and the theme satisfactorily demonstrated, proving, beyond a doubt, that Spiritualism is the only religion founded upon truth and demonstrable facts, which it also teaches, and that not by a mere hope in the possibility of a future existence shall we enter into the Kingdom of heaven.' Dr. Marvin is one who is well worthy of the appreciation of all who will go to hear him, and should be heard to be appreciated, and those who fail will miss a rare treat in the way of honest talk and demonstration of the truth."

Correspondent writes from San Diego, Cal.: "At the home of Mr. and Mrs. Sippell, on Friday evening, March 8, a farewell reception was tendered Harry J. Moore. Upwards of fifty invited guests were present, and a very enjoyable time spent in recitations, music, and last but not least a speech by Bro. Moore, who has many friends in our beautiful city. The lyceum the following Sunday devoted part of its session to an expression of appreciation of his services in the capacity of instructor while here. His lectures have left a lasting impression upon a great many people, and the fruits of his efforts as a teacher will last for many years to come. We send with him our best wishes and as he goes on his way lecturing, may he always be found defending Truth."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

Lyman C. Howe will lecture at Lily Dale, March 31, at the anniversary meeting to be held there.

Mrs. Annie J. Quinn writes from Dallas, Texas: "On the evening of Thursday, March 14, the marriage of Mrs. Josephine Marshall to Mr. Guy C. Hazeltine was solemnized at the home of Professor and Mrs. Geo. W. Quinn, 218 North Hill avenue. The ceremony was performed by the Rev. Isa Wilson Kayner, pastor of the Truth Seekers Spiritualist Society of this city. 'Oh, Promise Me' was sung by Miss Miriam C. Campbell, and Mr. John Seavere. The bride and groom stood under the marriage bell formed of arbor vita and white flowers, which hung from a canopy of lace and ferns in the bay window. The parlor scheme was of white and green; the dining room, of the sunflower, yellow and white, and the reception hall was a combination of the three colors. All rooms were profusely decorated with ferns, lilies and narcissus. The bride dress was of white silk, en train, and the two bridesmaids wore white costumes. The groom and groomsmen were looking their best. The bridal couple received many beautiful presents of china, silver and linen. The Truth Seekers Spiritualist Society presented them with a silver water set. Refreshments were served, after which a musical program was rendered, a heavy 'Shower of Rice' and the chorus, Home, Sweet Home."

Ferd C. Suhrer writes: "On Sunday, March 17, both afternoon and evening services of the Fraternal Order of Spiritualists were attended by attentive congregations of generous proportions. As usual the afternoon was devoted to the phenomena with the exception of a very brief address by Vice-president A. W. Bloom. The work of our platform mediums in reaching so many through the sealed letters deserves honorable mention. The rush to get seats in the different circles at 4 is amusing to the philosopher, but the mediums are doing a wonderful work in opening the eyes of the skeptic and strengthening the sight of those partly convinced, and the majority of the sitters would prefer remaining in the circle to going down to the bountiful supper in our lower hall. Our song service and concert was up to the standard, the selection on the violin by Prof. Jos. Singer deserving and receiving marked attention. Geo. B. Warne, M. D., occupied our rostrum in the evening and announced his subject as "A Message from the Living to the Living,' and in the hour he occupied we heard more practical truths and helpful suggestions regarding our spiritual development than was ever assembled in that time by any speaker in public in Chicago. Nothing distracted the attention of the congregation as they bent forward to catch every word. Commencing with April, we will devote the first Sunday of each month, afternoon and evening, to the phenomena and will be known as 'Mediums' Day.' Our spacious hall will be crowded on the 31st to witness our celebration of the 59th anniversary, and we advise you to come early. Mrs. Cora L. V. Richmond and Dr. Warne will address us on this occasion."

M. Parmenter writes from Lawton, Okla.: "Rev. Alice Baker, our state missionary is to be with us and work for our society the remainder of this month, and a part of April. She will also work in other towns while here making this her headquarters."

Wm. Hassmann, president, writes: "The members of the North Star Spiritual Union are to give a concert at their hall 1546 Milwaukee avenue, Easter Sunday evening, March 31, consisting of music, recitations and singing. Children and grown people are to take part. All are cordially invited to spend a pleasant evening with the above society. On account of our medium's (Sister Mueller) severe sickness, Brother and Sister Winters are conducting the Sunday evening services. Praise is due to them for reaching out a helping hand to a sick and afflicted sister. Other mediums are invited to our Sunday evening services to do likewise."

Correspondent sends the following: "A call to Spiritualists for a testimonial recognition of a worthy worker, Dr. J. H. Randall. A birthday and social at Star Lodge Hall, Saturday, April 6, 1907. A big program, twenty mediums, ten speakers, ten singers, five elocutionists and several surprises. All working together for the great occasion. Nobody has refused. Let us show how Spiritualists can turn out for a noble cause. The North Side, South Side and West Side are working as one. A harmonious gathering. A big feast of reason and flow of soul! Tickets, 25 cents. Purchase tickets in advance, as capacity of hall is limited. Tickets may be secured of A. G. Cleveland, 4308 Langley avenue, South Side; Mrs. Wm. Hilbert, 204 Burling street, North Side; Dr. C. A. Burgess, 34 Pearce street, West Side."

The eighth of the series of the fall and winter dances given under the auspices of the Golden Rule Pleasure Club, will be held Saturday evening, March 30, 1907, at O'Donnell's College Hall, 43 South Paulina street, between Washington Boulevard and Park avenue. On this evening there will be an entertainment from 8:30 to 9:30, followed by dancing. The Yankee News Boys Quartette will take part. Tickets 25 cents.

Irene Russell writes from Benton Harbor, Mich.: "We have a small but faithful society formed here called The Truth Seekers, of which I have the pleasure of being pastor. Our meetings are awakening the interest of the public. We are holding them at present in my double parlors. On last Sunday evening there were twenty present. On Friday, the 22nd, Mrs. C. J. McMahon and I are going to Bainbridge which is 11 miles from the Harbor, to lecture in the schoolhouse. We shall speak on 'The White Slaves of To-day.' We were at Bainbridge on 22nd of Feb., and although there is but one known Spiritualist there, we had a large crowd. I believe it the duty of every true Spiritualist to be up and doing. Surely now, if never before, is there a work to do. We also have a club for ladies only, called 'Friends in Council.' Our object is to unite women closer and awaken a feeling of true sisterhood. We pledge ourselves to put down all gossip, either in or out of the council hall, and to ever have the open hand of true friendship extended to all women."

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

ATTENTION, LYCEUMS.—Please send in second quarterly report before April 15. All lyceums not reported are most earnestly requested to do so. Yours for the young people, Anna L. Gillespie, National Sup't. Children's Lyceums, 180 Calhoon street, Battle Creek, Mich.

Correspondent writes: "The Junior League of German-American Spiritualists will celebrate the 59th anniversary of Modern Spiritualism, afternoon and evening, on Easter Sunday, March 31, at Hack's Hall, 519 Larrabee street, Chicago, with an eloquent spiritual, oratorical and musical program, assisted by the renowned European opera singer, Mrs. Von Merkl. Performances by the lyceum children will be also an interesting feature. Dancing, recitations and a selected musical program in the evening. Come and see what the Juniors can do. Admission 25 cents.

Announcement.—Mrs. Cora L. V. Richmond desires to say to friends wishing her presence for transition services, not to try to reach her by telephone. A telegram or special delivery letter is more satisfactory, as she has no telephone. She will always respond if possible to go, other engagements permitting.

Samuel A. Huntington, Malden, Mass., writes of the Progressive Spiritual Society: "The Rev. F. A. Wiggin gave the fourth in his series of lectures and ballot-readings in our hall on Thursday evening, March 14. Mr. Wiggin gave a very able address on 'Prophecy,' to a well-filled hall of interested listeners, who received much profit from the clear-cut and intelligent explanations of the subject. After the lecture Mr. Wiggin gave many fine messages, reading from ballots. He will finish this series on Thursday evening, March 21, and will give our society another series during the month of April, serving every Thursday evening. We had an interesting circle on Sunday, at 3 p. m., and in the evening, Dr. C. L. Willis of Boston, substituted Prof. Graham, who was unavoidably absent. Dr. Willis spoke on 51st Psalm, giving a fine address, after which he devoted over an hour to ballot reading, and in both lecture and ballot reading he did excellent work. Mrs. Nellie E. Abbott, of So. Lawrence, Mass., will occupy our platform on Sunday evening, March 24, and Annie R. Chapman of Brighton, Mass., on the 31st. We hold our anniversary of Modern Spiritualism on the 28th, afternoon and evening, and the regular monthly supper, adjourned to that date."

C. Fannie Allyn is having excellent audiences at Hamilton, Ontario. She always interests her audiences.

Grant H. Burr writes from Mochis, Mexico: "Jos. P. Scolly and myself have been readers and subscribers to your most valuable paper for many years. It has been a source of great comfort to our families—the grandest, the noblest, paper ever published. Our families are devoted Spiritualists, and have been for more than twenty years."

D. G. Hill writes: "On Sunday, March 17, the Golden Rule Spiritualist Society held its usual services. In the afternoon a short talk by the pastor, Mrs. Nora E. Hill, followed by message work by Mrs. Golden and Mrs. Nora E. Hill. In the evening the speakers were our well-known workers, Dr. C. A. Burgess, and our dear sister, Mrs. Alice Sexsmith. The talks of both were very much appreciated, judging from the hearty applause that was given them. The message work was by Mrs. Alice Sexsmith and Mrs. Nellie Morse. The work was of high-class order and easily recognized by those who received the cheering words. Sunday, March 31, will be given as commemorative of the 59th anniversary of Modern Spiritualism. The speaker for the evening will be Hon. Charles Hughes. After the lectur a christening service will be given by the guides of Mrs. Nora E. Hill. O'Donnell College Hall, So. Paulina street, between Washington and Park avenue. Remember the open door. All welcome."

Mrs. Anna L. Gillespie writes from 180 Calhoun street, Battle Creek, Mich.: "Everything is going well with us here. Our membership is growing, audiences also, and we feel greatly encouraged. I have been kept busy; was called to Rochester, Ind., to attend funeral of Mr. Rieter, and met those staunch Spiritualist friends, Mrs. Bitters and Mrs. Miller, at whose home the wanderer was lovingly cared for during her brief stay in their city. On returning home I found another funeral call to Augusta, Mich., to attend the services of Mrs. Piper. It was indeed a shock to read of the death of our good friend, Mr. Mayer. I can hardly realize that he, too, has joined the 'great majority.' When we look at our list of so-called dead from week to week, the urgent need of building up our cause through the young people, seems more and more urgent. Every week sees our ranks thinned by the reaper, and if we are not to fail in carrying out the great truths of Spiritualism, we must do more to interest our children and bring them in the line of workers. I am glad to report that 29 lyceums are alive, but many are having a hard struggle. No short lesson-leaf for the wee ones, for the reason that not enough interest has been shown in ordering to warrant the publication of the quarterly. My appeal of weeks ago for some manifestation of choice regarding this, has been but little heeded or answered, so the quarterly for the present will rest. We need, too, song books with music, but I have faith to believe this will all come. In the meantime the outlook is brighter. I will publish a list of lyceums again soon."

A. F. Lee writes from Meadville, Pa.: "Mrs. Cooley was with us fifteen days, and delivered six lectures, followed by spirit messages, all of which were recognized. Her lectures are uplifting and instructive. Merely to mention the fact of her coming will fill the hall to the doors, so well is she thought of here. Many are waiting with high expectations for her return next June. She will be with us all the month. On March 12 and 13 we had Mr. Frank T. Ripley with us, and notwithstanding there was rain both evenings he had good audiences. His lectures and messages were good. This was his first engagement here and we hope to again have him with us."

Sunday, March 31, the Hyde Park Occult Society will hold afternoon and evening meetings; Mrs. Squires in afternoon, and Dr. Tisdale in the evening. Supper will be served on this occasion. Hall 319 Fifty-fifth street.

Mary B. Hill writes: "The Band of Harmony holds the annual DOLLAR meeting, April 4, in Room 512, Masonic Temple. Don't let this opportunity pass, as you will not only be instructed, but will have lots of fun listening to the method pursued to earn a dollar, and hear the experience given in earning it. Don't forget to bring your supper."

Mrs. Wagner of Marble Rock, Iowa, writes encouragingly of the good work done there by Lena Clark, of Nashia, Iowa. She held parlor meetings there.

Mrs. E. J. Demorest, the lecturer and test medium of Pittsburg, Pa., is visiting with her daughter, Mrs. K. M. Riley of 955 Perry street, Chicago, for a few weeks.

Mrs. Carrie L. Hatch writes from 9 Appleton street, Boston, Mass.: "The Ladies' Aid Society met as usual with the president, Mrs. M. E. A. Allbe, in the chair. A very interesting meeting was held, the following taking part: Mrs. A. S. Waterhouse, Mrs. Hattie Mason, Mrs. Lewis and Mrs. Morgan. Everything is in preparation for the celebration of the anniversary of Modern Spiritualism, which this society will observe next Friday, March 29. A splendid array of talent has been engaged, and it is hoped every one will come 'home' upon that day. This, the week of March 25, will be 'Old Home' week to the Spiritualists of Massachusetts. Be sure and attend some of the meetings."

Oscar A. Edgerly's engagements as made for the immediate future are as follows. During March he is filling an engagement with the First Association of Spiritualists of Washington, D. C. During April and May he will serve the First Spiritual Church of Baltimore, Md. First two Sundays of June he will speak for the First Society of Worcester, Mass. Last two Sundays of June he will fill an engagement at Unity Camp, Lynn, Mass. On Sunday, July 14, he is engaged at Lake Brady Camp, Ohio. From July 20 to Aug. 19 he will act as chairman at Grand Ledge, Mich. From August 22 to August 25 inclusive, he will fill an engagement at Lily Dale, N. Y. September is still open for engagement. During October, November and December he will serve the First Spiritual Temple Association of Columbus, Ohio. For January, 1908, he is engaged with the Ladies' Temple Fund Society of Cleveland, Ohio. Mr. Edgerly will be pleased to hear from societies desiring to engage a trance speaker and message medium for September, 1907, and for March and April, 1908. His home address is No. 42 Smith street, Lynn, Mass.

LO! I AM THE CHANGELESS.

A Comprehensive View of Prof. Larkin's Corpuscle.

To the Editor:—Referring to the query put in my article in No. 904 of The Progressive Thinker, "Have the Scientists Found God?" permit me to add that assuming the postulate of Prof. Larkin to be true that "No thing or Entity in the Universe Exists but Corpuscles; that corpuscles always have existed and always will exist; then indeed has the field of human thought and investigation been wonderfully illuminated and clarified. We have no longer to look for a First Cause for the universe; the human intellect is thus at last emancipated from this nightmare; this illusion which has haunted the human understanding in all the ages of the past. Had this postulate been regarded as true in the days of Kant, his great effort to show that it is not possible by the Ontological argument either to prove or disprove the existence of a God, would never have been made. Such an inquiry in the face of the postulate by Prof. Larkin is superfluous. That which alone has always existed can have no cause. By Prof Larkin's postulate in regard to corpuscles we are brought face to face with that which always has existed and always will exist. We are no longer therefore at liberty to discuss the proposition how the corpuscle came, or why it came, or what is its destiny. Its presence is a bar to all inquiry as to causes; its continued presence is a like bar to all inquiry as to its future; we are at the end of all speculation at these points; the Eternity of what we call matter is scientifically established. The most vital question remaining is that of the relation of the human Ego to the corpuscle. On this subject the most apt authority with which I am familiar is also from California. I refer to a poem by A. J. Waterhouse of that state; it is surely one of the most powerful contributions to English literature made in many years, and is entitled:

"Lo, I am the Changeless.

"Lo, I am the Changeless, the Deathless.
Lo, I am the Passionless, Still.
In my presence archangels are breathless,
And the universe throbs at my will.
I wait, and the ages flit by me.
I wait, and their story is told.
All of life and of death hovers nigh me,
And I am the New and the Old.

In the dust of their definite places
My atoms, my men, they plod on;
And they lift to the heavens their faces,
Their faces all troubled and wan;
And they dream, and they term their dream, living;
They dream, and their dream is, to die;
They dream they are gaining or giving—
And over them changeless, am I.

They dream of the glitter of treasure—
I shatter the dream at my will.
They dance to the rhythm of pleasure—
I nod, and the dancers are still.
They dream of the glory of power,
My atomies born for a day.
Ay, the visions press fast for an hour—
I nod, and the dreamers obey.

Lo, I am the Changeless, the Deathless.
All other shall blossom and fade.
I speak, and the ages are breathless,
And the drama of living is played.
And whether the sleepers shall waken,
Or whether they dream as they lie,
Unheeding, uncaring, unshaken,
None other may answer save I."

Hoping that some of the eloquent pens which find their utterance through the columns of The Progressive Thinker will in the near future enlarge upon this subject. H. B.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price, 30 cents.

Reception to Mrs. H. D. Morgan.

A beautiful reception was given to Mrs. H. D. Morgan, the faithful and efficient secretary of the First Association of Spiritualists of Washington, D. C., on Saturday evening, March 16, by Dr. and Mrs. Moore, at their handsome and spacious residence in that city. While the recipient of the honors had been invited to meet some of the good friends on that occasion she had no idea of the extent of this affair, and was wholly unprepared for the almost regal entertainment and encomiums that she was to receive. A large number of the prominent Spiritualists of the city gathered to pay respect to their generous host and hostess, and to attest to the high estem in which Mrs. Morgan is held by them all. She is a lady highly beloved and admired by all who know her, and the quiet, loyal work she performs for the society makes her to rank with the first of the laborers for our Cause in that District.

The function in question was an elegant affair and consisted of musical and literary exercises, including singing by C. P. Longley, vocal selections by the young daughter of the home, and speeches by Mr. F. A. Wood, Mr. Steinberg, Mrs. Stephens, Mrs. Collins, Mrs. Longley and others, all of whom attested to the beauty of Mrs. Morgan's life and the love in which she is universally held. The presentation of a handsome gold bracelet to Mrs. Morgan during the evening was a very happy incident in the programme, and the lady's quiet but soulful response to the gift and the eloquent speeches, added much to the enjoyment of the occasion.

On this occasion bits of green and specimens of the shamrock ornamenting the corsages and lapels of the guests; also decorating the napery served with the dainty and bountiful collation provided by the hostess, gave mirthful tribute to the prevalent idea of St. Patrick. Mrs. Francis Manchester was a moving spirit in the success of this affair, and deserves especial mention, while Dr. and Mrs. Moore received the heartfelt thanks of all participants for their generous entertainment. COR.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life, Frank Pickle, aged 24 years. A young man of sterling worth, loved and respected by all who knew him. His mother preceded him to the angel world. The quantity of flowers brought by his young friends were proof of their love. The writer officiated and Mrs. Merrill sang most beautifully and sweetly. The band that he was a member of accompanied the procession to the cemetery. MRS. AMANDA COFFMAN.

Passed to spirit life on March 10, Mrs. Caroline Kilgore of Council Bluffs, Iowa, aged 58 years. She was a devout Spiritualist for over twenty-four years. Funeral services by the writer. C. O. KEMPSTER, SR.

Passed to spirit life, March 10, Clara Willet Gooddale, at the age of 45. She left a husband, one daughter and one grand-daughter. Funeral services conducted by Mrs. B. G. Hoig, Morenci, Mich.

Passed to spirit life, Mrs. Mary A. Johnson, wife of Joseph Johnson, of Martinton, Ill., at the home of her son-in-law, Mr. Smith of Chebanse, March 16, at the age of 83. She and her husband have been ardent Spiritualists for many years, and their knowledge of a future life enabled her to meet with fortitude and patience her long and severe physical suffering. Mrs. Mary B. Hill conducted the transition service.

Passed to higher life, March 13, Jacob M. Reiter, from his home in Rochester, Ind., aged 74 years and 9 months. Mr. Reiter had been a loyal Spiritualist for ten years, a gentleman who, by his sterling qualities, had won the esteem and affection of all who know him. He will be greatly missed in the home life, and the family have the sincere sympathy of their many friends. Services were conducted by Mrs. Anna L. Gillespie.

Mrs. Catharine Piper, age 71, passed to the higher life, Mar 16, from her home in Augusta, Mich. Mrs. Piper was a member of Battle Creek Spiritualist Society, and greatly loved by all. Three sons and a daughter are left to renew the loving memory of a devoted wife and mother. Services conducted by Mrs. Anna L. Gillespie.

Passed to spirit life at the home of O. L. Carpenter, Fort Wayne, Ind., Mary M. Gibbons, March 6, age 72. Spiritualistic services conducted by Henry Brindle.

Passed to spirit life at the home of Dr. Carey, Ft. Wayne, Ind., Mrs. Naomi L. Bruhn, daughter of Mrs. and Dr. Carey, age 19 years. Spiritualistic services conducted by Henry Brindle.

The Medical Brief on Pioneers of Progress.

That great Medical monthly, the Medical Brief, for March, has a review of Dr. Bland's book, Pioneers of Progress, from which we quote briefly: "Dr. Bland's work is essentially American, and reflects the various social relations growing out of the true spirit of Democracy. Its pages are full of life, action, conversation and character. Nowhere, we are persuaded, can there be found truer word pictures of men. We are treated to so much of the high, strong and intense of the characteristics of the men of today, that such a work as this is really refreshing. The author is himself a pioneer of progress in more ways than one." For sale at this office, Price $1.

OHIO SPIRITUALISTS, ATTENTION.

The Ohio Spiritualists Association will hold its tenth annual convention at Carnegie Hall, Sandusky, Ohio, May 24, 25 and 26, 1907. A cordial invitation is extended to all Spiritualist societies of the state to come and co-operate with us for the furtherance of our glorious cause. All societies not now affiliating with the O. S. A. can, by applying to the undersigned for a charter, become eligible, and take part in deliberating and transacting the general business of the association. We make this appeal as we need your assistance for the future progress of Spiritualism in our state. In unity lies success and strength. The program will be published later. For further information, address

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MAHOMET His Birth, Character and Doctrine. By Edward Gibbon. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 25 cents.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

A. C. Priest: Q. Will you inform me what are the names of the basic elements in nature as understood to date?

A. It is difficult to give the number of elements, for they are constantly being added to by the researches of chemists, the existence of others rests on the experiments of a single observer, and others may yet be proven to be compounds. Many will no doubt be thus resolved and new ones brought to light and on the whole the number now known be increased.

The much-exploitered radium will without doubt prove to be a compound, the energy it manifests being the resultant of chemical change. The snap theory by which certain "scientists" gained a brief newspaper notoriety, has not been sustained, and the supposed properties of that substance are not in contradiction with those of the other elements, and hence the fabric of received physical science has not been overthrown as these radiomaniacs predicted. Some of these named elements are found only in the rarest minerals, and others have never been directly observed, their existence being conjectured from the lines they impart to the solar spectrum. This analysis by light is most delicate and somewhat difficult to understand, but is even more accurate than that by the processes of chemistry. Briefly, every element has a distinct and characteristic spectrum of its own. By spectrum is meant a rainbow produced in a darkened room by artificial means. In this spectrum are dark lines as well as colored, which write the elements' names with absolute certainty. There are lines for which there are no known elements, and hence it is inferred that these exist—perhaps, however, in a state which will make it difficult or impossible to observe them directly.

The elements are divided into two classes, the metallic and non-metallic. The non-metallic are hydrogen, chlorine, bromine, iodine, fluorine, oxygen, selenium tellurium, nitrogen, phosphorus, boron, bismuth, arsenic, sulphur, silicon, and carbon.

The metallic are aluminum, antimony, barium, beryllium, cadmium, caesium, calcium, cerium, chronium, cobalt, columbium, copper, decipium, dedymium, erbium, gallium, germanium, glucium, gold, indium, iridium, iron, lanthranium, lead, lithium, magnesium, manganese, mercury, molybdenum, nickel, niobium, osmium, palladium, platinum, potassium, rhodium, rubidium, ruthenium, samarium, scandium, strontium, sodium, tantalum, terbium, thallium, thorium, tin, titanium, tungsten, uranium, vanadium, ytterbium, yttrium, zinc and zirconium. To this list must be added argon, helium and radium, leaving phillipium, norwegium and many others, the existence of which have not been proven, or their characteristics determined.

H. W. Ganson, Orcas: Q. What was the name of the judge before whom John Brown was tried and sentenced at Harper's Ferry?

A. Judge Parker. As this correspondent says says, "Not one person in thousands remembers the name of this judge. Every liberty-loving man, woman and child knows and reveres the name of John Brown."

Truly his soul went marching on, leading the millions of soldiers through war's gates of hell to victory.

Emery Perrin: Q. Is there not in Protestant churches, averred faith cures similar to the so-called miracles wonked at Catholic shrines, such as the famous Lourdes grotto in France, and if so, where are records of cures to be found?

A. If Protestants repudiate the Catholic claims for Divine healing, they strike at one of the pillars of the Christian faith. From the beginning the strongest evidence of Christ's claim to godship, a claim that was always placed in the forefront, was his ability to heal the sick and raise the dead. He endowed his disciples with this power, and promised it to all believers. They should lay hands on the sick, and the miracle of restoration should follow.

This is a claim made in common for all the messiahs and religious leaders since time began. It has been the badge of their divine mission. Dowie caught his dupes by this means, and Christian Science is founded on healing by faith. The latter is the full blooming of this belief, the culmination of Bible teachings.

The Catholics have been true to this belief, and by conformity to psychic laws and conditions have been eminently successful. There may be no virtue in the bones of saints, or supposed fragments of the true cross, but there is a measureless power in the suggestion they give the devotee. The piece of wood may be a broken fragment from the other side of the world, but if it is believed to be genuine the effect is the same, and the prayer, repeated at the shrine of Lourdes has the same force and significance as the silent treatment of Christian Science, or prayers of gospel ministers.

The healing shrines, like healing springs, are successful remedially because of the attitude of those who seek their benefit. And it must not be forgotten that this attitude permits the interposition of the other side—the spirit world. There are as devoted Catholics there as here, and how can their great religion be advanced more surely than by the working of miracles? The shrines thus become centers of spiritual force—vortices of incomprehensible power, the conditions on this side being the only limitation.

At the reformation, in their abhorrence of the forms and customs of the Mother Church, the reformers cast aside this most valuable means of propagation of the faith and evidence of genuineness. The priest was no nearer God than the layman, and his claim to work miracles a pretence. Yet constantly the old belief came to the surface. Religion could not exist without it, and new sects constantly arose putting forth the claim that the apostolic power had been given them renewed, and proved that they held nearest the truth.

The Dunkards, a quite numerous sect, perhaps furnish the best example of the full acceptance of the Bible text. They rely entirely on faith and prayer, and ignore doctors, and all the knowledge of health and disease that has been acquired by the centuries since the priest was all in all.

Every pulpit in Protestant christendom, preaches the doctrine that prayer is all powerful, and the gospel minister attends the bedside of the sick and the dying, offering prayers for healing and joyful resurrection. If this is not Protestant belief, why this sham and pretonse?

It may be a fact that there is no Protestant shrine, the reason therefore being that every Protestant minister is claimed to have as much influence with God, through Christ, as the Pope, archbishops and the whole Roman church rolled into one. There is in theocratic Protestantism no higher court than the conference of preachers, and in fact every layman can make his claim by prayer direct to Christ, without any other mediator.

There never has been a denial of the healing power, and it could not be made without repudiating the Bible itself. Not many ministers would enjoy being subject to this test of the genuineness of their "call," of "laying hands on the sick," but now and then there are those who possess the magnetic or hypnotic gift, and are able to prove their "title clear," as genuine healers. They have a more intelligent, cultured and less superstitious class to deal with, and hence their success is less brilliant, though there have been recorded remarkable instances of cure by prayer, or faith.

Thoughts.

Each individual bears spiritual and intellectual fruit according to his, or her capability to bud and blossom, which latter condition renders quality, and quantity.

This fruit sent broadcast to the world, via literature, or verbally, gives the receiver nourishment, strength, development, happiness, and knowledge; or starvation, weakness, degradation, misery, and ignorance according to its quality.

Therefore, let the literary tree be annually pruned, that in each springtime of life its unfoldment be the more perfect, the fruit gathering the more profitable, and the consuming thereof be the ideal of purity, truth, and universal good.

If there is justice in the laws of God, or Nature, and a consciousness of soul and spirit in the great beyond, will not the day of reckoning accounts, and straightening the crooked deeds of man to man surely come? In this case, would it not be better to stand on the side of the oppressed, than that of the oppressor; the cheated, than the cheater; the deceived, than the deceiver?

Not all tears flow from the fountain of sorrow and grief; some issue from the source of gratitude and joy, each expressive of deep emotion, is an unwritten, unspoken elegy, and lyric of the soul.

Symbolic teaching in connection with the educational development of children should be practically considered. How many marvelous truths, pure and beautiful thoughts could be planted, rooted, and developed in the minds of the populace, if the children were given symbolic object lessons, being taken from nature and the process of development leading up to the object.

Gilded domes and towers are not possessory of their lofty and brilliant aspect by chance; but, by the result of architectural resource, and the principle of construction, co-operative with the mental and physical energy of the builder. So it is with the spiritual, mental and physical attainments of humanity. Those who would rise mentally, physically and spiritually to an ascendancy among men, must qualify themselves with the light of truth and knowledge such as is gained through the experiences of life, and the contemplation of its principles.

RETZA.

THE BIBLE CRUMBLING.

Continued from fourth column.

divine being ever given to any people.

"This criticism, however, has reached close to its natural limits. There is little further for anyone to go. Its greatest damage has been in the suggestion of doubt on all sides. This higher criticism never will destroy the bible. It will prove destructive of men.

"Some of our denominational bodies, actuated by the influences of higher criticism, seem to be losing all their old-time vigor and enthusiasm. They are not aggressive enough against forms of unbelief and have adopted a 'peace at any price' policy, priding themselves upon the large liberty they allow, forgetting that truth never is tolerant of error and that a good cause gains nothing by compromise. If there is anything for which men should contend to-day it is the living and eternal truth of God."

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The Bible Crumbling

Conservative Churchmen Alarmed by the Unprecedented Number of Attacks on Orthodox Views of the Bible.

"The present [as set forth in the Chicago Tribune] is the darkest and most disastrous in the history of the Evangelical religions."

So says the Rev. Dr. William Henry Burns of the Wicker Park church of Chicago, of the effect of the assault upon orthodoxy in the Christian church.

Never before in the history of Christianity has the "higher critic," clothed with the authority to speak for the church, done such damage by his demands for more liberal interpretation of those things upon which the foundations of the churches have been laid.

Yet so strenuous have been these attacks, David D. Thompson, editor of the Northwestern Christian Advocate, declares the effect of higher criticism has been slight upon the advancement of the faith.

"Our year book shows within ten years a gain of almost 500,000 souls in the Methodist church, of this country," said Dr. Thompson. "Yet the world had conceded the ruin of Methodism from the attacks."

To Dr. Thompson's point of view, however, the Rev. Dr. Burns applies the possibilities which might have been Methodism had it not been for these attacks.

"Methodism has gained—yes," he admits; "but when one considers the growth of population of the United States in ten years, what are 500,000 conversions to the Methodist church to what the number might have been under the old orthodoxy?"

Policies Changed Within Two Years.

Two years ago in an awakening of Presbyterianism in Chicago it was voiced and accepted as vital to the foundation of the church that, "without the miracles we have nothing," and, further, "unless the young person is convinced and brought to Christ before he is 15 years old we never get him!"

But within the last year no other tenet in the beliefs of the Christian church has been so studiously attacked and denied from within the church as is the literal acceptance of the miraculous birth of Christ and the further belief that he rose in the flesh from the dead.

In letters, sermons, books, men clothed with the authority of the cloth have passed from the criticism of the Old Testament of a few years ago to the challenging of the infallibility of either bible. The Episcopal church, perhaps, has led all other denominations, but in every other of the Evangelical religions there have been deflections from the bible or from the creeds until Christianity throughout the country is shaken and disturbed as never before in its history.

The Rev. Dr. Burns, of the Methodist church in Chicago, stands for orthodoxy in its old sense. For thirty years he has been a figure in Illinois Methodism, and was one of the first of the protestants against the disposition to apply the higher criticism to the Old Testament.

"When I spoke first against this attitude toward the bible six years ago I was told, 'O, but this is confined to the Old Testament, merely; it concerns that book more as a Jewish history than anything else!'

"But do you intend to stop with the Old Testament?" was the persistent query of Dr. Burns. "You are attacking the bible; and if it is countenanced and accepted it will be only a little while before the New Testament, *too*, will be assailed.

Church on Defensive Against Its Own.

That predicted time is now, in the opinion of Dr. Burns—now is the Evangelical church more on the defensive against her own than Dr. Burns believes could have been thought possible by those first higher critics and the indulgent church which listened to them.

"At the same time I believe that the higher criticism has about reached the end of the rope," said Dr. Burns: "It has attacked about all there is to be attacked in the bible. It has about exhausted its argument. Never was the Christian church in America more in need of an evangelistic awakening than now, and when that awakening comes I look for a reaction in the direction of the old orthodoxy."

Dr. Burns has been in protest always against any criticism of the bible as the direct word of God, coming through his divinely inspired human agents, and through the personality of Christ as the Deity. He sees to-day in the purpose of the higher critics the fixed plan and purpose to substitute for salvation of the individual in the lifting up of mankind a wider and more wholesale effort in the uplifting of whole communities.

Says Bible Is Lowered in Esteem.

As to the effect of the higher criticism on the church, Dr. Burns says:

"Through the influence of a false science and a 'higher criticism' the bible has been lowered in the estimation of countless thousands and lifted to the top of the book-shelf or even into the garrets of oblivion. The Christian church has never known in all its history a more successful revival extinguisher than is this fire damp of higher criticism. This new theology is not merely an old orthodoxy from a new point of view; it is a system in itself radically different in fundamentals, permanence, and spirit. If it is not modern paganism it certainly is not Christianity.

"Probably there never was a time when men were better informed respecting the life of our Lord or a time when the teaching of his word was less satisfactory. The vagueness which characterizes the thought of the day relating to him is deplorable. The higher critic admits his divinity, but says he was born of human parentage, died, was buried, and lies buried still as crumbling dust. But the higher critic is denying the Deity of Christ. There is a difference in 'deity,' and mere 'divinity,' The Christian Scientist admits the 'divinity' of Christ!

"Nowadays we hear the term 'the old orthodoxy' as if there were such a thing possible as a new orthodoxy! The Christian church was founded upon the bible as the inspired word of God. It was either inspired or it was not inspired. If the church to-day is to stand with the bible as its basework it must stand for orthodoxy as that orthodoxy was preached before the higher critics insisted upon adding to and taking away from it."

Leading Points of Attack by Churchmen

Within the last year only one notable move against the literal interpretation of the old bible has been made. This was when the report of a Roman Catholic commission was made upon the finding that Moses personally did not write the Pentateuch. All the other noteworthy criticisms were directed against the New Testament. In the list of New Testament criticisms of the year the points of attack by churchmen may be listed as:

Denial of the miraculous birth of Christ.

Assertion that he was the son of the carpenter, Joseph.

Disbelief in the resurrection as meaning that he returned to physical life after death.

Statement that the bible is not to be taken as 'God's word.'

Assertion that the bible for the most part is a collection of myths and folklore.

Assertion that the infallibility of the scriptures no longer can be conceded in an enlightened age.

Assertion that the bible has lost its authority as in the day of Jonathan Edwards.

Disbelief in the doctrine of "original sin."

Attack on Westminster confession of faith.

In substance most of these attacks have been against a too liberal acceptance of the New Testament, both as a literal word of God and in point of the story of the miracles—as meaning to convey to men in this enlightened age anything more than a figurative meaning.

Finds Many Errors in Bible.

Prof. George Burnham Foster of the University of Chicago has made one of the most sweeping utterances of the year regarding the history of the Christian religion and the authenticity of the bible. He says to the point in his book from the University Press:

"The watchword, 'Christianity is a religion' is superficially true but fundamentally false. It means that the Christianity is a religion of historical facts. It is not a religion of facts but of values, and values are timeless.

Bishop Charles D. Williams of the Episcopal diocese of Michigan, while denying that the bible is to be taken literally as the word of God, still has affected to say that its purpose is not to be impugned by any such degree of criticism.

"We must learn from the scriptures how to read the scriptures. Some of us use it as the heathen uses his fetich or his amulet."

Dr. Lyman Abbott, whose orthodox clergymen declare borders closely upon all the "isms" within a certain given period constituting his doctrinal rotations, declares that "The bible to-day lacks authority that it claimed in the time of Jonathan Edwards." Of the subject of a personal God he has made a striking statement against such a possible conception.

"How do I know there is a God? How do you know you had a mother? You haven't seen her. Her eyes and brow you have seen, but it is love, patience, and tenderness that make a mother. These things you do not see—you feel them. We cannot define God. When we offer you a definition of God we are offering you an idol and you do well to reject that idol."

The Rev. Dr. Samuel T. Carter, for thirty years in the Presbyterian church addressed a letter to the Presbyterian general assembly in Des Moines, Ia., last May, attacking the Westminster confession of faith:

'Many years ago when I was ordained to the ministry of the gospel I declared in the most solemn manner that I believed the Westminste confession of faith to be the truth of God. I now in an equally solemn manner declare that I do not believe it to be the truth of God; that I utterly reject it as a setting forth of the character of the heavenly father!"

The defection of Dr. Algernon Sydney Crapsey of St. Anthony's Episcopal church at Rochester, N. Y., and his dismissal from the church are recent incidents. Dr. Crapsey regarded the prediction of a miraculous birth of Christ, "as one of the greatest misfortunes that ever has befallen mankind."

Report on Authorship of Pentateuch.

Dr. Crapsey, in the opinion of the Rev. Dr. Burns, is not more than an incident. It is more from the orthodox point of view that within the year an international commission, appointed at the request of Pope Pius X., should have made the report it did upon the authorship of the Pentateuch:

'With due regard being paid to the judgment of the church," reads this report in part, "it may be admitted in the long course of the ages some modifications have been introduced into the Pentateuch, such as additions after the death of Moses, either inserted by an inspired author or attached to the text in glosses or interpretations; words and forms translated from a foreign language to a more recent language; and finally the faulty reading may be ascribed to errors of amanuenses concerning which it is lawful to investigate and judge according to the law of criticism."

In effect the report of this commission is that no one need believe that Moses with his own hand wrote the Pentateuch; that while inspired to the work himself the task fell to others under his direction.

As the author of the work, "The Higher Critic's Bible" of a few years ago, the Rev. Dr. Burns speaks with the authority of his church, to the extent that the late Bishop McCabe of New York wrote the introduction to Dr. Burns' work.

Plea for Literal Acceptation.

"To-day," said Dr. Burns, "no man can tell where subtle influences of these attacks from within the church are to end. They have been of unmeasured harm, for the reason that they have not allowed the inquiring soul even to institute his inquiry. What is this bible they talk about?' is a not uncommon dismissal of the whole subject by men and women who never have so much as attempted to read a chapter in it.

"The trouble to-day is that the bible no longer is taken as history. It is being denied as the word of God, instead of being taken as the message of the Creator to man, containing an unfailing record of fact, truth, and all that is necessary for man to know. It is the only standard for the Christian church—the only supernatural record of the

(Continued in second Column.)

COME, LET US REASON TOGETHER.

Why Spiritualism Advances so Slowly.

To the Editor:—I see occasionally accounts of persons who have received absolute tests of spirit return and communion.

Every newly discovered truth comes into the world an alien, and has to fight its way inch by inch, until it becomes naturalized. Its enemy is early teaching. Let no one feel confident that he could escape any delusion, however preposterous and absurd, if it had been taught at his mother's knee, reiterated by his father, enforced in lessons by his teacher and repeated and accepted by the community in which he lived. Those who do escape are exceptions to the rule.

Everything that one knows or seeks to know, everything one obtains or seeks to do, everything one avoids or seeks to avoid, is an effort to satisfy some desire, to gratify some feeling or avoid some evil. He employs the best means at his command, and pursues those interests which he thinks will best promote his well-being, present and future, and he avoids as best he can, the evils which he fears will bring him pain or misery.

No one can successfully deny this proposition; no one can escape the action of this fundamental law of human conduct. Socrates said: "To know the good and not pursue it is akin to madness. The vital question is, What is good? When that is answered correctly the problem is solved.

Every mental operation is a sensation in consciousness. Sensation is the impelling force, and consciousness is the awareness of it. Sensation—the desire to live, to enjoy, to be happy—gives rise to a concern for our well-being, well-being is well-feeling, and well-feeling is enjoyment, happiness.

The newly discovered truth—Spiritualism—is alien—an antagonistic conception, as a rule, and of course, it is repelled. It is against the individual's feelings; he does not want it. The feeling of the devout Catholic is that the Virgin Mary is the mother of the second person on the Godhead, and the denial of it arouses an antagonistic feeling in him. The feeling he so devoutly cherishes excludes every other not in accordance with it. The feeling aroused by the conception of spirit return and communion is not in accordance with the generality of mankind, and is repelled.

Men do not reason. I have seen gray-headed Spiritualists who boast of their spiritual knowledge, eagerly seeking tests. They have seen absolute proof perhaps, a thousand times, but there is a persistent feeling of doubt, and all the tests they could have would not remove it. They do not know what the matter is with them; but a little calm and deliberate reasoning would dispel the doubt. It is their early teaching that blinds their conceptions, and they stand in their own light.

One absolute demonstration of spirit manifestation is sufficient for all time when clearly comprehended and fully appreciated, and its significance understood, if men would only reason. One demonstration of Euclid's 47th theorem proves the fact that the square of the hypotenuse of a triangle is equal to the sum of the squares of the other two sides. The law of forces producing phenomena, is universal and eternal, but this fact is not fully considered.

A single instance in my own case is respectfully presented in illustration. What we experience has two kinds of proof. One is what we feel—subjective, the other is objective—what we observe; and rightly considered, the subjective has double weight. In June, 1848, my brother nearest to me passed to the other life. His disease was inflammation of the brain. For nearly three weeks he raved in delirium, when he passed through the appearance of dying. He ceased breathing and the body became relaxed. My oldest brother, who sat at the head of the bed arose and raised him to a sitting position, shook him, and called him loudly by his name. He seemed to revive, and said: "Why did you call me back? I was just going and you called me back? O, what beautiful things I see. What music I hear, and people dressed in elegant raiment. Why did you not let me go?"

I was sitting at the foot of the bed, and saw and heard all this. He said: "They tell me at three in the morning (this was about nine in the evening), I am to go with them."

During those hours he dwelt in vivid descriptions of what he saw and at three in the morning he passed serenely into the world of spirits.

I must go back several years. In the State University of Michigan, in the class in algebra, there was a problem in quadratic equations, involving four unknown quantities, which the class was unable to solve. It lingered along for several weeks, the teacher would not explain it. "Work it out and then you will understand it. At last one of the class reached the solution, and then the entire class could solve it. During the winters this brother and myself would teach school.

In 1851, my little cousin, a child about six years old, became a rapping medium. She did not know a letter of the alphabet, but many communications were received in the way of repeating the alphabet, and raps at the letter wanted; and of course I got many communications from this brother. While teaching we would offer this difficult problem to others, but no one was able to solve it. We had solved it many times. This little child-medium soon became a writing medium, and wrote with surprising rapidity. One day I went into my uncle's house, and the little girl was sitting by the fire. As I came in she went to the table, took up the slate and wrote in a large round hand the word, "Edmund," my brother's name.

"Now," said I, "I know you are present, but I cannot realize your presence. Can't you give me some test that will prove it?"

He wrote in rapid hand an event in our early childhood—we with our older brother were standing on a log in a pond. I stood near him while he was chopping on it, when he drew his little axe back and struck me on my forehead, and knocked me into the water, and when I came to the surface, he pulled me out. The younger brother saw all this and wrote it out on the slate, giving the name of the pond in Ohio, on my father's farm.

After reading this I said, "O, do you remember the problem?" and was going to state it, but before I said a word of it, it was written just as we had solved it many times. The four equations and the method of solution was gone through as we had performed it, with great rapidity. Then he wrote, "Now don't you know that it is I," underscoring the word "know."

This all came so unexpectedly that I could not speak. I felt a thrill, and the tears rolled down my cheeks.

Now I realized his presence, and from that day to this I have never doubted the glorious fact of spirit-return and communion.

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HUDSON TUTTLE.

A. C. Priest: Q. Will you inform me what are the names of the basic elements in nature as understood to date?

A. It is difficult to give the number of elements, for they are constantly being added to by the researches of chemists, the existence of others rests on the experiments of a single observer, and others may yet be proven to be compounds. Many will no doubt be thus resolved and new ones brought to light and on the whole the number now known be increased.

The much-exploitered radium will without doubt prove to be a compound, the energy it manifests being the resultant of chemical change. The snap theory by which certain "scientists" gained a brief newspaper notoriety, has not been sustained, and the supposed properties of that substance are not in contradiction with those of the other elements, and hence the fabric of received physical science has not been overthrown as these radiomaniacs predicted. Some of these named elements are found only in the rarest minerals, and others have never been directly observed, their existence being conjectured from the lines they impart to the solar spectrum. This analysis by light is most delicate and somewhat difficult to understand, but is even more accurate than that by the processes of chemistry. Briefly, every element has a distinct and characteristic spectrum of its own. By spectrum is meant a rainbow produced in a darkened room by artificial means. In this spectrum are dark lines as well as colored, which write the elements' names with absolute certainty. There are lines for which there are no known parallelments, and hence it is inferred that these exist—perhaps, however, in a state which will make it difficult or impossible to observe them directly.

The elements are divided into two classes, the metallic and non-metallic. The non-metallic are hydrogen, chlorine, bromine, iodine, fluorine, oxygen, selenium, tellurium, nitrogen, phosphorus, boron, bismuth, arsenic, sulphur, silicon, and carbon.

The metallic are aluminum, antimony, barium, beryllium, cadmium, caesium, calcium, cerium, chromium, cobalt, columbium, copper, decipium, dedymium, erbium, gallium, germanium, glucium, gold, indium, iridium, iron, lanthranium, lead, lithium, magnesium, manganese, mercury, molybdenum, nickel, niobium, osmium, palladium, platinum, potassium, rhodium, rubidium, rutherium, samarium, scandium, strontium, sodium, tantalum, terbium, thallium, thorium, tin, titanium, tungsten, uranium, vanadium, ytterbium, yttrium, zinc and zirconium. To this list must be added argon, helium and radium, leaving phillipium, norwegium and many others, the existence of which have not been proven, or their characteristics determined.

H. W. Ganson, Orcas: Q. What was the name of the judge before whom John Brown was tried and sentenced at Harper's Ferry?

A. Judge Parker. As this correspondent says says, "Not one person in thousands remembers the name of this judge. Every liberty-loving man, woman and child knows and reveres the name of John Brown."

Truly his soul went marching on, leading the millions of soldiers through war's gates of hell to victory.

Emery Perrin: Q. Is there not in Protestant churches, averred faith cures similar to the so-called miracles worked at Catholic shrines, such as the famous Lourdes grotto in France, and if so, where are records of cures to be found?

A. If Protestants repudiate the Catholic claims for Divine healing, they strike at one of the pillars of the Christian faith. From the beginning the strongest evidence of Christ's claim to godship, a claim that was always placed in the forefront, was his ability to heal the sick and raise the dead. He endowed his disciples with this power, and promised it to all believers. They should lay hands on the sick, and the miracle of restoration should follow.

This is a claim made in common for all the messiahs and religious leaders since time began. It has been the badge of their divine mission. Dowie caught his dupes by this means, and Christian Science is founded on healing by faith. The latter is the full blooming of this belief, the culmination of Bible teachings.

The Catholics have been true to this belief, and by conformity to psychic laws and conditions have been eminently successful. There may be no virtue in the bones of saints, or supposed fragments of the true cross, but there is a measureless power in the suggestion they give the devotee. The piece of wood may be a broken fragment from the other side of the world, but if it is believed to be genuine the effect is the same, and the prayer repeated at the shrine of Lourdes has the same force and significance as the silent treatment of Christian Science, or prayers of gospel ministers.

The healing shrines, like healing springs, are successful remedially because of the attitude of those who seek their benefit. And it must not be forgotten that this attitude permits the interposition of the other side—the spirit world. There are as devoted Catholics there as here, and how can their great religion be advanced more surely than by the working of miracles? The shrines thus become centers of spiritual force—vortices of incomprehensible power, the conditions on this side being the only limitation.

At the reformation, in their abhorrence of the forms and customs of the Mother Church, the reformers cast aside this most valuable means of propagation of the faith and evidence of genuineness. The priest was no nearer God than the layman, and his claim to work miracles a pretence. Yet constantly the old belief came to the surface. Religion could not exist without it, and new sects constantly arose putting forth the claim that the apostolic power had been given them renewed, and proved that they held nearest the truth.

The Dunkards, a quite numerous sect, perhaps furnish the best example of the full acceptance of the Bible text. They rely entirely on faith and prayer, and ignore doctors, and all the knowledge of health and disease that has been acquired by the centuries since the priest was all in all.

Every pulpit in Protestant christendom, preaches the doctrine that prayer is all powerful, and the gospel minister attends the bedside of the sick and the dying, offering prayers for healing and joyful resurrection. If this is not Protestant belief, why this sham and pretense?

It may be a fact that there is no Protestant shrine, the reason therefore being that every Protestant minister is claimed to have as much influence with God, through Christ, as the Pope, archbishops and the whole Roman church rolled into one. There is in theocratic Protestantism no higher court than the conference of preachers, and in fact every layman can make his claim by prayer direct to Christ, without any other mediator.

There never has been a denial of the healing power, and it could not be made without repudiating the Bible itself. Not many ministers would enjoy being subject to this test of the genuineness of their "call," of "laying hands on the sick," but now and then there are those who possess the magnetic or hypnotic gift, and are able to prove their "title clear," as genuine healers. They have a more intelligent, cultured and less superstitious class to deal with, and hence their success is less brilliant, though there have been recorded remarkable instances of cure by prayer, or faith.

Thoughts.

Each individual bears spiritual and intellectual fruit according to his, or her capability to bud and blossom, which latter condition renders quality, and quantity.

This fruit sent broadcast to the world, via literature, or verbally, gives the receiver nourishment, strength, development, happiness, and knowledge; or starvation, weakness, degradation, misery, and ignorance according to its quality.

Therefore, let the literary tree be annually pruned, that in each springtime of life its unfoldment be the more perfect, the fruit gathering the more profitable, and the consuming thereof be the ideal of purity, truth, and universal good.

If there is justice in the laws of God, or Nature, and a consciousness of soul and spirit in the great beyond, will not the day of reckoning accounts, and straightening the crooked deeds of man to man surely come? In this case, would it not be better to stand on the side of the oppressed, than that of the oppressor; the cheated, than the cheater; the deceived, than the deceiver?

Not all tears flow from the fountain of sorrow and grief; some issue from the source of gratitude and joy, each expressive of deep emotion, is an unwritten, unspoken elegy, and lyric of the soul.

Symbolic teaching in connection with the educational development of children should be practically considered. How many marvelous truths, pure and beautiful thoughts could be planted, rooted, and developed in the minds of the populace, if the children were given symbolic object lessons, being taken from nature and the process of development leading up to the object.

Gilded domes and towers are not possessory of their lofty and brilliant aspect by chance; but, by the result of architectural resource, and the principle of construction, co-operative with the mental and physical energy of the builder. So it is with the spiritual, mental and physical attainments of humanity. Those who would rise mentally, physically and spiritually to an ascendancy among men, must qualify themselves with the light of truth and knowledge such as is gained through the experiences of life, and the contemplation of its principles.

RETZA.

THE BIBLE CRUMBLING.

Continued from fourth column.

divine being ever given to any people.

"This criticism, however, has reached close to its natural limits. There is little further for anyone to go. Its greatest damage has been in the suggestion of doubt on all sides. This higher criticism never will destroy the bible. It will prove destructive of men.

'Some of our denominational bodies, actuated by the influences of higher criticism, seem to be losing all their old-time vigor and enthusiasm. They are not aggressive enough against forms of unbelief and have adopted a 'peace at any price' policy, priding themselves upon the large liberty they allow, forgetting that truth never is tolerant of error and that a good cause gains nothing by compromise. If there is anything for which men should contend to-day it is the living and eternal truth of God."

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The Bible Crumbling

Conservative Churchmen Alarmed by the Unprecedented Number of Attacks on Orthodox Views of the Bible.

"The present [as set forth in the Chicago Tribune] is the darkest and most disastrous in the history of the Evangelical religions."

So says the Rev. Dr. William Henry Burns of the Wicker Park church of Chicago, of the effect of the assault upon orthodoxy in the Christian church.

Never before in the history of Christianity has the "higher critic," clothed with the authority to speak for the church, done such damage by his demands for more liberal interpretation of those things upon which the foundations of the churches have been laid.

Yet so strenuous have been these attacks, David D. Thompson, editor of the Northwestern Christian Advocate, declares the effect of higher criticism has been slight upon the advancement of the faith.

"Our year book shows within ten years a gain of almost 500,000 souls in the Methodist church, of this country," said Dr. Thompson. "Yet the world had conceded the ruin of Methodism from the attacks."

To Dr. Thompson's point of view, however, the Rev. Dr. Burns applies the possibilities which might have been Methodism had it not been for these attacks.

"Methodism has gained—yes," he admits; "but when one considers the growth of population of the United States in ten years, what are 500,000 conversions to the Methodist church to what the number might have been under the old orthodoxy?"

Policies Changed Within Two Years.

Two years ago in an awakening of Presbyterianism in Chicago it was voiced and accepted as vital to the foundation of the church that, "without the miracles we have nothing," and, further, "unless the young person is convinced and brought to Christ before he is 15 years old we never get him."

But within the last year no other tenet in the beliefs of the Christian church has been so studiously attacked and denied from within the church as is the literal acceptance of the miraculous birth of Christ and the further belief that he rose in the flesh from the dead.

In letters, sermons, books, men clothed with the authority of the cloth have passed from the criticism of the Old Testament of a few years ago to the challenging of the infallibility of either bible. The Episcopal church, perhaps, has led all other denominations, but in every other of the Evangelical religions there have been deflections from the bible or from the creeds until Christianity throughout the country is shaken and disturbed as never before in its history.

The Rev. Dr. Burns, of the Methodist church in Chicago, stands for orthodoxy in its old sense. For thirty years he has been a figure in Illinois Methodism, and was one of the first of the protestants against the disposition to apply the higher criticism to the Old Testament.

"When I spoke first against this attitude toward the bible six years ago I was told, 'O, but this is confined to the Old Testament, merely; it concerns that book more as a Jewish history than anything else!'

"But do you intend to stop with the Old Testament?" was the persistent query of Dr. Burns. "You are attacking the bible; and if it is countenanced and accepted it will be only a little while before the New Testament, too, will be assailed.

Church on Defensive Against Its Own.

That predicted time is now, in the opinion of Dr. Burns—now is the Evangelical church more on the defensive against her own than Dr. Burns believes could have been thought possible by those first higher critics and the indulgent church which listened to them.

"At the same time I believe that the higher criticism has about reached the end of the rope," said Dr. Burns. "It has attacked about all there is to be attacked in the bible. It has about exhausted its argument. Never was the Christian church in America more in need of an evangelistic awakening than now, and when that awakening comes I look for a reaction in the direction of the old orthodoxy."

Dr. Burns has been in protest always against any criticism of the bible as the direct word of God, coming through his divinely inspired human agents, and through the personality of Christ as the Deity. He sees to-day in the purpose of the higher critics the fixed plan and purpose to substitute for salvation of the individual in the lifting up of mankind a wider and more wholesale effort in the uplifting of whole communities.

Says Bible Is Lowered in Esteem.

As to the effect of the higher criticism on the church, Dr. Burns says:

"Through the influence of a false science and a 'higher criticism' the bible has been lowered in the estimation of countless thousands and lifted to the top of the book-shelf or even into the garrets of oblivion. The Christian church has never known in all its history a more successful revival extinguisher than is this fire damp of higher criticism. This new theology is not merely an old orthodoxy from a new point of view; it is a system in itself radically different in fundamentals, permanence, and spirit. If it is not modern paganism it certainly is not Christianity.

"Probably there never was a time when men were better informed respecting the life of our Lord or a time when the teaching of his word was less satisfactory. The vagueness which characterizes the thought of the day relating to him is deplorable. The higher critic admits his divinity, but says he was born of human parentage, died, was buried, and lies buried still as crumbling dust. But the higher critic is denying the Deity of Christ. There is a difference in 'deity,' and mere 'divinity,' The Christian Scientist admits the 'divinity' of Christ!

"Nowadays we hear the term 'the old orthodoxy' as if there were such a thing possible as a new orthodoxy! The Christian church was founded upon the bible as 'the inspired word of God. It was either inspired or it was not inspired. If the church to-day is to stand with the bible as its basework it must stand for orthodoxy as that orthodoxy was preached before the higher critics insisted upon adding to and taking away from it."

Leading Points of Attack by Churchmen

Within the last year only one notable move against the literal interpretation of the old bible has been made. This was when the report of a Roman Catholic commission was made upon the finding that Moses personally did not write the Pentateuch. All the other noteworthy criticisms were directed against the New Testament. In the list of New Testament criticisms of the year the points of attack by churchmen may be listed as:

Denial of the miraculous birth of Christ.

Assertion that he was the son of the carpenter, Joseph.

Disbelief in the resurrection as meaning that he returned to physical life after death.

Statement that the bible is not to be taken as 'God's word.'

Assertion that the bible for the most part is a collection of myths and folklore.

Assertion that the infallibility of the scriptures no longer can be conceded in an enlightened age.

Assertion that the bible has lost its authority as in the day of Jonathan Edwards.

Disbelief in the doctrine of "original sin."

Attack on Westminster confession of faith.

In subsance most of these attacks have been against a too liberal acceptance of the New Testament, both as a literal word of God and—in point of the story of the miracles—as meaning to convey to men in this enlightened age anything more than a figurative meaning.

Finds Many Errors in Bible.

Prof. George Burnham Foster of the University of Chicago has made one of the most sweeping utterances of the year regarding the history of the Christian religion and the authenticity of the bible. He says to the point in his book from the University Press:

"The watchword, 'Christianity is a religion' is superficially true but fundamentally false. It means that the Christianity is a religion of historical facts. It is not a religion of facts but of values, and values are timeless.

Bishop Charles D. Williams of the Episcopal diocese of Michigan, while denying that the bible is to be taken literally as the word of God, still has affected to say that its purpose is not to be impugned by any such degree of criticism.

"We must learn from the scriptures how to read the scriptures. Some of us use it as the heathen uses his fetich or his amulet."

Dr. Lyman Abbott, whom orthodox clergymen declare borders closely upon all the "isms" within a certain given period constituting his doctrinal rotations, declares that "The bible to-day lacks authority that it claimed in the time of Jonathan Edwards." Of the subject of a personal God he has made a striking statement against such a possible conception.

"How do I know there is a God? How do you know you had a mother? You haven't seen her. Her eyes and brow you have seen, but it is love, patience, and tenderness that make a mother. These things you do not see—you feel them. We cannot define God. When we offer you a definition of God we are offering you an idol and you do well to reject that idol."

The Rev. Dr. Samuel T. Carter, for thirty years in the Presbyterian church addressed a letter to the Presbyterian general assembly in Des Moines, Ia., last May, attacking the Westminster confession of faith:

'Many years ago when I was ordained to the ministry of the gospel I declared in the most solemn manner that I believed the Westminste confession of faith to be the truth of God. I now in an equally solemn manner declare that I do not believe it to be the truth of God; that I utterly reject it as a setting forth of the character of the heavenly father!"

The defection of Dr. Algernon Sydney Crapsey of St. Anthony's Episcopal church at Rochester, N. Y., and his dismissal from the church are recent incidents. Dr. Crapsey regarded the prediction of a miraculous birth of Christ, "as one of the greatest misfortunes that ever has befallen mankind."

Report on Authorship of Pentateuch.

Dr. Crapsey, in the opinion of the Rev. Dr. Burns, is not more than an incident. It is more from the orthodox point of view that within the year an international commission, appointed at the request of Pope Pius X, should have made the report it did upon the authorship of the Pentateuch:

'With due regard being paid to the judgment of the church," reads this report in part, "it may be admitted in the long course of the ages some modifications have been introduced into the Pentateuch, such as additions after the death of Moses, either inserted by an inspired author or attached to the text in glosses or interpretations; words and forms translated from a foreign language to a more recent language; and finally the faulty reading may be ascribed to errors of amanuenses concerning which it is lawful to investigate and judge according to the law of criticism."

In effect the report of this commission is that no one need believe that Moses with his own hand wrote the Pentateuch; that while inspired to the work himself the task fell to others under his direction.

As the author of the work, "The Higher Critic's Bible" of a few years ago, the Rev. Dr. Burns speaks with the authority of his church, to the extent that the late Bishop McCabe of New York wrote the introduction to Dr. Burns' work.

Plea for Literal Acceptation.

"To-day," said Dr. Burns, "no man can tell where subtle influences of these attacks from within the church are to end. They have been of unmeasured harm, for the reason that they have not allowed the inquiring soul even to institute his inquiry. What is this bible they talk about?' is a not uncommon dismissal of the whole subject by men and women who never have so much as attempted to read a chapter in it.

"The trouble to-day is that the bible no longer is taken as history. It is being denied as the word of God, instead of being taken as the message of the Creator to man, containing an unfailing record of fact, truth, and all that is necessary for man to know. It is the only standard for the Christian church—the only supernatural record of the

(Continued in second Column.)

COME, LET US REASON TOGETHER.

Why Spiritualism Advances so Slowly.

To the Editor:—I see occasionally accounts of persons who have received absolute tests of spirit return and communion.

Every newly discovered truth comes into the world an alien, and has to fight its way inch by inch, until it becomes naturalized. Its enemy is early teaching. Let no one feel confident that he could escape any delusion, however preposterous and absurd, if it had been taught at his mother's knee, reiterated by his father, enforced in lessons by his teacher and repeated and accepted by the community in which he lived. Those who do escape are exceptions to the rule.

Everything that one knows or seeks to know, everything one obtains or seeks to do, everything one avoids or seeks to avoid, is an effort to satisfy some desire, to gratify some feeling or avoid some evil. He employs the best means at his command, and pursues those interests which he thinks will best promote his well-being, present and future, and he avoids as best he can, the evils which he fears will bring him pain or misery.

No one can successfully deny this proposition; no one can escape the action of this fundamental law of human conduct. Socrates said: "To know the good and not pursue it is akin to madness. The vital question is, What is good? When that is answered correctly the problem is solved.

Every mental operation is a sensation in consciousness. Sensation is the impelling force, and consciousness is the awareness of it. Sensation—the desire to live, to enjoy, to be happy—gives rise to a concern for our well-being, well-being is well-feeling, and well-feeling is enjoyment, happiness.

The newly discovered truth—Spiritualism—is alien—an antagonistic conception, as a rule, and of course, it is repelled. It is against the individual's feelings; he does not want it. The feeling of the devout Catholic is that the Virgin Mary is the mother of the second person on the Godhead, and the denial of it arouses an antagonistic feeling in him. The feeling he so devoutly cherishes excludes every other not in accordance with it. The feeling aroused by the conception of spirit return and communion is not in accordance with the generality of mankind, and is repelled.

Men do not reason. I have seen gray-headed Spiritualists who boast of their spiritual knowledge, eagerly seeking tests. They have seen absolute proof perhaps, a thousand times, but there is a persistent feeling of doubt, and all the tests they could have would not remove it. They do not know what the matter is with them; but a little calm and deliberate reasoning would dispel the doubt. It is their early teaching that blinds their conceptions, and they stand in their own light.

One absolute demonstration of spirit manifestation is sufficient for all time when clearly comprehended and fully appreciated, and its significance understood, if men would only reason. One demonstration of Euclid's 47th theorem proves the fact that the square of the hypotenuse of a triangle is equal to the sum of the squares of the other two sides. The law of forces producing phenomena, is universal and eternal, but this fact is not fully considered.

A single instance in my own case is respectfully presented in illustration. What we experience has two kinds of proof. One is what we feel—subjective, the other is objective—what we observe; and rightly considered, the subjective has double weight. In June, 1848, my brother nearest to me passed to the other life. His disease was inflammation of the brain. For nearly three weeks he raved in delirium, when he passed through the appearance of dying. He ceased breathing and the body became relaxed. My oldest brother, who sat at the head of the bed arose and raised him to a sitting position, shook him, and called him loudly by his name. He seemed to revive, and said: "Why did you call me back? I was just going and you called me back? O, what beautiful things I see. What music I hear, and people dressed in elegant raiment. Why did you not let me go?"

I was sitting at the foot of the bed, and saw and heard all this. He said: "They tell me at three in the morning (this was about nine in the evening), I am to go with them."

During those hours he dwelt in vivid descriptions of what he saw and at three in the morning he passed serenely into the world of spirits.

I must go back several years. In the State University of Michigan, in the class in algebra, there was a problem in quadratic equations, involving four unknown quantities, which the class was unable to solve. It lingered along for several weeks, the teacher would not explain it. "Work it out and then you will understand it. At last one of the class reached the solution, and then the entire class could solve it. During the winters this brother and myself would teach school.

In 1851, my little cousin, a child about six years old, became a rapping medium. She did not know a letter of the alphabet, but many communications were received in the way of repeating the alphabet, and raps at the letter wanted; and of course I got many communications from this brother. While teaching we would offer this difficult problem to others, but no one was able to solve it. We had solved it many times. This little child-medium soon became a writing medium, and wrote with surprising rapidity. One day I went into my uncle's house, and the little girl was sitting by the fire. As I came in she went to the table, took up the slate and wrote in a large round hand the word, "Edmund," my brother's name.

"Now," said I, "I know you are present, but I cannot realize your presence. Can't you give me some test that will prove it?"

He wrote in rapid hand an event in our early childhood—we with our older brother were standing on a log in a pond. I stood near him while he was chopping on it, when he drew his little axe back and struck me on my forehead, and knocked me into the water, and when I came to the surface, he pulled me out. The younger brother saw all this and wrote it out on the slate, giving the name of the pond in Ohio, on my father's farm.

After reading this I said, "O, do you remember the problem?" and was going to state it, but before I said a word of it, it was written just as we had solved it many times. The four equations and the method of solution was gone through as we had performed it, with great rapidity. Then he wrote, "Now don't you know that it is I," underscoring the word "know."

This all came so unexpectedly that I could not speak. I felt a thrill, and the tears rolled down my cheeks.

Now I realized his presence, and from that day to this I have never doubted the glorious fact of spirit return and communion.

E. J. SCHELLHOUS.

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MISSOURI STATE CONVENTION.

Notes by President McArthur, and Report of Committee on Resolutions.

The State Progressive Spiritualists' Association of Missouri closed on Thursday evening, Feb. 28, the most successful convention ever held by the State Association. The address of welcome was delivered by Rev. Thos. Grimshaw, whose practical remarks on the necessity of proper organization were well received and heartily applauded. He was followed by your writer with a paper entitled "The Need of Mental and Spiritual Growth in Our Movement," and at the close of which a motion was made that it be spread upon the minutes of the association, which was carried.

Sister Barlow was then introduced to the convention and made one of her characteristic talks, sparkling with truth and wit. She was then and there adopted by the Missourians that she "had shown" as their own, and I would advise our Ohio brethren to look out; we of Missouri have taking ways, and we "lay a heap of store" by your Lizzie, so forewarned is forearmed.

The afternoon session was devoted to business. The reading and adopting seriatim the report of the president consumed the greater part of the afternoon. Those sections which you wisely omitted publishing, Brother Francis, were hotly opposed by a small minority who did not feel that the strenuous methods of yours truly on fraud should be endorsed. A large majority, however, thought otherwise, and the report was adopted.

The secretary and treasurer, Bro. Gates and Sister Hary, made brief reports on the financial condition of the association, which were adopted.

The committee on resolutions, Geo. H. Johnston, W. C. Jessup and Charles Brown, made their report, which was unanimously adopted.

Several amendments of the constitution and by-laws were presented by Brother Thomas Grimshaw, which were adopted, one of the most important being the reduction of the executive board from 16 to 9. The suggestion made also by Brother Grimshaw that we line up with our sister State Association of Illinois and start a fund for the purchase of a scholarship in the Morris Pratt Institute as a monument to our arisen brother, Moses Hull, was endorsed, and $31 raised as a beginning.

The evening sessions for the public were packed to overflowing, seats being placed in the aisles and back of the church and still many were obliged to stand.

The musical program arranged by our good Sister E. F. Wallace, was especially good, and Professor Green, Miss Laura Hanenstein, Mrs. L. S. Taylor, Miss Myrtle Taylor, Miss Bertha Price, Miss Hazel Medina and Miss Gertrude Belle Farrow deserve the hearty thanks which the state board has delegated me to tender them for their able assistance in making our convention a success.

As for Miss Elizabeth Harlow, well, she was at her best; you who know her know what that means, and both evenings held her audiences spellbound as she drove the practical truths of our beautiful philosophy home. I was amused as well as pleased at the comment of a reporter on the Republic, who was taking notes. At the close of Miss Harlow's lecture on the second evening he turned to my better half and said: "Say, you people have got me going; if I hear much more like this I will become a Spiritualist in spite of myself. She is a wonder"; and she was.

Our message bearers, Mrs. Glen C. Stephens of Kansas City, Mo., and Mrs. Klara T. Hary, Mrs. E. B. Price and Mrs. Laura M. Jones of St. Louis, were all at their best, and their able work did much to create an awakening in favor of Spiritualists and Spiritualism. The societies report (since the convention) larger audiences and a revival of interest.

The Thursday afternoon public session was conducted by the First Colored Spiritualists of St. Louis. Bro. J. B. Bates made a ringing address and was ordained by your writer as a minister of the Gospel of Spiritualism. The Armstead Quartette sang beautiful melodies as only our colored brethren can. Sisters Nelson Armstead and Mary North gave out the glad tidings that the so-called dead live, in a manner that reflected credit on their race and the cause. Mrs. G. A. Baldock, speaker for the Golden Rule colored society of Kansas City, made a hit with her audience from the start. She delivered an enthusiastic address on the beauties of Spiritualism, with the vim and vigor of an old-time Methodist exhorter. Her audience refused to let her stop and called for more. I venture to assert that the good sister is a power among her people at Kansas City, and that none of them want to sleep while she is holding forth, which is more than some more pretentious speakers can say. A mass meeting has been planned for the near future for Kansas City, where we expect to have a stirring up for Spiritualism. We hope also to be able to arrange one for Springfield and other points in the state and would like to have the different societies throughout Missouri write us and express their sentiments concerning this. We want to make this a banner year for the Cause here in Missouri and can only do this by and through your co-operation. Are you with us?

The new board at their first executive session passed unanimously a motion made by Dr. O. D. Whittier to endeavor to start a state association library where the members of the different societies affiliated with the state association might obtain books on the philosophy of our religion and become informed. The cause of so much credulity in our ranks is lack of knowledge. Let us start a brain vibration (as Brother Francis says) by getting posted. As a good foundation, we desire to subscribe for a set of Andrew Jackson Davis's works. A number of books have also been promised us by local Spiritualists, and any donations of books for this purpose by anyone will be gratefully received. Address

PAUL McARTHUR,
President S. P. S. A. of Mo., 2733 N. Spring Ave., St. Louis, Mo.

Report of Committee on Resolutions.

Whereas, The State Progressive Spiritualists' Association of Missouri in convention assembled, has moved to formulate and adopt resolutions on the passing over of our arisen loved ones during the year, and especially upon the demise of that revered leader and teacher of our philosophy, Moses Hull, whose scholastic lore and rare gifts of logic and analysis enabled him to understand and translate the bible from its original text, his biblical knowledge making him one of the foremost authorities on the bible, of the United States if not the world. As a fearless advocate of human rights in the social, political and spiritual realms he had no superior if an equal. Therefore be it

Resolved, That we delegates in annual convention assembled, extend our heartfelt ssympathy to his dear companion, Mattie E. Hull; that a copy of these resolution be sent her, also that a copy be placed on file in the records of the State Association. Be it also

Resolved, That our sincere sympathies be extended to the friends and relatives of our arisen sisters, Jennie Hagan Brown, Mrs. M. Goettler, Miss Laura Goettler, Bertha Moorhouse, also Mrs. Giroux, who by and through the sowing of seeds of progress in the minds of her lyceum children, has erected a monument of love in their hearts.

Resolved, That we rejoice in the signs of progress for our cause. These signs point not so much to numerical strength as to an uplifting and cleaning out of those things that have tended to tear down our cause.

Resolved, That we endorse the work of our state board in its efforts to build up the cause, and we especially commend our state president, Paul McArthur, for his work for righteousness and clean Spiritualism.

Resolved, That we extend greeting to all mediums before the public who are affiliated with the National and state associations and who are laboring to uphold our cause. We pledge the efforts of this organization to sustain and help upbuild societies chartered by our board. Be it further

Resolved, To extend our gratitude to Prof. Green and those who by their musical talents assisted us so ably in making our public sessions a success.

Resolved, Also to especially thank our good Sister Price and her able assistants of the Spiritual Research Society who administered to our physical wants. Respectfully submitted,

GEO. H. JOHNSTON,
W. C. JESSUP,
CHAS. BROWN.

SPIRITUAL UNFOLDMENT.

A Spirit Message of Advice on Mediumship and the Duty of Martals.

Until the year 1848, Spiritualism had not advanced sufficiently to establish any record, but since the eventful time at Hydesville, N. Y., Modern Spiritualism has grown until it extends into every country. It has proven that the spirit can return, and communicate intelligently after passing through the change called death; also that the progression of the soul is necessary. That is the true foundation on which all the creeds that have sprung up are based.

Now let us look farther and see what is the duty of every mortal. In the first place, there is no one that can escape this condition of laying aside the mortal body. Then if we return to earthly conditions after passing through this change and communicate with mortals, it proves that all classes come back and mingle with each other. Then our first duty is to make proper conditions to get the truth, to try to attract those that have some knowledge of the conditions on the other side.

It is a school, and we should place ourselves under teachers that are capable of teaching us; and as we pass from grade to grade, we will have different teachers, ones that are capable of instructing us.

The soul has to advance, and to cling to one teacher would mean to stop in the lower grades. While we can always have our teachers as friends, we should realize that they have their work, and mortals can cling to spirits so closely that it retards their advancement. From the time you place yourselves in the invisibles' hands, you should advance step by step.

There may be obstacles over which you have no control, but gradually they will all be removed, and you wil be able to look back and see the ruling of the higher influences.

Mortals can uplift the spirit that is beneath them. Never work down the scale, but always up. You can always detect what scale the spirit is working on, just the same as you can a mortal, and when you stoop down, and help a brother up the step that is so hard for him to take, you can realize better what is being done for you. You will not all take the same training. Some will be trained for teachers, some for healers, etc., but whatever your work may be, consider you were chosen for that work; no one else can do that work as well.

In your advancement, try to follow out as closely as possible the rules laid down in the public school.

Professors have given their life to establishing the best laws to govern the mode of study and instruction. They have decided that study at home with class-work under proper tutors will advance the pupil much faster than study under disturbed conditions. What would you think of a student that depended wholly upon class work for his advancement, and then would sit in all grades, one day in the A class, next day in the ancient language class; and yet that is just what the greater number of mediums or would-be mediums are doing to-day, and wonder why they are not progressing, and blame the cause. Some even go so far as to say it is all a fraud.

Friends, you have to be graded in any line of work you take up. Search your own soul and find your grade; then study alone at home. One evening in the week form a class of students that are in the same grade as yourself, secure a teacher that is capable of teaching you, and when you have advanced out of the grade, you are capable of entering another. But don't sit with this one and that one; if you do, you will find the same confusion that you would to enter a college and not know your place, but everyday try a different class.

Remember you cannot succeed in anything until you go at it with a firmness of will to get the best that you are capable of receiving higher. You have to first furnish a foundation, then under proper conditions we can erect a mansion. But we have to be let alone, our material used only by competent workmen, and only under the supervision of one architect and master workman, or we would only produce chaos, and have used up our material to no purpose.

So consider these things. If you place yourselves in the hands of the invisibles, test them, see that they are competent to do what they profess they can. If you are not making the strides you ought, look to yourself, see if you have done your part; if you have, then demand an explanation, using the same consideration you would in changing your college or business. Then you will call around you noble, reliable teachers. You would not spend your life working with a frivolous student that had no stability of character; neither do we on this shore. We are looking for someone to work through that we know will stay by us, that our time will not be spent in vain. We have great work to do through earth conditions and earth material, but we have to sort the material and use care and judgment. Therefore, if you want the best, furnish us the material, and we will build a mansion that you will not be ashamed to own; and in being used for such work, you will ennoble your own soul until you will have an individuality to be proud of. But do not waver and lose what little individuality you have, and come over here without any home or purpose in life.

As you furnish material for others to build, so will you be furnished when your time comes to build.

So stand firm, look well to yourself and see where you belong. When you find your grade, employ a teacher, and stay in that grade until you are promoted by that teacher to the next. Then you will always know where you stand, and have something to show for your labor. Through—

DORA A. UNDERWOOD, D. O.
Baker City, Oregon.

Southern Cassadaga Camp.

An interesting event of the camp which has been omitted, has been the presentation of a large flag to the Southern Cassadaga Camp Association, by Mrs. Cooper, of Camden, N. J., with short informal ceremonies, singing of the "Star Spangled Banner," the Lyceum salute to the flag, and three cheers for the donor.

On Saturday morning occurred the yearly meeting of the stock-holders, for reading the reports of the past year, and election of a new board of trustees for the coming year, which resulted in the following officers being chosen: President, G. N. Hilligoss; vice-president, E. W. Bond; secretary and treasurer, H. S. Twing. Trustees, Mrs. M. MacGarvey, Z. Babcock, A. A. Butler, Joseph Slater; so that the officers of last year are continued in office, proving the fact of the past good management, and the faith of the stockholders that it will continue in the future.

The election of officers for Ladies' Auxiliary was held on Friday with the following result: President, Mrs. C. E. S. Twing; vice-presidents, Mrs. Cooper, Mrs. Spencer, Mrs. Whittaker; secretary, Mrs. M. E. Clark; treasurer, Mrs. MacGarvey.

Sunday, last day of the camp season of 1907, was bright and beautiful.

The morning lecture was by J. Clegg Wright, from the subject given him, "Is it not a fact that the world is more indebted for its spiritual enlightenment, to the deductions of thinking people, rather than to the deductions of so-called scientists?" The subject elicited the usual forcible and eloquent handling that is usual with this speaker.

The afternoon lecture was by Mrs. Morrill, her subject being "The Relation of Spiritualism to Science, Philosophy and Religion,"—and it was the very best that the guide of this medium has yet given. The auditorium was crowded, a larger number of strangers being present than at any time previous.

The evening service was a symposium; a few words of parting from each of the speakers, J. Clegg Wright, Mrs. Twing, Mrs. Morrill and Mrs. Pettengill, expressive of their appreciation of the kind thoughts which have been extended to them; and the applause of the audience testified to the fact that their public work has been of benefit and pleasure to the people at large. And so has closed the season of 1907, and let us each carry in our hearts the thought of the closing song: "God be with you till we meet again."

LEE MORSE.

"Talmagean Insanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price, 10 cents.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

Spirits and Investments.

It is beginning to be a recognized fact that Spirits are not safe advisers in making investments. Hundreds have lost all, or become financially crippled for life by making investments in mines or some other money-making schemes, through the advice of Spirits. So prevalent have these misfortunes become, that words of warning seem to be essential, and they come from the President of the N. S. A.

To the Editor:—Under separate cover, I am mailing you a copy of the Seattle Evening Star, the leading evening daily of this city. The marked article speaks for itself. It is one more witness testifying truthfully against the fearful practice of commercialism in mediumship. It is not known how many thousands of dollars have been lost in this one mining scheme, by the Spiritualists of America. When the sum is placed at fifty thousand dollars, it is a most conservative estimate, far too low according to those who are well informed. The writer of the article, Mr. Charles H. Singleton, is a newspaper man of standing on the Pacific coast, while his great ability as a writer is signally proven by the subject matter of his startling array of facts.

There are at least two mining companies on this coast under the management of Spiritualists whose work is marked out for them by excarnate spirits, through "mediums especially selected for these holy offices. The one named by the Star is one of them. Both are capitalized to the extent of three or more millions of dollars. Into both of them, the hardworking Spiritualist laity have poured their little all without a misgiving, at the command of the spirits. Some of them have gone so far as to mortgage their homes, even to sell them outright, in order to obtain money with which to purchase mining stock. I met one man in Kentucky who had hired $1,800 to invest in a mine located by spirits, whose stock was sure to yield him twenty per cent premium within a year. He is paying ten per cent interest on an iron-clad mortgage on his little home instead, and the lines in his face, as well as the evidences of toil and mental agony that are apparent in his every move, are evidences of what he has suffered through his experience with his "mediumistically (?) located mine!" The same story comes from all sections of the nation.

Mr. Singleton could have told of a widow in poor health, who was induced to part with her little home in Chicago, and invest the proceeds in the mine of which he writes. At least, she took an equivalent in stock at the price then placed upon it. She is known and loved by thousands throughout the land, and her case is especially sad by reason of the fact that her ability to earn her living has been materially affected by illness and misfortune. If the mine of which Mr. Singleton writes has absorbed fifty thousand dollars of the good money of the Spiritualists of America, then the other mine has absorbed five times that amount, for it has been much longer before the public, and its promoters have been much more active. A mine in New Mexico, located by the spirits some twenty years ago, absorbed more than a half of a million of Spiritualistic capital before the honest-souled investors discovered that they were being duped. These cases are object lessons that should be remembered by every Spiritualist in the land. Where one mine of value is really located by spirits, there are a thousand failures, entailing losses untold upon the hoodwinked people. Every attempt to get something for nothing sooner or later meets with deserved defeat.

The severest condemnation has been visited upon me because of my opposition to any and all such bald commercialism in mediumship. The foregoing evidences testify loudly in favor of the position I have taken in regard to all of these matters. The robbery of widows, orphans, old soldiers, farmers, mechanics, and other toilers of the land in the name of the angels is the most contemptible piece of thievery ever known on earth. Perhaps the cupidity of some of these people did deserve a stinging rebuke, but those who were made to feel that their investment was the roadway from poverty to affluence, and thereby robbed of their little all, are deserving of something more than censure. They are entitled to sympathy, and to the protection of their brethren in all quarters of the world. It is in the name and for the sake of such as these that I protest so often and so vehemently against this sordid commercial spirit—this use of Spiritualism to rob unsuspecting mortals. The angels in the "Morning Land" are engaged in better business than that of devising schemes to rob or defraud the toilers of earth. I send you, Mr. Editor, the testimony of Mr. Singleton that the Spiritualists may know how the outside world is regarding this exploitation of the innocent in the name of their sainted dead, out of their little all. One thing is clear—it proves that the president of the N. S. A. has not overstated matters relating to Commercialism and its fearfully demoralizing effect upon mediumship.

Yours for spiritual Spiritualism,
HARRISON D. BARRETT.
Seattle, Wash.

(Advertisement.)

IN A VISION.

In a vision I have gotten the location of a tract of mineral land in Missouri, but have no money to buy it with. Who will furnish the money and let me buy hhOo'lh,Bassesarm ww . m d m m it for them. My getting, and owing for, without interest, a divided interest in the land. I had never visited the town where the mineral land is up to the time of getting its name in a vision, but I afterwards purposely visited it and found the location of the land as I had seen it in my vision. I am honest, and will not cheat any person of anything, and any honest and capable medium would say the same if given any writing of mine for a test of knowing about my honesty and truthfulness. Would not buying this land be better than investing in ninety per cent of mining stock of to-day? as you would own the land, and develop it if you wished. Address C. M., P. O. Box 573, St. Louis, Missouri.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
Box 580, Seattle, Wash.

ESOTERIC LESSONS.

This work includes "Personified Unthinkables," "First Lessons in Reality," and "A Tour Through the Zodiac." This is an interesting production of occult thought and will well repay careful study and meditation by all occultists. Price, cloth, $1.50.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, physiological and psychic science and Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price, 25 cents.

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"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of special interest

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of "Startling Facts." Price, 10 cents each, or two for 15 cents.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 330 pages. Price $1.

Thoughts and Reflections.

They Arose on Reading Hudson Tuttle's Book, "Evolution of the God and Christ Ideas."

I have been more indebted to Hudson Tuttle and Andrew Jackson Davis for my education in the philosophy of Spiritualism, than in all the other writers of that cult, though all have been very beneficial. Only a few of the earlier lecturers on Spiritualism were unacquainted with the writings of these two profound and original thinkers. I yet believe that our speakers would be better equipped for the work of educating the public by a generous and careful study of all their works.

Next after these I should recommend a thorough knowledge of Herbert Spencer's First Principles and works on Psychology, after which they would have no inclination to the doctrine of reincarnation, or any other jumped-at conclusions. It is true that some of our trance speakers believe themselves beyond the necessity of studying books to fit themselves as teachers, but even then, it sometimes happens that their "guides" are as ignorant as themselves, in which case they appear quite stupid as teachers, and drive the more erudite farther away from them.

This last work of Hudson Tuttle, "The Evolution of the God and Christ Ideas," is the equal of any book ever written by the Ohio philosopher. Not only is it calculated to make a person think, but it is a complete reply to much of the atheism of our day. His logic demonstrates that life and God are one, and we know that there is not existing an atom wherein life is not. "A rock or a tree," he says, "are as sacred as God, being a part of him, or portions of his work."

And yet, notwithstanding my intense interest in this work, and my endorsement of it in a general way, it is as much for the purpose of dissenting from and criticising some portions of it as anything else that I am writing this. A person may endorse a work and yet not accept all its conclusions. I am, and always have been a pupil at Hudson Tuttle's school. I sit at his feet because I wish to learn, for I know he yet has much and always will have much to teach me. Yet occasionally, and often he puts forth expressions with which I am not in accord. There are many in this book, and I feel at liberty to take advantage of a note he sent to me: "I hope I may stir you up to write; if you feel called upon to object, do not spare." But I cannot write as I would if I had more time and The Progressive Thinker had more space, and also, if the reader had more patience to read. I feel no diffidence in criticising or objecting, for I know Hudson Tuttle will have just as much respect for me, whatever view I may take, as if I were in perfect accord with his views.

In the development of his subject, he states that "It is out of the ignorance and absolute terror of fear of the unknown that all systems of religion sprang into being. Brahmanism, Buddhism, Fire Worship, Judaism, Christianity and Moslemism started in diverging streams from this one source and run parallel courses."

Possibly; I am uncertain whether fear is the foundation of religious worship. Evidently Brahmanism had its rise in a much older religion, as the doctrine of metempsychosis or the transmigration of souls to and from lower animal life was the basis of their systems of belief. Hence, all rewards and punishments were connected with a life on this earth. Nor did Gautama (Buddha) contemplate another world outside or beyond this, except as a condition of Nirvana. Indeed, Buddhism as taught by Buddha himself, was mostly a materialistic religion, and so of Mosaism, which seems to ignore, entirely, a future existence.

A fair epitome is given of the God idea of the Hindoos, Egyptians, Chaldeans, Persians, Jews, Moslems, Christians, Greeks and Romans. The development and evolution of Christianity is very profitably discussed. This early history should be studied till well fixed in the minds of all our readers, especially by all our lecturers. When we shall learn that the God idea concerning Jesus was an afterthought brought in to reconcile with some of the ideas of Paganism we shall be able to give to Jesus that credit which belongs, not to a god, but to man. The extravagant claims put forth in behalf of Jesus a few centuries after his time has damaged him, in the eyes of the best thinkers in the world.

Waite's History of early Christianity makes it very clear that the first two chapters of Matthew and Luke were lugged in and added to these gospels many years after they had been written, and that they really belong to two apocryphal books—"The Protovangelon," and "The Gospel of the Infancy," books evidently written to support the Trinitarians in their discussions with the Arians.

But here comes another expression with which I am compelled to take issue. Brother Tuttle says:

"The God idea of the Bible would not be complete were the devil omitted." That personage fills a most important position by solving the problem of the existence of evil. The scheme would be imperfect without him. The belief of his existence is passing away, but his name cannot be blotted from the pages of scripture. It remains as a remnant of the influence of Persia and Assyria on the Hebrew mind."

I grant that much of the Hebrew theology was borrowed from the Chaldeans and Persians, as the cherubim from the Chaldeans, the archangels Gabriel and Michael from the Persians, but it seems to me that the god of evil was left out. I remember some thirty or thirty-five years ago, I saw so much evil in the character of Jehovah, that the thought came to me that out of fear of his evil and malicious nature the Hebrews had selected the most despicable character as the object of their worship. I determined to lecture on the subject, contrasting two characters, and for once; "give the devil his due." But when I came to hunt up his character in the Old Testament, he wasn't there. I found the word Satan occurring about three times, but in the original I found the word thus translated in every other instance, tranlated "adversary," and that it would have borne this translation in these instances. The first place it occurs is in I. Chron. 21:1. "And Satan stood up against Israel and provoked David to number Israel." Now, a superficial reading of that text would seem to indicate that Satan was a real devil planning mischief against the Israelites. But I find this affair referred to again in II. Sam. 24:1, and it reads, "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah." These texts make the Lord and Satan identical, because the Lord had become an adversary to David, and he punished him by killing off a lot of innocent men and women! The word occurs again in Job 1:7-12, and here refers to an adversary. In Psalms 108, is the only other place where it is found in the Old Testament, and it certainly will bear that interpretation there. In the New Testament it occurs a good number of times and is entitled to the same translation. From the fact that the Greeks and early Christians were in the habit of speaking of every object and even principle as if it were a person. Whatever occupies the mind, whatever conduces to the happiness or misery of mankind, every adverse circumstance would be laid upon the shoulders of a fictitious personage.

When Jesus says, "I saw Satan fall as lightning, (Light—Greek) from heaven, he merely expresses what is here meant. He saw evil or adversity fall upon the world, or individuals, as light or the rays of the sun fall upon the earth. There is also an astrological explanation which I have not room here to consider.

The devils of whom numbers were cast out of unfortunately obsessed people, by Jesus, were the diamonia of the Greeks. This was a term given to the spirits of the dead generally by the Greek people, and in captivity the Jews found it in use. But their dead were not diamonia (demons or devils), because they were a "sanctified people, peculiar and holy;" it wouldn't do to refer to them undistinguished from the spirits of the Gentile or common dead. Hence they referred to the spirits of their dead as pneumati hagion, consecrated spirits, or spirits of the consecrated people. In our Bible the translators imbued with the Trinitarian idea, supposed it referred to the third part of the Trinity, and translated it "holy ghost." Those devils cast out by Jesus, never, in any case, referred to an adversary of Almighty God.

The devil idea, as an adversary of God, while at the same time co-operating with him in his grand plan of punishment, was chiefly derived from Persia, and though undoubtedly it was accepted by the orthodox Jews, it doesn't seem to have found much favor in the Gospels, if in the New Testament at all.

The chapter on "The God Idea of the Jews" is of immense importance to all who would know what the bible really is, how it grew, by whom it was made. But I cannot agree with the author in his first statement in this chapter, that "Its origin and value is similar to all the so-called sacred books." The Hindoo, Chaldean, Persian and Mohammedan sacred books were written apparently, solely with reference to the conduct of a religious life. Not so, the Bible. It appears to have been merely a state library of books, mostly historical and political. It is true, Leviticus and Deuteronomy appear to be ritualistic, and some of the Psalms appear devotional; but not more so than many poems by modern profane writers. The sacredness was to be expected, when we realize, that for at least seventy years, they were captives in a foreign country where they had been accustomed to contrast the books they met with there to those they had left in their national library. How prone we are when in a foreign country for only a few months to contrast their national flag with ours, their institutions with ours, and how in our minds do our institutions brighten and enlarge before us. The prophets themselves were merely political agitators, as the abolitionists, barn-burners, greenbackers, prohibitionists, labor reformers and populists of our country were in their day and as the socialists are in this day.

In reading this chapter one learns so many things concerning the dates and origin of the books of the bible, the different translations, and different times of the several translations, when, where and by whom, the imperfections of the translations, and the doubts on the minds of the translators concerning the meanings of certain words and pharses, that he can but wish that God, if he authorized the book, had taken some other means of expressing himself to humanity. One's veneration for the book is considerably weakened by learning all the facts brought out by Brother Tuttle.

All this leads up to the God idea and its development. "The individual," says the author, "first sets up a god which becomes a god of the family; and the family enlarges into a tribe, a nation, the family penates becomes a tribunal, or national deity, and from thence ascends to the position of the God of the Universe." In many cases this may be true, but in my opinion, and I think I have data to sustain it, usually, the gods have been heroes, priests or kings, who after death had been translated to the heavens, often the sun, or some planet, or one of the constellations; and the successor built himself up generally by his professed loyalty to him, and that he became more venerable as the generations succeed each other. We know that Osiris, Zeus, or Jupiter, and some of the Chaldean gods established themselves thus in the affections of their several nationalities. In tribal times these gods may have come up in the way Brother Tuttle indicates, but even then this god was often the spirit of an ancestor, who became a penate of the family from which the tribe sprang. We absolutely know that Jehovah established himself first as the penate of a series of families, Abraham, Isaac and Jacob. (See Gen. 18:1-8; 26:24; 32:24-30 and compare Ex: 3:6). Even this national god copied some of his institutions from the Egyptians and Chaldeans, as for illustration, the new first quarter full, and third quarter of the moon which were marked off as Sabbaths by the Chaldeans and celebrated as days of rest by them, also their sanctuary, and their cherubim are taken from the same nation, while the rite of circumcision was practiced in Egypt from whence they came and from most of the Asiatic nations.

One is tempted here to quote several pages of this book, yet I have barely opened it and I must hasten on. This chapter is followed by chapters on "The God Idea Among the Arabians," "The God Idea Among the Greeks and Romans," "The God Idea of the Alexandrian School and Early Christianity," "The God Idea of the Later Philosophers," "The God Idea of the Bible," "The God Idea of the Border Religions—Chinese, Druids, Scandinavians and Aztecs," etc.

No one can follow the book through all these chapters and not have a broader idea of the religious nature of man and its various modes of expression, and also of God. I must here quote what he has to say of God, or that Infinite principle of life and intelligence:

"Atheists, there are to imperfect definitions,—none to the full understanding at last reached by knowledge in the prescience of its highest attainments. The Universe, or, to use the more comprehensive term of the great Humboldt, the Cosmos, is alive. It is more than a physical creation, it is a living organism. It is more, it is an embodiment of Intelligent Being. It is more than Cosmic Matter, it is Cosmic Matter vitalized by Cosmic Mind."

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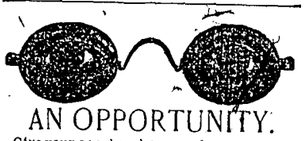
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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., APRIL 6, 1907 NO. 906

A DESIRABLE CHANGE.

"Transition Services" Recently Conducted by Mrs. Cora L. V. Richmond.

First, let me recommend to the use of Spiritualists at large and speakers in particular the above term, as used by Mrs. Richmond, instead of "Funeral Service," or "Obituary Notice". It seems more in keeping with the spirit of Spiritualism.

Mrs. Richmond has been more than busy recently in responding to calls in and out of the city, and state, to officiate at such services, of veteran Spiritualists, mostly women.

The passing on in Chicago of Mrs. Mary Dye was, as Mrs. Lucinda B. Chandler justly remarked, more than "a passing event". Mrs. Dye had been prominent in reform work for nearly a half century, notably woman's political equality and temperance. Yet every good work received her recognition and aid. She was a thorough Spiritualist, and for many, many years whenever in Chicago had attended, and greatly appreciated the services of Mrs. Richmond in her church and in private. Mrs. Dye was the daughter-in-law of the late Prof. Dye, so long known in the musical circles of Chicago. She was the mother-in-law of Prof. Dixon, Chicago's brilliant and talented educator in oratory and many lines of culture. Prof. Dixon was ever happy and proud of Mrs. Dye. And now that the earthly scenes for her have closed, we know she will take up the lines of activity in the larger realm beyond. The services by Mrs. Richmond's Guides were at the chapel in Graceland Cemetery, Sunday, February 24.

Another service in Chicago was March 15, at her late home, 56 Park Ave., that of Miss Tirza S. Tanner, a frail little lady, whose body seemed ever inadequate to express her mental and spiritual strength. For many years she attended Mrs. Richmond's meetings when they were held on the west side, and frequently came to the Band of Harmony. Miss. Tanner was known to all the older West-Side Spiritualists. She had a choice and warmly appreciative circle of friends, many of whom knew of, and enjoyed her mediumistic gifts and powers. Her life was a rare example of patience and fortitude.

In the passing of Mrs. Harriet A. Leeds, of Michigan City, Ind., more than a quarter of a century of the history of Spiritualism in that place is brought to mind. Mrs. Richmond was called upon about twenty-five years ago to dedicate the beautiful hall on the upper floor of Mr. and Mrs. Walter O. Leeds, which Mr. Leeds opened for the use of the Spiritualists and for other lectures and services. Mr. Leeds wished to have regular services, but Michigan City was not on the route of most of the regular speakers. When he passed on, in 1896, Mrs. Richmond was called to officiate. Mrs. Leeds continued as far as possible her work and interest in Spiritualism, and was particularly active in the cause of temperance. Her kindness and generosity will ever be remembered by many to whom she ministered in providing from her abundant means for their comfort. One instance: An old lady for whom she had cared (who was also a Spiritualist) for some years, and when this old lady passed on Mrs. Leeds bore the entire expense of the service. She sent for Mrs. Richmond and had everything done as if she had been a near relative.

No protracted illness preceded Mrs. Leeds' going. The Sunday previous she heard Mrs. Richmond's sermon. Then, as she had contemplated doing for some time, she went to Presbyterian Hospital—choosing the alternative of an operation or several years of painful invalidism. As the result of the operation she passed on. Her Daughter (Carrie), a beautiful girl of rare musical gifts, and of qualities greatly beloved, and a son, O. W. Leeds, survive her. Her hosts of friends in Michigan City, were painfully surprised when the casket was brought home containing her mortal form. Mrs. Richmond conducted the services in the family residence at Michigan City, February 25.

On Monday, March 18, Mrs. Richmond went to Westville, Ind., where she had been summoned to hold the transition service of Mrs. Adeline Odell, aged 74, who passed on at the residence of her son in Hobart, Ind. The cortege met Mrs. Richmond's train at Aetna, and by train they and she proceeded to Westville, where friends, neighbors and family, many of them from miles around, had come to pay their tribute to Mrs. Odell. Mrs. Richmond had met her many times, and it was from a service for Mrs. Turner of Morgan Park, which Mrs. Odell attended, that she went home and said to her son: "I want Mrs. Richmond when I pass on", and so her wish was fulfilled. She was a consistent and true Spiritualist, and a woman unusually beloved. The son and his wife and daughter miss her mortal presence from their home, but they know she is still near them. Two brothers and their households also miss the loving, genial presence. But the precious seed of her Spiritualism has been sown and will yield results.

Tuesday, March 19, Mrs. Richmond was again called to Michigan City to officiate at the services for Mrs. Maria Ostrander, aged 84, who had been a resident in the home of her daughter, Mrs. Eddy, for a quarter of a century, or ever since the passing of her husband. A true Spiritualist, a loving mother, a devoted grandmother. Such a life wields an influence not to be forgotten, and though missed in the home where she was idolized, how rich in joy and love the glad circle of spirit friends who welcome her to the other home.

One notable feature of all these ministrations is, that they reach three and sometimes four generations, who are present, many of whom listen for the first time to the comfort and joy found in this Truth as thus presented.

W. R.

Great Men for Good Cause.

Woman suffrage was defeated in the Chicago Charter Convention the other day. The vote stood 27 to 27, the Chairman voting with the opposition. The women cannot suppress the pride they feel in the character of some of their 27, and no wonder, for the names of Louis F. Post, Graham Taylor and Raymond Robbins stand for good things and big things, and the fame of them is by no means confined to the Windy City by the Lake.

When any one of the prouder passions are hurt, it is much better philosophy to let a man slip into a good temper than to attack him in a bad one.—Thomas Paine, in Crisis.

DIVORCE.

A Sublime Factor of Natural Evolution—Its Meaning in an Etymological, Physical, and Legal Sense. By W. M. Lockwood.

The discussion of the moral right and wrong of conjugal separation of husband and wife after legal marriage, has an unusual prominence in the journalistic literature of the day, no less than in the pulpit and rostrum rhetoricals of popular society. Nearly all of the writers and speakers we have come in mental contact with, seem more inclined to discuss what they term the "moral bearings" of the question and its ethical legality, than to look carefully and concisely for causes which make divorce desirable. A deeper investigation of the meaning and application of the word, in the various senses in which it is used, we believe, will fully sustain the position of common sense and reason.

The word Divorce in its etymological sense, means, a separation, a division, disunion.

In a physical and physiological sense it means a throwing off, a rejection, a separation of physical factors, depolarization.

It its legal sense in England and Scotland, it means, the disruption, by the act of law, of the conjugal tie, made by a competent court on due cause shown.

In the United States it means, the annulling of the marriage compact, and legal separation of husband and wife by a legally formed judiciary.

The inconsistency of many of our modern writers and polemists is seen in their efforts to prove that all legal marriages—by which is understood marriages in accord with legislative enactment and ecclesiastical formula—are, or should be moral, never seeming to comprehend that nature alone can unite, and nature alone can divorce. No legislative enactments, or syndicate of ecclesiastics can inaugurate a statute or write a canon that will make the principles of physical and physiolgical attraction and repulsion moral, or immoral. All efforts to do this in the past have proved abortive, and they smatter of supine mental weakness and incompetency, and of popish infallibility.

Most canons of the church, and some enactments of legislatures, are in direct opposition to the immutable principles of nature, and they have a degrading tendency upon individuals and civilizations. In no department of sociology are these facts more prominent and pronounced, than in the issues involved in marriage and divorce. To such an extent has this error gained credence, that the popular mind has become psychologized with the concept that marriage, any marriage, all marriages, begin and end by judicial or ecclesiastical legislation and a ceremonial formula.

Think of the farce of it. Think of the misery involved in it. Think of the wrong and crime against the contracting parties who are made to believe that whomever God joins by a religious ceremonial, no man or court of men may sunder. And this claim that God unites by a ceremony, is why the Catholics, Episcopalians, Presbyterians and other creedal denominations, are so strenuously opposing divorce.

The rapidly increasing applications for divorce in our courts, are a ridiculous commentary upon the infallibility of God's ceremonial marriages, and it is sickening evidence of the fallibility and mental weakness of the entire clerical hierarchy. The spectacle of 23,000 divorces granted in the United States during the year 1905, and a portion of 1906, does not strengthen public opinion upon the integrity of God's marriages by a priestly ceremony, and the throes of dissension and criticism from the thinking public and the thinking pen have reached the pulpit, and to-day we are regaled with the effort being made all along ecclesiastical lines of show that divorce may be granted on Bible lines of adultery.

This foolish and shortsighted appeal to the Bible as authority upon the moral phase of divorce is indicative of the intellectual grasp that this religious hierarchy has on the issues involved. In no printed volume in any language can there be found such lax and promiscuous sex relations as are cited in the Bible. As a history covering a great epoch of time, and including many nations, speaking different tongues with divergent social laws, its pages include sex servitude, concubinage, mistresses without marriage, morganatic relations, wars of extermination for the possession of virgins, and phallic (sex) worship; all of which was moral in the eyes of the nations or clans who practiced and advocated these systems. These practices at the time of their enactment, were not regarded as adulteries, and divorcement upon these grounds were of rare occurrence. But a new light dawns upon this age and generation, regarding the integrity of monogamic marriage.

The truth is gaining credence that real marriage has its basis in psychological and physiological selection—that mental and physical co-ordination are of greater importance to the contracting parties than Bible doctrines and religious ceremonies. With this truth there comes another; that man or woman can only love with the intellect—that love is not a function of, and is not expressed by the molecular excitability of physiological glands, but is an expression of psychic intellectual blending; and such love when sequenced by physiological magnetic selection, is the basis of a true monogamic marriage. That the Bible anywhere, either in the Old Testament or the new, gives us a hint of co-ordinate intellectual love as a true fundamental thesis of conjugal harmony, or of a selective physiological polarity as a necessity in the strictly moral view of human reproduction, cannot be found.

That from the time of Moses, the patriarchs and prophets were more inclined to counsel murder, stealth and savage warfare against those who were not Jehoyah's chosen people, in order to possess themselves of their neighbor's wives, is a marked feature of the Old Testament history, and the caprice of the God they worshiped. Nowhere in the New Testament can it be shown that the writers and actors held any but the most common view regarding conjugal associations.

That the clergy of the United States, or any portion of them, should continue to parade the dogmas of Bible doctrine as the premise of moral conjugality and fidelity, is a mental phenomenon that will stagger the credulity of the future historian. No superstition of paganism, however gross, has caused more individual suffering, or greater disaster to the factors of a civilization.

So long as men seek in the Bible, or in the canons of any creedal faiths, for some evidence or fact regarding sociological or domestic harmony that can only be found in the storehouse of nature's co-related physical and psychic forces, just so long will faith strengthened by religious zeal take the place of demonstrated truth, and the ghoulish platitudes of an unprovable and unprofitable theology will bind man's intellect to the sophisms of religions based on miracle and sorcery.

In order to bring before the readers of The Progressive Thinker the real sphere of divorce in its relation to cosmic processes, we will point out briefly the sublime office it fills in all formula of integration and disintegration known to the physicist. In the growth of plant life we note that through the action of light and the sun, certain elements and compounds containing oxygen are attracted to and projected upon the plant. Now if all of these elements and compounds were retained in the capillary structure of the plant, it would not only cease to grow, but would die. But at night the sun and light with their electro-magnetic force are withdrawn—cosmically divorced—and the plant now in the chemical laboratory of the earth's magnetism, divorces its oxygen and all elements and compounds not selective to its development, retaining its carbon with some ammonial and hydrogen compound; and these chemical reactions develop in the plant a visible increase of size, a natural materialization in the seance laboratory of night by changing the spectrum of the invisible modes of elemental motion into visibility in a manner somewhat analogous to the development of a photographer's plate.

Now these reactions of divorcement continue so long as the plant or tree grows; but when the capillaries of the roots can no longer attract and select the elements of soil so necessary for its life, when the tissues of stem and branch and leaf can no longer accrete the elements projected upon them by the action of light and heat, or when the plant or tree cannot divorce non-selective elements and compounds, it becomes diseased and dies.

In the process of human respiration we note the inhalation of large volumes of oxygen into the lungs. Chemical reaction sets up at once, and the exhaled breath comes from the lungs laden with carbonic gas, which has been divorced by the reaction. Without this reaction human life would be in jeopardy—indeed foetal life could not develop, for the reason that there could be no formation of the embryo, since carbonic gas and other subtle poisonous elements in foetal circulation would quickly intercept the equation between vital and chemical action in the embryonic life.

Physiologists inform us that in the time of thirty-two heart beats, the blood of the vascular system makes a complete circuit through arteries, veins and capillaries; carrying with it thousands of molecules of vital energy with electrical rapidity to the support of glands of assimilation, strengthening the body of fiber and tissue with renewed energy, and polarizing the nerve cells with electro-resistance. In its return circuit, it gathers up other thousands of molecules of spent matter which have been divorced by vital reaction, and which, being no longer selective to the formative processes of the soul, which is the real builder, it consigns to the waste-basket of the excretory organs.

Now this process of accretion and divorcement of non-assimilative factors, comprises the great equation of health and existence, not only in man, but in all forms and types of life plasmatic and bio-plasmatic; for its bases are found in the principles of polar attraction and repulsion, a function qualifying all types of matter, and correlating all forms of energy.

To affirm that these principles of selective magnetic attraction do not qualify the intellect, and have nothing to do with domestic harmony, is to ignore the data of mental attractions, and to disregard the most sublime sequences of mental physiology. That man's mental states are swayed by the physical condition of his body and nervous system, and influenced into diseased expression by the environments of domestic and social discord, can be proven by the statistics of insanity and mental aberration found in hospitals and asylums in all countries.

Coupled with this truth of mental repulsion originating in diverse mental magnetisms, is another of delicate character qualifying parenthood. Nowhere in the entire organism of man, has nature clothed with such subtle delicacy and power any function as are found in the germinative glands. From their combined relation are developed the units of the human race. No citadel of art known to scientific investigation and cosmic process, contains such psychic distinction as the matrix from which springs into existence a human being. Around it, and in it, nature has woven her most delicate fibre, and actuated it by miraculous glands of secretion, which contain not only the life forces of parentage, but much of their mental characteristics of noble aspiration, no less than their depravity and nervous weakness. In no department of physiological science are the principles of magnetic selection more noticeable.

Electro-magnetic selection so operative in all growths and developments in nature, attains its highest mission and sphere in the laboratory from which is born a human soul in human form. We note the presence or absence of the factors of magnetic selection in floral cereal, and plant life, and the lower forms of sentient existences. Imperfect vegetation, imperfect flowers and dwarfed and stunted fruitage, can be traced to non-congenial soil, an improper supply of warmth and rain, and other factors of their development. In animal life, it is noted in non-selective or careless mateship, and unprotected gestation and subsequent care.

To assume that the human is exempt from the factors of mental and physiological selection in conjugal associations, is to set aside the fundamental truths underlying the formative progressions of nature, and to ignore that man is subject to the same general principles of evolution that qualify and control other existences. That these magnetic factors of physiological selection in marital associations have been, and are ignored, is shown by the rapid increase of physical weakness threatening the complete ruin and decay of the race, and by the clamorous effort of the leading churchmen to continue the scourge by making divorce from these evils, both legally and morally impossible.

It is a well attested fact in pathological physiology, that conjugal repulsion breeds more ruin and disaster to civilization, than epidemics. While the latter may sweep away its thousands in certain localities, the former is slowly, silently but surely laying its slimy and diseased hand upon a very large per cent of modern life. It should be known that electro-magnetic repulsion, or the reaction of chemical forces upon vital processes, is the prevailing cause of disease; and the repulsion obtaining in the finely organized centers of procreation in non-selective unions, heads a list of causalities fatal to health, happiness and domestic harmony, that will fill a chapter of horrors, when these physiological facts are known to the general public.

This repulsion is causing the premature decline in vitality to thousands of men, while at the same time it is undermining the maternal capacity and vitality of woman, thereby jeopardizing motherhood and the power of normal parturition. It is the parent of the lowest depravity, insanity and dementia. It generates in men all known forms of venereal disease, and in woman various forms of scrofula, cystic and ovarian tumors, impoverished motherhood, and cancerous states and tendencies. It begets crime, bloodshed, liars and religious hypocrisy, and though the general illiteracy of ecclesiastical teachers and their teaching upon physiological data, it threatens the destruction of modern civilizations.

A careful study of the physiological and psychological function of the various organs of the human and their relation to the brain and mental action, will show that the cerebral structure involving two thousand million cells and fibers connecting every gland and process of the body indicates that man with his enlarged mental capacity, should in no physiological sense be placed in the same category of mateship as that qualifying the lower forms of animal life. Yet owing to the prevailing superstition that an Almighty God sanctifies and purifies and blesses all marriage associations by a religious ceremonial formulated by churchmen and accepted by the state, civilization continues this vile dogma because of its supposed popularity, virtually allowing its sons and daughters to wed on a common animal plane.

It is a well attested truth in sociological science, that by far the larger proportion of marriages have their initiative in physical magnetic attraction; without any knowledge of its selective utility. Hence that disease, perverted function and discord are generated in a large number of instances, will cease to be a wonder when the facts of selective physical magnetism as a factor of domestic harmony are more widely known, and when the popular mind senses that a religious ceremony does not constitute, sanctify, purify or bless, any real conjugal union. It will eventually be seen that all religious ceremonies should be expunged and eliminated from marriage contracts under state control and legislative authority.

Let the church make amends if it can, for those it has already damned. It should be prohibited if necessary by legislative enactments, from meddling with those social matters that form a part of state and national control. The Bible with the licentious character of the centuries that introduced it, can not be used as a text book of chastity. The record of its patriarchs, prophets and preachers, the lustful proclivities of its kings, governors, rulers and tribal conquerors, together with the account of Lot and his daughters, Ruth and Boaz, Samson and his mistresses, Hosea and Gomer, are no longer regarded as a curriculum of virtue; while the genesis of the New Testament introduces in strong coloring a god of phallic character. That the scholarly and thinking clergyman nauseates at presenting these records as comprising the real origin and destiny of man, or its miracles and the caprice of a Jehovistic age as representing a system of concise morals worthy of our time, is little wonder, since every department of Natural Philosophy and cosmic science demonstrates the absolute impossibility of such data to account for any claimed fact.

God cannot unite antipodes. If he could, there would be no need of positive and negative poles in matter. This truth being in evidence, we affirm that He cannot unite in harmony diverse physical magnetisms or mental tendencies and aspirations in conjugal association.

We furthermore affirm that all true monogamic love has its origin and basis in the intellect, hence is subject to principles of intellectual selection. This truth will rule, when mankind can be shown that it is by the virtue of this superior soul perception, that he is capacitated for a higher conjugal life than the brute; and when this intellectual love between contracting parties can be sequenced by a selective physiological blending in these magnetic relations upon which moral parenthood depends, we will have the foundation for a true, faithful and enduring monogamic marriage, when divorce and infidelity to marriage relations, will be unknown.

W. M. LOCKWOOD.

Buffalo, N. Y.

A DELIGHTFUL TRANSITION.

The Mother of Mrs. Elizabeth Schauss, State Missionary for Ohio, Passed Serenely to Spirit Life—She Could See and describe Spirits During Her Sickness.

To the Editor:—Promotion to the higher life has just come to my dear mother. Calm and peaceful she passed on in the full knowledge of immortal life and spirit communion, which it had been my great comfort to impart to her during the long weeks of her illness, and so the one who had always seemed to me to be the personification of divine love and gentle devotion, has passed from physical sight. There was a time when I thought that I would never be able to give her up, and without the knowledge and comfort of Spiritualism it would certainly have been very hard, but during the last five weeks of her illness her own clairvoyant vision was cleared, and there was scarcely a day passed during this time that she did not tell me of one or more of her own people on the spirit side of life, whom she both saw and heard at her bedside. She also mentioned the names of people over there who I am positive she never knew before, but who were known to me, thus not only strengthening me but likewise arousing the thought and curiosity of others who heard her, so that the crowning glory of her 79 years of long and useful life was to serve even in death, for my father who (although he no longer opposes me in my work) yet feels that his churchical teachings are nearer right that the philosophy of Spiritualism, heard what mother said, and often asked for explanations which were gladly given, and which he in turn recounted to others, and so I feel that good has been done, and I know that my mother rejoices that she has been able to make a few people think before leaving earth conditions. ELIZABETH SCHAUSS.

Toledo, Ohio.

Philadelphia Women Elected.

At the recent election in Philadelphia twenty women were elected on ward school boards. Many women serve on school boards throughout the State, and they are elected by men's votes, for women have not even the school vote in Pennsylvania.

The idle man is the devil's cushion. —Bishop Hall.

THE GREAT WORK.

There Is No Development Without Unhindered Will Power.

The discussion of "The Great Work" for the past few weeks in the pages of The Progressive Thinker has been full of deep interest. The review by Mr. Howe seems to have been very fair, though I feel that he has misunderstood the author in some things. It seems to me that in his article in the issue of March 16 he has entirely failed to grasp the idea conveyed in the "Great Work" as to the difference in the condition of a Master and an immoral person in the hour of transition. He seems to think that the ability to see and hear things spiritual is the compensation that the "Living of a Life" brings to the individual, and that death bestows that blessing on the sinner as well as the saint. If the Master's development carried him no farther in spiritual wisdom than the earth-bound spirit at its liberation at death, then indeed, would the years of labor entailed in the "Living of a Life" seem to be lost. Beginning with the twelfth line from the bottom of page 452, the author says on this subject "But what of the Master?" What does the transition called death mean to him?

"In direct ratio to his added knowledge of natural law and of his power over nature's finer forces the incident of physical death assumes a less ominous aspect.

"For in the completion of the last section of the technical work he has accomplished the greatest task known to man in the physical body and has earned for himself the Master Degree. That which from the beginning he accepted as his working hypothesis he has now demonstrated by the Personal Experience. That is to say, he has learned:

1. "That it is within his power voluntarily to withdraw from the physical body, travel in the Spiritual Realms and there test the height and the condition to which he is able to ascend at any given time by force of his own Will and developed powers—and return again to the physical body without invoking physical death.

2. "He has learned that there are many distinct "Spheres" or "Planes" of life upon this particular planet of which the physical is the first.

3. "He has learned therefore, that in passing from this life into the spiritual he is but entering into other and larger fields of evolutionary opportunities and possibilities.

4. "He learns that the First Spiritual Sphere is but the beginning of the Higher Life.

5. "He learns that it is possible for one yet in the physical body to prepare himself for immediate entry into spiritual conditions and realms that are far above and beyond the First Spiritual Sphere."

Does this condition appear to Mr. Howe to be identical with that of a vicious earth-bound spirit at physical death?

This entire chapter "The Passing of a Master" in beauty and eloquence is but the fitting climax to the most wonderful work it has ever been my privilege to read.

The quiet force with which the Law of Compensation and Personal Responsibility are brought out is not to be overcome by a fair or honest means, and this is where Spiritualists everywhere can join hands with the author.

But here is a fact that seems strange to me. Spiritualists all admit that this earth life is a period of schooling—of development for the dweller in the flesh. If it is not that, what is it? By the exercise of a little reason we can all see that there is no self-development without unhindered will-power. Spiritualists also admit that to be a good subjective psychic the Will must be in abeyance. In fact, the excellence of mediumship is measured in exact ratio to the absence of Will of the medium, for whenever the Will of the medium is asserted there is more or less confusion in the manifestation of the controlling power. The more a medium is kept under subjective control, the more easily is the medium kept under subjection.

Is it not plain that such time as the medium is kept under control it is being robbed of its just development—self-development? And is it not apparent to all observers that a medium who has been a subjective psychic from childhood, if its mentality can be examined free from control, that said mentally is the essentially Child-like and undeveloped? What logical inference can be drawn from this but that this spirit at transition is helpless to the extent it has been kept from independent developmena? And just that far this earth life has been in vain.

There is something in the philosophy promulgated in this work that strikes the critical reader with wonder—a thing brought out in the chapter, "The Mark of the Master."

1. "The Masters of the Great School never, under any conditions or circumstances whatsoever, accept a material reward or set a material price upon the personal instructions they impart to their tried, tested, and accepted students.

2. "They never charge nor receive a material consideration of any kind whatsoever, for healing the sick, comforting the sorrowing, lifting up the fallen, or for any other personal ministration.

3. "They do not devote themselves to the accumulation of material wealth nor material things beyond such as may be necessary for their health and reasonable comfort and for carrying forward the definite lines of the Great Work for which they are personally responsible."

If the author is not sincere, what can be his motive where there is no chance for graft?

MRS. KATIE L. HAYES.

Sigourney, Iowa.

Horse Sense.

A late press dispatch tells us that Washington has a horse that can ring a door-bell and did ring it recently to call a physician when his master needed a doctor badly. The owner of the horse is J. R. Wordeman, of Washington City. He was driving this horse in a light buggy. He was thrown from it and his head struck on a fence. It happened near the residence of Dr. H. W. Woodard's office. The horse stood for a moment by the prostrate driver and as if possessed of human instincts, marched up to the physician's residence and rubbed his nose against the electric push button until the doctor came to the door. This seems almost like the operation of a spirit intelligence.

THE POWER OF THOUGHT.

"Love is the Fulfilling of the Law."

"And he said, avenge me of mine adversary."

"And again it has been said an eye for an eye and a tooth for a tooth, but I say unto you that ye love one another."

Whoever gained anything by hatred or by the desire for revenge. We all know that love conquers in every instance. The power of love is limitless; a lovable and harmonious state of mind attracts to its possessor friends, while the opposite condition repels.

Whoever carries revenge in his heart becomes, after a time, so thoroughly impregnated, with the thought that it shows forth in every feature. The expression of the features becomes set in that direction so plainly that the most casual acquaintance takes note of it and turns away, and the consequence is that such have few friends, for they repel instead of attracting them.

We show forth from within. A cheerful, loving disposition can count many friends. We all love cherful and hopeful people, and we can make for ourselves a heaven or a hell by our thoughts and our conduct one towards another. We are all minds in different degrees of intelligence, and as we think and believe we so demonstrate ourselves to the world. If we think loving thoughts we are filled with more love and attract to us the good, the true and the beautiful in life. If we think evil of others, cultivate suspicion, fear, envy, jealousy and hatred we shall become a walking monument to every ill, and those on the same plane in spirit, will become our companions, for like attracts like. Can we afford to do this?

Every student of mentality knows this, and he also knows that harmony of thought produces and preserves harboring revenge or hatred we injure anced condition of the nerves, the blood and in fact the whole body, and sickness is the result of such inharmony.

Thought is potent, and silent thought is most powerful for good or ill. In horboring revenge or hatred we injure ourselves more than the object hated, and we make for ourselves the punishment we deserve, for law of compensation is rigid and unchangeable. It is easy to be seen then, that heaven or hell is what we make it. It is not a location, but a condition made by ourselves for our own habitation of thought. Knowing this, who would choose a hell when a heaven is as easily obtained?

Through ignorance we err in this direction as well as in every other. We possess all power for drawing to us those whose companionship and association we most desire. Our own attitude towards ourselves must determine whether it shall be those on the higher plane of thought, from whom we may continue to learn, or those whose principles will drag us down. If we cultivate love and harmony, we attract the good, unconsciously, perhaps to ourselves, but just as certainly and without any apparent effort of our own?

"Love is the fulfilling of the law." Love is the magnet that draws all things and holds all things to itself. Its power is boundless; we cannot have too much of it, for by its strength we are held, and by that law we are made happy or miserable. Love is all powerful. Let us then cultivate it and strive to have more of it, for our own peace of mind, if for no other reason, for Love's ways are ways of pleasantness and all her paths are peaceful and full of joy.

AUGUSTA FRANCES TRIPP.

Onset, Mass.

TRUMPET SEANCE AT CANTON, O.

Messages Received From Distinguished Personages.

To the Editor:—Not long since Mr. D. A. Herrick of 35 West Tallmadge ave., Akron, Ohio, came to Canton and held a grand trumpet seance, in fact one of the best the writer has ever attended. While many of the spirit friends and relations made use of the trumpet as a medium of communication, a number spoke independently—without the use of the trumpet—and often two, and several times three could be heard conversing on different subjects with their friends of earth, a feat no trumpet medium, dishonest or otherwise, could possibly accomplish himself. This seance was held in the home of Mr. John Beiter, 618 East Fourth St., fourteen ladies and gentlemen composing the circle. Among the many spirit friends that came and made their presence known, were two who were well known and honored in Canton while living in the flesh, viz.: Judge J. W. Underhill and our martyred president and former fellow-townsman William McKinley. Judge Underhill was a Spiritualist for many years and a man who was not afraid to say to the public, "I am a Spiritualist' and with his Christian friends had many arguments in behalf of the grandest truth that has ever been given to the world—the fact of spirit return and communication with their loved ones of earth.

Mr. McKinley's message or talk was indeed interesting, in which he spoke of his invalid wife in his usual kindly and sympathetic manner, so characteristic of him while living in the flesh—and greatly regretted that circumstance and conditions prevented him from meeting with her under the same conditions that he met with and spoke to us. Mr. McKinley also said, "I am still deeply interested in your country and the Nation's good, but fear, unless some great change is brought about before the next presidential election, that the wrong man, through a mighty power, will be elected to fill the next presidential chair." During this message from Mr. McKinley a wave of solemnity, indeed unusual, swept over each and every one within the room, notwithstanding Spirit McKinley did not give his name until after he had finished his message. Mr. McKinley also spoke in the highest terms of Mr. Roosevelt and the great interest he has taken in the welfare of the whole country and the people at large. E. R. KIDD.

Canton, Ohio.

With all the consecration ceremonies poured over a church it is not half so holy as the home.—L. K. Washburn.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

An Important Lesson.

It Is for Spiritualists to Consider, and in Which Are Some Unpleasant Truths.

It is only by agitation that progress can be made, and just in proportion that unpleasant truths are modified or removed entirely, just in that degree progress will be made. Mr. Barrett, President of the N. S. A., reviews the present situation, and the views he presents will be carefully read and considered.

In a recent article, Sister Clara Watson reviews somewhat in detail certain statements of mine, and others, that have previously appeared in the columns of The Progressive Thinker. Having in view the idea that others may also have misunderstood what I said, I respectfully request an opportunity to explain in detail what I meant, also to present certain other important items of fact for the Spiritualists of the nation to consider at their leisure. When they have carefully considered the following paragraphs, I hope they will promptly prepare a remedy for existing ills, and be ready to assist in the good work of making Spiritualism what it should be—the foremost movement of the age.

Sister Watson calls attention to a paragraph in my last annual report, whose appearance there she deprecates, and whose conclusions she declines to accept. I was dealing with the commercial element in mediumship, and said boldly that if "the religion of Spiritualism meant the exploitation of mines, and mining, the finding of lost husbands, the securing of tips on horse races and the stock markets, let us say so and give self-respecting men and women a chance to get out of our movement." Spiritualists, brethren, I can honestly say that I do not regret writing those words. They are pregnant with truth to-day—a truth so vital to Spiritualism that it cannot be ignored. I was arguing for a definition of our terms, and took the method complained of by Sister Watson in order that I might impress the importance of the issue upon the minds of our delegates with a sufficient degree of emphasis as to inspire them to act.

Legal authorities for several years past have been seeking to determine the difference between mediumship, in its purity and glory, and fortune-telling, with all of its attendant ills. When mediums declare their specialties to be the finding of oil wells, locating mines, determining the chastity of wives or husbands, the courts have a right to ask the Spiritualists of the land if such things constitute their religion, their philosophy, their Spiritualism! Moreover, they are asking it almost every week, with increasing emphasis.

A few years ago a Western jurist asked me a series of questions pertaining to Spiritualism. When I handed him the Declaration of Principles of the N. S. A. to be used in evidence in the case, it was accepted and used in behalf of our cause.

Why?

Because it was the declaration of our supreme body, our law-making authority, and set forth the consensus of opinion of the majority of the Spiritualists of America. It was the voice of a national organization, and, until it is amended or appealed, it will stand in law as Spiritualism's pronunciamento of its truths to the world.

I once went before a city council to ask that body to exempt clairvoyants, clairaudients, mediums and prophets from the penalties of the license ordinance. "Please define those terms," said one member. I gave my personal definition, but, when it was found that our National body had not spoken with regard to these matters, that my opinion was only a personal one, my words had very little weight.

The president of that body said to me in the course of a most instructive talk, "Secure a proper definition of your terms. We have no prejudice against Spiritualists, nor their mediums and ministers, but we want to know who they are, what they stand for and what they represent. Make your definitions, and we will fit the law to them. We decline to define your terms for you, and then fit the law to our definitions. If there is a difference between mediumship and fortune-telling, we want to know it, so that we can act intelligently."

What do the Spiritualists hold with regard to life in the spirit world? In one state at least, I am told that the possible fate of quite a large property rests upon what Spiritualists hold in regard to children growing up in spirit life. In the suit against the will, it was held that a man's belief in the growth of his child in spirit life might constitute an insane delusion. When an expert witness was questioned regarding the matter, he could only give his personal opinion, for the Spiritualists as a body have never declared that they believe that children do grow to maturity in the unseen world. What is the matter with the Spiritualists? Why have they never made this important declaration? In my messages for 1905 and 1906, I urged this issue and its concomitants upon my brethren in America. Some of them replied with sarcasm and reproach. Others began to tremble lest a "creed" be adopted. Others still vehemently protested that it did not matter, that each man should believe just what he pleased.

In 1906 the convention went so far as to direct the appointment of a committee, to report in 1907 a definition of terms that will meet our special needs. Hon. Charles R. Schirm is the chairman of that committee, while George W. Kates, W. A. Willing, Elizabeth Harlow and Georgia Gladys Cooley are his associates. I have confidence in that committee. I believe its members will do something, and I feel that the definitions presented by Chairman Schirm will cover the majority of the points to which I am now referring.

Sister Watson next proceeds to defend commercialism in mediumship. Again I say that if the pretense of assaying ores, locating mines, giving points by which honor, integrity and virtue in men and women can be overcome, constitute spiritual mediumship (and the religion of Spiritualism) it is time for self-respecting men and women to leave the movement forever! The law holds such claims to be criminal in intent and purpose. Sister Watson holds that no differentiation can be made with justice or propriety with respect to what mediumship offers to the world. She is one of the truest of women—the embodiment of honor, womanly virtue and purity of life. What would she do with that woman, who, in a certain city, gave "readings" to keepers of houses of ill fame to help them "locate" innocent girls who could be led into lives of shame? Is such mediumship as sacred in my good friend's eyes as that which gives comfort to some sorrowing mother, or saves a wayward boy or girl from destruction?

That medium (?) who induced one of her patrons to place $1,800 in her hands to invest in certain stocks that were "sure" to rise to fabulous sums in value, pretending to be influenced by some spirit guide in giving the message, who absconded with the money, and, when overtaken by the irate and justly worried man, coolly and cruelly taunted him with being a fool for believing what she said, declaring that she had no money belonging to him, goading him to desperation, finally driving him to suicide; that woman, that medium (?), is as much to Spiritualism as the one whose whole life is a round of good deeds and as pure as the driven snow from heaven, if commercialism in mediumship, as defended by Sister Watson be more than the religious element in which she does not believe.

The medium (?) who drove her victim to suicide went to prison for fifteen months, got quite a number of weeks off for good behavior, came forth a "martyr(?)" who had been "cruelly persecuted" by the law "because of her faith in Spiritualism," was taken up by many honest-hearted Spiritualists who did not know the real facts in the case, and to-day wears expensive diamonds, dresses in the richest of velvets, wears a most innocent look upon her face, and continues her "commercialism in the name of mediumship," by deliberately fleecing those whom she can get into her power! A medium whose messages breathe benedictions of peace, of love, of sweet good will, that inspire men and women to cleaner thinking, nobler living, higher aspirations, must be classed with the one who drives men to suicide, and whose pretensions are a never-ending round of base and demoralizing acts, if Sister Watson's views be correct.

That medium (?) through whose organism a heart-broken girl was made to believe that she received visits from her lover in spirit life, who was persuaded to believe that he could, would and did "materialize" for her in every respect a physical being, who was persuaded to marry the "spirit," who fell into the power of the medium's confederate, who became the mother of his child, who lost home, friends, and standing through this terrible experience—all in the name of Spiritualism, and because of the beauty and glory of flesh, blood and bones materialization, is as true and worthy a representative of Spiritualism as is the one who stands for pure spirituality, aspiration for higher things, through her messages of religious devotion, spiritual and divine illumination of soul. I do not believe that Sister Watson wants the two classed together, yet what are we to understand from her defense of commercialism?

That medium, ordained by seven societies, whose members were blinded to the demand for honesty, decency and sobriety because of his marvels, who went into a saloon, called for a glass of whisky, then walked to the other end of the bar and ordered his guide "Jim" to bring that liquor to his lips, (and "Jim" did it, repeating the operation until his medium was blind drunk), is just as good as Margaret Fuller, George Peabody, E. H. Chapin, H. W. Beecher, Robert Dale Owen, or any other noble-hearted, devoted, prayerful soul ever was. I told this story (and it is vouched for by a dozen witnesses who were not Spiritualists) at one of the great camps of the land a few years ago. One of the most influential of our speakers, now a member of another denomination, defended the phenomenon on the ground that it was equal in value to the most highly inspired utterance that ever fell from the lips of mortal, because of its "wonderful(?)" demonstration of spirit power! Does Sister Watson agree with this man's views? I will admit that the phenomenon did prove spirit power in a remarkable way, but are the phenomena of Spiritualism worthy of no better place for presentation than at the bar of a whisky saloon? Is this sort of mediumship satisfactory to our whole-souled, clean-lived sister whose name is a synonym for temperance and sobriety?

I knew Abraham James. He was a good man and a genuine medium. He did succeed in locating artesian wells, oil wells, mines, and treasures of different kinds. He gained two or three generous fortunes through his commercial use of his mediumship, and lost them all! In the closing days of his life, he was a ward of the N. S. A. I myself presented his name as one who deserved a pension from our Medium's Relief Fund, and am glad he got it. He needed it, and need is excuse enough, for he was a genuine medium. He located some valuable properties for two prominent Spiritualists. They became millionaires; gave ten thousand dollars each towards a Universalist church in their city and twenty thousand dollars each toward a Catholic church. Did they give like sums for a Spiritualist Temple? Did they endow the struggling local society? By no means! They did not give a dollar to Spiritualism, but gave thousands to churches (to show how "broad" their Spiritualism had made them) whose members were bitter enemies of the very "power," "science," "materialization"—which is it, that that made them rich? Long before they took leave of earth, they lost their fortunes and passed away dependent upon others. Great is commercialism in mediumship, and most wonderful indeed are the results thereof!

The luring of young girls to social damnation, the deliberate robbery of men and women in the names of their beloved dead, the driving of crazed victims of deception to suicide, the ruin of at least one young girl, at a sordid show, called full form materialization of flesh, blood and bones, the drinking of liquor over a bar by means of a spirit phenomenon, the obtaining of large fortunes, used by their holders to aid the enemies of Spiritualism—these, plus the tips on horse races, baseball games, the finding of hidden treasure, the determining of the moral integrity of wives and husbands, the finding of affinities, the selling of charms, the removing of "spells"—these are some of the things I mean, Sister Watson, in my references to commercialism in mediumship, and what I so severely scored in my message when I said, "If these things constitute the religion of Spiritualism, let us say so and let self-respecting men and women go where they will not be subjected to such influences!

If these conditions have any place in the propagandism of Spiritualism, then Spiritualism deserves to die a most ignominious death! Just because we are asked to define our terms, to say what constitutes mediumship, and who are true mediums, we are told of the marvels and glories of sordid, immoral commercialism, and chided for urging the emphasizing of spirituality, reverence, devotion, aspiration, because they savor of religion. Right living protests against all immoral practices! Right doing demands that they shall not prevail! Integrity demands that the line of demarkation be drawn between commercialism and Spiritualism, between the base counterfeit and the genuine coin, between materialism with its sensuality, and the pure spirituality that uplifts and ennobles those who possess it.

Supposing a medium (?) does give a man a "tip" on the stock market or some race, through which he meets with great financial gain. By so doing are not the medium, his guide, the sitter, all parties to an immoral act? Are not they taking an undue advantage of others who have no means of acquiring the same knowledge? Is it not the getting of something for nothing through that advantage? Is it not a case in which one man robs the many by the information unjustly, yea, immorally acquired? It is indeed the exploitation of unsuspecting men and women by means of a combination of rascals in spirit with one in the mortal, through a third person whose sole purpose is his anxiety to get one or five dollars for his sitting. If a man obtains information surreptitiously regarding any business deal by which he robs his fellowmen, he is considered a criminal. Is it any different when a man gets such information from a spirit? Sister Watson, fortune-telling and its concomitants cannot be mediumship, not any part of mediumship, if there be any truth whatever in Spiritualism. Dealing in futures may be all right for Wall street, Lombard street, and the Bourse, but for one I object to its being made a part of the teachings of Spiritualism.

Some mediums claim, no doubt with absolute truth, that ninety-five per cent of their patrons desire business readings only, or such shades of business readings as may be classed under the general title of commercialism. To the writer, it seems as if the duty of the medium were perfectly clear in all such cases. When the patron seeks business readings only, pass him on to the fortune teller and other licensed thieves that infest every city and large town in the land. A true medium should give spiritual work in all of her readings. If an incidental suggestion be given by the communicating spirit with regard to some enterprise that will redound to the spiritual good of the sitter, there could be no harm accrue to any one from it. But when a medium voluntarily makes her work commercial in character, and declares that commercialism is more "spiritual" than genuine spirit messages or communings, then every such medium should be labeled "Doubtful" and the public warned against her. If ninety-five per cent of a medium's readings be "business" in character, then at least ninety-four per cent of them are open to suspicion.

"But how will the spiritual seer or seeress make a living? There are not enough people who care for spiritual work only to afford a living income to those who stick to the higher phases of mediumship." Such words as these are often uttered by those who object to giving up commercialism. For one, I do not believe these words are true. When it is known that a medium refuses absolutely to pollute spiritual truths with the filth of sensual and material conditions, she will draw around her the high-minded, truth-seeking men and women of the world who will generously sustain her in her noble work. Those who do not keep their hands thus unsullied do not deserve support! Should there be any doubt as to support for the true spiritual seer or seeress, let him or her become a member of some local society, then take out papers as an associate minister of Spiritualism, and be paid a regular salary as such. The society then becomes sponsor for said medium, takes all of the money paid for sittings, but gives the genuine psychic a regular salary, for her work. This would remove all fear of want, of lack of shelter and proper raiment from the medium's mind, and cuts out the main incentive to fraud and deception, for commercialism always ultimates in one or both. Whenever such salaried psychic is proved guilty of resorting to commercialism, or, fraud, or both, her appointment as associate minister should be revoked, and the public warned against her. Such a course of action as this would prove effectual in ridding mediumship of the many incubi that now are attached to it. It also means that the N. S. A. must have a generous endowment ere it can be carried into effect. Place the medium above the danger line of want, and fraud will soon disappear, while the baneful influence of sordid commercialism will bear it active company.

"Endowment for the N. S. A.! Why should that be necessary?" Because of the lamentable fact that at the present time nearly all of our local societies are financially weak, hence not able to pay living salaries to both speakers and mediums. The honest psychics must have a means of livelihood until the change of method is effected, and the locals willing to do for the mediums what they should have done many years ago, take care of them. As soon as the truth-seeking, earnest-souled mortals are assured that they will receive spiritual wares only from these guaranteed psychics, they will give them all they can do, and the local will receive almost enough, in full, to pay the psychics' salaries. Reverent-souled men and women hesitate to-day about going to mediums lest they be told something about a divorce that is coming or the doings of a recreant executor, or administrator, or some runaway wife or husband. People of culture and refinement have no desire to be insulted in this manner whether in public or in private. With a full understanding of what a harking back to commercialism would mean—a loss of position, papers of endorsement and a possible notification of the police that he or she has become a fortune-teller, there would be few who would fall from grace in that manner. Again I say that when the possibility of wanting food, shelter, and raiment for one's self and family is removed, there will be few lapses into fraud and commercialism on the part of mediums.

The proposed change means a proper and constant support of the local societies on the part of the members thereof. To-day, the great majority of Spiritualists either want non-Spiritualists to support their movement for them, or feel that their duty is done when they pay a fee of ten cents at the door. This policy has proved a disastrous failure in all sections of the nation, and is one of the causes of the disrepute in which Spiritualism is held in many cities. Let every society stand for something, declare what its purposes are, provide a membership book, then require each one who joins it to pledge a certain sum per month to support the work, take pains to have each and every pledge redeemed, and success is assured. Of course the door fee would have to be abolished and the present slip-shod systems of book-keeping (or non-book-keeping) abandoned. It will put the test upon the individual to say by his deeds what Spiritualism is really worth to him, and how much he actually needs it in his life. The claim that Spiritualists as a class are poor in purse IS A BAREFACED LIE! Taken as a class and compared with a corresponding number of church-members or non-church-members, they will average man for man at the very same rating in worldly wealth, with the probability that the advantage would be quite a bit in their favor. The cry of poverty is raised to get rid of actual duty. They have cash in plenty for tobacco, theatres, gold-headed canes, costly hats, furs, Worth costumes from Paris, but no money for local societies, or the Spiritualist papers. They need re-conversion to a spiritual Spiritualism, and when the baneful influence of commercialism has been eradicated, our erring friends, like "de lil' brack sheep," can and will return to the fold. The endowment of the N. S. A. in generous proportion seems to me to be the paramount need of the hour.

I now come to the statement that scholarly young men and women are kept off our platform because of the present tendency on the part of certain leaders to emphasize unduly the religious side of Spiritualism. This statement has been echoed in glee by the irreligious writers and speakers whenever they had an opportunity to obtain a hearing before the public, in the press or upon the platform. One writer whose erudition is so Solemnesque as to be absolutely blinding to his own eyes and conspicuuous by its entire absence to men and women of scholarly attainments, goes so far as to insult the better Spiritualists than himself by calling them, if they believe in Spiritualism as a religion, idiots, imbeciles, and wanting in common sense. This man is afflicted by a disease that was almost eradicated by the nineteenth century and will be entirely stamped out before the twentieth is gone. This terrible disease is known as "Conceit of Ignorance." It harms its possessor more than any one else, yet is offensive to cultured minds and progressive souls from its close resemblance in mental odors to those flung into the material atmosphere by the angry pole-cat. "Let him who is ignorant be ignorant still." He needs his experience, and, when he has had it, will apologize to the good people whom he tried so hard to insult.

HARRISON D. BARRETT.

(To be continued.)

A Reply to Mr. Dague.

If we study the formation of each twig and branch, if we center ourselves upon the method of expression—omitting the broader view—we will find ourselves on an equal with the little girl who "could not see the woods because the trees were in the way." To understand the Law of Being, one must penetrate to life or Causation. He must not only reach this goal intellectually, but he must become spiritually conscious of this realm. Then comes the attunement of the finite with the Infinite—and the realization of the Oneness of Life. Climb the heights of spiritual knowledge, and then the fog land will disappear. But right here, allow me to say to Mr. Dague, please do not call me an authority—on any subject. I am authority to no one but myself, and no one is authority to me. I claim entire independence in this matter, and my experience and studies of some thirty years, lead me to accept reincarnation as a fact.

Now it is not wise to deny a thing because it has not come within one's own observation, or experience. Truly, one cannot say what is not—he will not attempt to, if he is wise. He can only tell what is, or what seems to be the truth to him. And all we have to truly judge by is our own personal experience. Am I not right in this?

And yet how remarkable it is, that occasionally we meet with a person who denies you the right to personal experience of any kind that conflicts with his ideas of what that experience should be!

Another point in Mr. Dague's article in The Progressive Thinker of March 9, I cannot let pass. He says: "A few weeks ago you kindly printed my communication, 'An Important Question' in which I mentioned some objections to the theory of Reincarnation." Since that time, he says, several parties have written him personal letters, amongst them myself. Our good Brother Dague is troubled with a lapse of memory, as I have only written him once on that subject, and then only in reply to a personal letter to me, dated Sept. 21, 1906, asking my theory on certain points. I did not give him my theory, but sent him a Banner of Light, with marked articles. I gladly share all the crumbs of knowledge I have been able to gather in this great school of life, but I never insist that one shall eat from my table. Simply molding a man's mind, coloring a man's opinion, ah—that is no good. Real growth comes from within, an unfoldment of the Divine Principle, and each one must unfold for himself.

JESSIE S. PETTIT FLINT.

Corvallis, Oregon.

THE WORLD'S GREAT SEER.

Andrew Jackson Davis and His Works Appreciated.

To the Editor:—I wish my name to go upon your list as a subscriber for a complete edition of Andrew Jackson Davis' works. I am very glad you are to issue them. I have long wished some one would do this. I regard Mr. Davis as one of the World's great seers. I had nearly every volume he has written, but in the many changes and through those who borrowed and forget to return, I have now less than half, and rejoice at this opportunity to fill my library.

My conception of Mr. Davis' place in the evolution of Truth is expressed in my little book entitled "New Thought Primer," in these words: "All New Thought ideas, save those that make man conscious that he IS spirit here and now, were born before the Hydesville raps. They have been repeated by Spiritualism during all the years of its existence. In 1845, three years before these raps, in the person and in the "Revelations" of Andrew Jackson Davis was Modern Spiritualism really born. And to him we may honestly date the birth of New Thought, though present "founders" of systems of "Healing" and teaching, and many teachers of various phases of New Thought, are not aware of the source from which their ideas sprang.

Davis was at that time a lad of 15. While in mesmeric trances he gave those lectures which were later published under the title of "Nature and Her Divine Revelations." This book was followed by 29 others, which make a library no student of the "Progress of Ideas" can afford to ignore. In them can be traced the heredity of every New Thought proposition. Davis called his system "The Harmonial Philosophy!" The difference between this and New Thought lies principally in the emphasis which is now placed upon the individual soul and its independence of all external control, its unity with the One, and its power to build its body into health, and keep its environment to its desire through right thinking.

But Davis, in teaching the Divinity of Man and Nature, virtually taught all this. Later teachers have brought into clearer light the truth he proclaimed. Methods of application are many: Truth is one. Davis started Philosophical Spiritualism, and this is so near New Thought, that I am not able to "draw the line between the two where God has not!"

Mr. Davis, in a letter to me recognized the truth of the position in which I placed him.

In 1900, The Banner of Light published this sonnet to Mr. Davis, which also expresses my admiration of him and the place he holds in the Thought of the present century:

"To Andrew Jackson Davis:—
Great in an age of greatness, thou! and wise
Amid a century when millions tower
Like Alp and Pyramid, in mental power
O'er ages past. Simple, child-like thy guise,
O modest Seer with "Magic Staff"! Now flies
On wings of gold, world-wide thy angel-song
Telling to waiting earth it is the dawn
Of Spirit—Freedom's promised natal hour.
"Thy swaddling-clothes were His in manger laid!
The cradle rocked beneath the Boodh-tree bough!
Brahm, Zeus, Yahweh, their debt to mankind paid
By placing Plato's wreath upon thy brow!
Thy name we gild on History's brightest page,
With his we love so well—our Concord Sage."

With this appreciation, you can understand why I am glad you are to reprint his books. Truly your friend,

HENRY HARRISON BROWN.

Glenwood, Cal.

SPIRITUAL VERSUS MATERIAL THEORIES

Mind Is Not the Motion of Electric Corpuscles.

In The Progressive Thinker of March 9, in an essay by that brilliant and interesting writer, E. L. Larkin, are some assumptions in relation to mind that in the interest of true science, it seems to the writer should not be passed unchallenged. He says: "Mind * * * in all being, I assert and repeat, is an oscillation of electric corpuscles." That is to say that mind is motion, the motion of something he calls electric corpuscles, whose life consists in their oscillating motions.

There is not one particle of evidence to sustain the notion that feeling and sentience are motions of anything, oscillatory or otherwise. Motion is mere change of position with reference to other positions in space, and cannot be shown to have any qualities that we ascribe to feeling and sentience, excepting extension and position in space.

The cause of mind and sentience must be something else than the oscillating motions of electrical corpuscles. When any impression is made upon our sentience which we feel, what is felt, is something entirely different from any mere motion. If we are struck by an object, what we feel is the Force of the blow, and "Force," instead of being one and the same as motion, is its exact opposite, as shown by the fact that its essence consists of resistance to motion. There could be no such thing as a single force, for all force is the resistance and tension of opposite tendencies.

Of course there is a most intimate connection and relation between motion and force, but their opposition is the very ground and reason of their connection and relation. But the popular and prevailing scientific notion that all force is the momentum of motion, and therefore that all motion is continuous and persistent, is the grand fallacy that underlies and vitiates all materialistic theories of the universe. This fallacy rests on the evidence of our external senses, which give us an exact inversion of the truth. It appears to them as though the cause of our impressions was these motions, whereas, instead, the feeling, the consciousness of our impressions, is force, of which the motion is the expression.

That force and motion are not one and the same is shown by the fact that two opposite and equal forces would so counteract each other that they would not move, although their tendencies would remain persistent. They could only move by being thrown out of balance, which explains how motion originates as the expression of unbalanced forces seeking equilibrium with their correlative opposites.

It is certain that nothing can be explained by the motions of electrical corpuscles, which, but for their motions would be so much inert, dead matter. If you endow these corpuscles with elasticity, so that they have the power to react with a force equal to that which acts upon them, it is surrendering the materialistic theory and conceding all that this paper claims, by making motion the result of a force that is not motion. In the spiritual theory there is no refuse dead matter, but only alternate correlative opposite forces, which, by their mutual stress constitute the will-power that makes all motion and life.

FRANKLIN SMITH.

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MINNESOTA'S NEEDS.

An Old Spiritualist Worker Voices His Views, Based on Long Experience.

To the Editor:—Thousands of thanks for your liberal gift with The Progressive Thinker, "The Unknown Life of Jesus. In this book I found what I have been looking for, for over fifty years. I am very much pleased with it.

In The Progressive Thinker of February 16 I read a letter from a Spiritualist friend, Rolla Stubbs of Long Lake, Minn. It says: "I would be pleased to hear from others on the question of having a camp-meeting some time during the summer months in the state of Minnesota."

There is nothing I missed so much as our camp-meetings we used to have in the Twin Cities of Minnesota years ago, and I am sure we could have camp-meetings now also if they were, as Rolla Stubbs says, carried on in a business-like way. But, how can we get money enough to run this camp-meeting? All the money the state association possibly can with hard struggle get into the treasury, I guess is needed for missionary work, and I think, if the money is used for that purpose, we will reach more people, and will do more good with our money to send out missionaries in the State, than to have a camp-meeting. A camp-meeting will benefit very few people in the state, and very few of the members of the societies out in the country can afford to camp, and other people than Spiritualists will never think of it.

About eight or nine of our chartered societies in this state were, if I remember, not represented at our state convention in Minneapolis, September last. Why were they not? Couldn't they afford it? Or are these societies dead? They may not be dead, all of them, yet. But they are in a condition they need help, and the only way to help this credulous people is to send some good, honest missionaries to help them along. Teach them not only Spiritualism, but teach them also how to attend to their business as a society; teach them how to keep together and make the society progress, and don't let a few go and hide themselves in a dark corner and let the others stay outside, as not wanted; teach them to not be jealous nor selfish, but love each other and work in harmony and peace. Teach them to keep out of their societies dishonest people, because they tear down, instead of building up the truth of Spiritualism; teach them the main object for a Spiritualist society is Love! Love and do good to your fellow-man.

Excuse me for giving these few hints, it is no advice; I only tell what I think is needed to build up a society. I have been a leader for a Spiritualist society for years, and I know how hard it is to pull the string and keep the members together.

Just one word more to our honored missionaries and friends.

On your missionary trip out in the country, don't forget to take along with you a few lyceum books and instruct one or two of the members of each of the half-dead societies to teach their children, and help them to organize a lyceum. To have a lyceum to work for will always keep the members of a society awake and busy, and it is more important to teach the children about the truth of nature than to teach an old person. An old person knows how to investigate Spiritualism, but a child doesn't. A child is not afraid to show his colors, but an old person is foolish enough many times to hide himself or his belief, for his friends so long as he is not very well posted and able to fight for himself, but it is different with children. If a child is convinced of Spiritualism and is a scholar in a lyceum, this child will surely in a short time bring in to the lyceum another child, a friend, and before you know it you will have your lyceum doubled. I have experience of that. As an organizer, conductor and lyceum teacher, I will mention Mrs. Dora Skog of Minneapolis as a lady with great ability for this grand work. She loves children, and children love her. She will make a good, first-class lyceum missionary.

In November last Mrs. S. M. Lowell, from Anoka, Minnesota, a well known lecturer in Spiritualism in Minneapolis, was over here and gave a funeral sermon in the schoolhouse at Pokegama Lake, and the schoolhouse was packed full of listeners from the neighborhood. Most of this good people used to hate Spiritualism on account of lies told here of dishonest mediums from this place, but this sermon of Mrs. Lowell's just astonished this people. Educated, honorable people and good church-members told me it was the best funeral sermon they ever heard in their lives, and a lady, a good church-member and Sunday-school teacher, said: "I have better feeling for the Spiritualists to-day than I had before since I heard the lady, Mrs. Lowell."

This sounds good for the Spiritualists. It is lovely to be praised, but how different it sounds when a Spiritualist tells a lie; then the people turn right around and hate us. Beware of dishonest Spiritualists. The good missionaries break the field and sow the good seed, but if you don't attend to the field, cultivate it, and weed it, the weeds will overgrow the new tender plants and kill them.

Now, dear friend Rolla Stubbs, you must not think that I am against having a camp-meeting in the Twin Cities. No, I am not, but I know it is hard to collect money for that purpose. The missionary work has to be pushed to the front.

A. GOTHSON.

Pine City, Minn.

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PROTISTA.

The Kingdom of the Unseen, as Explored by Hudson Tuttle.

(Continued from No. 905.)

Protista—The World-Builders.

Lime, iron and coal are the most important factors of civilization. Without them the great achievements of the present in the arts and invention would be impossible. Their aggregation in beds is one of the most fortunate of accidents, or from another standpoint, providential provisions. They are among the most abundant of the elements. Yet there was a time in earth's history when they did not exist as distinct, but were mingled in the heterogeneous mass of the crust. Their separation could not have been effected by chemical means, or crystallization. It is to be seen that it was through the activity of living beings that the layers of limestone, marble and chalk were spread out; beds of iron laid away, and the coal fields formed. The beings that performed this Atlas labor we call world-builders. Were they giants with unparalleled energy? Were their size proportioned to their mighty task? In the answer lies the most astonishing revelations of science.

In the Pacific seas there are countless islands which are no more than coral reefs growing from the tops of lofty mountains, or around the borders of sunken volcanoes. From Japan to Australia, the wide sea is dotted with these coraline formations. These reefs are pure limestone secreted from the water by these beings. If the crust of the earth be examined, every age will be found to have its strata of limestone down to the Silurian, and the growth of reefs in our own time is not comparable with the results of former days.

Bog iron ore, in places favorable, is yet in process of formation, and by it the agencies employed may be learned, yet we cannot comprehend the vastness of time's duration for the accumulation of mountainous deposits. At one period of the earth's history, the conditions for coal formation were especially favorable, although it occurs outside the limits of that era, and at the present time peat bogs in a small way may be regarded as initial coal beds. At the beginning of the coal age the carbon now solidified in coal and the tissues of plants clothing the surface of the earth, was diffused in the atmosphere. Before air-breathing animals could exist this had to be extracted. Humidity and heat favored the growth of vegetation, especially of those forms we propose to describe. The part they have played in the fabrication of the world has not been recognized, and the story is as weird and surprising as the tales of the Arabian Nights.

Of all the forces employed in changing the face of the earth by rock formation, probably none exceed that of micro-organisms. What were these beings that piled up mountain masses and spread out thick strata of rock over thousands of miles? Infinitesimal monads, mere specks of jelly, invisible, or just discernible by the unassisted eye. It is a rule in geology that the changes in the past were brought about by the same forces that operate in the present, the supposition being that all forces are continuous and without break. From the first limestone deposited in the earliest formations, to the present, the chief agents have been the Foramaniferae



Figure 11.

1—Coccoliths; 2—Foramanifera; 3—Coral branch; 4—An individual polyp of the colony.

and corals. The name of the first is derived from the perforations in their shells which are of wonderful form and diversity. Their bodies are composed of gelatinous sarcode which fills the shell and extends through the perforations in long thread-like filaments, interlacing and forming a net around the animal. When a monad approaches sufficiently near, these filaments are thrown around it. They also act as roots of plants, not only absorbing carbonate of lime but organic matter held in solution or suspension, thus making it available for the sustenance of higher animals. That they absorb organic matter is no more difficult to understand than the absorption and secretion of calcium carbonate, silex and iron by the different species of these monads. All the metal calcium in form of its salts, was held in solution in the primal ocean. It has all been absorbed into living organisms and secreted as calcium carbonate with the slight exception of small deposits of phosphate, also the product of living organisms.

It is lavishly distributed in all geological formations, from the Trenton and Laurentian to the present. Vast as are these deposits, there is not a grain of their substance that has not been secreted from the water by the action of animal life, and that mostly by beings imperceptible to the unassisted eye. Not only once has it been secreted but over and over countless times. Made into the tinted shell, the opalescent pearl, the tooth and fang, or bony skeleton by turns, and the wreck and ruin of all fell on the ocean floor, accumulating as the centuries and thousands of centuries went by. For nature is in no haste and a thousand years is as a second on her timepiece. Other beings contributed shell and bone but the ooze brought up by the dredge from the depths of the North Atlantic, gave a percentage of ninety-five to the Foramaniferae. Over this vast area a deposit is being made identical with the chalk.

Figure 11 shows the forms of the shells of two of the many species of Foramanifera. Other forms are shown in Figure 12, which represents a section of chalk, the diameter of less than a pin's head. These engravings give some idea of the form, but nothing of the exquisite perfection of finish, the carving and markings of these minute shells. They are voluted, embellished, in colors, or iridescent with the lustre of pearls, for seemingly no reason but the esthetic delight for beauty, expended on forms too small ever to be seen by the human vision.

The Coral as a World-Builder.

The coral is a world-builder and though of no higher organization, its size makes it more conspicuous. The voyager in Pacific seas observes far across the stretch of waves, a line of breakers and on approach is delighted by the view of a ring-like island rising from the sea like a fairy creation. The shore is sand as white as snow contrasting with the deep blue of the surrounding water. From the intensely green and luxuriant masses of verdure



Figure 12.

Section of chalk, highly magnified, showing the architects of the "White Cliffs" of England.

arise magnificent cocoa palms and within the charmed circle is a lagoon of perfectly still water. There are countless such islands, as the Lacadives, Moldives, the Low Archipelago, the Caroline and Society groups. The first two extend in a double row for nearly a thousand miles.

As the coral cannot grow below twenty fathoms, it is only on reefs not exceeding that depth that they become attached. As most of the coral reefs have their foundations below that depth it has been held that since they started the vast area of the Pacific has been slowly sinking. These coral islands are mountain peaks, the visible remains of a submerged continent. When did this submergence take place? Not so very long ago as time is counted in the growth of worlds. The coral reefs have a marked beginning and if the rate of their growth could be determined, the time since they began formation would be calculated to a close approximation. These circular islands or Atolls, are produced by the coral attaching to the rims of craters of extinct volcanoes. In some cases a rocky peak rises from the lagoon. Such are not formed on craters but in the beginning the peak stood as far above the water as the foundation of the coral reef or within a few fathoms of this height. Near the water line a growth of coral started and grew upward as the mountain subsided. This would produce a zone between the mountain and the reef filled with water which would increase in width as the depression continued.

There is an endless variety of species which so shade into each other that classification is perplexing. The red coral of the Mediterranean is the most valuable. The Madrepore is the reef former assisted species named from their imitative forms, brain, mushroom, star, etc. The Madrepore once attached to the rocks grows upward, extending its branches in every direction and unites into a solid rock as the base is formed. Over the surface of this stony skeleton is a jelly-like substance held in common by all the polyps which appear as buds over its surface. The stony framework is not "built up" by the polyps any more than the mollusk builds its shell; it is secreted.

The protuberances on the surface of the gelatinous substance are the polyps, and when they unfold their tentacles they look like exquisite blossoms (see Fig 11, Nos. 3 and 4). In the center of these petals is the mouth opening directly into the digestive sac which is hollowed out of the protoplasmic substance. Their growth is by budding something like a tree. The bud may go on extending into a branch or if thrown off it becomes a free individual, floats away, and attaching itself begins a new colony.

Looking down from the still surface of the waters of the lagoon, these coral groves present a scene of weird and exquisite beauty. Algae of marvelous delicacy of structure, waving fronds of the sea-fan, sea anemones like lovely flowers colored as art cannot imitate, the rainbow-tinted fishes sporting or feeding among the branches, present a picture more like a dream than reality. Life in fantastic forms everywhere! The water teeming with living beings and the debris building the rock-barrier of the reef. On the outer side grow the hardier kinds while the more delicate are protected in the quiet waters of the lagoon. It is one of the most astonishing features of these beings that their soft and plastic substance can withstand the ceaseless impact of the waves.

Should at some subsequent age these mountains be uplifted, the strange phenomenon will be presented of their caps being formed of coraline rock.

The coral is only a larger growth of the amoeba and hence its mention with the invisible monad. Great as has been their accomplishments, these are not comparable to the performance of their invisible congeners. Surveys mode of the floor of the Atlantic show that over immense areas there is being deposited a stratum almost identical with chalk. It is formed almost entirely of the shells of microscopic Foramaniferae.

Among the most abundant species in this ooze is the Globigerina, the shell of which is made up of several convoluted chambers. Scattered through the mass are what have been named Coccoliths, the life-history of which is little known (see Figure 11, No. 1). Whether algae, or allied to the Foramanifera with which they are found, has not been determined. Their shells are like two watch glasses joined together by a column, one glass being smaller than the other and the whole covered with gelatinous sarcode. They are found in colonies embedded in a jelly which is held in common and is a bond of union. They are among the smallest objects that can well be studied by the magnifier. They are from 1-2700th to 1-11000th of an inch in length. This means that a cup containing a cubic inch will hold one trillion, three hundred billions of these shells.

Sir Wyvill Thomson supposed that all these forms lived at or near the surface of the ocean and that there was a continual "rain" of their shells after their death to the sea floor. It has however, been discovered that the Foramaniferae live and flourish at a depth of two thousand fathoms. However this may be all these beings that live at the surface or in the depth of the sea, fall to the bottom and add to the deposit. How much is added in a single year? Probably not an appreciable thickness. A conservative estimate would be an inch in a century. One hundred feet would represent one hundred and twenty thousand years. Allowing for even more rapid augmentation, the thickness of some strata of limestone, or chalk, would require a million years.

The cliff limestone represents clearly defined coral reefs, and the shells of the mollusks then inhabiting the seas are well preserved, for the accumulation has suffered slight change except by the cementing process which has consolidated it into rock. In certain localities the reef, or sedimentary deposit has been subjected to great heat and pressure of superincumbent deposits, and in a semi-fluid state allowed to slowly crystallize. This heat at times has been so intense that the organic impurities have been burned out, producing the beautiful snowy marble, or when other minerals were present, exquisite clouded and veined effects. In this form every trace of the origin of the rock is destroyed, yet the steps in the transformation are observable, from the unchanged rock to the finished marble.

The ores of iron were all first secreted by forms of these micro-organisms. The process is seen at present in the formation of bog ore, which is composed of the shells the material of which is iron instead of lime.

In shallow ponds or lakes these beings flourish, and at the end of a brief life fall to the bottom where there is an accumulation of the bog ore. When this bog ore is subjected to heat and pressure by the uptilting of strata, or lava overflows, it is changed to the hard glistening substance as found in the Superior mines. But under whatever form it exists, every atom of the ore was secreted from the water in which it was held in solution, and without these micro-organisms it would be at the present time universally diffused and hence of no use in the service of man.

There is no other substance that will take the place of iron. It seems to have been endowed with qualities by an all-comprehensive wisdom, for the express requirements of man, and without it civilization would be impossible. It has furnished the means of defense by which the advancing peoples have defended themselves against the attacks of savages, thereby preventing a repetition of the destruction of the progressive element by surrounding barbarians, so oft repeated in ancient days. It has furnished the material for the embodiment of inventive skill, and made possible, the railroad, telegraph, the new ships of commerce and defense. And all this is due to the labor of micro-organisms, scarcely visible to the unassisted eye.

Without coal, iron could not be reduced from its combinations. Coal is an equally important factor of civilization. Its vast deposits, perhaps, are directly referable to luxuriant growths of forests, yet the bog in which these forests grew contributed more to the accumulating sedimentary strata by means of the micro-plant-organisms which flourished in the stagnant waters, than all the towering ferns, Lycopodia, Equisetae, and other species which have left their record on the formation. The micro-plants have left no trace of their presence, although by their infinite numbers, the great task of extracting the carbon of the air from oxygen, and depositing it in the oozy peat, afterwards by pressure of imposed strata and heat transformed into coal, is referable mainly to these invisible workers.

The vastness and utility of the work here described of the micro-organisms, may be better comprehended, when the primal state of the earth is considered. The rent crust, over which spread the steaming ocean, was homogeneous rock in which all the elements not gaseous were blended. This rock-crust had first to be disintegrated and dissolved in water before the elements and their combinations could be separated. This separation and deposition was in great measure the work of purely chemical forces. There however remained many elements, as iron, lime (calcium), carbon and a few others, which only could be aggregated by vital forces. The first two are held in solution in the sea, carbon as carbonic oxide, in the atmosphere. The low plant organisms, assisted by the micro-organisms, gathered the carbonic oxide, and tearing the carbon from the oxygen, built up their tissues and the accumulation of these in low-lying bog and marsh, through vast periods of time, under heat and pressure, became beds of coal. The freed oxygen returned to the atmosphere, purified and prepared it for the sustenance of air-breathing animals. Nothing can be more assured than the dependence of the coal formation on this source, and without these lower forms of life, there would have been no deposits of that substance of practical value.

It is equally certain that without the micro-world builders, iron and lime would be diffused through the rocks, or in solution and thus unavailable.

The same process is seen in the extraction of iodine from the sea, by means of sea-weed. The amount of this element in solution in sea-water is so small that it is quite indeterminable, yet the kelp gathers that infinitesimal quantity, stores it, and is, as it were a mine from which it is obtained. Had there in some past age been a vast accumulation of this kelp and submergence beneath silt, there might have been formed beds of iodine-bearing rock. Such changes might happen to a Sargossa sea, yet in the calends of the ages this never has come to pass, and the decaying seaweed has returned to the waters the elements it had taken.

HUDSON TUTTLE.

AT THE DOOR.

I thought myself indeed secure,
So fast the door, so firm the lock;
But, lo! he toddling comes to lure
My parent ear with timorous knock.

My heart were stone could it withstand
The sweetness of my baby's plea—
That timorous baby knocking and
"Please let me in—it's only me."

I threw aside the unfinished book,
Regardless of its tempting charms,
And, opening wide the door, I took
My laughing darling in my arms.

Who knows but in Eternity,
I, like a truant child shall wait
The glories of a life to be,
Beyond the Heavenly Father's gate?

And will that Heavenly Father heed
The truant's supplicating cry,
As at the outer door I plead,
"'Tis I, O Father! only I"?

—Eugene Field.

"Continuity of Life a Cosmic Truth," By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

THE GOOD THAT MEN DO, LIVES AFTER THEM.

(Continued from page 5.)

knew nothing of these, but the writer of these lines knew of much of them.

Spiritualism was not mentioned in his will, and for this reason. He did his work for our cause without reference to his testamentary rilling. It will be remembered that several years ago Brother Mayer gave in fee simple the handsome brick building in Washington to the N. S. A., that had served and has since, as its headquarters. This building was estimated as worth at least ten thousand dollars. At the time of the gift, the donor stipulated that the Spiritualists at large should contribute by personal donations from pennies to dollars a sum that would equal his gift, and thus enrich the N. S. A. treasury to the amount of ten thousand dollars in cash which would enable the organization to carry on its good work for our Cause. After much persuasion and many appeals the sum was raised, every penny of which went to the N. S. A., though for some curious reason many people thought it went to Mr. Mayer for his building. Such a conclusion was worse than absurd, but it is even held to-day by some obtuse persons who cannot believe that the generous man did not receive something for this N. S. A. Home. But all he received was the heart-felt gratitude of thousands who bless his name and revere his memory. A year after he deeded the Headquarters to the N. S. A., the same great heart offered to give the National body the next spacious brick building, number 602, Pa. Ave., S. E., if the Spiritualists at large, by dollar subscriptions or otherwise, would raise another large sum of money for the treasury, and thus make the National Association largely independent in its revenues and leave its missionary and charitable works uncrippled for lack of funds. But our people did not take kindly to this offer; he was misrepresented by some and misunderstood by others. He had the deed to this proposed annex executed, and went to the next convention in 1903 with said deed in his pocket intending to present it to the Association, but the indifference to his hopes and desires manifested by many of the delegates chilled him. During the time before convention we had been appealing for contributions in order to show him that the country desired to place the National body on a more self-supporting basis; we only received fifteen dollars toward the project. The convention displayed no enthusiasm on the subject, and he retained the deed, sick at heart at the apathy of the Spiritualists at large, towards what he believed to be the grandest institution of the age.

But Spiritualism and the N. S. A. do not suffer in the passing of this GOOD MAN.

That deed was destroyed, but rallying from his disappointment and with his ever generous soul aflame in behalf of spiritual progress, he about a year later confided his intentions concerning the National Association, to its secretary, with a sacred charge for her to attend to the final work after he had left the body. These intentions were soon carried into effect and materialized in the execution of a deed conveying without restrictions to the N. S. A. the following named property in the city of Washington, D. C., adjoining the present headquarters of the National Association, viz: Dwellings and lands of number 300 and 302 Sixth St., S. E. and number 602, the former proposed annex, Pa. ave., S. E. This property takes in an entire corner on Capitol hill, a beautiful locality and most desirable section of the city. The Sixth street houses are frame dwellings and tenanted by first class families. The Pa. avenue house is a large brick building containing thirteen rooms and is also rented by desirable tenants. The value of this property including the N. S. A. headquarters building is estimated at somewhere about forty thousand dollars.

Mr. Mayer did not at once present the N. S. A. with this deed. He left it in the care of his lawyer, and confided the fact to myself, charging secrecy until his demise, and then for me to at once secure the deed and have it recorded in the District office. This was a sacred charge. In his last illness we talked of it, and he reiterated his request. At 6:15 a. m., March 13, word was brought to me of the decease of our friend; at 8 o'clock I was in the home of his lawyer making an appointment to be at his office in the forenoon; at 11 I had the deed in the hands of the recorder and had secured his receipt therefor; in the Evening Star of that date announcement was made of the transfer of said property from Theodore J. Mayer to the National Spiritualists' Association.

Already have I been asked what Mr. Mayer did for Spiritualism. Did he leave anything? To those faithful souls who asked because of generous interests in him and in our Cause I am glad to give this testimony and information; to those curious inquirers who might have given something to aid humanity but who have held on to their pence in spite of his call and the appeals of our pension fund, who make me heartsick by their holding back and selfishness, who hurt him by their indifference to his large aims and generous plans, I am proud to say, HE DID NOBLY. HIS WORKS WILL LIVE AFTER HIM.

So much there is to say of this noble life, so little that can be said in an issue of a weekly paper, I had broached the subject to him of sometime, when free from society and official duties, arranging and compiling details of his life that they might be preserved in the annals of Spiritualistic literature, for the great part of his spiritual blessing and of the blessing he gave the world in every form came from his introduction to Spiritualism; it had been a silent thought with us that this biographical work might be done, but alas, he has departed and only these simple tributes to his work and largeness of heart and soul remains as my memorial to his life.

In his will, he devised the sum of seventy-nine thousand dollars to public benefactions; this to be distributed in stated sums, from $2,000 to $10,000, as follows: To the Aid Society for the blind; Eastern Dispensary and Casualty Hospital; for benefit of poor patients in wards; to "The Gruetli Verin," a Swiss association; to the Swiss Benevolent Association; Children's hospital; National Homeopathic Hospital; Washington City Orphan Asylum; German Orphan Asylum; Washington Hospital for Foundlings; to Garfield Memorial Hospital for poor patients in wards; Home for Incurables; to Emergency Hospital for poor patients; all of Washington, D. C., and to the Rupert Home for aged people in Anacostia, close to Washington.

After leaving bequests and remembrances to numerous relatives and to one of his friends, the will disposed of the remainder of the estate to the only son of the testator, Mr. Theodore Albert Mayer, who is himself a Spiritualist and a member of the First Association of Spiritualists in Washington. What more can be said of his interest in spiritual progress and humanitarian affairs? Much might be written, how he labored for the poor, made contracts with the public institutions to supply flour at a low rate and yet give a good article that the inmates might have good bread to eat; how he kept down the price of bread when the bakers threatened to raise it because the authorities demanded full measurement for every loaf; all and more might be told and the half would not be revealed. We must simply pause and say, let his life tell for itself. The glorious floral offerings at his funeral told of the love of his fellows, that of the N. S. A., an exquisite arrangement of American Beauty roses, lilies of the valley and violets; and a beautiful tribute of magnificent carnations, from the First Association of Spiritualists of Washington reposed on the casket and breathed our love to him in spirit. One splendid tribute bore the inscription: "Peer of Noble Men;" we were told that it was from a Swiss Association.

Only three score years of life; yet in that sixty years what a world of good he accomplished. On April 1st, 1906, he spent some pleasant hours in our home at N. S. A. Headquarters, dining with us here and with Mr. and Mrs. Fugitt, a quiet family party; from the spirit-side we gave a birthday poem which was published for him by The Progressive Thinker of April 15. In the light of his ascension it may be fitting to repeat the same here:

A BIRTHDAY GREETING.

Given From the Spirit Side of Life by Mrs. M. T. Longley, in Honor of That Grand Worker in the Cause of Spiritualism, Theodore J. Mayer, on the Occasion of His Sixtieth Birthday Anniversary.

We come to-day with hearts aflame,
Dear friend, with love for you.
We bring you joy in friendship's name
From hearts so warm and true.
We come to greet you here this hour
with word and song of praise,
And wish for you an added power
To strengthen all your days.

We know this anniversary day
Is one of great import;
We know that here across the way
You hold an earthly fort;
For much of labor angels do
Through your good might and will,
They love you with affection true,
Their zeal doth you infill.

For three score years on earth, your life
Has been a tower of good,
With blessedness and beauty rife,
And when you're understood
The world shall praise you more and more
For works that you have done.
Your name shall ring from shore to shore,
From rise to set of sun.

Your triumphs are of Soul, dear friend,
They shall not pass away.
And now from heaven the angels bend
To bless you here this day;
They bring you benedictions sweet,
Congratulations bright;
They lay before your passing feet
Rare flowers of delight.

Sweet blossoms fair of radiant bloom
To brighten life this day—
The air is rich with choice perfume
Along your mortal way;
And angel voices here and now,
In soulful, solemn tone,
Repeat in harmony this vow,
That though you walk alone,

Your path with wondrous light shall glow,
And you with added strength
Shall onward march o'er pain and woe,
While victory at length
Shall plume your banner with its power,
And crown your life with light,
So, in this anniversary hour
We recognize your might.

Oh! you have nobly done your part
To conquer human ill—
Yea, by the Spirit's magic art
The Soul's diviner skill;
For error hath been smitten sore,
And Doubt hath sped away,
And earth is brighter evermore
That you are here to-day.

And, oh, we wish a glad new year,
This anniversary day;
With songs of harmony and cheer
We smile upon your way,
For from the courts of yonder heaven,
Where hides no taint of sin,
This promise beautiful is given,
Life's victories you shall win.

MARY T. LONGLEY.

Washington, D. C.

A Curious Combination.

A few days ago the Good Templars of Massachusetts petitioned the Legislature of that State to grant women the right to vote on the question of license. A hearing was held before the Committee on Elections, and according to the press dispatches, Charles R. Saunders, of Boston, counsel for the Massachusetts Association opposed to the further extension of suffrage to women, appeared in opposition, as did also Edward F. Hollis, representing the Massachusetts Wine and Spirit Dealers' Association. The opposition of the latter association is logical, but what the woman suffragist would like to know is this: Are the organized "Antis" working with the organized liquor dealers in a systematic effort to prevent any fraction of suffrage being extended to women?

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AGAINST WOMAN SUFFRAGE.

A Country's Moral Improvement Must Begin in the Homes.

While unpacking my trunks at the present sunny home in foreign lands, I came across various numbers of my dear old friend, The Progressive Thinker, that I had been obliged to pack away unread. This accounts for the delay in commenting on Mrs. Corbin's views about the question of Woman Suffrage. These views struck me as almost identical with my own, presented a couple of years ago to some daily paper, but returned to me as "unavailable for publication."

The suffrage question was at the time growing in popularity. I did not present said essay to The Progressive Thinker; for I knew that the majority of Spiritualists was on the side of Susan B. Anthony.

But let me confess right here, that I am far from opposing her in principle. On the contrary, the present writer has always been a champion of equal rights between man and man, and between man and woman as well. However, principles are not alone to be consulted, when society attempts measures of far-reaching importance. The social, mental, and moral situation of a country command our first consideration, while at the same time justice should be our guiding star in seeking the best and safest road towards human progress and happiness.

All honor and gratitude for the fearless champions of Woman Suffrage! They fought for the principle of equality; did not labor in vain; though the Susan B. Anthony, and her devoted staff did not labor in vain; though the direction of their goal may be altered in the course of time.

Lifted upon heights where the real conditions of the human family lie open at her feet in every direction, the noble Susan will have at this present time greatly modified her former views. Her keen intellect will now realize the fact that considering woman's mental and moral development of to-day in general, only a small minority could be expected to cast a better vote than men do at the present time; and that the majority, including the lowest types, the ignorant, the superficial, the frivolous, etc., would not only make the already complicated proceedings more complicated still, but would, from a moral standpoint, make matters worse than they are. We may differ about "home being the only legitimate domain of women;" but surely Mrs. Corbin is right, maintaining that women can do more good in taking care of their homes and children than by voting; and her words "good citizens and voters" squarely hit the mark. Who, indeed, if not the parents, are in first line answerable for all bad citizens and bad voters?

What about the mothers and wives of all these men?

Why did they not rear them to become better men and citizens? The woman who is incapable of doing her highest duty at home, will be less capable of doing it in public.

Capacity must precede ambition. A country's moral improvement must begin in the homes. By the time woman grasps the full importance of her highest vocation she will cease to ask for the ballot; understanding that she has anyhow the first and best chance of influencing public affairs, by instilling sound moral principles into the souls of those within her care.

At the same time our enlightened citizens will have found better modes of exercising the right of voting and will have done away with those demoralizing political races that are only a farce and a libel on true liberty. Intelligent America will soon find out that quality is of more value than quantity and that a limited number of honest, well-informed voters will be a better guarantee for the future happiness of their country than the indifferent thousands now pressing around the polls.

H. STRAUB.

Letter From Seattle, Wash.

To the Editor:—It has been some time since I sent any word of greeting to you and the readers of The Progressive Thinker, but I have not been idle for all that. I have had an occasional call to work for the societies at Puyallup, Snohomish and Monroe and have found the people earnest and sincere and extremely anxious for the truth. In these places as in many others the frauds and fakes have sown the seed of suspicion and ridicule, and the earnest, honest workers have much to combat.

How I rejoice in the stand you have taken in this matter, and I am sure you will have the support and hearty co-operation of every honest, self-respecting Spiritualist in the land.

The work in the First Society of Seattle is progressing, and the society is in a most excellent financial condition. We are enjoying the lectures Mr. Barrett is delivering, and consider ourselves very fortunate indeed to be able to have him with us. How any one who has ever known Harrison D. Barrett can accuse him of being aught but a friend to the mediums and a staunch advocate for TRUE Spiritualism, is beyond my ken.

He is not going to stand and keep silent when the cause he loves is being desecrated and held up to ridicule, and surely no one would hold him in their esteem if he did. The stand he has taken for the purifying of the cause is not only a noble one, but one that has and does require more than ordinary courage and all self-respecting workers should rally round him and give him their undivided support. His stay with us will soon be over, and we shall miss him.

The last Sunday in February and the first Sunday in March, we enjoyed a visit from Rev. Dr. Fritch of Denver, Col.

On the 31st, Easter Sunday, too, by the way, the First Society will celebrate the anniversary of Modern Spiritualism, and we are anticipating a glorious time. The Ladies' Aid will serve one of their famous dinners from 5 to 7:30.

EVELYN L. POMEROY.

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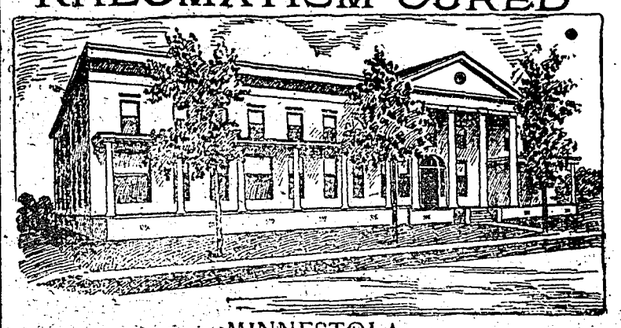
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Entered at the Chicago Postoffice as Second-Class Matter

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SATURDAY, APRIL 6, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

They Must Reconstruct Their Creed.

A late publication is on the book market with over 5,000 quotations, from more than 3,000 authors, poets, philosophers, editors, artists, clergymen, college professors, statesmen and others, antagonizing the dominant religion, and the false teaching of the priesthood. These only represent the writers; but back of those who have placed themselves on record as disproving the creeds which have been transmitted to us from our remote barbarian ancestors, there are countless millions who keep silent under the impression they would be ruined in business, or in social relations by a public change of faith.

Everything shows the churches are completely honey-combed with free thought, and give assurance that the nightmare of purgatorial fires, of salvation by faith, of a heaven and hell of happiness and woe, contingent on priestly pleasure, must give way to advanced civilization and nobler thoughts.

Churchmen are clutching at Spiritualism to save them from annihilation; but they must discard their creeds, and build on a firmer foundation before the spirit world will recognize them as worthy their regard.

Heaven hasten the day when policy on the one hand, and fear on the other, will not shape opinions of the immortal life.

Doubling Up.

The union of the Congregationalists, the Methodist Protestants, and the United Brethren, is reported as practically accomplished. Action was had at a general council of the three denominations in session in Chicago March 20. The matter had been referred to a committee, which reported favorably on the proposition, and the report was adopted.

All Protestant sects should unite in one body; then they should revise the Bible the Catholic priests made for them; then eliminate its hell, its devil, its war spirit, its obscenity, vulgarity and indelicate allusions, with its false science, and any other objectionable features in the nature of fiction; relegate their barbarous creeds to the ages which formulated them; substitute knowledge for belief, and education in place of faith, then join the Spiritualists in a zealous effort to convert to the truth the reconstructed Roman pagans, posing as Catholics, the parent of Protestantism.

This done there would be little need of prisons, gallows, and electrocuting chairs.

An Instructive Text.

Some pesky infidel intimates the passage in Isaiah 7:20, conveys the idea the Lord was the proprietor of a barber shop. We quote the inspired word:

"In the same day [the day he whistled, otherwise hissed, for the fly, mentioned in verse 18,] shall the Lord shave with a razor that is hired."

Now there is no hint at a barber shop, as the unholy critic intimates. It simply tells us "the Lord will shave with a hired razor." It evidently referred to a period before barbers were accustomed to shave themselves; and the prophet wanted the world to understand the Lord was too poor to own a razor, so he used a hired one when his beard needed to be shaved. It is hoped he has now overcome the necessity of hiring a razor, as they have become cheaper, better, and more common in these modern times. Besides, his "cattle on a thousand hills" are convertible into pocket money at will.

The text serves a valuable purpose in conveying to the modern mind the character of the Lord the so-called Jews worshiped. He was only a large and well-developed man, in form, passions and habit, like other men.

The Birth of a Spirit.

The writer listened with great interest a few months ago to a discourse by Mrs. Georgia Gladys Cooley, during which she related her own experience in watching the birth of a spirit as it escaped from its mortal tenement. The before inanimate body, tenantless, assumed that condition known to us as death, while the disenthralled spirit was met by friends who conducted it to its new home awaiting it in spirit life.

We have read many accounts of similar events, all agreeing that the spirit escaping mortality is attached to the body by a sort of umbilical cord; that until that cord is ruptured earth-life remains.

A. J. Davis, in one volume of his "Great Harmonia," describes his own observation, while on p. 166n., of Judge Edmonds' and Dr. Dexter's "Spiritualism" is given an extract from Dr. Dexter's Journal, under date of Nov. 24, 1851, where he gives his own view of a death scene, and a birth into the higher life. He says:

"My wife's brother-in-law, residing in Brooklyn, has been ill for some four or five weeks, and gradually falling away, so it was evident he could not live long. On Sunday, the 17th instant, I spent most of the day with him. In the course of the day he revived enough to converse with me about his approaching departure. I took occasion to explain to him, as I had learned from these communications, what death is, and what the other state of existence is, on which he is about to enter. He was able to understand me. * * *

"I remained with him the whole of the following Saturday night, and returned to my lodgings early Sunday morning. I lay down on my sofa in the course of the forenoon, and there received very vivid impressions of the manner of his death.

"He had breathed his last, and I saw what I took to be his spirit body issue from his mortal body in the shape of a cloudy frame, while directly over it, and in the room where it lay, it assumed the human form; but it seemed to have no intelligence. Suddenly it lighted up, was alive and intelligent. I was impressed it was caused by the soul leaving his fleshly body and entering its spiritual body. He looked around as if in doubt where he was, but immediately seemed to recollect his present condition, and to know he was in the spirit world. Then he turned his looks to his family and friends who were around his corpse, and bestowed on them a look of great affection. Soon he was wafted away on a flood of light far in the distance, until he faded from view."

We have condensed this narrative, being careful to preserve the idea.

Questioned in a seance at which Gov. Tallmadge and Judge Edmonds were present, the medium, Dr. Dexter, said: "The new body was composed of new material, refined and sublimated, but still entirely material."

And these, doubtless the infinitesimal corpuscles so well described by Prof. Larkin, and with the diminutive weight the Boston doctors detected with their scales, described in an article in our last week's issue.

Verily, the long search for a material soul seems rewarded at last.

We Have the Figures Now.

The poet told us: "Fools rush in where angels dare not tread." The Progressive Thinker never applies the reproachful term, fool, to any one, remembering an orthodox divinity said: "Whosoever shall say, 'thou fool' is in danger of hell-fire." A good prophet, with holy instincts, said: "Anger resteth in the bosom of fools," so we are careful not to imitate even "the Lord" in this respect; for the inspired word says: "He is angry with the wicked every day."

But we do question the wisdom of our late critic who challenged proof that eighteen millions of persons had been virtually sacrificed on the altar of the Christian church in its propagation.

We are in receipt of figures, compiled with great care by a learned antiquarian and chronologist, with time and place, whose footings reveal the astounding number of 260,065,912 of human lives wrecked in establishing Christianity.

In looking over the tables of our correspondent, we find he makes no mention of the lives wasted by the Teutonic Knights, nor of the Sacred Sword Bearers, who almost desolated many of the provinces of Central Europe in their zeal to make successful the banner of the cross. Neither does he refer to the bloody Thirty Years' War, which Schiller says, "devastated whole countries, destroyed harvests, and reduced towns and villages to ashes, and opened graves for multitudes of combatants. For half a century," he continues, "it smothered the glimmering sparks of civilization in Germany, and threw back the improving manners of the country into their pristine barbarity and wilderness. All this was effected by religion."

And further, our good correspondent neglected to note the numerous tribal wars and loss of life in darkest Africa, incited by the Slave Trade, which his "Holiness, the Pope," granted a permit to prosecute against the heathen. Then there was the terrible loss of life during the Middle Passage. And we shudder as we think of our own protracted war of the rebellion, with its terrible loss of life and treasure, all in consequence of an attempt to prolong the infernal institution which the Pope, as the head and official organ of Christianity, was the instrument in founding.

During the 1572 years of discord and violence since the Nicean Council, in A. D. 325, instead of the modest eighteen millions of lives sacrificed by Christianity in propagating its faith, as mentioned by Dr. Oswald, to which our critic took exception, it is probable, if the record was complete, it would embrace five hundred millions —one-third the entire population of the earth at this time, and all because as its reputed founder declared, "I came not to bring peace, but a sword."

A Cannibal Feast.

The Eucharist, also known as the Lord's Supper, seems to have been a sort of a cannibalist feast. "Whoso eateth my flesh and drinketh my blood, hath eternal life." So said Jesus, as reported John 6:54. Bread and wine is substituted for that flesh and blood by Christians, because the real flesh and blood ceased to supply the needs, so by prayer and miraculous interference a substitute is gained, and now it is a sort of fictitious cannibalism.

But note, good Christian reader: This feast had a precedent in the Essene communities located on the Jordan and Dead Sea of Judea, two hundred years before the alleged birth of Jesus. Is the proof demanded? Open the Dictionary of Christian Antiquities, by that great scholar, Wm. Smith, D. C. L., LL. D., article "Agapae," and read:

"It [Lord's Supper] had a precedent in the Essene communities of Judea."

What in the world was this Jewish sect eating the body and blood of Jesus for, long before "Our Lord" was born? Who can tell? We can't, unless they were thus honoring their own founder, Buddha. Dr. Smith cites numerous ancient authorities in support of his statement. He ventures the assertion that the "holy kiss" and the "kiss of love" "never passed beyond the bounds of temperance." In this he differs very widely with the statements of other scholars.

Clerical Bombast.

Were it any other person than Rev. Billy Sunday, the distinguished evangelist, and ex-baseball player, who used the following language, if correctly reported, it would be one of those cases where "familiarity breeds contempt."

It seems Carl Eastwood, editor of the Heron Lake News, Minn., heard Rev. Billy preach one of his peculiar Sunday discourses, and took occasion to refer to the evangelist's style in his paper, of course, not approvingly. Billy is reported to have thus addressed the "throne of grace," probably to even accounts:

"And, oh say, Jesus, save that man down at Heron Lake that wrote that dirty black lie about me! You'll have a big job on your hands to do it, Lord—I'll tell you that before you begin—but go ahead. Better take along a pair of rubber gloves and a bottle of disinfectant, but if you can save him, Lord, I'd like to have you do it."

A very vulgar mortal, cheek by jowl with Infinite Wisdom, must beget admiration on the part of churchmen, else they would not contribute so generously to his support. But how is it possible for a refined mind to listen to such low and debasing vulgarity?

Mails Miscarried.

A package of Progressive Thinkers two weeks ago, directed to a neighboring town, miscarried in the mails from some cause unknown at this office; but notwithstanding our vexation at such a mishap, it was a real pleasure to learn of the sad disappointment subscribers expressed because of it. "A long week, each mail closely watched, hoping it would come to hand," writes one; another, "I was perfectly lost, all the week." Another, he preserved a file, and must have the missing paper so as to make the volume complete. Well, we will do the best we can to remedy the loss, and we sincerely hope such an accident will not again occur.

The Poetic Fairyland of Science.

The Poetic Fairyland of Science is a name that may well be applied to Hudson Tuttle's contributions under the heading of "Protista," which have been appearing in The Progressive Thinker for some weeks past. The wonderful nature and works of minute beings, so small that they are invisible to eyes unaided by the magnifying powers of the microscope, read like a tale of the "Arabian Nights." And, together with its basis in solid science, it brings forth a far-reaching lesson of pure spiritual import, which will be evinced as the reader goes on, charmed and enlightened by the delightful story.

THE MEN WHO LOSE.

Here's to the men who lose!
What tho' their work be e'er so nobly planned
And watched with zealous care,
No glorious halo crowns their efforts grand;
Contempt is failure's share.

Here's to the men who lose!
If triumph's easy smile our struggles greet,
Courage is easy then;
The king is he who after fierce defeat,
Can up and fight again.

Here's to the men who lose!
The ready plaudits of a fawning world
Ring sweet in victor's ears;
The vanquished banners never are unfurled,—
For them there sound no cheers.

Here's to the men who lose!
The touchstone of true worth is not success;
There is a higher test!
Though fate may darkly frown onward to press
And bravely do one's best.

Here's to the men who lose!
It is the vanquished praises that I sing
And this is the toast I choose:
"A hard-fought failure is a noble thing,
Here's to the men who lose!"

—George H Broadhurst.

Success is full of promise till men get it; and then it is last year's nest from which the bird has flown.—H. W. Beecher.

Platitudes against sin are as harmful as applause for sin.—Anon.

Man alone is and shall be our god. —Feuerbach.

PRESIDENT BARRETT.

The Lesson He Imparts on the Second Page.

We call particular attention of our readers to the article by President Barrett, on page 2, illustrating the notorious swindles that have been carried on most cruelly under the name of honest mediumship. Many of the pregnant facts set forth so conspicuously by Mr. Barrett, have been prominently exploited in the secular press, REACHING MILLIONS OF READERS outside of the ranks of Spiritualism, as well as many who are firm adherents to our Cause. If we did not publish these facts, unpalatable as they may be, we should consider ourself as guilty of a breach of trust to our readers, and as unworthy of their confidence and respect.

It is most delightful to some to look at the bright side of life exclusively, surveying the beauty and grandeur of creation, reveling in dreams of love, purity and enchanting scenes—ignoring completely the dark side of life, its sins, its rottenness, its cesspools of vice, debauchery and crime.

Ah! it may be delightful to some to effectually close their eyes to the dark conditions that confront them on all sides, and in all planes of society, and become a "goody-goody," completely blinded to the deplorable dens of corruption that exist in our very midst, exerting their deleterious influence and poisoning the very vitals of society.

Spiritualism HAS ITS ANGELIC, BRIGHT SIDE, easily discerned, and the same is presented to the world by the hundreds of honest mediums in our ranks, but when mediumship is used for mercenary or vile purposes as so prominently pointed out by Mr. Barrett, the whole world of Spiritualists should know it, and a method be pointed out to prevent a recurrence of the same. Vice, crime or corruption of any kind can not be displaced by better conditions unless it be PRESENTED TO PUBLIC VIEW in a manner that will attract attention. To hide questionable practices under the cloak, "YOU WILL INJURE OUR CAUSE BY EXPOSING THEM TO PUBLIC VIEW," is equivalent to receiving and secreting stolen goods.

The whole world of Spiritualists WILL STAND AGHAST at the impressive revealments of President Barrett, but he has not told the worst. A fraudulent medium in Oakland, Cal., who had perpetrated crimes of great magnitude, planned to COMMIT MURDER, but his subservient tools could not go that far, and his exposure soon followed, and he decamped with $35,000—his ill-gotten gains. Such villainy remains a part of Spiritualism just so long as it is endorsed by apparently respectable Spiritualists, and remains unexposed. When its true character is known, then its influence is destroyed.

FIND DIS DE BAR FLYING ROLLER

Scotland Yard Record Identifies "Mother Elinor" as the Missing Woman.

Detroit, Mich., March 28.—That "Mother Elinor," sometimes known as Mrs. Elinor L. Mason, queen of the House of Israel, the flying roller colony located here and at Windsor, Ont., is none other than the notorious Edith Loleta Jackson, alias Ann Odelia Dis de Bar, was made known by a record just received here from Scotland Yard, where Dis de Bar was for aiding the man then supposed to be her husband in committing a serious offense.

Has Police Record.

The woman is shown to have a police record reaching over ten continents and embracing many parts of the United States. A photograph accompanied the prison record, which was positively identified in a sworn statement by F. E. Swinden, a member of the colony.

As Ann Odelia Dis de Bar the woman served six months in New York City on a swindling charge. In Genoa she was imprisoned under the alias Vera P. Ava on a larceny charge. As Edith L. Jackson she served time in New Orleans and was expelled from the city for swindling.

Whereabouts Unknown.

Since she left England there have been three complaints made, upon which she has not been tried. Two of these are on serious charges, the other being for defrauding the "New Eve," at Kent, England, out of $2,000. She left Windsor mysteriously about two weeks ago. Her whereabouts are unknown.—Chicago Examiner, March 29, 1907.

This notorious woman was once a prominent medium in New York, where she posed as a spirit artist. She afterwards came to Chicago to exercise her mediumship.

Wants Mediums to Pay $100.

Mr. Hale of Los Angeles, Cal., sends the following from a late Los Angeles paper:

"In the Sixth ward some of Councilman Younkin's constituents think they have been buncoed and they have induced their representative to start a fight of aldermanic dignity upon the perpetrators of the outrage.

"As a consequence trouble is in store for the astrologers, palmists, clairvoyants, fortune tellers, mediums and the like who have lived and prospered in the last in Los Angeles and only loosened up to the extent of $15 per month each for city licenses.

"It is now proposed to raise the monthly fee to $100. A motion by Younkin to instruct the city attorney to prepare the necessary ordinance has been adopted.

"If the ordinance is adopted there will be brought into the city treasury each month $3,600 from persons of the above-named occupations, instead of $540. The mediums et al. paying monthly licenses at present to the city number 36. Some of them will undoubtedly be able to pay the increased license without serious difficulty. Others, it is believed, will be put out of business."

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.—Froude.

Spirits Guide the Courtship.

A Remarkable Narrative Illustrating Spirit Power and Influence.

William A. Harkness of Beaver Falls, and Miss Nellie Ingebrand of Duluth, Minn., were married a fortnight ago [as set forth in the Chicago Tribune] in Los Angeles, Cal., and now are spending their honeymoon in southern California, mainly in the country around El Monte.

The marriage is the result of one of the most astounding romances that ever were told. That fate dictated their actions and thoughts, and that they were destined to meet and wed, they firmly believe—and those who have heard the strange, almost unbelievable story of their courtship simply go away thinking and wondering. No one yet has been able to advance any logical explanation of it, and only one or two who believe in Spiritualism and thought transference and destiny that rules the lives of all persons have attempted to explain.

There is not much to be told about their romance. Its simplicity and lack of sequential events form the strangest part of the whole affair. Neither the bride nor the groom can add anything to the story or explain why certain things came to pass—nor, at present do they care. It is sufficient for them that they have met and married.

Visited California for His Health.

The romance began years ago. It happened that in 1901 Harkness, who is connected with a steeple plant in Pittsburg and who makes his home inBeaver Falls, went to California because he suffered terribly from asthma at times. The smoke and dampness of the Pittsburg climate aggravated his trouble, and, although he was at that time only 22 years of age, his physician ordered him to spend six months in southern California, promising that one winter out of Pittsburg would effect a cure.

He went to California in October and stopped in Los Angeles. The dust and dirt of the city and its peculiar atmosphere conditions only served to aggravate his trouble and he went to Santa Monica, on the seashore, where the trouble soon was worse. A physician there promptly told him to get away from the city and the beach and go into the foothills. He followed the advice and purchased a little tract of land and a pretty bungalow, near Pomona, but back toward the hills from the beautiful San Gabriel River valley, hired a Chinese boy to cook for him, bought a horse and a light buckboard, and settled down to enjoy winter. His asthma disappeared. The winter was a dry one, much to the disgust of the ranchers, who had suffered a practical drought for years and were heavily in debt.

It happened that the long drought, the failure of many successive vegetable and grain crops, had wrecked many farmers and orange growers. Harkness thought he saw a chance to make money. He began picking up cheap pieces of incumbered land. He bought a big vineyard over by San Whittier, and some odd parcels of land, besides quite a ranch near Azusa, or between that and Glendora.

No Thought of Love or Marriage.

He rode or drove through the shaded avenues, under a clear sky, during the entire winter and reveled in the sunshine and the warmth. Nothing was further from his thoughts than love or marriage, and he had never an idea of meeting his fate.

On the afternoon of January 14 of that winter, as he recalls it now, Harkness had an engagement to call at a ranch above Arcadia. He harnessed old "Doc," his horse, and drove from Whittier down to the Monte, and then cross through "Lucky" Baldwin's Santa Anita ranch toward the foot of Mount Wilson, where lay the ranch he intended to visit. He recalls that he stopped at Baldwin's hotel and then took the section road due north from this country road. This section road passes through the little hamlet of Arcadia, running due north and south for miles, between twin rows of giant rubber trees that end only as the road rears itself into the foothills.

After crossing the Southern Pacific railway tracks, a few yards out of Arcadia, Harkness let the lines fall loose upon his horse's back and jogged along slowly, enjoying the beauty of the scenery and the afternoon. Directly ahead of him, a few miles away, Mount Wilson, one of the great peaks of the Sierra Madre mountains, reared its bald head, and he could see the yellow of the double trails staining the color of the mountain.

Girl Sitting on Bank of Stream.

Harkness says that he had stopped his horse to a walk as he approached the place where the road crosses a brawling, boisterous little stream. Suddenly his eye was drawn from the mountain ahead, and, looking toward the roadside, he saw a girl.

She was sitting on the stump of a rubber tree on the bank of a little stream, and she was tossing pebbles into the babbling water to watch them be swept away.

She was brown haired, brown eyed, rosy cheeked, and pretty. She wore a dark brown skirt, with jacket to match, and a soft felt hat was pinned upon her waving mass of brown hair, shading the sun-browned cheeks from the glare of the sun.

Harkness looked at the girl. She paused in her occupation of tossing pebbles into the mountain stream, brushed a stray lock of hair back from her cheek, and looked at him. Then his buggy jarred down into the bed of the stream, the water boiled and surged around the spokes, the horse splashed through, started to trot, and they went on up the shady avenue of eucalyptus toward the foothills.

That was all there was to it. They had not spoken, they had not changed expression; in fact, all they had done was to meet accidentally. Neither of them thought enough of the meeting to inquire who the other was. They simply saw each other. Harkness confesses that he wondered at the time who she was and what she was doing there. That was all. He thought of her several times during the winter, especially when he drove in that direction, and wondered idly if he would see her, but he never did. He remained in that part of the country until spring and then, after a short run around the state to points of interest, he went back to Pittsburg to make his fortune.

His landed holdings in California were not large enough to require his personal attention, and an agent at Alhambra attended to the leasing of them.

Vision Appears Two Years Afterward.

It was two years after that chance meeting on the section road above Arcadia that Harkness began to think of the girl he had seen there. He does not know how it happened, but one day he found himself sitting at his desk, gazing at her in a mental picture of the scene. He could see the brawling little brook, the flashing pebbles as they rolled downward, the purplish blackness of the grasswood covered mountains, the deep green and the vivid gold of the orange groves, the dust white of the roadway, the scarlet berries of a pepper tree by the roadside, the green of cacti, the sun-kissed cheeks of the girl—even the stray locks of brown hair that she brushed back from her cheek as she looked up at him.

After that he began seeing her almost every day. In a few months he was cursing himself because he had not stopped and spoken to her. He thought the idea and the vision of that perfect afternoon would pass. After a year he saw it only when he was tired and worn and weary. Sometimes a month would pass and he would imagine that he had lost the vision; then, on some cold, drizzly day, it would come back.

It took him over three years to realize that he was in love with the vision. He,—being a hard-headed, practical man of the world, laughed and scoffed at the idea, but somehow no other girl ever interested him. His friends wondered that he never had any love affairs or paid attention to any girl. His fortune by that time was large enough to make him extremely eligible as a husband, but he seldom went out in society, and never sought the companionship or friendship of women. He was regarded as an old bachelor while still a young man, and among his fellows he was looked upon rather as a woman hater.

He never confided with anyone that he had fallen in love with a girl whom he had not seen but once, whose name or identity he did not know, and to whom he never even had bowed. That would have invited comment. He even denied it himself. Yet, while it made him angry, he could not dispel the idea that he was in love with her—although he says he did not then know what love was.

A year ago he says he felt an impulse to go to California that almost was irresistible. Once, he says, he hurried home, packed hastily, and got ready to go, and then got angry and kicked his suitcase all around the room, calling himself a dream-ridden fool.

But although he got along well during the summer, the desire came upon him again in November of this winter and he determined to go to California. Twice he made all arrangements and then told himself he was a fool and postponed the trip.

Examined by a Mental Specialist.

By that time, however, he found himself trying to draw pictures of the girl and whispering to himself that she was his "dream sweetheart," so he knew that he was in bad condition. Just before Christmas he decided to go to California, and instead went to a mental specialist and went through certain mental tests to see if his sanity was wavering. The physician told him he was all right and didn't even appear overworked.

On the afternoon of January 8 Harkness says he was seized with an irrisistible impulse to go to California, intending to reach Arcadia on January14—the anniversary—and, before night, still calling himself a Quixotic fool, he was speeding westward. He stopped in Los Angeles, met some friends and spent a week there, then went to his El Monte ranch to spend a fortnight with the tenant, who had erected a handsome bungalow among the orange trees and was arranging to buy the place from Harkness. He had purposely stayed away from the scene of his meeting with Fate on the anniversary of that morning. After arriving in California, too, he discovered that his "dream sweetheart" was rather misty and the visions he had in Pittsburg were lacking. Days passed on which he never even thought of his strange mission in California.

Impulse Took Him to California.

On the morning of February 6, however, while eating a dish of strawberries at breakfast with his host, he suddenly felt a violent re-awakening of the vision. He quietly asked the man if he could have a horse and rig to take a drive that afternoon. Mr. Tudor, the rancher, regretfully remarked that the only available horse was Doc. It so happened that, shortly before noon, Harkness, driving Doc and riding in the same buckboard in which he had ridden when he met Fate by the roadside, left El Monte and started across the Santa Anita ranch. He drove straight up the section through Arcadia, jarred across the railway and electric railway tracks, crossed the county road, and trotted into the avenue of rubber trees. The sun was shining, ahead of him towered the purple-black slopes of Mount Wilson, scarred with the yellow trails, the golden glow of the oranges shone through the green trees, the pungent scent of burning rubber leaves filled the air; below him, miles away, the snow clad peak of Old Baldy rose and ahead he could hear the babble of the bawling brook.

Girl Waiting by the Stream.

The picture was the same as that of six years before and he told himself that his memory picture had been true. Half consciously he pulled Doc to a walk, still gazing toward the mountain, moved onward to where the road crosses the bawling brook.

Suddenly he withdrew his gaze from the mountain and, glancing toward the roadside, saw the "dream sweetheart" sitting on the stump of the eucalyptus and tossing pebbles into the water.

For a moment—he says an hour—he sat gazing at her in mute astonishment and she looked up from her occupation, pushed back a stray lock of brown hair, and half smiled, as she held a pebble ready to toss into the water.

Then he stepped out of the buckboard, raised his hat, and extended his hand.

The girl half rose, looked a bit frightened, gasped quickly as if she had seen a ghost, and then said, wildly:

"I was waiting for you."

Man and Wife Within a Fortnight.

They sat there together a long time, and told each other about it. When they parted it was to meet the next day and within a fortnight they were man and wife.

The girl was Miss Nellie Ingebrand and she was visiting her aunt, Mrs. Tom Bemis, on the ranch above Arcadia. Her experience had been practically the same as that of Harkness. She had returned home and then begun to dream of him and fallen in love with the dream-man. The only difference was that in November, 1905, she felt impelled to go to California to meet him, and went and was disappointed. When he heard that, Harkness cursed himself for rejecting his own wild impulse to visit California at that same time.

Why she had gone to throw pebbles in the brook that afternoon she does not know. Some "instinct" she calls it, impelled her, and she went.

That is all the story, and that is why they declare that destiny ruled them and fate decreed that they should wed.

THE CAUSE IN THE EAST.

An Interesting Letter From Mrs. A. A. Averill, of Lynn, Mass.

To the Editor:—It is certainly encouraging to note in your valuable paper the numerous reports of enthusiastic and successful meetings held throughout the West. It must be "high tide" with our cause, in your part of the country. There is no reason why we should not experience seasons of depression and other seasons when "business is good," in our work, as well as in the fields of commerce and labor. But there is no good reason why one should think everything is going to pieces because business is a little dull. Many of our workers are feeling discouraged because there seems to be a lack of interest with us, just at the present time, but they overlook several facts that combine to make it appear so.

One of the greatest hindrances to the growth of the public work, or rather, to the success of the hall meetings, is the prevalence of private circles. There is a regular epidemic of circles about here at the present time. The advice so frequently given by the writers in The Progressive Thinker, to return to the old-time family circles, is certainly bearing fruit in the East. Nearly every medium that possesses any power whatever in the line of message-giving, holds weekly or semi-weekly circles, and there are innumerable circles held without any developed medium, just a few friends.

We frequently meet some old Spiritualist, who, in answer to the question where they have been of late, that they have not attended the meetings in the hall, will answer, "We are having a little circle at our house Sunday night, just a few of us," but with a few gathered here and there, it necessarily decreases the number attending services in the halls. And again, there are many more meetings than formerly; a large number of mediums hire halls and run meetings for themselves, while others, not mediums, run them to make a living; and though this is somewhat discouraging to organized workers, who can say that the work of spreading the truth is not progressing as fast as ever?

We certainly can present a stronger front to the world by combining our efforts and pulling together, and it seems sure that we shall never receive the recognition accorded to other progressive movements, until we are more thoroughly organized than at present, but sometimes, "wonders are performed in mysterious ways."

Encouraging reports come from many of the societies. We believe the anniversary is being as fully celebrated as at any time. This gives us a good opportunity to get together and take an account of stock; figure up and see what has been accomplished in the past year. Report says that there is a good degree of interest at the church of Rev. Mr. Wiggin of Boston. A friend who recently attended, tells us there were seven hundred people in the evening audience, and that grand and convincing work was done with both lectures and messages.

Oscar A. Edgerly served at the Spiritual Temple during the month of January and attracted a large number of intelligent and intellectual truth seekers, and we hear that Mrs. Kate M. Ham is doing her usual good work at the same place during March. Mr. Ayers, the owner of this, the most magnificent building ever dedicated to the cause of Spiritualism, has been likened to a spiritual light-house, attending strictly to the business of sending out spiritual light in the way that appears best to him. No matter how many storms may beat or hard the winds and tempests may rage, the light shines steadily forth from the Spiritual Temple. This beautiful structure has never been used for any but spiritual purposes, and its owner declares, that as long as the solid stone in which its name is cut shall endure, it shall be devoted to the work of the spirit world. All honor to a man true to his convictions.

The oldest spiritual society in New England, the Boston Ladies' Aid, has been busy through the winter in dispensing charity to the deserving poor. Nearly all Ladies' Aid societies are auxiliary to some other society and are working for that particular branch of the work, but this organization is a purely charitable society, carried on for the meritorious purpose of caring for needy Spiritualists, which is surely one that should appeal to the hearts of us all.

The Lynn Spiritualists Association is meeting with good success and having fair audiences. They presented quite an elaborate program, consisting of lectures, messages, and literary and musical exercises on March 31, and are preparing a fine list of speakers for the summer season at Unity camp, among which are Miss Harlow, Mrs. Ham, Mrs. Pettengill, Mr. Edgerly and many other speakers of note.

A good bit of work is being done by the Psychic Research Society of Salem, Mass. They have branched out to the sister city of Beverly, where there was no meeting, held, hired a hall and have held Friday evening services all winter. They have had Mrs. Abbie Atwood, one of Lynn's growing mediums, and from a beginning of twenty the first night, have increased until, at present, the hall is nearly filled each night. This plan of work is helpful to them financially, as it brings in money to help carry on the Sunday work, and is also arousing an interest in a town where there is no society. We think this method of spreading the gospel might be carried on successfully by many other societies, helping themselves and the cause as well.

We are glad to hear that the work of the Fraternal Order is extending and hope to see it adopted by some of our eastern societies.

The passing away of so many of our best workers seems to be a great loss to us, but they have only joined the vast army on the other side, and perhaps now they are emancipated from the thralldom of the physical and its limitations, they can strike more effective blows for the cause than ever before. Let us be as ready to do our part as they will be to do theirs.

MRS. A. A. AVERILL.

Lynn, Mass.

FUNERAL SERVICES

Over the Mortal Remains of Theodore J. Mayer, Treasurer of the National Spiritualists' Association, at his residence, 214 B Street Southeast, Washington, D. C., Wednesday, March 13, 1907, at 11 a. m., conducted by Mrs. Mary T. Longley, under the auspices of the First Association of Spiritualists of Washington, D. C.

[Reported Especially for The Progressive Thinker, by Walter P. Williams.]

The readers of The Progressive Thinker have already learned through its columns of the passing of the great soul of that good man and true Spiritualist, Theodore J. Mayer, of Washington, D. C. The funeral obsequies were conducted at his home, Friday, March 13, under the auspices of the First Spiritualist Association of his city, in accordance to the written request which he had formerly filed with the officers of that organization. Mrs. M. T. Longley officiated and the service was simple and such as he could most desire. Mr. Mayer was very fond of listening to "Only a Thin Veil Between Us," when rendered by its author, his friend, Prof. Longley, and it was intended for Mr. Longley to sing that selection during the service, but as the venerable composer was suffering with a serious attack of influenza at the time, he was unable to do so, and only the touching service of the secretary of the National Association was made.

The Washington Daily Star had its reporter at the service, who made copious and beautiful extracts from the address, weaving them into a generous synopsis of the whole. The following is an extract from the Star:

"The obsequies were attended by a large concourse of the friends of Mr. Mayer, embracing all classes of citizens, from the most lowly toiler to wealthy men of affairs. Massed about the casket were many beautiful floral remembrances bearing appropriate inscriptions. For an hour or more before the commencement of the simple ceremonies men, women and children filed past the bier and took a final look at their late benefactor and friend.

"The pall bearers were all clerks in the employ of the W. M. Galt Company, as follows: Messrs. Buckingham, Hurley, Stearn, Mohler, Busey and Betts.

"At the conclusion of the impressive obsequies the remains were taken to the establishment of J. William Lee and cremated.

"Floral pieces were sent by Mrs. W. M. Galt, Mr. Ralph Galt, William M. Galt & Co., National Spiritualists' Association (of which the deceased was treasurer), board of directors of the Central National Bank, First Association of Spiritualists, directors of the Union Trust Company, board of managers of the Casualty Hospital, Hope Lodge No. 20, Swiss Benevolent Society (of which he was president for fifteen years), the lady managers of the Casualty Hospital, Washington Grutli Verein, Mr. L. Vogel, the minister from Switzerland; Mr. William F. Gude, Mr. Henry Steinberg and family, Corby Bros., Mr. and Mrs. W. H. Speiser, Mrs. M. J. Stevens, board of directors of the Congress Hall Hotel Company, Mr. and Mrs. George S. Krafft, Mr. and Mrs. R. W. Beall, Mr. Henry Virts and Mrs. P. C. Schaefer.

"All the associations of which deceased was a member were represented at the obsequies."

At the close of the address Mrs. Longley said:

"Dear friends, I am requested to announce that there will be no public service during the cremation of the body; only the relatives will be present at the crematory and you are asked to take leave of the remains at this hour. If you feel as I do, you will prefer to make your farewell here, while the beloved form is surrounded by this wealth of glorious and fragrant flowers, sweet symbols of Life, Love, Purity and Peace, fitting types of Immortality and Reunion beyond, where sad partings can never come."

ADDRESS BY MRS. LONGLEY.

Let us lift up our hearts to that divine source of all blessing, the Infinite Goodness, our father God.

Oh, Truth eternal, Love divine,
We worship at thy holy shrine.
No man-made creeds we bring to thee—
Thou soul of all immensity.

For thou art grand, and broad and great
And hold'st each soul in heavenly fate.
Thou art the soul of universe
Thy matchless wonders stars rehearse.

O giver of all perfect good,
We recognize infinitude,
And in this solemn sacred hour
We recognize thy matchless power.

The heavens in harmony above
Resound with matchless tones of love;
And O, we lift our souls to thee,
Thou author of eternity.

To thee we bring our breaking hearts
Knowing thy love still strength imparts,
That peace unto each soul is given
To guide it on to yonder heaven.

We know that thou art love and light,
Thou art the ruler day and night,
Of life below, and life above,
Thou source of wisdom, truth and love.

O thou divine spirit, our father and our mother God, eternal goodness reigning everywhere throughout this universe of space, we draw near unto thee this moment to consecrate anew to thy service, to the service of thy dear humanity, this arisen soul who has traveled onward through the realms of thy beatitudes and of thy beneficence. We know that all must be well with him. Like a conqueror he went to the eternal life; like a ruler he lived on earth doing his appointed tasks, working out the life within him according to the highest dictates of conscience, of duty and of fraternal brotherhood. Thus must it be well with him. He is in thy eternal keeping. We do not need to mourn for him. Only the tear-drops fall, and the eyes grow dim when human souls on earth realize what it is to miss from their presence and association the physical form, the audible word, the kindly smile and the helpful counsel of one who has been near and dear.

And so, tears will fall and eyes grow dim; hearts will bleed and break because of mortal separation, but when the consciousness of eternal life and the conception of fadeless, loving, supreme truth and everlasting beneficence from God, come into the soul, we know and understand that all is well.

We ask, O thou Divine Spirit, the loving blessing of angel ministration to rest upon every heart that is saddened, to uplift and comfort every mourning life, that the light and the consciousness of spiritual truth shall abide with them, that all may feel within the inner self the nearness of spiritual counsel, of heavenly ministration, of kindly loving care that cometh from the unseen, from those influences and those beings that are not of the flesh though they walk with us in the heavenly places.

We ask, O thou blessed minister of peace and holy comfort, that there shall go forth the balm of healing to every wounded heart. May the dear son be comforted in the thought that his father is by his side with awakened strength and judgment, with higher possibilities and sweeter perceptions than he could know on earth, to give that guidance of the inner life that shall be a tower of strength and a comfort of peace in many mortal ways.

May all who have been affiliated with this dear brother by ties of relationship or fraternity be blessed and strengthened.

May the service of this hour be a sacred memory in their hearts. May they realize that death is only deliverance for the spirit from the bondage of clay, from suffering, from disease and an awakening for the immortal being in worlds of life beyond.

We know it is well with him, that blessings rest upon him now and ever shall, and so unto Thee, O our father God, we offer our praise for death, for deliverance; we offer our thanksgiving for the sacred associations of life to thee, we offer our honor and homage forevermore. Amen.

Dear friends, we are gathered here for a sacred service, not only to the memory and life of our dear friend and brother, but also in a spiritual sense to the consecration of his life to higher aims, nobler purposes and grander achievements than mortal tongue can tell. Through the varying vicissitudes of this earthly existence our beloved friend and companion met with many experiences, some of them very sad and trying and painful, some of them grievous to bear. He knew what it was to suffer bereavement, to have the dear companion of his heart and life taken from his bodily presence, out of the physical atmosphere into another world of being. He knew what it was to part with little lives that had only breathed here in a mortal sense, yet had they remained here on earth would have grown up as sweetest blossoms in his pathway. He knew what it was to part with friends on every hand. He knew what it was to meet with the discipline of life in the material arena of being, what it was to cope with difficulties and obstacles, to overcome them in large measure in his efforts to make a success of his career as a business man.

As a man of association with friends and neighbors and comrades in this mortal life he had his joys and his seasons of peace and of comfort; consolations came to him that were of blessedness; he realized both the sunshine and the shadow of mortal experience and existence and under these conditions he rounded out in mentality, in spiritual thought and aspiration, in the desire and effort and achievement of blessing his fellow-men. No greater eulogy could be given to a life when it closes on earth, dear friends, than to say he lived and labored for his fellowmen, and we can say this with absolute truth of our dear friend and brother who has departed from the clay to take upon himself the habiliments of a spiritual existence and a higher and better life of sweeter and nobler environments and grander opportunities.

I think you all know what his successes have been in life connected with material interests and physical affairs. You know how he met poverty and misfortune with brave heart and a courage which bore him through the vicissitudes unto a more glorious pathway of success; but he met failures and disciplines and loss with as brave and cheerful a spirit as he encountered success and the prosperity of material life. All of this helped to develop the inner nature, the mental life, the spiritual qualities which were directed in such ways as he felt would bring blessing to himself as an immortal as well as to his brother man on earth through the benevolent works that he might accomplish for humanity. We do not need, dear friends, to give an extended eulogy over the life of one such as this. His works will live after him, the memory of his deeds, even his personal doings from day to day, will be an abiding sense in the hearts of his friends.

He was a citizen of this city and district, well known and honored. He was an active man of affairs in this portion of country, who spoke with no uncertain sound concerning his convictions of right and wrong, whether they were for municipal matters and interests of the people or for the good of individuals or in any sense in the blessing of humanity. He was ever plain and outspoken and we knew just where to find him. Sometimes he may have seemed crude and somewhat harsh in his dealings with his fellow-men because of that strong, positive personality of his which meant so much, which could not brook the idea of failure, which would not find defeat, and so he pushed onward, but we know that his failings were those of the head rather than the heart. We know that as he thought he could see clearly, it sometimes seemed to him that others should do the same, and that he desired so much to bring them to the same consideration of affairs that he felt would be for the general good. None are perfect, all have their frailties and faults in this mortal life, and it is best, otherwise there would be no perfection beyond, nothing to strive for, nothing to hope for if we found the extent of all possibility and achievement and perfection here on this earthly plane.

But we are taught that there is progress beyond the grave; that we only begin school life here that shall advance and open new opportunities to our souls as immortal beings after we pass from this mortal clay, this being but the outward covering, the vehicle of expression for the indwelling mentality, the soul of man, when gaining experience and beginning unfoldment on this material side. Therefore, friends, whatever of human weakness our brother and friend may have had sinks into insignificance beside the clear, beautiful outpouring of his benevolent, loving nature for humanity.

He felt the needs and the wrongs of mankind and wished to lessen them, he felt the suffering and loss of human beings who were dwarfed and cramped by poverty and sickness and these conditions that weigh down, and he endeavored to relieve them; he knew the needs of education for the young people of this land and he knew that whatever of college life he secured in his early days in the home of his birth was of immense value to him during his life, and so he desired to see education promoted and such benevolent interests here advanced, and he did his part and did it well.

Friends, we cannot linger over these things that we would like to say. We must in duty tell you that he was a Spiritualist, a pronounced, uncompromising Spiritualist, who not only believed but knew that there is immortality for the human soul, such immortality as means consciousness, vital, active; the survival of memory over death, the retaining of the affections, the knowledge and the power of mental expression and achievement—all these things which make up a human being he knew survive death and the grave and live as intelligent entities in the eternal world. He knew this. It was his conviction. It was his privilege to gain it through investigation and experience. It was no idle thought, no mere belief, no creed, but an unanswerable conviction of truth to his soul, and therefore he was a Spiritualist. He believed in immortality, knew its truth, realized the consciousness of spirit communion with this mortal life knowing that he could commune lovingly and intelligently with the dear companion who passed from the earth form so many years ago, but who remained close to his heart not only as a memory but as a loving presence of radiant beauty through all these years of his lonely life. He knew the little ones could return, had grown and expanded in that other world and were his treasures there. He knew this and as a result of this knowledge devoted a portion of his time and means to the advancement of Spiritualism.

It was my privilege to be associated with him for many years—nearly a decade—in this work of Spiritualism, not only in official labors but in close friendships. Many hours have we passed in pleasing, helpful things pertaining to spiritual thought and uplifting. We knew him in our home well; he was a brother and a friend closely connected with us by the ties of association which nothing of earth can express and which held us together in such beautiful communion that we feel he is one with us now, not lost nor gone, not dead nor asleep, but with us, arisen in spirit, a presence of joy and comfort, of truth and honor, of helpfulness and ministration, and he will be so to the end, not only to us in our personal home but to you all, friends, a helper and adviser, if you but open the way to his coming, to give you peace and strength.

As treasurer of the National Spiritualists' Association for many years our friend and brother stood almost at the head of this great movement in the United States. He was known to hundreds of thousands of individuals through our great conventions because of his name and works and influence going out through the spiritual press in all parts of this country, by the chartered societies of our national body, state and local organizations in all parts of the United States, and when the news went forth through our spiritual press that he was lying prostrate, sick unto death, we were besieged with words and messages and communications from all over the country telling us that in the meeting places where hundreds of people assemble, in their Sunday convocations and services his name was mentioned in loving reverence and prayers went forth for his recovery, because all felt that while he would find a beautiful home on high and plenty of opportunity for service and doing good to humanity yet he was needed here. But the angels knew—the Infinite knew—God understands—and I believe from the depths of my soul that he knew in the secret recesses of his heart, dear friends, that his time had come, that his work was to close through this mortal frame that had worn out in the service of humanity as well as in his efforts to make his way in the world.

Many a time he said to me: "Mrs. Longley, I am working too hard; I know that I am. I have lost money and I must make more. I don't want it for myself; I can live plainly. I could if I wished live in what some would call a palace, but I have no desire; I have my little home and my lonely surroundings. I must make money. I want to help the world. I must bless mankind. I want to do a good work for the hospitals here in the District of Columbia. I want to promote education. I have many plans in mind. I want to bless our spiritual cause. If I had all I lost I could do that. I must make it up, and I will do my best to leave something good for humanity when I have gone," and he did. This is his record. This is his eulogy. We need not expand upon it, his works show for themselves. Let his influence be a blessed one, his example a noble one to our lives. Perhaps we may not be able to do all that he could do, we have not the means nor the opportunity to bless mankind in such largeness as he has done, but we can do something to make the world better and sweeter and brighter that we have lived, and in doing this we shall please our friend best and most. It is all that he would ask, and it is the greatest tribute we can give to say that he was one who loved his fellow-man.

I am persuaded he would give to you his message today, could he make those silent lips speak, with no uncertain sound to your hearing, and would say:

"I am alive. I live; there is no such thing as death to crowd the human soul. I have pulled through and have gained the victory. There is no mystery now for me in death, there was very little of it before I passed away. I knew what I should meet, and the glory of reunion, the sweetness of uplifting in spirit, the beauty and the grandeur of immortality are mine."

"He who died at Azim sends
This to comfort all his friends":
Gentle friends, I am not here
On this lowly funeral bier.
Truth is mine and Life divine,
Let its mandates ever shine
In your hearts, O friends of earth,
Till you pass immortal birth.
Life is free and life is grand,
Work, then, for the heavenly land
Which perchance is just in view,
Waiting, friends, for you, for you.
Let your thoughts be full of love,
Such as heavenly thoughts above.
Let your lives be pure and sweet
Till the angels you shall meet.
He who died now comes and gives
This assurance that he lives.
Life is mine forevermore
Pulsing on the golden shore.
Love and Life are lord and king,
This my spirit offering.
Life eternal, ever free,
Calls for aye, to you and me.

Dear friends, no more may be said. Words fail. Let the hearts feel that all is well.

All hail, thou arisen spirit. Press on in your good works. Give to humanity the comfort, the peace and the harmony of thought that you know will only bless and uplift. We would not call you back to this world of mortal strife, but speed you on in the sweetness of holy friendship, feeling that sometime and somewhere we shall be reunited in a fairer clime.

Farewell, dear mortal form. We have known and loved you. We have realized the sweetness of spirit animating and pulsating through this frame and we have come close to the spiritual with it all. To dust and ashes shall you be consigned, but all is well. Nature in her beneficence will take up the residue that is left from the consuming fire and reconvert it into new forms of beauty on her glowing breast of earth. All is well. Farewell, dear form.

But spirit arisen, all hail! We salute thee, we love thee, we ask for your help, your ministration and your personal care.

Mrs. Longley writes: "So many in Washington have asked where copies of the poetic lines in the address over the remains of our beloved treasurer can be obtained, I desire to say: Only in The Progressive Thinker; these lines came impromptu at the moment of inspiration, and all but the opening quotation, 'He who died at Azim sends this to comfort all his friends,' were original with the hour and the occasion."

The Good That Men Do Lives After Them.

There is so much that can be said of the good that Theodore J. Mayer did for humanity during the years of his mortal life; so much of the good that he left as an endowment to the sum of human blessing, that words fail and similes grow weak as we try to describe his benefactions and to compare his thoughts and deeds with the common notions of the world. His three score years were filled with positive intent and power to make success of life, and he did succeed, not only as a business man in the accruement of a fortune by the indomitable will and the clear, calculating judgment of his mind and physical labor, but also in the noble paths of Spiritual conquest and achievement. He was a success, and the world is richer that he lived. He came to this country a poor boy, but with native Swiss stock of intellectual and moral equipment, a good college education and determination to make a mark in the world of business enterprise. Entering as a clerk in his uncle's store, it was not long before his ability led him to rise from a comparatively humble position to other fields of effort and success. By his wise judgment, the use of his splendid brain and native manual strength, he won. He was never idle, when others slept he passed hours in work of the body as well as devising ways and means for the enlarging of his business and the output of its accruements, and by wise investments and judicious expenditures he added to his store. True, he met with losses, there were some failures, every venture could not be a success—that is not the way of the world—but every loss only gave impetus to his swift brain to make new effort to regain his ground and to win in the markets of the world.

To those who knew him best, his decease was not unexpected; our wonder was that he lived so long, for disease had fastened upon his frame some years before the end. For more than three years his health has been precarious, many times during that period he suffered excruciating pain in nerves and limbs. A man of magnificent physique, he could not walk three squares without sitting down on curb or step more than once by the way, for rest and surcease from pain. For months before his fatal illness, he complained to us of nausea, could partake of but very little food, and for some time, while still about his daily affairs, he lived solely on two quarts of milk a day.

At the last N. S. A. Convention in Chicago he was a great sufferer, never without pain, striving to keep up to the work and exigencies of the Association by stimulating aids to a fagged and weary brain and body, he, a main-stay of power for the good of the N. S. A., watchful of its treasury, looking against extravagant measures and rulings, misunderstood by those who only viewed him casually, accused of being self-opinionated and autocratic when he was working night and day for the best good of the whole, felt his physical strength steadily waning, yet would not yield one minute to nature from the wearisome activities of the convention floor.

On his homeward way, Saturday, October 20, he became very ill, for over two hours in the night he had to stand in the aisle of the Pullman car, unable to lie in his berth or to sit, because of the terrible pain and nausea that had seized his body. But he conquered sufficiently to resume his work immediately on his arrival in Washington, though many of us pleaded with him to give up, take a long rest and to go abroad to his native land for recuperation. He said the time had not come for rest, he had more to accomplish, and so he held on till exhausted nature could do no more. He wanted to live, to earn more money to use for humanity—he said he had sufficient for his own needs and for his son, but he must make more for the use of humanitarian projects and interests—but at the last, while the mortal illness was creeping fast upon him, he settled completely all that he desired to do and have done, should he not recover health. He made a splendid fight for health, but it was too late, yet he went manfully, like a warrior who has fought the good fight, he won his victories and gained his spiritual crown.

Theodore Mayer was essentially a strong character His personality had two sides; in business, positive, at times stern, even commanding, dominant, yet approachable; in social life, genial, full of humor—often boyish—lovable; a good companion and friend. He was a lover of the beautiful, the esthetic side of his nature was developed, and scenery, the works of Nature, flowers, music, statuary, paintings, art in general, dainty appointments, all appealed to him and made him glad; this was evinced in the garden of his home that he loved, the care of his pet canary to which he talked daily, the lovely works of art and beauty in his dwelling, his own immaculate appearance in private or public life.

His kindness to the lowly was proverbial in this city, though he expected and exacted faithful service from his employes, they all loved and esteemed him, and their tearful eyes during his illness and after his demise, gave eloquent tribute to his worth and place in their estimation. Even to his animals he showed gentle traits, carrying lumps of sugar in his pockets with which to regale his horse at intervals during the day. I am relating this to show the world what an all-around sort of man this was, and to give glimpses into the heart of the man.

In this connection we think of one of the sweetest, and last acts of this good man. The infant son of Mr. and Mrs. R. E. Fugitt, formerly Miss Agnes Wink, had his first natal anniversary on the 28th of last January. For some weeks prior to that event, Mr. Mayer talked of wishing to be magnetically connected with the little fellow, not only while here, but after he, Mr. Mayer, should pass from earth. Said he: "I mean to give him something on his first birthday that he can always have and wear and that will be a link between us both." He finally decided on a gold chain of fine metal and rare workmanship; had it made so as to be worn as a neck chain in babyhood, and as a watch-chain later in life—a beautiful gift. This chain the donor wore on his own person for a number of days, and on the 26th of January, when suffering from the first stages of his mortal illness, went from his home to that of the Fugitts and personally presented the sacred gift to the little babe. On that occasion he said: "I am going home to stay until I am well. I feel that I may not be able to come out by Monday, the 28th, and I wanted to give this chain to the little boy with my own hands. I shall be a spiritual helper to him all his days and I want him to wear this for me."

The good man never left his home after that day except once, when very ill he had himself taken in a closed carriage to his bank to attend to the last matter of his estate. Once during his illness the baby boy was taken to see him and the great man blessed him. Always he inquired of us concerning the child and on the last occasion of my visits to the sick room, he blessed the little one and promised to be a spiritual helper to him.

We are satisfied that in soul-sense, he knew that he would not get well. On the 20th of February, about 5 a. m., the writer of these lines fell into a semi-trance and seemed to be transported to a beautiful country and to find herself among a company of friends, most of whom she recognized as spirit people; among the friends was Mr. Mayer; they turned to cross a bit of flat country and came to a beautiful town built upon the side of a hill in an Alpine section. It was an exquisite sight. The sweet homes upon the hillside glowed with beauty. The light upon them was of ineffable glory. The green of the hills and the blue of the skies and of the placid lake at the foot of the hill were more brilliant than tongue can describe. In my vision, I said to the friends: "Did you ever see such a beautiful sight? I have been here before. In a moment you will see a large and handsome sign giving the name of this town. What do you think of it?" In a moment we all came into view of a massive and shining inscription bearing the name of the place which was, "Just Over There". I did not relate this to Brother Mayer when next I saw him, as we had N. S. A. matters to discuss, but during a very sweet, friendly and spiritual interview on February 23, I told him of it and that the entire scene was of apparently a Swiss, spiritual harmonious spot, emblematic, perhaps, but significant and beautiful. With tear-dimmed eyes and trembling lips he said: "May we all meet there."

In that hour we talked freely of the spirit-world, of the work of the spirit, of humanitarian affairs, of the possibility of his immediate going to that higher world, and I said to him, "We want you to get well, and still be our counselor and guide on earth; but if you must go, come to us from above, help and bless us, we want your counsels and aid." Too full for speech, he bowed assent with tears on his face and tremblingly whispered, "I will, God bless you."

The memory of that hour will ever be a most sacred one to me. So also will be that of the last few moments I passed with him on Tuesday, March 5, one week before the end. He was very weak, but smiled at me during my call and talked beautifully, asking for the little boy, and charging us to take good care of him. His last words to me were, "Give my love to everybody;" and "God Bless You"—precious words that will never fail. He sank rapidly after that, and I did not see him again till I laid my little offering of lilies of the valley, pure and fragrant, upon his coffined form. And now, I DO GIVE HIS LOVE TO EVERYBODY, and may it be a precious legacy to help them on their way.

Distribution of Property.

Previous to the making of his last will, Mr. Mayer gave away large sums for charitable purposes; in former reports it has been stated that he had given to the Eastern Dispensary and Casualty Hospital of Washington, about Thirty Thousand dollars, and in his will left ten thousand more to that worthy institution for the treatment in illness of the needy poor. He had also given about one hundred and eighty thousand dollars to the George Washington University for educational purposes, with the stipulation that a memorial hall to his departed wife, to be called the Susanna Mayer Memorial hall, should be erected; this college, of course, did not figure in his will; it was only a few weeks before his last illness that he told me he had gotten all his works into shape and that the last, the hospital Dispensary and the University being attended to, he felt that a good part of his work was completed. Hundreds of private philanthropies for the poor and suffering were shown by this man, here and in other places; no appeal was made to him in vain—the public

(Continued on page 3.)

Eyesight Restored.

Eyeglasses May Be Abandoned.

A Wonderful Discovery That Corrects Afflictions of the Eye Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for the relief of most forms of disease, as a new method—the Actina treatment—has been discovered which eliminates the necessity of former torturous methods. There is no risk or necessity of experimenting, as many people report having been cured of failing eyesight, cataracts, granulated lids and other afflictions of the eye after being pronounced incurable, through this grand discovery.



Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother, of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 78 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Mrs. T. F. Moyle, Waterford, Wis., writes:—"About two years ago I was taken with iritis in both eyes and nearly went blind and it was thought an operation would be necessary. I sent for an Actina last April and it has taken all the inflamation out and my eyes are now well.

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the Actina Appliance Co., Dept 342B, 811 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on Disease.

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Works of Thomas Paine

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

Will Mrs. Virginia Bryan send her postoffice address to this office, and oblige?

Mrs. Susie R. Thompson, the medium, is now located at 348 Oakley Boulevard.

Virginie Barrett writes from Toronto, Ontario: "The Spiritualist meetings are doing a good work. I have labored here since January and my meetings have received the attention of the thinking class. I have had a full house every time."

A. Merkle writes: "The Spiritualistic Society Students of Nature, 461 W. North avenue, corner Robey street, had a very large audience Sunday evening. Mrs. M. Schumacher's lecture on Palm Sunday and Its Origin, From a Historical Standpoint, was well received. Messages were given by Sister Ricket, and anxiously and thankfully received. Our services are conducted by our pastor. Lectures are given on interesting scientific and historical subjects."

Mrs. E. H. Thompson writes: "The Fraternal Daughters held their semi-weekly meeting in Atlas Hall, 406 Ogden avenue, Wednesday, March 20, at 2:30. They gave readings, and at 6 p. m. served a supper, and at 8 p. m. held a circle, and the following mediums took part. Mrs. Dr. Caird, Mrs. H. Lichtig, Mrs. Alice Sexsmith and Mrs. Squires. Beginning on Wednesday, April 3, the Fraternal Daughters will hold a test circle the first and third Wednesdays at 8 p. m., to take the place of their semi-weekly entertainments. Mrs. Dr. Caird will have charge of this work, assisted by others."

Geo. Drummet writes: "The Dana (Ill.) Spiritualist Association wishes to let the readers of The Progressive Thinker know that it has been served by Mr. Max Hoffmann of Chicago, in the way of lectures, followed by tests. His work was remarkable. He did our community more good than words could express. Our meetings were more than a success, and we have the highest praise for Max and can recommend him to any society."

Harry J. Moore united in marriage James A. Nulton and Miss Ethel Bartlett, of San Diego, Cal., on Friday evening, March 8. Upwards of forty friends tendered him a farewell reception and the San Diego Spiritualists' Temple Lyceum voted to devote part of its Sunday morning, March 10th, session toward the same, which was done. Brother Moore writes that several have joined the society. He lectured in Ashland, Oregon, the Sundays of March 17, 24 and 31; also conducted class work during the week. His services are engaged in Portland, Oregon, for the Sundays of April. Address him there.

Mrs. Dr. Dobson-Barker writes: "The First Spiritual Union of San Jose has been very highly entertained by Rev. John W. Ring, the noted speaker from Crystola, Colo., at Hale's Hall, on two successive Sundays. March 17, a very interesting service was given at 2 p. m., a spiritual christening of four little girls, Rev. Ring officiating. The ceremony was beautiful and impressive. Sweet music was a feature of the occasion. A cordial reception was given Mr. Ring at the home of Mrs. Cora D. Ringlep, on Wednesday. An impromptu program and refreshments were the order of the evening. Tuesday evening our good Brother Ring gave an unique entertainment in behalf of the F. S. U. Jean Ingelow's 'Song of the Seven' was illustrated. Dr. H. S. Bock furnished the stereopticon views and the moving pictures, which were appreciated by all. Miss Linda Zink furnished music for the occasion. The anniversary of Modern Spiritualism will be observed by regular services; Mrs. Nettie P. Fox will be the speaker of the evening. Our annual election of officers will take place April 7. Mrs. M. E. G. Howe, state organizer, of Los Angeles, is engaged for the above date."

Bessie Bellman, a prominent worker in Spiritualism writes from Winfield, Kansas: "Winfield is now my home, where I am employed by the First Society of Spiritualists the first and third Sundays of each month. The second Sunday I serve in Blackwell, Okla., where an earnest, unselfish society is trying to make Spiritualism better known. The fourth Sunday of each month takes me to Cedarvale, Kansas, where a most harmonious and encouraging condition exists. Ground and money are pledged, and very soon Spiritualism will have a beautiful temple in this beautiful and prosperous community. The work grows and thrives, pushing up as resistlessly as the new vegetation. There is great demand for good work everywhere."

Ferd C. Suhrer writes: "It is with much pleasure we note the growing interest manifest each Sunday by the public in their attendance of the services of the Fraternal Order of Spiritualists and the high regard and appreciation of the services of our workers and mediums. There seems to be no abatement in the enthusiasm, and we feel grateful indeed in having such efficient co-workers to enable the public to find in our society that quality so often woefully lacking in other religious and educational orders of a similar nature. On Sunday, March 24, our mediums again read sealed letters for a large number satisfactorily, the recipients of messages plainly showing their delight and admiration. The circles at 4 o'clock (for which there is no charge) are as popular as ever and are winning many friends and converts. Our supper at 5 o'clock is becoming known all over Chicago for its quality and ridiculously low price of 15 cents. We expect some more new additions to our already popular song service, and our concert will also be augmented by the help of well-known entertainers, both vocal and instrumental. Geo. B. Warne, M. D., was our speaker for the evening, and a more attentive audience never listened to a speaker. They realized the wealth of his remarks and were eager to catch them all, and those who came fearing a long, tiresome lecture of the kind they had heard many times before, were agreeably surprised, and when the end finally came they wanted more, more—they were not weary; the hour not late. Don't forget April 7, the first Sunday in the month, for that will be medium's day, and messages and tests will occupy the time both afternoon and evening. Tell your friends and let's all get together in one great jollification. Don't forget the place, Hygeia Hall, 406 Ogden avenue, corner Robey street, top floor."

Mrs. Geo. Williams writes from Cleveland, Ohio: "Rev. Frank Ripley closes his engagement at the First Spiritualist Temple on Sunday, March 31. Mr. Ripley's work has been exceptionally fine, and has resulted in much good. Large audiences have been the rule. His messages have been exceedingly gratifying and pleasing. Mrs. J. Bloomfield gave a supper, English style, for the benefit of the Temple fund on Saturday evening, March 23. Over 80 people enjoyed the really excellent cuisine furnished by this energetic and zealous member of the Temple. Special services will be held Sunday, March 31. Rev. Geo. W. Kates and wife will commence a two months' engagement on Sunday, April 7. These spirited and talented workers will be welcomed with open arms, as their work is always appreciated, and productive of great good. New features relative to the Temple's future progress will be announced from time to time. A bazaar in the very near future is one of the good times a coming."

Wm. Hassmann writes: "Last Sunday evening, March 24, the services of the North Star Spiritual Union at its hall, 1546 Milwaukee avenue, were well patronized, the audience consisting of honest and earnest truth seekers. Sister T. Mueller, the society's medium, who has been sick for the past five weeks, but now is on a fair way of recovery, will not be able to attend to her duties for at least a couple of more weeks. Brother and Sister Winters who so nobly volunteered to take her place, were assisted by three other mediums, Sister Musika, Sister Golden and Sister Hogard, who were willing to give a helping hand to a suffering sister. Praise be to them, for they do not only advocate the golden rule, but act accordingly themselves. The concert for Easter Sunday promises to be a success, as many have volunteered to take part in the exercises. A hearty invitation is extended to all."

E. R. Kidd writes from Canton, O., in regard to the venerable Mr. Mathews: "This week the writer was in New Philadelphia, Ohio, on business, and while there called on Brother Charles H. Mathews, veteran worker for the cause of truth, and regret to say that I found him in a critical condition physically. Brother Mathews has been confined to his home since the 14th day of January, 1907. The malady with which he has been stricken is a combination of rheumatism and dropsy, and he fears it will be some time before he will be out again. At his age, he being in his 88th year, I fear it will go pretty hard with him. This I know will be sad news to the editor of The Progressive Thinker, also to hundreds of its readers who know him personally or by reputation. Let us, one and all, send to him our best thoughts and heartfelt wishes that he may rapidly recover and soon be upon his feet again."

W. J. Ward writes from Clinton, Iowa: "The 59th anniversary of the advent of Modern Spiritualism was befittingly observed by the Spiritualists of Clinton, Iowa., by a very beautiful display of fragrant flowers and a special musicale. Our loyal workers were amply repaid by a fine attendance. Mrs. Alice C. Barry, in an eloquent address, said in effect, that Spiritualism had done more real good, been more of a blessing, in a half-century than the church has been in nineteen centuries. Truly and well said. And we purpose to be forever loyal to our charge and do what we can to make Spiritualism the universal blessing it should be."

Dr. Jose Montoya writes from Wichita, Kansas: "The work here is progressing in good shape. There is some talk of a camp to be held here during the summer. Mrs. Shaw, of Springfield, Mo., has been with us and has rendered us good service. Mrs. Martindale, a resident speaker, addressed the First Society Sunday night, March 17. She was attentively listened to while she spoke for an hour on the Philosophy of Spiritualism. The Circle of Light meets every Thursday night at the studios, 407 E. Douglas avenue, and is well attended. A larger hall is to be secured to meet the demands of an ever-increasing membership. Many are the converts that have come to our banner in the last few months."

R. G. Lee writes from Headrick, Okla.: "In giving notice of our camp debate to take place at Headrick, Okla., we failed to mention date of commencing, which is 10 a. m., Aug. 20, 1907, and continuing six days. All interested write to me."

Mrs. Georgia Gladys Cooley writes from Portland, Oregon: "My dear mother, Mrs. Mary Taylor of Portland, Oregon, passed away Saturday morning, March 16. The call at last was very sudden. After my arrival she revived perceptibly, and the doctors pronounced her out of danger. My guides disagreed with them. I was with her to the last, and while I know she is better off, it was a terrible trial to pass through. My mother was a kindly woman, consequently made many friends who proved their true worth in her last illness and death. Though the home is large, it was too small for the attendance at the funeral. Her dear, sweet face was the face of a young woman, fallen into a sweet repose. She looked so much at rest. She has come to us several times and always with her same sweet way, and oh, so perfectly satisfied. A beautiful transition. Oh, beautiful Life! Beautiful Death! I shall start Tuesday, the 26th for St. Louis, to fill my engagement with the Temple society at the Anniversary exercises, Sunday. Mr. Grimshaw is enthusiastic over the prospect of a large meeting. From there I go home to Chicago, for a needed rest before beginning my Summer's work."

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

ATTENTION, LYCEUMS. — Please send in second quarterly report before April 15. All lyceums not reported are most earnestly requested to do so. Yours for the young people, Anna L. Gillespie, National Sup't. Children's Lyceums, 180 Calhoon street, Battle Creek, Mich.

Wilson Fish, M. D., writes: "On Sunday evening, March 17, the Earnest Workers Spiritual Society had the pleasure of listening to Dr. A. B. Spinney of Belding, Mich., in one of his characteristic addresses at its hall, 333 Michigan avenue. The Doctor held his audience in rapt attention for mort than an hour and the reciting of his own experience in the long and rugged road from old orthodoxy to the comforting knowledge of the spiritual philosophy, made his address of especial interest to new investigators. The message-bearers of the evening were Mrs. Line and Mrs. Fish, who, in many pointed spirit messages gave the large audience convincing evidence of the presence of loved ones whom we call dead, but who live and are ever ready to minister to mortals."

Rev. Alice Baker writes from Lawton, Okla., where she is filling an engagement as state missionary: "Upon my arrival here, I found the Church of Spiritual Light I organized in November doing a splendid work, having secured a nice hall, leasing it for one year. A number of Longley's beautiful song books, have been purchased, and every member seems devoted to the cause. Last Sunday I lectured to good and appreciative audiences. Next Sunday we will have an anniversary service, and in the evening a naming and consecration flower service for a number of the little buds of promise. I will be with these good people a number of Sundays, going out to nearby towns through the week. On my way to Oklahoma I gave one lecture at Fruitland, Texas, and was royally entertained by Bro. G. Hengalter and family. Oklahoma people desiring my services as missionary any time this season, will kindly write me at once to my home address, 449 Live Oak street, Dallas, Texas."

At a meeting of the Massachusetts State Association of Spiritualists, held to celebrate the 59th anniversary of Modern Spiritualism, at Berkeley Hall, Tuesday, March 26, 1907, Francis B. Woodbury, formerly secretary of the National Spiritualists' Association, presented these resolutions: Whereas, The Angel of Life has taken to the spirit world our beloved friend and co-worker, Theodore J. Mayer, treasurer of the N. S. A., therefore be it resolved, That the Massachusetts State Association of Spiritualists in convention assembled, learn with sincere regret of his transition; that we greet his emancipated spirit with our earnest thank offerings for the great work he accomplished for the cause he so dearly loved, and for his liberality to our organizations, and the worthy poor. Resolved, That we deplore his loss as an executive business man of rare ability, who was ever ready to give his counsel and advice to aid organization in all its departments for the advancement of the cause which was sacred to him, that of Modern Spiritualism as a religion. Resolved, That a copy of these resolutions be forwarded to the board of management of the National Association, and the Spiritualist press for publication. These resolutions were unanimously adopted.

Francis B. Woodbury writes from Greenfield, Mass.: "Exercises held Sunday, March 24, afternoon and evening. Talent, President of the society, R. F. Churchill, John E. Darling and Francis Bailey Woodbury; test medium, Annie E. Thomas, Brooklyn, N. Y. Between afternoon and evening sessions lunch was served at Union Hall to all who wished, free of expense; no admission charged; the collections and subscriptions for the day, $85. This society has expended $400 this season on its Sunday night meetings, entirely by collections and subscriptions, and is free from debt."

Harrison D. Barrett has concluded his engagement at Seattle, Wash., and is now in Washington, D. C. Address him there at No. 600 Pennsylvania Avenue S. E.

Dr. J. M. Peebles writes to us from Colombo, India. He is busily engaged there lecturing.

Mrs. Henrietta L. Lichtig goes to Sturgis, Mich., April 9. Parties desiring her services for lectures and messages, parlor meetings or circles, in that vicinity, can address her at 4746 Calumet avenue, Chicago, or Sturgis, Mich.

Samuel Huntington writes from Malden, Mass.: "Mr. Wiggin finished his first series of lectures and ballot readings for our society on Thursday evening, March 21. He chose for the theme, "Mediumship and Spirit Control." He gave a very able address, one which contained much food for thought. The time seems ripe for a new awakening among Spiritualists, and Mr. Wiggin seems well fitted as one of those to do that work. After his lecture he gave many fine messages, reading from ballots. He will give his second course of lectures for our society commencing April 4, and continuing Thursday evening through the month. Sunday services, March 24, was interesting as usual. At the afternoon circle, several took part. At the evening meeting Mrs. Nellie E. E. Abbott of So. Lawrence, Mass., was the speaker and message bearer. She prefaced her work by reading a fine poem entitled "Prayer," by Ella Wheeler Wilcox. Mrs. Abbott chose for her theme the 12th chapter of Corinthians, giving a fine address. She then occupied over an hour giving many proofs of the continuity of life. Mrs. Annie R. Chapman of Brighton, Mass., will be the speaker on the 31st inst., and Prof. R. A. Macurda of Lynn, Mass., on April 7."

Mrs. A. Birdsall writes from Jackson, Mich.: "The President of the State Spiritualist Association, Mrs. Abbie Sheets, of Grand Ledge, Mich., lectured and gave messages for the First Progressive Spiritualist Society the past two Sundays. She won the hearts of all who heard her, with her lovable, intellectual and sweet spiritual ways. While here she attended the Sunflower Club, which deserves mentioning. Our members all do excellent work for the society in giving their report financially, and are deserving of the heartiest praise. I wish every Spiritualist could have the pleasure of listening to our worthy State President, Mrs. Sheets, for she is an honor to every meeting in which she lectures."

Geo. A. Hetfold writes from Jacksonville, Fla.: "While at Gainesville, Fla., I had the pleasure of hearing Laura G. Fixen lecture at the Chautauqua held there. Her lecture was grand. Subject, 'The Seen and Unseen.' It did me good to see one of our lecturers on the Chautauqua platform. It shows the people are becoming more liberal. I heard many pronounce Mrs. Fixen's lecture one of the finest that had been given there. She is one who does not antagonize the church people, but wins them by her pleasant way, and sets them to thinking, that there is something deeper and grander than just the narrow creedal views held by so many orthodox members. There is a chance for some good work to be done in the South, and I would be glad to see more of Mrs. Fixen's class of lecturers there."

We are glad to know that G. H. Brooks has so regained his health that he is able to resume his labors again in the lecture field.

Mrs. Mattie E. Hull can be addressed at 1410 Kellam avenue, Los Angeles, Cal., until further notice. She intends to return East in May, and is ready to make engagements for camp-meetings or local societies.

A HAPPY SOCIAL FUNCTION.

A Pleasant Reunion and Reception at Los Angeles, Cal.

To the Editor:—I desire to tell the readers of our cause, something of a social function that graced the People's Spiritual Society in Burbank Hall in Los Angeles, March 23. On that evening we gave a reception to the workers of our platform and invited guests. The distinguished guests were Mrs. Mattie Hull, Mr. John W. Ring, Mr. J. C. Craig. The workers present were Mrs. J. J. Whitney, world-renowned test medium; Mr. Arthur Prentice, our talented chairman; Mr. and Mrs. G. P. Sullivan of the "Children's Home"; our beloved Dr. Briggs, who works with a will in every cause that she finds to do; Miss Freda Gerttzea and many others whose excellent powers as mediums are well known, as well as inspirational speakers.

Those who assisted in receiving the one hundred guests were Mrs. Rose L. Bushnell-DonnElly, Mrs. Nellie F. Sullivan, Mrs. Nellie Temple Taylor, Mrs. L. M. Cummings, Mrs. J. C. Craig, Mrs. Rose E. Weston, Mrs. Nettie Howell, our Nettie, the kind, hospitable friend to all the poor in spirit and weak in heart. She opened her two large parlors adjoining the hall, decorated them with lilies and vines, on a slightly raised platform were placed two crimson chairs clothed in exquisite flowers of our clime, in honor of Mr. and Mrs. Hull. The motto was, "Our Moses not dead, not divided from the beloved one." God bless our Nettie!

The program was carried out in full, music, dancing, speeches and recitations. A poem from the pen of Rose L. Bushnell-DonnElly, entitled "Dedicated to Our Absent Brother, Rev. Moses Hull," was read in a beautiful and soulful manner by Mrs. Nellie Temple Taylor. Vocal Solo by Miss Inez Freeback. Duet, Misses Edith and Marguerite Donn-Elly. Mrs. Brooks, inspirational solo. Duet, Mr. and Mrs. Sullivan. Vocal solo, "Star of My Soul," Mrs. Rose L. Bushnell-DonnElly. If James G. Clark, the author of this divine song, was present in spirit.

The collation was refreshing and dainty, every plate charmingly decorated. While serving, instrumental selections by Prof. Otto Horner, were given in a masterly manner.

Soulful harmony, friendship, love, reunions, and angel visitants joined in praise. After the repast was over we all rose and joined in one verse, "Nearer, My God, to Thee." During the singing Mr. Hull stood by his dear little Mattie, glorified with undying love, and was recognized by several clairvoyants during the entire evening. The most beautiful and divine reunion will be theirs when she is called to cross the rose-bordered divide that spans the other shore.

"Oh, don't be sorrowful, darling!
Oh, don't be sorrowful, pray.
The gate that leads out of life, sweet wife,
Leads to me, and eternal day."

Rose L. Bushnell-DonnElly.
Los Angeles, Cal.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mr. H. H. Houmsom, of Monroe, Wash., passed to the higher life. He had spent seventy-one years on this plane, and for forty years had been a devout Spiritualist. He served his country in her hour of trial, and the G. A. R. of Snohomish conducted the services at the grave in that city. The writer conducted the services at the home. Mr. Houmsom was a native of Michigan.

EVELYN L. POMEROY.

Passed to spirit life, Mrs. Knopp, of Dover, Ohio, March 17. The funeral was held at her home on the 20th, and was largely attended by her wide circle of friends. She had reared a family of five children, had 22 grandchildren and 6 great-grandchildren, all of whom were in attendance. She was a Spiritualist in the highest meaning of that word. By her often repeated request Hudson Tuttle was called to conduct the services. ***

Mrs. Gertrude Jones of Grand Rapids, Mich., passed to the higher life March 20. For some years she has been almost blind. She was a patient sufferer. Her aunt, Mrs. Belle Fuller, gave her the tenderest care. She had only a few relatives, but a host of friends who rejoice that she is released from suffering, and with clear vision she is able to see her loved ones that preceded her to the angel world. The flowers were beautiful. Mrs. Merrill sang and the writer officiated.

MRS. AMANDA COFFMAN.

Orville Gesler, born Feb. 27, 1838, passed to spirit life, Mar. 20, 1907. He leaves a son, an adopted daughter, three grandchildren and a wife, Mrs. Ellen Shannon Gesler, to mourn his loss. He was for many years a firm believer in Spiritualism, and lived up to his highest conceptions of right. He has been a resident of Breedsville, Mich., since his boyhood.

EVA TRUESDELL.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price

THE SUNFLOWER CLUB.

Its Second Anniversary Supper, Entertainment and Ball.

That splendid Ladies' Auxiliary to the Illinois State Spiritualists Association, the Sunflower Club, has indeed proven itself a worthy spouse of the State association, as well as a helpmate and companion.

Their recent anniversary supper, entertainment and dance on Monday evening, March 25, was a grand affair and a success in every way.

The President, Mrs. J. R. Francis, presided with a modest dignity that was an inspiration of itself to the occasion.

Mrs. Laura Fixen's beaming face and talk warmed the affair with an enthusiastic ray of sunlight, as did the presence and talk of Dr. Geo. B. Warne.

Dr. Caird was a prominent figure in the "chair in the East" of the hall, and the lucky man in the hand painted China drawing; but we must not continue to mention names here, of sunlight and cheer, or there will be no room for these notes.

Mrs. Wilson, too, needs some attention in these notes for her activity in presiding over the palatable viands of the feast. She always looks after the financial part with a pleasing interest and business alacrity.

The program was carried out as follows:

Piano solo, beautifully rendered, by Miss Nellie Clark.

Remarks by Dr. Geo. B. Warne, president of the Illinois State Spiritualists Association.

A beautiful vocal solo, by Master Edward Miller, a very appreciable song splendidly rendered.

Recitation by Mae Dalloz, which elicited much enthusiasm. She is certainly an elocutionary wonder, a bud well unfolded in her childhood.

Poem, "The Sunflower Club," by the writer hereof, and which follows this report.

Solo by Mrs. Sexsmith; a sweet song sweetly sung.

Remarks by Laura G. Fixen, cheering and interesting, as are all her talks.

Piano solo, nicely executed, by Miss Ichabeck.

The Dance was a pleasant affair, as their dances always are, but the attendance was large, the interest enlivening, and the feeling beautiful and spiritual. In this connection the committee on entertainment deserve special mention for their activity and painstaking in introducing people, and assisting in finding partners for the dance.

TO THE SUNFLOWER CLUB.

Poem Read by the Author at the Second Anniversary of the Organization, Monday, March 25, 1907.

As you swing around the circle of the
Cause of Truth and Right,
You will kindly please remember there
are women in the fight;
And don't shudder, cringe or falter, at
the mention of the fact,
That there is a Club of women that in
harmony can act.

You may think the Club a wonder, but
when all is said and done,
There is just a little feeling that the
ladies have begun
To outdo the sterner fellows in pursuit
of higher aims,
And more lofty aspirations than the
average brother claims.

Who can see the smiling faces of these
mothers of the move,
And not be more than willing all their
methods to approve.
The great cause for which they labor
must advance with rapid stride
When these mothers and these fathers
go on working side by side.

We have need to pull together with determination true;
We have need to be united in the work we have to do;
There is little time for gossip with so many mouths to feed,
There is little time for scrapping when a brother is in need.

We can't join them, they won't let us,
but they seem to like our looks,
And our social side is needed, and our
willing pocket-books.
They are just our great big sisters, and
expect a sister's due,
But remember, kindly, brother, they've
our common Cause in view.

Let us join them in their feasting and
their overflowing souls;
Let us empty all their dishes and their
steaming coffee bowls;
Let us dance with them in pleasure and
our pocket-books unfold,
For their Club is but an infant—it is
only two years old.

Let us all be gay and festive in our
arder to do good;
Let us make our battle lively and our
motives understood.
Let us join hands with our sisters and
our brothers o'er the land;
And for Truth and Justice ever and
forever closely stand.

DR. T. WILKINS.

THE OHIO STATE ASSOCIATION.

The Place of Holding the Convention Changed.

A majority of the members of the O. S. A. have requested the president of the above named association to hold the next state convention at Sherwood, Defiance county, Ohio. Under these circumstances, therefore, I, Fred D. Dunakin, president of the Ohio State Spiritualist Association, do instruct you, Carl A. Sollinger, secretary of the O. S. A., to call our next annual convention for the year 1907, for Sherwood. Notify all officers and delegates to meet at said place, May 24, 25 and 26, to transact the business and perform the duties pertaining to said convention. All delegates will be entertained free of charge, so come and insure success, and live a few days in the country. Further information given by the secretary.

By order of

FRED D. DUNAKIN,
President O. S. A.
CARL A. SOLLINGER, Secretary.
4405 Clark Ave. S. W., Cleveland, O.

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

I. W. Pope: Q. Who was the Seeress of Prevorst?

A. Frederica Hauffe, who was called the Scherin von Prevorst, was born in the little village of Prevorst, in Wurtemberg, Germany, in 1801. The village is a mountainous region, and secluded from the world. Her father was forester and game-keeper. She grew up strong, healthy and buoyant, yet from childhood was dominated by a faculty of presentiment and prescience of coming events.

This developed into a consciousness of the presence of spirits, much to the annoyance of her family. At 19 years she married a worthy man, whose home was in a valley, and the magnetic conditions of the locality, to which she was exceedingly susceptible, brought on physical prostration. As this increased, her psychic impressibility became more and more dominant, until she remained almost constantly in a cataleptic state, seeing and talking with spiritual beings. Her state resembled that of Mollie Fancher, except that she fully acknowledged the presence and influence of spiritual beings, was in constant communication with them and giving messages.

Dr. Austin Kerner, chief physician at Weinsberg, carefully observed the case with delicate regard to the subject and full understanding of cause. He wrote a full record, which is a most valuable volume in the library of Spiritualism. What is most remarkable is that this seeress, or medium, living almost a half century before the advent of Modern Spiritualism, should in her voluminous messages, anticipate its teachings, and in scarcely a single instance give voice to a thought not consonant with its philosophy The record if made to-day, would simply be that of one of the most remarkable cases of mediumship. The tests she gave of clairvoyance are clear, unequivocal and in such variety and number as to be unimpeachable.

The book was translated by that student of the spiritual, Mrs. Crowe, and published in 1858 by Partridge and Brittan, then controlling the "Spiritual Telegraph." It is to be regretted that the book has been for a long time out of print.

"Health Seeker": Q. I find a receipt published in nearly all the newspapers that come to me for compounding a remedy said to be of great value in curing many ills which afflict humanity. It is composed of dandelion, sarsaparilla and kargon. What is kargon?

A. The "receipt" which is inserted in all the newspapers as editorial matter, is an advertisement of the patent medicine kargon. It is one of the most cunningly devised schemes, to set the people to "doctoring themselves," and buying a patent medicine without knowing it, that was ever concocted.

Kargon is unknown to pharmacy, and the dictionary. The interested reader sees the receipt, at once says it's a good thing to thus get editorial recommend, and takes it to a druggist to fill. The druggist has never heard of kargon, but is destined to hear more of it for patients flock in. He sends to the jobber for a supply, and receives it in ounce vials. It can be obtained from no other source in the world but of its makers, and at their price, many times its value. In fact this price makes the prescription cost nearly or quite one dollar.

How well the scheme succeeds is shown by the applications made to pharmacists. One located in a country town with population of 500, said that in two weeks he had filled over one hundred of these receipts, and the number was rapidly increasing.

What is kargon? That, like the blend of all patent medicines, is a secret, but to the taste buchu and juniper berries are suspiciously present with concealing ingredients. To show how precious it is, it is put up in ounce vials and not in quart bottles, and this requires a half-ounce of dandelion and three of sarsaparilla. This may be a good combination for some diseases, but there is nothing new in it, nothing any physician could not concoct. For the kidneys, there is nothing especially helpful in dandelion or sarsaparilla. The kargon must supply such remedies if supplied at all. If composed of the drugs suggested it would be a whip to jaded organs, and give temporary relief.

S. M. P.: Q. Who was Doctor Quimby, and is it true Mrs. Eddy plagiarized Christian Science from him?

A. According to a writer in McClure's, and by the way, that magazine appears to have gone over to the new religion and become its historian, he was a mesmeric doctor in Portland, Maine. The title was assumed, for he had not studied medicine. From mesmeric healing he after a time became a practitioner of mental healing, which is the same thing under another name. He was regarded by the educated public as an "amiable humbug, or fanatic, but hundreds of his patients looked upon him as a worker of miracles."

Mrs. Eddy, then forty years old and a confirmed invalid from spinal trouble, hearing of his wonderful cures, determined to reach him. She succeeded and claims to have been cured. She became his enthusiastic pupil, and as he was an excessive talker, she gained a full knowledge of his theories, which were exactly those she afterwards put forth.

Did she steal his manuscripts and incorporate them in her book? As Mark Twain facetiously says, No one knows or can know, for the manuscripts have been destroyed. There are, however, shreds and fragments of Quimby's writings remaining, and his peculiar ideas of health and disease are known, and these clearly prove that all the essentials that Christian Science stands for were first stated by him.

What a pity there had not been magazines, reporters and eager publishers in the days of the advent of the Christian religion. There were none, and only a few priests could read. The starters of a new religion had it all their own way, and no one began to look into their statements or question the facts until nearly 200 years thereafter. Had the lime-light of publicity been turned on, and a bevy of reporters followed Christ in his meanderings, reporting the feeding of the multitude for the Jerusalem Herald, and the sermon on the mount for the Syrian Times, how different would be the religious dogmas of the present. In other words had the "Higher Criticism" been turned on then, there would be nothing for it to do at present.

The said lime-light of publicity has been streaming on Christian Science. Especially has a flood of articles poured out since the senility of Mrs. Eddy, has caused her son to apply for a receiver to her vast estate, and an accounting of those she has entrusted with her pecuniary affairs. Her failure and imbecility give the lie direct to all her doctrines of disease. The "Mortal Mind," which is supposed to conjure disease by its fancy, vindicates the reality of these fancies. Mrs. Eddy is old, infirm, senile, and soon to depart, like all other aged persons, and all the assertions she can make that there is no disease, or pain, and the assertions of all her votaries united, cannot change the facts.

Will Christian Science survive, and flourish as it has done, becoming a new religion? Mark Twain in his new book on this subject appears to think it is destined to take its place beside the other great world faiths. We fail to see it in this light. With the utter refutation of her teachings furnished by the triumphs of nature over her doctrine; the complete victory of the "mortal mind" there will come a questioning of her votaries of the soundness of her doctrines. The tidal wave has reached its highest, and with her death will recede. The monumental church at Boston will remain like the Mormon temple at Kirkland, in attestation of foundationless beliefs.

According to H. K. Carroll, LL. D., who is compiler of religious statistics for the Christian Advocate, there were in 1906, in the United States, 1326 Christian Scientist ministers or "readers," 863 churches, and 80,197 members. The gain for the year had been 104 ministers, 52 churches, 9,083 members.

Number of Spiritualists.—In looking for these statistics we come across another item of peculiar significance. Spiritualism was classified among the other Christian denominations! It is said to have 748 churches and 295,000 members, and to have added during the year 8 churches, and 29,500 members. The source of this information is not given, and we are left to conjecture how an orthodox minister could have arrived at these numbers. If only those who have subscribed to some form of organization be taken, the statement may be approximately correct, but for every one who thus subscribes there are a hundred equally devoted to Spiritualism who do not. Yet this showing compares favorably with the Unitarians who have only 464 churches and 71,000 members, and have made no gain during the year, and the Universalists with 56,-831 members and a gain of 2,190 for the year.

WILLING WORKERS.

Delphos, Kansas, Spiritualists' Ladies Aid Society.

Not many miles from the geographical center of the United States, in the fertile valley of the Solomon river, lies the little town of Delphos, Kansas. This little village has been the Spiritual center for hundreds of people in the past 30 years.

A small society of Spiritualists have maintained and conducted a camp-meeting, every year for the part 28 years. Hundreds and thousands of people have attended these meetings and learned for the first time the blessed truth of the immortality of the soul.

The Spiritualists Ladies' Aid Society are the willing workers helping on the good cause in every way possible. They helped pay for the beautiful grove where the camp is held, and now they want to help build an auditorium. Nearly every year they spend much of their time making articles for a bazaar which they hold during camp meeting in August. This year they are preparing to have a larger bazaar than ever, hoping in this way to realize a neat little sum to turn into the building fund for the new auditorium. There will be a handkerchief counter, a postal card counter, all kinds of wearing apparel and fancy work. There are only a handful of women to do all this, and we thought possibly, dear reader, if you knew a little something of what we are trying to do, you would be glad and willing to help out by sending something for the bazaar. Any little article that will sell readily, or if nothing else, just put a handkerchief in an envelope and send it.

Anything you may send will be thankfully received. Address all articles to the president,

MRS. M. C. DUDLEY.

Delphos, Kan.

"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

"The Psychic Riddle."

A Work of Special Importance, by Dr. I. K. Funk, D. D., LL.D.—Review by Hudson Tuttle.

This last book of the distinguished author has a more certain sound than "The Widow's Mite." Dr. Funk does not claim to be a Spiritualist, but is on the road, and when he receives the deficient evidence will squarely confess to the belief. Believer or not, he must be regarded as one of the most valuable exponents and missionaries of that cause. He is in similar position to the movement that the early church fathers were to Christianity. His writings are like their apologies. His zeal, honesty and courage are alike admirable.

Now most Spiritualists do not believe that their belief needs an apology for being. They think if an apology be made, it should come from the religious creeds, giving reason why they should longer remain in the light of day and not be cast on the rubbish heap of outgrown things. But to many, especially those who are timidly escaping from the thralldom of dogmatic religion, his words must be like a balm of Gilead. He shows that they can get a good way out into Spiritualism and not lose hold of God, and their belief in Christ. He proves that it is not a sin to believe in spirit communion. With such an authority to support him, the ordinary layman is encouraged to go on in his investigation. The devil is eliminated from the subject!

Dr. Funk has no doubt of the independent origin of the manifestations. His doubt is as to their identification as the work of departed human beings. The investigations detailed in this book are mainly for such identification. There is a chapter on communications received from Dr. Hodgson, and a record of the seances held with Mrs. French for "independent voices;" a chapter of attested facts, a summary, and a chapter of "left overs," brief notes, and suggestive thoughts, which the author compares to a handful of unset gems. The comparison is felicitous, for they are brilliant and present unexpected and glittering facets. The reader will be glad that they were left unset in the context.

The "research" with Mrs. French, is one of the most interesting and valuable. This lady belongs to the early type of mediums; such as came with the first great wave of spirit power. She possessed the rarest phase of mediumship, the "independent voice," and scorned to make charges for her seances. It was always with her a matter of accommodation of her friends. She was educated and refined and belonged to the Pierpont family, one of the oldest and most influential in the state of New York. She has been a medium almost her whole long life-time, and never was there a suggestion of deception or fraud on her part. Her private character removed all doubts on that score. It was by recommendation of influential men in Rochester that Dr. Funk became interested and invited Mrs. French to come to New York and allow him to investigate. There is this peculiarity about this "scientific investigation": The most despicable criminal at the bar is considered by the law as innocent until proved guilty. Every medium, on the contrary, is prejudged guilty until proven innocent. Dr. Funk proceeded to treat his guest as though she had come for the purpose to deceive him, by ventriloquism, megaphone or some unknown contrivance. As she came without asking pay, and the exactions of the manifestations so exhausted her vitality that there was often danger of her not rallying; at one time he says: "It seemed for a while that we might have a corpse on our hands and our medium go to the beyond;" there does not appear any motive for her practicing deception, and that she bore patiently the exactions and the imputations they implied, show that she is the possessor of an angelic disposition.

Well all the tests Dr. Funk could devise only strengthened the spirit theory. He had selected the seance room, chosen the members of the circle he wanted present, sat with the medium's hands held by others or himself, and yet leaves the whole matter under a cloud of doubt! The theory of ventriloquism appears to have had a strong hold with him, although he repeatedly declares it would have been impossible for her to have given the voices. He had a test which would be crucial. He would take a measured quantity of water into the seance room, put into it a few drops of coloring fluid, of a kind no one else knew of, and Mrs. French should take this in her mouth, and hold it there until after the spirits had spoken, then she should return it to the glass, and if of the same amount and colored by the same coloring matter, he would be certain the sounds were not made by her. This was not carried out while she was in New York, but at a visit of Dr. Funk to her home in Rochester it was to the letter, with perfect success. Was Dr. Funk satisfied? Oh, no. He says: "This test was perfect with only a single drawback which did not seem to occur to me, I am sorry to say, until after I left the house." (He remembered that no one held the medium's hands.) "A very sly, tricky person might have had an empty bottle or glass concealed about her person, and as soon as the light was extinguished emptied the liquid into this glass and then after the speaking, and before the light was relit, put the liquid back in her mouth." He remarks: "This concealed glass theory is an exceedingly unlikely one under all of the conditions. But it must be regarded as a possible one and should be guarded against in future tests." Mrs. French has given her mediumship to her friends for a long series of years, and submitted patiently to any and all tests proposed. She has convinced great numbers of the truth of spirit communion, but their evidence goes for nothing, until such times as she holds colored water in her mouth and has her hands held fast at the same time. Even then Dr. Funk would only be convinced that there was an independent force, not at all that it was a departed spirit!

And here we come to the whole gist of Dr. Funk's contention. As he has been called a Spiritualist, it is well that his position be clearly defined so that Spiritualists may know exactly where he stands, and will not place him in the front as their leader, nor delude themselves with the belief that he identifies himself with the cause.

"But aside from these (frauds, etc.) there are, in my judgment, whole classes of phenomena which point clearly to intelligent forces which exist outside of what we know as human bodies. These foreign forces manifest intelligence indisputably so. This intelligence is the chief element in the psychic problem to be solved. Whence and what is this intelligence?"

"If the reader will bear with me, I will once more endeavor to make clear my attitude. My definition of a Spiritualist is one who holds as true these two propositions:

(1) That intelligences who are foreign to us, that is, who reside beyond our five senses, can and do communicate through the physical sense organs with those—or some of those—who are living in the flesh.

(2) That these intelligences can and do identify themselves as those who once lived in the flesh.

"I have no hesitancy in accepting the first of these propositions. As to the second, I have seen no sufficient reason to believe it true. To its acceptance as scientifically proven there remains some very formidable difficulties."

In support, he gives his experience with various spirits, especially with one claiming to be Theodore Parker. He came through various mediums, but had no recollection of having conversed through any one before. He has never had the experiences with the first medium discredited by the spirit through a second.

Then there is lack of harmony in the communications. One spirit says he has been to Mars and found it inhabited, and another that it is a lifeless waste. Some say there are animals and flowers in the spirit world, others that there are none. A spirit told Dr. Funk that a friend was dead, another that he was in the flesh.

Dr. Peebles came to him with an explanation which serves the purpose of the devil to orthodoxy, only the Doctor has legions of devils at his command, and orthodoxy only one who is sadly overworked and underpaid. Dr. Funk remarks if the Peebles devil theory be true, "communion is a much more serious matter than it is usually thought to be; which is also quite likely."

Yes it is and ought to be a "serious matter" this communion with the dead!

Prof. Hyslop is introduced as being fortunate in making what he regards as an identification. Although Dr. Funk did not receive communications from Dr. Hodgson through Mrs. Piper, he expresses full reliance on Prof. Hyslop, who did, and, to the ordinary mind these appear to fully meet the requirements of identification. His own test with Mrs. Piper, the facts testified to by Ella Wheeler Wilcox, Lombroso, and others, strengthen the proposition.

Every Spiritualist could contribute from personal experience facts confirming the identification of the communicating intelligence.

The objection of Dr. Funk has come under the consideration of every Spiritualist since the advent of the manifestations, and to those not cognizant of the fundamental principles of spirit existence are of serious moment.

When we take in consideration the difficulties in the way of perfect communication on this side, and the perhaps greater on the spirit side; that that there is as great diversity of thought there as here; and unknown limitations, the force of the objection is lost. It must be borne in mind that if in all the countless communications that have been received a single one proves identification, the verdict is decided.

Truly, it scarcely affects the conclusions of the readers whether Dr. Funk accepts the identification or not. They will be drifted unconsciously past his mooring. If the facts are as he states, and he believes, and there can be no doubt but they are, there can be no sharp line drawn between the two propositions, and the evidences that prove one prove the other.

If Beecher's return with the memory of the "Widow's Mite," was not a convincing test of his identity, we think Dr. Funk will never find evidence that will convince him. That it has not the effect on him it has on the reader, breaks its force as an argument. We believe it true because many parallel facts have come into our own experience.

The Psychic Riddle has been made more mysterious by Doctor Funk's conclusion, for his facts, and investigation, have no coherence or direction if the identity of the force be denied.

HUDSON TUTTLE.

THE CHRISTIAN SYSTEM.

It Has Been Beneficent as Well as Corrupt.

To the Editor:—This year I became a subscriber to The Progressive Thinker, and it is the most interesting publication of any that I see. Not only is it an exponent of spirit return, but of philosophy and reason—sometimes poor reasoning, that promptly receives its quietus by better, if the matter chances to be of much interest.

Apropos to the above are two articles on page four of the March 16 number, entitled "A Letter and a Reply." Mr. O'Donnell attacks certain statements and expressions in "Secrets of the East," viz., "Christianity has retarded progress," "idiotic dogmas of the church," "the Christian church sacrificed eighteen millions of the noblest and bravest of our fellowmen," etc.

The Editor, I take it, replies with rather crushing logic, but in the interest of absolute fairness and accuracy I want to raise one point in favor of Christianity. He says: "The truth is, the Christian system, whatever it is in theory, has been corrupt in practice from its very inception." He gives many logical proofs of this sweeping assertion, and just as it stands no man can deny its accuracy. But without contradicting that assertion, we can still assert that the Christian system, whatever it is in theory, has been beneficent in practice from its very inception. It has been both corrupt and beneficent, according to each individual instance. The balance may be on the one side or the other. That is not our contention. But the Christian system as exemplified in the lives of thousands and millions of instances has wrought for morality and better living. In such lives we may find the narrowest bigotry (on religious theory) together with real so-called Christian kindness and goodness. Many lives are moulded on the wholesome and beautiful morality of the best part of the bible, with the cutthroat verses and immoral parts omitted. There is no doubt of this in the mind of any fair thinker and clear-eyed observer.

Personally, however, I think, or am inclined to think with the Editor, that the Christian system in practice has retarded the real enlightenment of the race for some time past. It has not helped, but hindered logical thought and clear reasoning. It has not aided, but retarded the growth of our knowledge of our inner and more secret powers and psychic forces. It has been hostile to science and natural philosophy and truth in many forms.

Whatever mission the better portion of the Christian system could have in mankind's development is now mainly history. But—the literature of the bible has much of instruction and interest to the student of spirit return. It has in spots a beautiful and ennobling morality. In general, occult students cannot afford to pass it by because it is the book of the orthodox, who read it with blinded eyes and preach it with meaningless reiteration. The sonorous, monotonous, linguistic agility of Episcopal and other rectors has to me no more meaning that would a prayer wheel of India or China rapidly rotated by a paid obsequarian, if I may put out a new word. I mean a paid mourner.

The psalms are many of them full of a supreme beauty of thought and language. Even old Solomon, with his long list of wives and concubines can write sentiments worthy of Marcus Aurelius, or poetry better than Dante's.

All this biblical literature is part of the Christian system, and I for one believe in eclecticism. Take truth, beauty, and loving kindness wherever you can find them. There is much of all these in the bible, and it is at least wise to see the good as well as the bad.

In writing a reply to such an attack as Mr. O'Donnell's one would naturally try to open the gentleman's eyes by calling attention exclusively to the bad points of his reasoning and information. This merely suggested to me that the Christian system has some practical and good points with the bad—a common condition within this material realm of illusion. E. T. ROBBINS.

Columbus, Ohio.

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PRESENT CONDITIONS A HERITAGE.

Man's Thought and Action the Source of Improvement.

We read upon good authority that the birth roll of American-born children is decreasing. Can we wonder? When we look about us and consider the age in which we are living, or realize the gauntlet which the child must run in order to get through unscathed, is it any wonder the parents are nearly paralyzed with fear?

If the child is born into this world unwelcomed, what an unfortunate condition to be thrust upon the stage of action. What chance has such a being to make a success of life? Home and domestic surroundings can never be what they should be. The child must go from this home to the public school. What a character to be taught or governed. What can be expected of the teacher who perhaps may have had the same unfortunate environments as the child. Is it possible for a teacher wronged in the prenatal age, born into a home which knows nothing of pure unselfish love and guidance to fit for good citizenship, men of manhood, and women of womanhood. They will simply be machine educated, educated to skin each other in a competitive world of business.

If he should enter the political field, could we expect it possible for a machine politician to skate upon a machine-made platform and not get a serious fall? He is certain of a fall when he puts on his skates and glides out upon the smooth thin ice soon to take a plunge into the things which oppress in private life.

If he should look to the church, of faith or worship for strength to fight life's battles with, what is the result? Has the teacher, the instructor, of that church had that pure spiritual fitting and guidance which all teachers and leaders should have in order to lead none astray?

Is a person fitted for a teacher who has been told or taught that good morals are not essential to true salvation. The duties of good citizenship should be taught in every public school in this land. The students of the common school and the Sunday-school should rise to their feet and be asked the question, how can man best serve his own or God's best interests? and answer by saying man can best serve his own or God's best interests by promoting the common good to every child of earth.

There is constant conflict between right and wrong, the true and the false, in every sphere of life. Mankind were created for a grand and noble purpose and object in life, which consists in overcoming wrong, perpetuating and promoting the common good to all mankind.

The remedy for the public and the individual good of all is easily found. The trouble is, and has been, we look too far and too hard.

It is supposed by many to come from some far-off, uncommon source, unreachable, unapproachable to mankind unless through or by a miracle; while the fact is certain, that it is found in the conscience of the people. But with many this is too easy, too common, too cheap a method. This method would do away with millions and millions paid in salaries to the clergy, who are supposed to be the only ones who possess the ways and means to this great end, and thereby this perfectly free, common-sense, simple privilege is withheld from us, or it is doled out to us through graft.

The command of the Savior which says each must work out his own salvation is ignored and unheeded. An expert evangelist, a Gypsy Smith, or a Rev. Sunday must be employed at a good salary to unfold the mysteries of salvation.

The thousands of Sunday-school scholars of this land must each bear in their pockets their pennies or their price of salvation to be taken at collection. The Dowieites, the Christian Scientists, have each given great fortunes to their founders or leaders for them to squander in costly robes, extravagant living, and for the mystery of healing and salvation, which is but the free gift of God or nature. Instead, man makes it a commodity, and sells it at a price. When public officials are punished for selling or buying rights and privileges, they are called grafters and criminals.

What we need and what is coming is a revival of the conscience and morals in the minds and souls of the people. Faith and worship produce stagnation in the minds and souls of men, a seeming settled destiny which can never exist so long as man is a progressive, ever-changing being.

In the place of faith and worship, we should substitute knowledge and character, something of force and action instead of stagnation, which will produce in the human mind and soul an uplifting, unfolding, ennobling and inspiring tendency and action. Then the duties and labor of man will be far more simple and pleasant, and the results much greater and happier for all mankind in the ending and beginning of each year.

Oregon, Wis. F. G. WHITE.

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"The Great Work."

Lyman C. Howe Comments on Mr. Butler's "Review of the Reviewer."

Mr. Butler characterizes my summing up of The Great Work as "wholly gratuitous assumption"; and claims to have "read enough of the literature of that school to be able to confidently assert no such teachings and conclusions regarding the destiny of the human race as imply the final destruction of all but the fated few are to be found therein."

I am glad if Mr. Butler can so manipulate the author's language as to turn the darkness into light. I will let the author inform our readers in his own words. On page 272 of this third volume I find this: "It is here at this first great 'Mile-Post' that each and every one of us must stand and make our first determining election." "From this point forward two divergent pathways lead. If we proceed beyond this point, we must travel one or the other of these, for we cannot travel both." "One of these pathways leads to the North toward the land of spiritual darkness and death." * * * "From the remotest period in the march of human progress of which we have any authentic data to the present time, the mighty ceaseless and ever-increasing column of humanity has been marching onward along the evolutionary pathway of life to this first great Mile-Post, and parting of ways."

"Here, at this point of divergence, the column has forever divided, **the many going north into darkness and bondage, and only the few going south into the land of liberty and light!**" "And still the ceaseless tide of humanity marches onward, and still the many go north and the few go south." "Students of psychology throughout the past, as well as those of the present, have endeavored to solve the significant problem of why it is that the multitude deliberately turn at this point to the North and without apparent hesitation walk down the broad pathway of servitude into **the Land of Darkness and Desolation**, and why it **is that only the few choose the way which leads to Liberty and Light.**"

If it be claimed that this does not mean Destruction, I would ask what else can it mean? The picture is even worse than destruction that annihilates the individual.

But, for further evidence that it does mean absolute extinction, let us turn to the second volume often referred to and quoted from in The Great Work. Treating of the Destructive principle he states it thus: "By and through this voluntary and intentional violation of the constructive sustaining and renewing and living principle of individual continuity he may, of his own choice ride upon the strong current of Nature's Destructive Forces backward and downward into the realm of spiritual darkness to disintegration, dissolution, individual extinction, and a final resolution back into Nature's elements to a point beyond the limits of all our present knowledge. **And this is the way of death.**"—G. P. C., page 300.

The Line of Despair.

"At the lower level of this second or middle psychological state of man runs another line, a fixed and immutable line of Nature. From its portentous and appalling significance the Masters of Natural Science have aptly named it "The Line of Despair." "Below the level of this line of psychic condition lies the realm of spiritual darkness, and spiritual death." "Those who in their downward flight cross this line leave hope behind. This is the bourne whence neither man nor woman ever returns." "This line of despair marks the level at which the Destructive Principle of Nature in individual life becomes triumphant. It marks that point in the devolution of mankind where all the elements of individual being, spiritual, mental, and moral, set towards darkness and death."—G. P. C., p. 333.

It seems to me that these quotations abundantly justify my expression to which Mr. Butler so vigorously objects. I am willing to trust the good sense of our readers to decide. The author distinctly avers that the many choose the pathway that leads to darkness and desolation, and only the few take the pathway to the land of liberty and light; and those that take the downward way (ruled by the Destructive Principle) go down to death and "total individual extinction."

I have devoted so much space to these quotations that I cannot in this letter do justice to some other points in Mr. Butler's criticisms. He tells us that the author teaches that "the human will is supreme and that it is by virtue of this will that man is man." I have no quarrel with the human will. It is an important factor in carrying out the destiny of individual life. But if it is by virtue of his will that man is man, what shall we say of the will of a donkey? It is often quite as determined, and apparently as independent, and free, as the will of man; and quite as likely to be successful in expressing his choice in a business way.

If the human will executes the demands of choice, is the choice free? To determine this question let us try a test case. The author of The Great Work is presumed to be a Master. He has earned his Mastership by years of discipline and persistent effort. It is presumably a priceless blessing. If he were to voluntarily reverse his conduct and join the destructive forces, he would by his own showing go down to darkness, desolation and death. Now, if his choice and will are free, he should be able to do just that, and we might expect it at any time.

Can he choose to reverse his course and go down to darkness and death?

Can he will to do it? It will not do to say he can if he wants to. That is begging the question. He cannot want to do it. The only way that he can prove that he can is by doing it. **All voluntary, conscious action of intelligent men and women must be in response to choice.** Much is said about man's power to choose. I go further. **He is compelled to choose.** In this life we must act, or refuse to act. In either case we cannot withhold choice; and when we choose the supreme motive always decides the character of the choice. There can be no exception to this law.

Mr. Butler tells us that "Spiritual evolution implies freedom of choice." I do not see any such implication. To my mind that is, to quote his own words, a "wholly gratuitous assumption." On the contrary it implies compulsion of choice. If the choice were free and independent it might decide not to evolve, or permit anything to evolve, by using the will to execute its decrees. The will is simply an agent —never free—by means of which desires that create motives, and dictate choice, execute their wishes.

Mr. Butler, after presenting his views of free will and choice, says: "These facts are certainly not new or unknown, and it sounds strange to hear a thinking man in this day and age compare such reasoning to the creeds of savages, or the dark ages of Christianity." Mr. Butler seems to get things mixed. It was not his notions of choice or free will that was under consideration. It was the doctrine of the two pathways, one leading to darkness, desolation and spiritual slavery, and the other to liberty and light; and that the vast majority, for causes which they had no part in creating, were impelled—practically compelled to take the downward path to destruction; while the few apparently by chance, take the other pathway, against all the appearances of prosperity and happiness. Why this is so the author confesses he does not know. Making the choice depend upon the free will of the traveler, does not improve the picture, even if it were true. It is the old story of salvation for the few and damnation for all the rest. To shift the responsibility from God, or Nature, to man, does not relieve the darkness and desolation, or soften the pain of despair. This doctrine is directly opposed to the teachings of Nature, which everywhere shows progression; and also to the generally accepted philosophy of Spiritualism, which, in harmony with Nature, holds to the law of universal progression in this world and all others. The will of no puny individual can thwart the eternal order of Nature.

I intended to notice some points in the kindly criticism of Thomas M. Stewart; but cannot crowd it in at this writing. I have already extended this to double the length intended.

LYMAN C. HOWE.

The Great Work.

Wm. Omer Butler Makes Final Reply to the Criticisms of Lyman C. Howe.

To the Editor:—It will certainly give me pleasure to accommodate Mr. Howe by giving him my authority for the statement I made regarding the composition of light—"sunlight, electric light, lamp light," etc.

The statement from my former article to which he objects reads as follows: "As is well known, ordinary light is not simple in its composition, but is the result of a mixture of colers." If Mr. Howe will turn to Dr. A. P. Gage's well known text book, "Elements of Physics," he will find that in the above sentence I have quoted this authority almost verbatim. In paragraph 249 in this book, under the subject, "Analysis of Sunlight," page 240, we find the author uses these words: "From this experiment we learn that white light is not simple in its composition, but the result of a mixture of colors." This statement Mr. Howe flatly denies in these words: "Instead of light being 'the result of a mixture of colors', all color is the result of light." Further on Mr. Howe says: "I know nothing of light composed according to nature's formula. As I understand it there is no composition requiring a formula." Bua, on the contrary, this authority says: "The composition of white light has been ascertained by the process of analysis; it can be verified by synthesis; i. e., the colors after dispersion may be reunited, and the result of the reunion is white light."

For the settlement of this conflict I shall have to refer Mr. Howe to the author of the above-named work, to whom, together with hundreds of other physicists, the fact that white light is composed of the seven prismatic colors is certainly "well known." Until it is shown that these authorities are mistaken, I must continue to believe that the above fact does most decidedly "disturb" Mr. Howe's criticisms, and that the analogy between Light and Truth does hold good to the last detail.

Of course, if it were true that light is not *composite*, then my argument and conclusion as to this analogy would not hold good. But it is not only true but well known, being commonly taught in our schools and colleges, and it seems incredible to me that the idea should strike Mr. Howe as novel or doubtful, since he claims Physical Science as the source of his information. Take for instance, the text-book from which I have just quoted, which is used in hundreds of schools and colleges in this country, can it be doubted that one of its fundamental teachings is "well known?"

I therefore, deliberately repeat my former statement, that between various degrees of intensity of white light, (sunlight, electric light, candle light, etc) there is no neutralizing or destructive tendence, but that this tendence only obtains between the component parts of white light. All of which illustrates the statement that normal truth is not self-destructive in any degree, but that partial truths may and often do conflict and destroy each other. The analogy, therefore, between Light and Truth, is not only beautiful and profoundly important, since it shows how necessary it is that the soul who would grow should be free from all prejudice and dogmatism and open to the benign influence of the omnipresent Spirit of Truth.

Referring to my statement that the books of the Harmonic Series do not teach the "final destruction of all but the fated few" Mr. Howe takes exception, and in proof of his position quotes at some length from two of the books. Here again the intelligent reader will have to decide whether any such doctrine is deducible from the passages quoted. Kindly but firmly I insist that Mr. Howe is mistaken, that no such conclusion can justly be drawn from the language. I have called this a "gratuitous assumption" because it is assumed that the author of "The Great Work" teaches that all chance of leaving the way of destruction ends with physical death—that one traveling the pathway, which if continued in leads to destruction, will necessarily continue to travel it unto the end.

Our debate on this point would have been quickly settled in Mr. Howe's favor if, instead of these lengthy quotations, he had pointed out just one sentence in which the author says or implies that once the road is traveled, it is never forsaken for the right way. In all these quotations there is not even a suggestion that the way of self-destruction cannot be left, nor that this may not take place centuries after physical death. Their plain intent is to point out the consequent self-destruction of all who refuse to leave the way of destruction. It is indeed taught that there is a Line of Despair, but is anything said as to how many reach that line or how long a time is required to reach it?

While I have no personal knowledge of the opinions of the author on this subject, yet I have no doubt that, in common with Spiritualists, Theosophists, and other liberal thinkers, he entertains a large hope for the race as a whole, and in the nature of the case this hope presupposes what is known as "future probation." But whatever his unexpressed opinion on this subject may be, I am very sure that there is nothing in his writing which I have read which in any way suggests the final destruction of all but a few of the race.

Regarding the great question of the freedom of the will, it is probable that we shall continue to differ. Mr. Howe does not see that it is free, and until he does it is certainly his duty to deny that such freedom exists. Yet I am surprised that a Spiritualist should take such a position. I am aware that there are a few materialistic philosophers yet on earth who can see in the Universe only a "Riddle," and to such fatalists man is naturally only an automaton without free will or choice, but I am surprised to learn that Mr. Howe is a believer in such philosophy.

One would naturally expect that a Spiritualist would have much more in common with the great Swedish Seer, Swedenborg, whose profound philosophy is coming to be more and more recognized by modern scholars. The fact that Swedenborg's revelations of the Spirit World have been so abundantly confirmed by spirit communication since his day should commend to our reason that broad philosophy which was the result of his long experience and consequent illumination.

But what does Swedenborg teach on this subject? He shows, and that with inexorable logic, that the essential life of man is his love (what he desires) or will; that no spiritual evolution is possible except as this love or will is preserved entirely free; that consequently the Power above us provides that the spiritual associations of every man are such that he is kept in a constant state of "equilibrium" as regards freedom of desire; that to destroy this freedom would be to destroy the man, since this love or will (which is one and the same) constitutes his very life. This truth there are many on earth to-day who claim they see (and therefore believe, for we should believe nothing that we do not see, that does not appeal to our reason) in the same sense one "sees" the demonstration of a problem in Geometry. It is no longer unknown but acknowledged by practically all our great modern philosophers, as for instance James, Lodge and Fiske.

Mr. Howe says: "The will is simply an agent—never free—by means of which desires that create motives and dictate choice execute their wishes." According to this, man, though at no time possessing freedom of will, does possess the faculty of desiring and choosing. This is a very fine distinction, for while he denies the sovereignty of the will, he admits that of desire. For the purpose of this argument it is one and the same thing whether we call it will or desire, since all that I maintain is that man has this power of determination, by whatever name it may be called.

For illustration, let us suppose a man who is traveling a pathway which finally divides and goes in opposite directions. At the parting of the ways the man stands as the sole arbiter of his destiny. His desires may at first lead him to think favorably of both ways. Still, the ways differ and lead to different destinations. He finally follows the way which is most in accord with his desires, all of which illustrates the truth of Swedenborg's statement that a man's very life is his love or desire and this is inseparable from the will, for that which we desire we love, and that which we love we invariably will and do. If I do not keep the moral law, it is because my love for it is lacking.

True, it is the constant effort of the Omnipresent Spirit to "draw out" (educate) or evolve in us a higher love or life, and this it does by letting in the light of truth, yet we have the power at any time to shut out or reject this light and thus check the process of evolution. Accordingly, if the soul has the power to desire (as Mr. Howe admits above) it follows that it has the power to will, for our love, our desire and our will are inseparable.

In conclusion I would say that as no apparent benefit is to be derived from extending this discussion (as for my part it would be but to repeat what I have already written), my part of it will close with this present article. I am quite willing that Mr. Howe should have the last word. I trust I have succeeded in at least one of my aims which was, that while maintaining a stout defense of that which I consider truth and justice, I should show all due regard and consideration for those who differ from me in opinion. I have written from the standpoint of one who is an outsider and identified with neither party of this controversy, but who nevertheless entertains the broadest sympathy for both parties and for all lovers of truth.

While I have not the distinction of belonging either to the Spiritualist's body or to the Great School, yet this much I do claim for myself, that I have arrived at that point in the evolutionary process where a man comes to love truth for its own sake, regardless of the source of its discovery. Consequently I find it no longer possible to sympathize with the sectarian spirit which says:

We have the truth; you can teach us nothing." The opinions of my party are worth no more to me than those of any other party, for I find it my duty to summon each and all before that highest tribunal—the Human Reason, and to value each one according to its intrinsic worth.

With this disposition of mind I have read extensively in the writings of Swedenborg, as also in the literature of Spiritualism, much of which latter I consider most valuable and beautiful. But I have also read "The Great Work," and the same freedom from bias which enabled me to discover the great truths in Spiritualism, enabled me to see the profound philosophy brought to light in this book; a philosophy which does not destroy but rather fulfills the truths of Spiritualism.

Viewing the subject from this impartial standpoint, I must confess that to me it seems almost incredible that a broad-minded lover of truth, which all Spiritualists are supposed to be, should fail to discover more of the lasting worth of this truly "great work" than is revealed in Mr. Howe's review to point out blemishes? Even did the alleged defects exist, would that lessen the reviewer's moral obligation to give due prominence to the many points of excellence of the book?

But aside from this obligation, that which most amazes me is this question: How is it that the reviewer's love for the recognition of all-conquering Truth did not cause him to joyfully proclaim the priceless treasures of this book (than which many competent judges claim a greater was never written), rather that give occasion to a benighted ecclesiastic to call attention to the oversight? Possibly the reviewer will come back at me with the old adage; de gustibus non est disputandum, and it is probably true that we should not question or object to one's tastes, yet we may doubtless wonder at them.

WM. OMER BUTLER.

CATHOLIC INDULGENCE.

A Catholic Priest Tells What It Does Not Mean.

The statement that "Catholic doctrines never change" is a mistake, according to a Lenten sermon by Rev. Bishop Conaty, on the subject Indulgence, at the Cathedral in Los Angeles, and reported in the Los Angeles Herald. He explains it all away.

He says, "Indulgence is not license to commit sin—does not mean remission of punishments——it is not a permission to commit sin, or pardon of sin—no power can grant such a permission—no sin is remitted except through confession—after guilt has been removed by pardon there remains punishments unexpiated."

Moreover, Rev. Conaty declares "the church teaches that indulgences are not for sale, and such sale is crime."

Well, indulgences have been for sale and have been sold and brought millions of dollars into the church treasury, which stands responsible for the crime. The money for building the church of St. Peter at Rome by Pope Leo X, was raised by the sale of his indulgences. He said it was "a profitable fraud." The price was very high and those who had plenty of money could buy them.

This matter of indulgence was the cause of antagonism between Martin Luther and the Catholic church, and it was the cause of Protestantism. Conaty now uses the same arguments employed by Luther and his church in their warfare against Catholicism.

In the time of Luther the indulgence was absolution from all past sins, excesses and penalties, with the liberty and license granted to anyone to commit any excesses, sins or crimes, with a pardon in advance and a passport into heaven.

If this doctrine has never before been repudiated, it is now, by Conaty, and when a Roman Bishop declares a thing in a Lenten sermon, it comes from very high authority, and that settles it conclusively. This is an encouraging sign of progression.

A. H NICHOLAS.

Summerland, Cal.

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To the Editor:—Please impart the above information to some of your best mediums. They may be able to find our child, and if so they can get the reward. This message comes from the heart-broken parents.

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In a vision I have gotten the location of a tract of mineral land in Missouri, but have no money to buy it with. Who will furnish the money and let me buy it for them. My getting, and owing for, without interest, a divided interest in the land. I had never visited the town where the mineral land is up to the time of getting its name in a vision, but I afterwards purposely visited it and found the location of the land as I had seen it in my vision. I am honest, and will not cheat any person of anything, and any honest and capable medium would say the same if given any writing of mine for a test of knowing about my honesty and truthfulness. Would not buying this land be better than investing in ninety per cent of mining stock of to-day? as you would own the land, and develop it if you wished. Address C. M., P. O. Box 573, St. Louis, Missouri.

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Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
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A miniature gas works—penny fuel for every family—save ⅓ to ½ on cost—save dirt and drudgery—no more coal or wood to carry—ashes unknown—absolute safety.

SEE HOW SIMPLE! TURN A KNOB—TOUCH A MATCH—FIRE IS ON. TURN AGAIN—FIRE IS OFF! THAT'S ALL.

Astonishing but true—time-tested—proven facts—circulars give startling details—overwhelming evidence.

NO SUCH STOVE SOLD IN STORES—UNLIKE ANYTHING YOU'VE SEEN OR HEARD OF.

A genius of Cincinnati has invented a new, scientific oil-gas generator that is proving a blessing to women folks, enabling them to cook with gas—relieving them of drudgery. Makes cooking and housework a delight and at the same time often saves ½ to ¾ in cost of fuel.

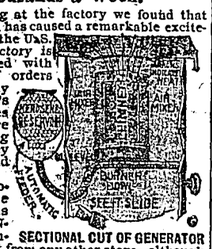
How often have many of our lady readers remarked that they would give anything to get rid of the drudgery of using the dirty coal and wood stoves—also the smoky oil wick stoves and their gasoline stoves which are so dangerous and liable to cause explosions or fire at any time.

Well, that day has arrived and a fine substitute has been discovered and every family can now have gas fuel for cooking, baking and heating and not have their kitchens a hot, fiery furnace in summer, and be carrying coal and ashes—ruining their looks and health.

Thousands a Week.

Upon calling at the factory we found that this invention has caused a remarkable excitement all over the U.S. —that the factory is already rushed with thousands of orders and evidently the Company's representatives and agents are making big profits as they offer splendid inducements.

As will be noticed from the engraving, the OIL-GAS GENERATOR is entirely different from any other stove—although its construction is very simple—may be easily and safely operated and is built on the latest scientific principles, having no valves, which is a marked improvement, as all valves are liable to leak, carbonize, clog up or overflow.



SECTIONAL CUT OF GENERATOR

By simply moving a knob the oil is automatically fed to a small, steel burner bowl or retort where it is instantly changed into gas, which is drawn upwards between two red hot perforated steel chimneys, thoroughly mixed with air and consumed, giving a bright blue flame—hottest gas fire, similar in color and heating power to natural gas.

This invention has been fully protected in the U. S. Patent Office and is known as the HARRISON VALVELESS, WICKLESS, AUTOMATIC OIL-GAS GENERATOR—the only one yet discovered that consumes the carbon and by-products of the oil.

The extremely small amount of Kerosene Oil that is needed to produce so large a volume of gas make it one of the most economical fuels on earth and the reason for the great success of this Generator is based on the well known fact of the enormous expansiveness of oil-gas when mixed with oxygen or common air.

Oil-gas is growing so cheap that 15c to 20c a week should furnish fuel gas for cooking for a small family.

Kerosene oil from which oil-gas is made may be purchased in every grocery—is cheap and a gallon of it will furnish a hot, blue flame gas fire in the burner for about 18 hours and as a stove is only used 3 or 4 hours a day in most families for cooking, the expense of operating would be but little.

In addition to its cheapness is added the comfort, cleanliness—absence of soot, coal, dirt, ashes, etc.

What pleasure to just turn on the oil—light the gas—a hot fire ready to cook. When through, turn it off. Just think; a little kerosene oil—no match—light—a beautiful blue gas flame—hottest fire—always ready—quick meals—a gas stove in your home.

It generates the gas only as needed—Is not complicated, but simple—easily operated and another feature is its PERFECT SAFETY.

NOT DANGEROUS LIKE GASOLINE.

And liable to explode and cause fire at any moment. This stove is so safe that you could drop a match in the oil tank and it would go out.

This Oil-Gas Stove does any kind of cooking that a coal or gas range will do—invaluable for the kitchen, laundry—summer cottage—washing—ironing—canning, etc. Splendid for canning fruit—with a portable oven placed over the burner splendid baking can be done.

Another Important Feature

Is the invention of a small Radiator Attachment which if placed over the burner makes a desirable heating stove during the fall and winter so that the old cook stove may be done away with entirely.

While at the factory in Cincinnati the writer was shown thousands of letters from customers who were using this wonderful oil-gas stove, showing that it is not an experiment but a positive success and giving splendid satisfaction and as a few extracts may be interesting to our readers we produce them:

L. S. Norris, of Vt., writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel—at least 50% to 75% over wood and coal."

Mr. H. Howe, of N. Y., writes: "I find the Harrison is the first and only perfect oil-gas stove I have ever seen—so simple anyone can safely use it. It is what I have wanted for years. Certainly, a blessing to human kind."

Mr. E. D. Arnold, of Nebr., writes: "That he saved $4.25 a month for fuel by using the Harrison Oil-Gas Stove. That his gas range cost him $5.50 per month and the Harrison only $1.25 per month."

J. A. Shafer, of Pa., writes: "The Harrison Oil-Gas Stove makes an intense heat from a small quantity of oil—entirely free from smoke or smell—great improvement over any other oil stove. Has a perfect arrangement for combustion—can scarcely be distinguished from a natural gas fire."

Mr. H. B. Thompson, of Ohio, writes: "I congratulate you on such a grand invention to aid the poor in this time of high fuel. The mechanism is so simple—easily operated—no danger. The color of the gas flame is beautiful dark blue, and so hot seems almost double as powerful as gasoline."

Mrs. J. L. Hamilton, writes: "Am delighted—Oil-Gas Stoves so much nicer and cheaper than others—no wood, coal, ashes, smoke, no pipe, no wick, cannot explode."

Hon. Ira Eble, J. P., of Wis., writes: "Well pleased with the Harrison—far ahead of gasoline. No smoke or dirt—no trouble. Is perfectly safe—no danger of explosion like gasoline."

Chas. L. Bendicke, of N. Y., Writes: "It is a pleasure to be the owner of your wonderful Oil-Gas Stove—no coal yard, plumbing—ashes or dust. One match lights the stove and in 10 minutes breakfast is ready. No danger from an explosion—no smoke—no dirt—simply turn it off and expense ceases. For cheapness it has no equal."



ALL SIZES.



HOW TO GET ONE

All our lady readers who want to enjoy the pleasures of a gas stove—the cheapest, cleanest and safest fuel—save ½ to ¾ on fuel bills and do their cooking, baking, ironing and canning fruit at small expense should have one of these remarkable stoves.

Space prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory properties.

If you will write to the only makers, The World Mfg. Co., 6502 World Bldg., Cincinnati, Ohio, and ask for their illustrated pamphlet describing this invention and also letters from hundreds of delighted users you will receive much valuable information.

The price of these Stoves is remarkably low, only $3.25 up. And it is indeed, difficult to imagine where that amount of money could be invested in anything else that would bring such saving in fuel bills, so much good health and satisfaction to our wives.

DON'T FAIL TO WRITE TODAY

For full information regarding this splendid invention.

The World Mfg. Co., is composed of prominent business men of Cincinnati, are perfectly responsible and reliable, capital $100,000.00 and will do just as they agree. The stoves are just as represented and fully warranted.

Don't fail to write for Catalogue.

$40.00 Weekly and Expenses.

The firm offers splendid inducements to agents and an energetic man or woman having spare time can get a good position, paying big wages by writing them at once and mentioning this paper.

A wonderful wave of excitement has swept over the country, for where shown these Oil-Gas Stoves have caused great excitement. Oil-Gas fuel is so economical and delightful that the sales of these Stoves last month were enormous and the factory is rushed with thousands of orders.

Many of our readers have spare time, or are out of employment and others are not making a great deal of money, and we advise them to write to the firm and secure an agency for this invention. Exhibit this stove before 8 or 10 people and you excite their curiosity and should be able to sell 5 or 8 and make $10.00 to $15.00 a day. Why should people live in penury or suffer hardships for the want of plenty of money when an opportunity of this sort is open?

Agents are doing fine—Making big money.

WONDERFUL QUICK SELLER.

Geo. Robertson, of Maine, writes: "Am delighted with Oil-Gas, so are my friends—took 12 orders in 8 days."

A. B. Slimp, of Texas, writes: "I want the agency—In a day and a half took over a dozen orders."

Edward Wilson, of Mo., writes: "The Harrison very satisfactory—Sold 5 stoves first day I had mine."

J. H. Haiman, of Tenn., writes: "Already have 70 orders."

This is certainly a good chance for our readers to make money this summer.

Hundreds of other prominent people highly endorse and recommend oil-gas fuel and there certainly seems to be no doubt that it is a wonderful improvement over other stoves.

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., APRIL 13, 1907 NO. 907

A Backslider.

He Is a Veritable Curiosity, and Should Have a Hearing.

Dr. C. W. Hidden, an exceptionally bright man intellectually, and once a devout Spiritualist, left the ranks of Spiritualists and became a Lay Evangelist of the Congregational Church. He lately delivered a lecture in Boston, Mass., taking for his subject, "The True Religion." We publish the same, so that our readers can realize how a "Backslider" can talk.

Dr. C. W. Hidden of Newburyport, for many years identified with Spiritualism, now a lay-evangelist of the Congregational denomination, gave an address before the Page class in the Dudley Street Baptist church, Boston, on Sunday, subject, "The True Religion: Is It Spiritualism?" He said:

Spiritualism may be best defined as a religio-philosophical movement, resting upon the central claim of proven immortality.

That the dead live and can return to influence the living, is not a new but an old belief. Spiritualists admit this, but add that spirit existence and spirit return are Bible truths, overlooked or ignored by the church; that Spiritualism came to the world to set the church right on these important questions.

Converts are won from the church to "revel in a freedom never experienced before. The people are free, there is no one to order about; all seem happy, free and contented. Yet this very freedom, with its absence of authority and lack of wise direction, constitutes Spiritualism's gravest danger. It allows truth and falsity to nestle side by side; knavery and deceit to stalk abroad unchallenged; the impure to mingle with the pure, forming a combination that spells mischief to a new comer, unless forever on the alert against temptations that beset on every hand."

"The greatest mistake a minister can make—preaching a sermon against Spiritualism without a full knowledge of the subject."

Spiritualists are not insane. They may be found in every calling, every profession. In the business world, in art, science, literature, they rank with their fellows. The courts have held that a belief in Spiritualism does not, necessarily, imply insanity, and everywhere Spiritualists are held to be the equal in every respect of other men.

If by the statement that Spiritualism is a nest of free lovers, it is meant that Spiritualists as a whole practice immorality, it is not true. The prominent representatives of Spiritualism stand squarely for the sanctity of the marriage relation; cherish child life as a gift of God; regard the home as the bulwark of the nation's safety. There is a class whose lives may be open to criticism, but they are not regarded as Spiritualists by the Spiritualists themselves. They are called the barnacles clinging to the under side of the Spiritualistic ship.

The argument that if spirits are able to return they would come to their own; instead of through strangers, is thus explained: You know nothing of psychic law or the requirements for the transmission of messages between the two worlds; your friends were equally ignorant when they went away. How can you reasonably expect, then, to get into communication with them? The medium being familiar with the laws governing both sides of life, and trained in inter-communication, is the only person fitted to serve for the transmission of messages between the seen and the unseen.

Spiritualists say that Spiritualism is not condemned by the scriptures; that the old and new testaments describe two types of the media, one true and the other false. Throughout the bible the false are condemned, but in no instance are we warned against the true. Spiritualists contemn one and support the other, and fail to see wherein they are inconsistent with or untrue to the teachings of the scriptures. They say that a lack of knowledge of the two-sided nature of the question has led to confusion in the interpretation of the scriptures on the part of the churches.

With reference to ancient happenings it may be said that Spiritualists, as a rule, do not deny that the bible miracles may be true. They think that the prophets of old, by living close to nature and to nature's God, attained unto such a knowledge and mastery of natural law that they were able to accomplish the seemingly impossible by purely natural means. The modern psychic by complying with natural conditions, is able to make use of the art employed by ancients, and this is the secret behind the Spiritualistic marvels. Spiritualistic phenomena, they hold, duplicates bible phenomena, and by proving the latter to be true, they say they have re-vitalized the bible, and won for it an ever increasing respect among critical thinkers both in and out of the church.

While Spiritualism holds much that bears no special relation to spirit, there yet remains a substantial phenomena that transcends normal experiences as at present understood. This of itself does not constitute a religion, or furnish a substantial basis for one. On the contratry it indicates the wisdom of rescuing the genuine phenomena from those who make it serve commercial ends, and giving it into the hands of men skilled in psychic lore, that we may know just what it is and just what it stands for.

Darkness is the bane of Spiritualism. It is the open doorway through which knavery has crept. The dark circle for pay represents in large measure cold-blooded, unblushing, open-faced deception; while professional full-form materialization is the most contemptible fraud ever perpetrated at the expense of a sorrowing heart.

Spiritualism with all its faults is not to be lightly turned aside. It is hardly fair to treat this movement with its tremendous following as wholly unworthy of respect. Spiritualism contains truth as well as error. While not the true religion at all from the Christian standpoint, yet it has one great, redeeming quality: It sounds the death knell of atheism and puts materialism to rout, and is, therefore, worthy of thoughtful consideration at the hands of the exponents of revealed religion.

Spiritualism is undergoing a process of sifting and separation. Its followers are dividing into two classes, best described as Spiritualism's Upper and Under Worlds.

Spiritualism's Under World is composed of the professional tricksters and their followers, i. e., the phenomena inebriates, the curious and the careless, who find delight and satiety among the wizards that peep, and that mutter in manner like unto the sorceress in the long ago.

In Spiritualism's Upper World they exalt the philosophy, and in phenomena give the mental or higher preference over the physical or lower grades. Their leaders are trained in manners, morals and books. Their lives are clean and wholesome. They believe in all that makes manhood great and womanhood noble. They recognize a supreme ruler of the universe; regard the bible as the world's greatest spiritual text book; point to Jesus, not as peculiarly divine, but as the peerless exemplar of the ages. The bible is on the altar at public services; the meetings open with an invocation and close with the benediction.

The one-time desire to build up a Spiritualist church is not regarded as a wise step to take by the bright minds in Spiritualism. They say that Spiritualism has accomplished its mission in toning down harsh theology, making creeds elastic, reawakening in the churches a recognition of the spirit, and that there is now no good reason for another church organization.

The division of Spiritualists into classes, and the growing disinclination to form a new church, is producing an unlooked-for, yet natural result, viz.: Disintegration has begun, and close observers predict that modern Spiritualism will soon go to pieces.

What will become of the millions of followers when the break comes? The first thought is that they will go to the liberal churches. This is a mistake. Few converts to Spiritualism are recruited from the liberal churches; and, speaking in a broad sense, the bodies have little sympathy for each other.

The majority of the converts come from the evangelical church body. With all its claimed faults the evangelical church to-day is a vastly more spiritual organization than the so-called liberal church; and, speaking broadly again, it fits the spiritual needs of Spiritualists better. It is our opinion that, if we meet them fairly and treat them kindly, we shall be able to win over the bulk of the followers of Spiritualism's Upper World to the evangelical churches of this land. A little unbending here; the exercise of charity, of a prayerful and forgiving spirit, and the church will be quickened and strengthened.

God's holy cause will glow triumphant, there will follow a spiritual awakening that will thrill the world with the power of Him who glorified Calvary.

A SPECTER'S FREAK.

Haunted a Bridegroom and Disturbed His Midnight Sleep.

Cardiff, Wales, March 22.—The freaks of a so-called spectre are alarming a hamlet some forty miles from Cardiff. The ghost has been paying unwelcome attentions to a well known inhabitant of the hamlet who was recently married.

The trouble commenced by his finding himself lying on his bedroom floor beside his bed one morning. Naturally, he put this down to nightmare. The morning after, however, on awakening, he found himself at the other end of the room, and he then became somewhat uneasy. His wife on both occasions had slept peacefully.

The third night, however, both kept awake, and their vigil was rewarded by a sight of their mysterious visitor, who appeared shortly after the traditional hour of midnight. A trustworthy correspondent ascertained from the victim that the spirit took the form of his own mother, who is still alive and well. He says that his mother opposed his marriage with the lady of his choice very strongly, and he thinks that the nocturnal visits are acts of revenge.

In order to drive forth the unwelcome intruder, the victim persuaded several of his male friends to remain in his house one night, but although the ghost appeared as usual to the young man, his wife and his mother-in-law, the other watchers were quite unable to discern the strange presence.

The young man's mother-in-law declares that on one occasion she approached the spectre, who said, quite distinctly, "Well, what do you want?" She also says that she temporarily lost the power of the right side of her body at the meeting.

The victim declares that the spirit has several times accompanied him part of the way to the village, where he is engaged as a collier. His comrades are greatly perturbed by the frequent appearances of the spectre and believe firmly in the victim's veracity. The vicar of the parish and several others have visited the house and tried in vain to elucidate the mystery.—Ottawa Citizen, Canada.

An Ancient Tablet Discovered

Remarkable Spirit Manifestations at Wichita, Kansas.

At a seance of the Circle of Light, held Feb. 7, 1907, at the studios, 407 East Douglas avenue, Wichita, Kans.; there being thirty-one present, after the light had been turned off, the room suddenly became most brilliantly illuminated with a pale blue phosphorescent light resembling in color and radiance a pale blue sapphire seen on a sunshiny day. Within the center of this brightness a figure began to materialize, faintly at first, but gradually becoming more and more distinct, until the form of an old man, attired in an Oriental costume was plainly visible standing in front of a curtain of some rich fabric, profusely decorated with Eastern designs and ornamentation, worked in silver and gold upon a background of royal purple. In his left hand he held a torch, while with his right he pointed toward the curtain, then motioned us to follow.

Pushing the curtain aside he led the way into what appeared to be an underground passage that was rather long and narrow, through which we passed in silence. In the distance appeared a flame emerging from a sheet of water that shot upward in a spiral form and whirling rapidly became sub-divided into numberless tongues of fire as it swept downward for another ascension. This vortex of death seemed to lie immediately in our path, but as we approached nearer, led by our venerable guide, we noticed that at this point the passage turned slightly to the right, allowing us to pass around the flames.

In going by this subterranean electric fountain of fire the air became so hot that it was with great difficulty that we could breathe.

Having passed this, the way rapidly broadened and we soon found ourselves at the entrance of an ancient temple. Here, reposing upon an urn, lay a tablet that the guide pointed to, at the same time addressing all in these words: "Behold the way of life, learn and live!"

Upon closer inspection the tablet was noticed to be written in what appeared to be an unknown language. The guide, upon being asked if he could be with us and bring the tablet with him if we held a special seance for the purpose of copying it, replied in the affirmative. After we had made these arrangements he said he must be going, and forthwith departed.

Among the mediums who were able to follow the guide and behold the scenes above described were Mr. T. I. Adams, Mrs. E. C. Baxter, Mrs.. E. T. Campbell, Mr. R. F. Moore and Dr. Jose Montoya.

According to a previously made date, Capt. R. S. Bell, president First Spiritualist Society of Wichita, Kans., Mrs. Jerry Simpson, Mrs. Jennie McNeil, Mr. T. I. Adams and Dr. Montoya met at the parlors of Mrs. Elizabeth C. Baxter on the following Monday night, Feb. 11, to hold a seance and if possible get a transcription of the tablet.

After sitting for nearly an hour our guide appeared with the tablet which he placed on the center table, at which time Dr. Montoya, then entranced, copied it in less than five minutes. The writing was in good Sanskrit and Dr. Montoya being an Oriental scholar, well versed in that language, has translated it as follows:

Within this land we live—
Not light by sunlight bright,
But by a power we all possess,
We all have found the light.

The soul of man hath in itself
The power to light the earth;
Within Illumination's cup
Are jewels of rare worth.

The past hath naught concealed from view;
Things present may be seen,
While future things appear as real
As though they once had been.

Descending through a royal line
Of Gurus from the East,
The sacred stone of magic touch
Oft yields a heavenly feast.

But all as yet cannot assuage
The thirstings of Desire,
For some there be who know not how
The Ego to inspire.

The way, though simple, oft is lost
By those who searching are,
And that which unto them is near,
Too often seemeth far.

Within yourself, Oh! Son of Man,
A universe there be
Of jewels radiant and rare,
When you have power to see.

This power comes not from mortal man
Thy Soul to liberate,
But from the spirit of the past
Controls and governs Fate.

To those who have the power to see,
All things doth now appear,
And like a wind that bloweth by,
They nothing have to fear.

Seek ye a guide of heavenly birth,
Attention to him give,
And through the power of prophecy
Thy soul shall learn to live.

Consult a man of God, and learn
The things to do, and then
Let Silence seal thy lips for aye—
Be not like other men.

The Spirit deals with thee alone,
As does the Mother Earth
Bring forth the lilies of the field,
That God hath given birth.

Upon this tablet is engraved
A message from above,
Beginning with the sacred words,
"Let each the other love."

For harmony alone can dwell
Within a brotherhood
Where discord, anger, fear and strife
Have banished been for good.

Ye who read or hear these never-dying words, rejoice! and be glad; for know ye are the children of Light and loved by Iswari! (The Father or the Absolute.) The pure-hearted ones who hear these truths and follow them shall enter the Kingdom of Endless and Perfect Bliss, and shall ever after desire no evil thing.

Know ye the Absolute abides within his Holy Temple.

Creation's nethermost parts are replete with the Creator.

Out of Himself created He everything that was, is or will be.

The Creating Universal Intelligence knows not annihilation, and can never be destroyed.

Time is but an objective portion of Eternity, so designated by man that he may not lose himself and be absorbed in the Universal.

Ye who would know Iswari are ever filled with Desire threefold. Ye would know of the past time much, of the present time some, and of the future time more.

Those seeking understanding will then attention give and from Intelligence Supreme shall learn in time to live.

The text in brief reads thus: Nama Paramatmane Hari! OM! Amityetad Aksharam idan, OM! Sarvvan tasyopavyakhyanan bhut. Which being interpreted means: Glory in the highest! OM! That which cannot be measured. That which is Immortal, Unchangeable. OM! This is the One that in the beginning was, is now and ever shall be, and is Master over the three modes of life and what is beyond them, OM is that all in all!

In Silence shalt thou hear and understand the voice of Iswari and He shall cause Infinite Intelligence to enter and abide with thee.

He will reveal to thee the secrets of thy existence as rapidly as you can receive them and not be absorbed by the Universal.

The one eternal, place of peace,
The landing-port which we
Shall enter all when at the last
We've crossed life's troubled sea,

Is only veiled from mortal sight
To some who wander here
Beset by doubts and discontent,
And soul-destroying fear.

When self at last has sunk to rest,
Forever out of sight,
And we in love dwell constantly—
At length will dawn the light.

The light that lighteth every life
In this glad world to-day,
Comes from within and shows to all
The bright and shining way.

The ones translated all have passed,
A happy, joyous band,
From the conditioned here and now
To realms of spirit land,

Where perfect freedom of the soul,
With other souls grown pure,
Shall be the heritage of all
Who calmly shall endure.

The dear ones on the other side
Oft mingle with us here,
While we in solitude sometimes
Are prone to shed a tear.

They bring sweet messages of love,
And peace and wisdom grand,
To help to comfort, cheer and bless
And make us understand,

The ways of life, while yet we press
The shores of time on earth,
While we so anxiously await
The great immortal birth.

This is the way that all may learn
Of angels' converse sweet,
That living here on earth awhile,
Death and the grave we cheat.

In quietness, let thy repose
In peaceful honor rest,
And meditate upon the things
That grant thy soul's request.

By strong desire are all things born,
Eternal is the cause,
That through the potent will of man
Works one with nature's laws,

And brings him to his destiny
While he a-struggling stands
And oft communes with spirit friends—
Granting their wise demands.

Darkness at last will change to light,
You then shall know the way
By which the seers of the past
Foreknew the present day.

Let all the earth keep silence and learn the secrets of wisdom.

He who is unwise gives way to the desires of the senses, five, with intemperance, and is either consumed by the fires thereof or learn wisdom.

The body is the vehicle of the soul and must be treated as the abode of divinity that the Holy Spirit be not grieved and depart therefrom.

The soul will illuminate the body and cause it to shine with azure light, and make glad the heart of him who will learn these truths and do them; and bliss shall abide with him continually forever. But with him that hears and follows not the teachings of wisdom herein made plain, sickness, sorrow, poverty and death shall find companionship all the days of his life.

Perform thy ablutions daily, for thereby cleanse you the tabernacle wherein dwelleth the Holy Spirit, Iswari.

Of such things as seemeth good to thy taste eat moderately, but not too often or too much.

As the spiritual supplants the animal in thy nature, the desire for flesh as food will pass away and a greater unfoldment will come into thy life.

Of water, drink much, as thy body is composed of more liquids than solids.

Breathe deeply of the pure airs of sunshine, for therein is health. As ether is less intangible in air than in water or food and holds in superabundance the life principle (Prana) that makes possible the existence of all objects, both animate and inanimate, it must not be withheld from thee lest thou die.

The soul it is that possesses (Thee) thy senses, mind, will, body and spirit, and will unfold thy nature in perfect peace, joy and happiness if thou art filled with wisdom and impede it not.

Let thy soul will desire within thee, and sanctify and crucify not the cravings of thy heart, and thou shalt reach thy destination in peace, and happiness and prosperity shall be thine all the days of thy life.

Ask of Iswari that His graces and attributes be made visible in thy existence, and labor diligently to discover and manifest them, for thereby shalt thou strengthen thyself in Him who was, is and will be, and thy desires shall in wisdom, righteousness and love unite thy life with the universal in a conscious at-one-ment.

Let thy conversation be with the wise ones of earth whom you can see and cannot see [Reference is here made to all those prophets, seers and sages who are now upon earth or who have ever lived in the flesh.] Mingle with the wise ones of earth and hearken unto their teachings, and forget not to ofttimes commune with those spirits invisible who have entered into the All-knowledge, having passed from Death unto life through the resurrection.

They will give evidence of life everlasting, instruct thee in the wisdom of love, heal thy infirmities and diseases, both of body and mind (spirit) and guide thy footsteps to the heights of attainment in all things through the words of prophets, seers and the mediumship of the divine arisen ones who as yet have not put off the habiliments of mortality.

Thrice blessed are they who behold this tablet, for greater sights shall their eyes behold, augmented shall be their powers of clairvoyance, healing and prophecy and long will they be remembered in the land of the living if they turn not away from these teachings.

Upon him who translates the teachings engraved upon this tablet shall fall the mantle of the Guru who graved them there, unto him shall great power be given whereby he shall be endowed with the wisdom of the ages to rightly interpret them and to exercise the gifts of prophecy, clairvoyance and healing unto all mankind.

And upon as many as were able to behold this tablet and the glory that surrounds it, shall be conferred the power to travel to the remotest parts of space, visible and invisible, to visit the different suns and their systems, the stars and the planets, and to view them in the white light of Soul Intelligence which places them in conscious relationship with Divine Intelligence and gives to them knowledge of the unseen when harmonic conditions can be obtained.

The changeless Law of Life as herein stated, being the result of the accumulated wisdom gained from the experience of all ages, is engraved upon this tablet that the unborn generations of the future might not be left without a true knowledge of all life, here and hereafter.

(Signed) The Wise Ones of the Ancient of Days.

DR. JOSE MONTOYA.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

A good Christian should never go to law; rather should he give up his coat and his pants, and everything that he hath. Churchmen never go to law; they are the most docile and easy creatures in the world on matters of business.—Voltaire.

RACE SUICIDE.

A Lady Presents Another View of the Matter.

The Progressive Thinker of March 2 is at hand and I notice an article on "race suicide," by E. J. Barnett of Harvey, Ill., in which he disagrees with President Roosevelt on the above-named subject.

It seems to me that he does not treat the subject fairly. A few years ago the argument that the children of poor parents must grow up in ignorance was a weighty one, but now, when the state educates the child, to where he can earn his own livelihood, it is, I think, a weak argument. The boy or girl now who wishes to learn has the opportunity; and not only the opportunity, but in many, if not all the states, an education is compulsory. In this state—Vermont—the child must be sent to school until he is sixteen, and nearly all children would have a very fair rudimentary education by that time. There are, of course, exceptions to this rule, but will you not find the exception quite as often in the case of the small families of the wealthy, as in the large families of the poor?

True, it is a hard struggle for the parents of large families to bring them all along when there is nothing but their bare hands to do it with, but it is not the poor alone that our president is calling upon in his warning against race suicide. Why do not those who have an abundance of this world's goods awake to the fact that they are neglecting a duty laid upon them by God, a duty that no creature in all God's great universe seeks to evade, except man. Would E. J. Barnett have every family contain only two children? Every family of Americans, I mean, the people to whom President Roosevelt appeals. How many generations would it be before the pauper element of foreign countries would be ruling this fair land through the ballot?

I agree that quality is of more importance than quantity, but why not have both? Why is E. J. Barnett, for instance, training only one child up to good citizenship? We would presume that he, himself, has a fair amount of education. Why leave it to the uneducated and degraded to fill the ranks of future citizenship?

Another thing. He says or at least implies, that the mother of seven children does not love her children as he does his one. My husband's mother sits beside me as I write, and she says, "You can tell them that every one of my nine children was loved as much as the first one was."

I am reminded of a friend of mine who had no children of her own, and so adopted a little girl of two years of age. After she had had her a few months, she told me she was sure that she loved her as much as if she were her very own. She was sincere in this, but you see she had never tried, and so did not know how much a mother could love her own child. And so I think that perhaps if E. J. Barnett had seven children he would find that parental love is very elastic.

It seems to me that we have no right to refuse this duty laid upon us by Nature, of replenishing the earth. As long as there is a low, vicious class to produce after their kind, it behooves the better class of people to produce enough to offset this influence. I do not believe in weak, sickly people bringing children into world simply to be a burden to themselves and their friends; but men and women who are possessed of strong, vigorous bodies and clear, healthy minds, are not doing their duty if they are rearing only one, or at the most, two children to take their places and assist in the government of the nation.

HATTIE N. WINTER.

Burlington, Vt.

Ingersoll the Eloquent "Pagan" and Partisan.

During more than two decades Robert G. Ingersoll, of whom Henry Ward Beecher said that he was "the most brilliant speaker of the English tongue of all men upon this globe," was the most familiar and picturesque figure upon the American platform. No other speaker could draw such crowds as he. The capacity of the largest halls in our great cities was insufficient to accommodate the people who were anxious, at a dollar a head, to hear the eloquent "pagan." Caustic, as well as eloquent, in his criticism of religious beliefs, and of the clerical profession, his views and even his personal characteristics became legitimate subjects for discussion by the clergy. But his criticisms were largely criticisms not so much of current beliefs as of dogmas, formulated in the old creeds, but practically outgrown by the people, who had long been ready for that revision of the articles of faith which is now going on. When the clergy said, "We do not believe these things now," Ingersoll triumphantly quoted from the written creeds and thereby put into an awkward position his antagonists who were not permitted to repudiate specifically with their tongues what they utterly disbelieved in their hearts. The announcement lately that a minister would reply to the "infidelity of Col. Ingersoll, which seemed like a sound from the past, suggests some remarks as to the views and methods of the distinguished heretic.

Ingersoll was by temperament, a partisan. His mind was not judicial. With him one side was all right, and the other side was all wrong. He was a great rhetorician, word-painter, prose-poet and orator, rather than a great thinker. He was too often loose in his statements, and with him amusing illustrations, hyperbole and byplays of fancy and sentiment, were frequently more conspicuous than real argument. While it can not be claimed that he made any thought contributions to religious discussion, he certainly enlivened it with a wit and eloquence that were all his own. He had a wonderful sense of the ludicrous and of the grotesque, and the character of certain dogmas sacred to many only excited his merriment and called forth his ridicule. His views were sometimes only surface views, but he presented them in a way that was original, which held the attention of the crowd. He touched the feelings of his hearers, for he was himself full of emotion, and excited sympathy or aroused indignation and contempt, where others had appealed to the intellect, and had tried to impress the understanding.

Ingersoll's mind was more intuitive than formally logical, and he did not care to be tied down to exact statements, or to close reasoning. He was discursive, and could not easily be confined strictly to a given line of thought. His "infidelity" was that of the eighteenth century. He early read Voltaire, Helvetius and Paine, and from them he took such arguments and objections as impressed him most, and presented them in his own unique way, such as was never used before, thus stamping them with his own individuality.

The conception of evolution, unfortunately, did not enter into the formation of his views. Early in the seventies he argued with the writer of this article (who knew him well for a third of a century) against Darwin's conclusions. Later he accepted them in a general way, but his acceptance of evolution was too late, and it was too little assimilated by him to infuse his mind with the reconciliative spirit or to make him see the importance of constructive over merely critical and negative thought. To the end of his life this man of marvelous genius in certain ways, argued against religious beliefs as if they had been manufactured by priests. He could not see that they were evolutions, outgrowths of the human mind, products of men's thoughts through long ages, that as such they were necessary in their time and, however erroneous, had served a purpose in human development. He could not understand and did not appreciate thinkers like Herbert Spencer. Their philosophical thought was too abstract and complex for him to grasp. Kant and John Stuart Mill were above him, in the province of abstract thinking, and attempts to read them only resulted in contempt for their "metaphysics." Ingersoll's lectures, however, were not for this reason any less admired by most of his hearers, for his audiences were for the most part made up of persons attracted by the popular qualities of the orator.

If Ingersoll's mind had been more reverent, more constructive, and more thoroughly modern, he would have commanded the attention of a higher class, intellectually, but he would have been less attractive to the crowds whom he convulsed with laughter by his anecdotes and stories, and melted to tears by his pathos and touching descriptions of sorrow and suffering. His dogmatism, which was equal to that of any preacher, added to his popularity, for the people like to have their favorite speakers, as well as their family doctors, always speak with confidence and certainty, of things doubtful, as well as of things known.

After all the criticism of Ingersoll that may be made, it must be admitted that he voiced many truths which needed to be spoken, and in a most forceful and effective manner. In Ingersoll's writings are numerous prose-poems not surpassed in English literature, many of them being replete with the finest thoughts and marked by unsurpassed beauty of expression.

Ingersoll did good work in vindicating the right of free discussion. He helped to make people more forbearing and more tolerant. He contributed to the work of intellectual liberty and intellectual hospitality.

He set an example of intellectual honesty and of moral courage. He uttered his views in his own way, when, by listening to the advice of well meaning friends not to do so, he could easily have been governor of Illinois. Later, Garfield was dissuaded from appointing him minister to Berlin by those who were opposed to his religious attitude. If the time needed men with the courage of their convictions, then Ingersoll did useful work in giving to the world a splendid example of loyalty to one's own self, where, bowing at the shrine of expediency, is the common rule.

In politics, as well as in religion, Ingersoll was one-sided, and his speeches against the Democratic party were usually those of an undiscriminating partisan. Yet, the republicans were glad to avail themselves of this kind of political advocacy. Indeed, it has been common in most popular contests. Ingersoll was a product of the generations that preceded him, as well as of his environment. He was exceptional not in his spirit and methods, but in the genius and eloquence which made him illustrious and which, in his case, fixed attention upon intellectual defects which are the rule.

Personally, Ingersoll was a man of most attractive qualities, a devoted husband and father, a loyal friend, a patriotic citizen, a genial companion, a generous, large-hearted man. He was, in his way, the greatest genius that this country has produced, but his limitations were as marked as were his exceptional gifts.

Col. Clark Carr, in his "Illini," speaks of Ingersoll as "the greatest of American orators," and adds: "No man can estimate the power and influence of Ingersoll in arousing the American people to a sense of their solemn responsibility when the war came upon them, or in awakening them to a sense of justice, and the proper appreciation of the rights of men. One must have heard him before a great audience, in the open air, as we, in Illinois, often did, to appreciate his great power. Every emotion of his soul, every pulsation of his heart, was for his country, and liberty. And no other man has ever been able in so high a degree to inspire others with the sentiments that animated him. No just history of Illinois can be written without placing high upon the scroll of fame the name of Robert G. Ingersoll."

B. F. UNDERWOOD.

BATTLE CREEK, MICH.

Beautiful Anniversary Services, Conducted by Mrs. Anna L. Gillespie.

The beautiful anniversary services as conducted by Mrs. Anna L. Gillespie, for the First Spiritualist Church of Battle Creek, Mich., deserve more than a passing notice, as they exceeded by far any previous services held in our city.

The decorating committee under the supervision of its president, Mrs. Emma Hoyt, made the hall a sight to gladden the eye—the color scheme of green and white, form of a banking of palms, smilax, ferns and white spirea, with magnificent cut flowers, roses, carnations and Easter lilies was a beautiful setting for the services of the day.

Beginning Saturday night an informal reception was held, consisting of short speeches and music, and a general good time, renewing acquaintances with old friends who had arrived to spend the following day with us, among whom were Mr. J. Shaw Gillespie of Pittsburg, Mrs. Amanda Coffman of Grand Rapids, and many friends from the surrounding towns.

Sunday morning at 10 o'clock, under the instruction of Mrs. Gillespie, and it seemed almost incredible that with only three previous sessions, such perfect order could be wrought, the little ones fairly outdid themselves, to do credit to their teacher.

At 11 o'clock, address of welcome by Mrs. Gillespie, and response by our visitor, Mrs. Coffman. Solos by Mr. Gillespie and Mrs. Emma Hoyt, and messages by Mr. Georgen of Jackson. This was followed by a picnic dinner, at which over 100 were served. At 2 o'clock sharp, meeting called to order by Mrs. Hoyt. Opened by congregational singing; invocation by Mrs. Coffman; solo, "Charity," by Mr. Gillespie. Address of the afternoon by Dr. P. T. Johnson, followed by short speeches and messages by Mrs. McDonald of Detroit; J. Georgen, Mrs. S. J. Dutton, Mrs. Flora Foulghum. Short speeches by the Vice-president, Mr. H. J. Wells, Mr. Parks and Mrs. Dr. Horton. At 5 o'clock, tea was served to members and visitors.

At 7:30 memorial conducted by Mrs. Gillespie. This was a beautiful service. The names of the arisen ones were read by Mrs. Hoyt, the president; first, Moses Hull, Jennie H. Brown, Mrs. Sarah Byrnes, Mr. Theodore Mayer, as field workers. Then the members who had passed away during the last year, five in number. As each name was read a short eulogy was pronounced by Mrs. Gillespie. Then a beautiful solo by Mr. Gillespie, who was obliged to respond to an encore. Mrs. Amanda Coffman was again presented to the audience, and for forty minutes gave messages in a splendid manner, delighting the enthusiastic audience. This was followed by a bass solo by Mr. Vickery, which was heartily encored. We must not fail to express our gratitude to Mrs. Mark Blakeslee, our solo accompanist, who assisted our regular pianist, Mrs. Mary Storer, throughout the day. Too much credit can not be given to our dining-room committee, under the supervision of Mrs. Southerton, Mrs. Hockstraw, Mrs. Platt, Mrs. Wells and Mrs. Snow, assisted by many willing workers.

The anniversary of 1907, in Battle Creek will go into the history of the society here as a day long to be remembered, and our little president, Mrs. Hoyt, who so successfully presided over the four big meetings, may well be congratulated on so successfully closing her year's term of office, reflecting credit on herself and the society she represented.

SUBSCRIBER.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

Nothing destroys authority so much, as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

One solitary philosopher may be great, virtuous and happy in the midst of poverty, but not a whole Isaac Iselin.

An Important Lesson.

It Is for Spiritualists to Consider, and in Which are Some Unpleasant Truths.

It is only by agitation that progress can be made, and just in proportion that unpleasant truths are modified or removed entirely, just in that degree progress will be made. Mr. Barrett, President of the N. S. A., reviews the present situation, and the views he presents will be carefully read and considered.

(Continued from No. 906.)

For several weeks, I have been a gleaner of facts and figures in Spiritualistic history. Since 1865, I find that more than one hundred and fifty of our best speakers and mediums have forsaken Spiritualism either for the ministry in various churches, or for careers in the business world. I find to my surprise that the majority of those who went into business became members of, or attendants upon, some Christian church. More than twenty of our speakers became Universalist ministers, and among these twenty we find the names of some of our most highly inspired and signally gifted men. Such names as Adin Ballou, Charles A. Hayden, Cephas B. Lynn, R. P. Ambler, and H. O. Houghton stand for something. They were prime favorites in olden days, yet they and other equally gifted left us for the church. Fifteen or more of our speakers became Unitarian ministers. Among these, we find Joel Tiffany, William Brunton, P. P. Carpenter, and others of equal mental power. Six of our speakers and mediums—three of each—became Roman Catholics. Six have become Methodist ministers. Four entered the Congregational pulpit. Two went into the Baptist. Two of our best and worthiest mediums became Episcopalians. Two became Quaker preachers. One, F. W. Evans, became a Shaker elder. Two are now Advent ministers. Six of our great lights are now leaders in Theosophy. Two are eloquent advocates of "New Thought." One, our beloved and renowned Miss Lizzie Doten, is now a follower of Metaphysics. How many have become Materialists? Only two! Two out of more than one hundred and fifty of our workers have become Materialists, while eight out of ten of the others have gone into the church, or are regular church-goers! Do not these figures show that, by reason of a lack of religious teaching, of reverence for the truth, of regard for the sacred impulses of the soul, our workers have been driven from us, rather than by the influence of such things upon us?

W. F. Jamieson and Mrs. Elizabeth M. F. Denton have become Materialists. They have followed the light of their souls' convictions, and I have no condemnation for them. I do not know why they changed their views, but I can guess. It was because they doubted the genuineness of the phenomena they witnessed, and were led to conclude that they were all of earthly origin, hence there was no future life—no life at all. No doubt many gifted speakers and mediums forsook Spiritualism because of the failure of Spiritualists to pay them living salaries. One of our great men—a man whom the people heard gladly, and refused to support decently—received only about six hundred dollars per year while on our platform, but was paid three thousand, six hundred when he went into the church. Another with a large family to care for, could not make living expenses as a Spiritualist, yet drew three thousand dollars per year as a Unitarian clergyman.

Some of our speakers and mediums have become physicians, lawyers, merchants, real estate dealers, etc. In so doing, they, or eight-tenths of them, found it better for them to join some church or to become supporters of it. An ex-medium and his wife became members of a Unitarian church in a certain city. He was elected one of the trustees of the organization, and when my friends applied for that building upon a liberal rental for my use on a week night, for a lecture on Spiritualism, this man was the leader of the party who refused permission on the ground of the "contaminating influence of Spiritualism," in consequence of which the church would be "desecrated," were it to be rented to the Spiritualists! Need I say that this now prosperous merchant was once a "materializing medium?"

One of the great lights in mediumship, "once upon a time" bore the name of Rosamond Dale Owen. She was a highly cultured, spiritually refined, noble-souled woman. She left us, and went into the church. Why? Because of religion and its influence upon Spiritualism? Nay! She declared that there was a great truth in Spiritualism, but cried out in agony for that which Spiritualists denied her—the reverence for truth—"the divine Urge onward, upward, toward God and the Angels," denied her by the scoffers at the realities of being, and driven into the church to find that which the angels came to establish, if Spiritualists had but met them halfway. We lost her, and scores of others like her, because our people flouted religion, and sneered at morality in season and out of season. When Geo. W. Childs left us and returned to the church, he said in substance: "Spiritualism contains a great truth, but its followers have placed it upon too low a level. It costs too much to follow it. The lack of religion is most painful."

These are but two out of hundreds of cases of like nature. Is it religion or the lack of religion that is driving high-minded, clean-souled men and women from our ranks? Judging the present by the past, and having these absolutely verifiable facts and figures before me, I can but conclude that it is the absence of the true religious spirit that has wrought our ruin.

Let it be remembered that by religion I do not mean long, doleful, puritanic faces; long, loud, and meaningless prayers; nor yet the blind, awesome worship of an anthropomorphic God, by means of self-abasement and hypocritical pretenses. I mean just what James, the Apostle meant—**GOOD WORKS, AND THE MAINTENANCE OF A PURE MORAL CHARACTER.**" In this I involve devotion to duty, cheerful, generous giving, a sincere defense of principle, "Theism!" Had these influences prevailed among us, we should have the young men and women of the nation coming to us instead of turning from us. Our people have not manifested a consistent devotion to Spiritualism through timely support of its principles, nor yet by reverent treatment of its truths. Young people will not flock around our standard when they see **such scholarly speakers as George A. Fuller asked to give two lectures per Sunday for five dollars, with an extra dollar and fifty cents allowed him for railroad expenses.** Especially is this true when almost any church will give a young man who has anything in him at all from six hundred to six thousand dollars per year.

Hon. L. V. Moulton, than whom we never had an abler, more truly scientific and religious instructor, was once asked to visit a certain point a hundred miles from his home, "to do up a preacher" who had gone out of his way to attack Spiritualism. The Spiritualists who asked him to come to them were in affluent circumstances, and able to pay for his work. His time at home was worth ten dollars per day, hence he wrote the committee that he would come for the eight days asked for at the rate of ten dollars per day, railroad expenses and entertainment while engaged in the debate. It was too cheap for such an able man even at his own figures. **The committee wrote him promptly that two dollars and fifty cents per day constituted big wages for any man, and he could come at their figure or stay at home, just as he chose. Like the self-respecting man he is, he very properly stayed at home.**

I am not mercenary, neither am I making the monetary idea the *main* desideratum in inviting young people to become our speakers. I do argue that they have to live and are worthy of at least a decent compensation, from the fact that they have given up all other positions to work for us. The days of martyrdom have passed away, I hope, forever. It may have been necessary in the olden times for men to perish at the stake, upon the rack or gibbet. I do not believe it to be so to-day. What can we say to a young man who has spent all the way from five hundred to two thousand dollars to obtain a liberal education, who knows Spiritualism to be true and is inclined to take our platform? There are not a dozen speakers in our ranks to-day who are paid twenty-five dollars per Sunday. I know of but two who receive more than that sum. Can we ask talented men to take up our work for five dollars per Sunday—at the best fifteen or twenty—out of which they must board and clothe themselves, meet incidental expenses, and go somewhere else at the end of the month? Do we not owe them something more than a pittance to offset their sacrifices of home comforts in taking up our itinerant work? I know of one man, an ex-Union soldier, who walked from town to town in Maine and New Hampshire, carrying his shoes and stockings in his hands, and accepting for his scholarly addresses what his hearers saw fit to put into the collection box. Is it any wonder that he grew old before his time, became a confirmed rheumatic, and is now a constant sufferer by reason of his exposure? Let it be remembered that he often had to sleep in barns and go for days without food while on these journeys. He had religion! How about those who starved and froze the body of this missionary? What did they have—"good, moral character," of course!

Another speaker whom I have met has had "experiences" also. One meal per day, often days at a time with no food at all, save cold water and crackers, walking occasionally fourteen miles to fill an engagement, no money to pay his board, fed by the charity of friends whose resources were but meager at their best, sometimes in the night forced to go to the house of a friend to ask for food, yet he held on and to-day is in poor health, earning but a small salary and no home of his own! Is it any wonder that we have few or no young people on our platforms? Our three youngest male speakers are Harry J. Moore and Will J. Erwood, who are three and thirty years of age, and John W. Ring, whose thirtieth birthday was celebrated last September. We have one young woman of promise as a speaker, Mrs. Josephine A. Bruer of Kansas, who is under thirty years of age. Truly our young folks are few, but these four are of exceptional ability. Among the other young workers may be named Miss Elizabeth Harlow and Mrs. May S. Pepper. There are but few of us who are under forty-five years of age. Do we not need young blood? How shall we obtain it? By continuing to drive the young people into the churches in search of uplifting influences of religion and by refusing to pay them living salaries when they do step upon our rostrum?

Oh, I know it will be said that these workers of ours must expect to make sacrifices when they go upon our rostrums as spiritual teachers! In the name of heaven, do they not do so when they give up home, its comforts, its library, for the life of a nomad? Have we any right to ask them to go hungry, or cold, or shelterless, in addition to their other privations? Our good sister, Mrs. Watson, has a comfortable home, and is a most superior housekeeper. She discharges every duty that devolves upon her with conscientious fidelity, and is singularly devoted to what she feels to be right. Knowing her as I believe I do, I feel that she would rebel most strenuously were she forced to walk to her lecture engagements or obliged to subsist on scanty and improper food. She would not do it, and not to blame for her refusal either. Those who do it are now labeled "fools" for their pains, by their fellow Spiritualists, who toss their heads, and say "Good enough for the poor fools. They should have known better."

When May S. Pepper was asked once at Etna, Maine, before a week-day audience of 2,000 or more people, why it is that Spiritualism had not a greater effect upon the world, her clear voice rang out over that living sea of faces, **"Spiritualists have wandered too far away from God, and have not been sufficiently devoted to the sacred principles of their religion."** Her reply was warmly applauded by that multitude, and it is to be hoped that all of that company were helped by her words. It is apparent quite that when such a large body of people as the Spiritualists allow their workers to go ill fed by reason of poor pay, that they have wandered far from something—so far that it will be strange if it does not take a few incarnations and reincarnations to become as large as the eye of a cambric needle in order that God may see them at all!

Our good friend, Miss Harlow, speaks of our lecturers who "talk over their hearers' heads." Yes, some few do this very thing. Some speakers take special delight in using words, worth all the way from sixteen to twenty-five dollars apiece, then wonder why the people did not "warm up" under their splendid flow of inspiration! Too top-heavy! "Increase the capacity of audience?" Nay, let us place wise speakers who are qualified to teach the people upon our boards, and let the people **think for themselves.** No man can teach that which he does not know, hence no large number of big words, however volubly they may be uttered, will ever be mistaken for wisdom by people of sense. It is never the province of a speaker to tell the people what to think, nor yet how to think, but to lead them to think. When they once begin to think, great results are sure to follow. A desire for something more than sensationalism, more than phenomenalism must be aroused before any man's thinking capacity can be perceptibly increased. Capacity can neither be bought nor given away.

One of the newly rich oil men of Pennsylvania sent his daughter to a most expensive and exclusive school. In a few weeks a telegram bade him come to take her home. He was angry. "What's the matter?" he shouted. "Tuition's paid, ain't it?"

"Yes, all bills are paid," said the president, "but she has no capacity."

"Capacity," snarled the father,—"I'll buy her one. She stays here." The moral will deduce itself.

We all loved Mrs. Amelia H. Colby, known in the last years of her earth life as Mrs. Colby-Luther. We all delighted to do her honor, no one more so than myself. Miss Harlow cannot say a word in praise of Mrs. Luther that does not find an echo in my soul. Why did we love Mrs. Luther? Because of her intense honesty of soul, and devotion to principle. Her iconoclasm appealed to the risibilities of some of her hearers, yet it angered many more. It builded nothing, and the destructive worker should always have something better than that which he destroys for those whom he deprives of old-time beliefs. Mrs. Luther did a work that was needed in the era in which she lived. The same iconoclasm does not attract people to-day. The humanitarian principles advocated by Mrs. Luther are eternal in their character, hence they belong to every age.

Why is Miss Harlow one of the most popular of our workers to-day? Because she is beyond iconoclasm, is progressive, is humanitarian in her thoughts, and devotes no time to the abuse of other people and their ideals. The world is asking for builders, and Miss Harlow is replying to its call as the true reformer ever does, by works, commensurate with the spoken word. Co-operation is the watchword of the hour and Miss Harlow is proclaiming it in words that burn, from hill-top and in valley—the religion of human brotherhood! That is just the principle for which Spiritualism stands. Mrs. Luther recognized it, and fearlessly proclaimed the gospel of unity of thought and effort. Individualism to her became but another name for selfishness, and Miss Harlow's ringing call to union of effort makes it apparent that in her mind likewise individualism has long outlived its usefulness.

It must not be understood that I want young men and women to take their places on our rostrum to-day simply for the sake of the large salaries they can command. It is not that I want an endowment for our beloved cause simply for the sake of paying salaries to our workers. Mrs. Luther commanded compensation for her labor, stipulated in advance what the terms were to be, and was paid accordingly. Yet in return, she was ever a generous giver to the religion of her soul. It was not money that moved her to take the platform, it was rather this—that, having worked hard upon that platform she was entitled to just compensation for her labor. No one can say her nay. The platform worker must have a genuine love for his labor deeply implanted in his soul that makes him forget money, otherwise his efforts will result in failure. Efforts of any sort for the sole purpose of making money are unworthy of every true reformer and spiritual laborer.

My contention is this: That the spiritual laborer, having given us his life to the service of his religion, is at least entitled to food, shelter, and clothing in return therefor. I contend that our workers should not now be compelled to walk to their appointments, to go without food and without comfortable places to sleep; if there are those who believe otherwise, my cambric needle illustration will fit them to an exact nicety. If those who read these words have never gone to bed hungry, if they have never sat up all night in railroad stations, if they have never worn threadbare clothing in zero weather, just let them try all of these great "blessings" and then they will see why I am pleading for an endowment of decent proportions for the N. S. A. I happen to know some speakers who have had to do just those very things, hence I ask the Spiritualists of America to take steps to render such privations unnecessary and impossible henceforth.

From 1851 to 1869 or 1870, our speakers were well paid. I have examined society records showing that such speakers as Denton, Finney, Emerson, Brittan, Miss Doten and others of like standing were paid from fifty to seventy-five dollars per Sunday seven or eight months at a time for their services. When Miss Lizzie Keiser in 1861 introduced platform messages, a new element was attracted to Spiritualistic gatherings. They went for amusement and not for instruction. In the early days, the phenomenon of an unlettered boy or girl, without a moment's preparation, giving an address upon a subject that a Harvard professor or other student would have to study for months to produce, was quite enough for the student. The curious mind was not attracted to it, for curiosity and education seldom go together. Sensation alone satisfies the fraud. Thousands flocked to listen to the inspired eloquence of our workers in those days, but when the other element was introduced there was a decided change, and the audiences grew fewer in numbers at our regular meetings. To-day, the meetings at which messages are to be given are well attended, and only those. Why? Because that which was given by our speakers in the early days is now taught in the churches. Because reverent, inspiring men and women desire instruction and spiritual illumination, not amusement at religious meetings. Who paid the large salaries referred to? The Spiritualists themselves. In Boston in those days of note, Isaac B. Rich, Phineas Gay, Alvah Adams, Luther Colby, et al., gave on an average of five hundred dollars per year each to sustain the society work, when the eminent talent above named were employed. In Philadelphia John W. Forney, George W. Childs, Wm. D. Kelley, et al., gave in the same proportion. It was the same everywhere, and the givers were Spiritualists.

When the character of the meetings changed, the methods by which funds were raised were also changed. It was found that the curiosity seekers would avoid putting anything other than buttons into the collection boxes, hence the expedient of charging a fee at the door was hit upon. It was an attempt to make non-Spiritualists support Spiritualism, and because it sufficed to meet expenses and sometimes more, it caused great rejoicing, for it removed all responsibility from the shoulders of the individual Spiritualists, who were, of course, ready and willing to get something for nothing, and perfectly delighted when they were successful in doing so.

Some societies in the fifties and early sixties succeeded in building halls or "temples." When the individualists, the exploiters of signs and wonders got control of these bodies, they proceeded to mortgage or else sell outright, these temples, and used the money in paying the running expenses of the organizations. They did not put in one dollar, neither did they ask other Spiritualists to do so. When the money was gone, they promptly disbanded the societies. In some cases, where a small debt only had been incurred, these presentors of the marvelous, sold the society's property, paid off the debt, distributed the balance of the money among the members in "good standing" and then killed the society. One case at least is on record where three men got all of the proceeds of the sale, even though the "members" had been inveigled into voting for the disposal of the property. Surely the three had plenty of the "Gumption" of which Col. Van Horn speaks—the kind, perhaps, he did not mean, yet it is the kind the grafter always exhibits.

We should profit by these mistakes. These selfish individualistic leaders should be retired from office in every local society, where they yet remain. They will retire when Spiritualists once more determine to support their own movement. Said an officer of a society in a leading city in my hearing: "Our board never re-engages a speaker who fails to draw crowd enough to meet expenses through the fee at the door."

"Don't you have a roll of members, who are assessed a regular fee each month?" I asked.

"Not much," he replied. "Why I should leave the society if I had to contribute anything in that manner. I want my Spiritualism free or not at all."

This man is a type of those to whom I have been referring throughout all of my writings, as individualists, sensationalists, and worshippers of the marvelous. These people do not, will not support Spiritualism. They think they are doing so when they waste good money at bogus seances, or in defending charlatans and tricksters in court. In 1888 I knew a man to purchase $2,500 worth of marvels at a certain camp, after which he had to send to his bank for money with which to get home. He told me personally that he did not believe there was another man in America who was paying out so much for Spiritualism as he was. He had paid $250 for a picture of Confucius, a like sum for an oil painting of "Yermah, from the Lost Atlantis," and proportional sums for portraits of personages either equally historic(?) as the latter, or as famous as the former. If these phenomena were real, he had merely bought and paid for $2,500 worth of spiritual wares, but had not given one dollar to Spiritualism. The mediums(?) who got his money, years afterward went to the penitentiary for a series of well proven crimes.

After all it should be remembered that the phenomena and philosophy of Spiritualism should go together. For one, however, I do not believe that word "together" means necessarily at the same service. It does mean that they should be given by the same society under whose auspices special services should be held for the presentation of these phases of Spiritualism. I do not feel that it is wise to present both at the same meeting, for the one will detract, does detract from the influence of the other, in spite of every effort that can be made to prevent it. If a society holds but two services per week, and those on Sunday, let one of them be devoted to the phenomena and the other to philosophy. A week evening service for phenomena could also be arranged. Another method could be followed with propriety and that is this: Make the message service such as was engaged in by the early Christians. From this service, exclude every person not a member of the society, and even members when they are actuated solely by curiosity, or commercial interests. Let only those who are in search of spiritual truth be admitted to these communings, held always behind closed doors in a room sacredly dedicated to spiritual things, from which the deleterious influences of liquor, tobacco, drugs, profanity, and sensuality are rigorously barred. The result will be an inflowing of spiritual strength, of soul upliftment that will give each person power to withstand all temptations of the material world, and enable him to do his every duty until he can receive another baptism of the spirit.

Yours for truth,

HARRISON D. BARRETT.

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ANNIVERSARY CELEBRATION

By the Massachusetts State Association of Spiritualists.

The Massachusetts State Association of Spiritualists celebrated the 59th anniversary of Modern Spiritualism. Berkeley hall was tastefully decorated with flags and bunting and with many flowers. The morning session was opened at 11 o'clock by the secretary, as the president, owing to illness in family, was unable to be present. After a few remarks by the secretary, the meeting was opened in form with an invocation from Mrs. Loring. The secretary, then, owing to her many duties, turned the meeting over to the treasurer, Mrs. Carrie F. Loring, who acted in the capacity of chairman the rest of the morning.

Among those taking part were Mr. Francis B. Woodbury of Greenfield, Mass. He told of the organizing of the M. S. A., and how proud he was that it had grown to be such a potent factor. He said: "If we had had a strong organization in the beginning, 59 years ago, we would not be where we are to-day; but the turning point is coming to Spiritualism, and if we would have dignified people in our audience, we must put dignified speakers and mediums upon our platform. We have learned that the fraud element has got to go."

Mrs. Hattie C. Mason then sang a choice song. Mr. Simmons of Haverhill spoke briefly and said his heart responded to the words spoken by Mr. Woodbury, and he believed that we Spiritualists were coming into line. "You all know what it means to be a Spiritualist, and I honor those grand old leaders who opened the way for us, and made it possible for us to receive the loved message."

Mrs. Hattie C. Mason said, "We must seek to follow the line the past workers have made for us, but we must also seek to conscientiously make a path for ourselves. I am being taught by the angels; I am glad I have found the light, and I am doing all I can to keep the light burning." She then gave messages.

Mr. R. A. Macurda said, "In the past 59 years Spiritualism has made quite an advancement; it has overthrown dogmas and creeds, and eliminated an orthodox hell, and we must now try to eliminate some of our own errors." He spoke at length in regard to church homes and pastorates, thinking that this was the best method for Spiritualism to advance.

Mrs. Alice S. Waterhouse, one of our pioneer workers, was the next speaker. She said, "It is not necessary to be on the hill-top to receive the message, nor in a palatial church; it can come in the valley, and into the humblest of halls, and was always just as sweet; there is no word in the English language so sweet to me as that of medium; it has brought sunshine and glory into thousands of homes. Mediumship is the highest crown of glory that can come to anyone."

Mrs. Maude Litch gave messages, and Mr. R. F. Churchill closed the meeting with benediction.

The afternoon meeting opened with singing by Mrs. Haidee Hall, Vice-president, Mr. Hatch, presiding. He spoke feelingly of the absence of our president, Dr. Fuller, and the cause of his detention at home, and desired all to send out the healing thought to Mrs. Fuller, who was ill.

Mr. Francis B. Woodbury spoke at length of the measures we have to contend with at the State House, and urged organization to do more effectual work there.

Mr. R. F. Churchill, president of the Society at Greenfield, Mass., spoke of the work in that section of the state. He said that he believed Spiritualism was a religion; he believed he had much to learn from the Bible, and he was pleased to say a word for the good book. He told of raising $100 at his Sunday evening meeting, March 24, and thought that told the story that people were interested.

Mrs. Annie Chapman spoke of the anniversary time and what it means to Spiritualists. She closed with messages.

Miss Edna May Slate sang two fine selections which were well received.

Mrs. Alice M. Whall spoke briefly and gave messages.

Rev. F. A. Wiggin spoke at length. He said: "For 59 years the Spiritualists have been going from hall to hall, and it was time we had our churches in every city." He spoke of systemizing the work; he felt the more dignified the service, the better the audiences would be. He spoke in a deprecating manner of the phenomena and felt we should rather seek for the higher, the philosophy. "Let us come together and work together so as to make history that will amount to something."

Mrs. Carrie S. Thomas of Brooklyn, spoke of the anniversary time, and all it should mean to Spiritualists. She closed with messages.

Mrs. B. W. Belcher, president of the Industrial Union, gave many messages which were all recognized.

A telegram was read from Miss Susie Clark, of greetings to the state association at its anniversary sessions.

Resolutions were adopted upon the death of Mr. Theodore J. Mayer, treasurer of the N. S. A. Mrs. Haidee Hall closed the meeting with singing.

The evening meeting opened with singing by Mrs. Hall, after which Mrs. Carrie F. Loring, treasurer of the M. S. A., spoke at length. She said: "This is the day we celebrate, the day we come together in harmony and love, not to censure, or to bring our weaknesses before the world, but to think and speak of our blessings. To me this is the most beautiful time of the year, when we can celebrate the knowledge that our loved ones still live and can come to us. Spiritualism has revealed to us the possibilities of our own being, and has opened up the avenues of instruction." She spoke of the absence of the president and knew he was with us in spirit.

Miss Edna May Slate then gave a vocal selection. Mrs. Maude Litch, director M. S. A., then spoke briefly and gave many messages.

Mrs. Kate R. Stiles gave a short address that was filled with words for thought. She said, "Let us as Spiritualists see to it that we do not live always in the vestibule of Spiritualism; let us reach for the inner meaning, and learn that which is within Spiritualism is based upon the rock of strength, and I wish we were able to grasp its full strength; it is the science and philosophy of life."

Mr. Harry Ames of Lynn, rendered a very fine vocal selection, which was well received.

Mrs. Nellie Abbott of Lawrence spoke of the Easter time, and of the beautiful thoughts permeating the atmosphere at this time of the year; she gave messages which were clear and correct. Mrs. Emma Smith of Lawrence spoke briefly of the pleasure it was to be a Spiritualist, and of the beauties of anniversary time. She gave messages which were all recognized.

Mr. Osgood Stiles gave messages as rapidly as the famous late Joe Stiles, and many of the older Spiritualists could not but feel that he was inspired by him; they were rapid, full names, and all recognized.

Mrs. Thomas of Brooklyn, recited a sweet poem, spoke of the beauties of Spiritualism, and gave messages that were recognized.

Mr. Bishop of Lynn, gave messages without remarks, as the hour was getting late. He was well received and the communications were recognized.

Mr. R. F. Churchill waived his time for Mr. Macurda of Lynn, who gave several messages which were recognized.

The vice-president thanked all who had so kindly assisted in making the occasion a success, speakers, mediums, musicians and ushers.

During the meeting a letter was read from Mr. Blinn regretting his inability to be present on account of the illness of his mother, Mrs. Barnes, but stating that Mrs. Barnes was very much improved both mentally and physically. The many friends of Mrs. A. E. Barnes will be glad of this news.

Thanks are extended to Mr. Hayward, Mr. Prentiss, Mrs. M. M. Nichols and others for floral contributions. Mrs. Loring closed the meeting with benediction.

CARRIE L. HATCH,
Secretary.

AN EXPLANATION

As Presented by President H. D. Barrett.

Permit me to state in explanation of the paragraph in my article, replying to Bro. R. F. Little, in which I refer to the charge of a double salary—one hundred and fifty dollars per month from the N. S. A., and the stipend paid me by the society in Seattle—that I did not refer to Bro. Little, even remotely in anything I said. Brother Little never made the charge, and would not say or do one thing to wound my feelings, for I believe he is my friend, and I know that I am his. I had reference to those Spiritualists who take delight in misrepresenting their brethren at every possible opportunity, and when no opportunity arises, proceed to manufacture out of whole cloth, the most brazen falsehoods against better men and women than themselves. These parties had made themselves officious in charging "double pay" against me, and I dealt with them accordingly. As Brother Little does not train in their company, nor sympathize with their views, my words could not and must not be applied to him.

Brother Little is a Spiritualist in the best sense of the term. He believes in organization, in progressive work along all lines of effort and is ever seeking to dignify and glorify the religion in which he so earnestly believes. He is a loyal friend to the N. S. A., hence is anxious to advance its interests in every possible way. He believes that the N. S. A. ought to be to Spiritualism what other national organizations are to the movements they represent—towers of strength in every respect. He believes that our national officers should be located where they can do the most good for our cause as a whole, and at the same time add strength and dignity to the association itself. He is the last man among our workers to complain of over-pay for his brethren, for he believes that honest work deserves honest pay. He does not believe that any one of our N. S. A. workers is overpaid, but rather, believes the contrary to be true.

Brother Little wants an endowment fund of decent proportions raised for the N. S. A. at the earliest opportunity, so that body can do the work for which it was organized, and pay living salaries to those who do the work. He does not believe in putting the work of eight people upon two of the officers of the N. S. A., whose joint compensation is less than half what other National Societies pay their secretary or his assistant. Knowing the foregoing to be Brother Little's views, I hasten to correct the impression that I referred to him in my mention of a double salary. Brother Little is as far above such petty meanness as the heavens are above the earth. He is a Spiritualist first, last and all of the time—never a chronic grumbler nor fault-finder.

HARRISON D. BARRETT.

THE BATTLE ROYAL.

We often mistake in the conflict of life,
The sweep of the battle, the cause of the strife.
We often o'erlook, in our battle with Sin,
A crafty old enemy lodging within.

We battle for aye, with environment strong,
The magnified strength of a swift passing throng;
And this cunning old enemy laughs in his glee,
While hearts melt in sobs like a moan from the sea.

The thought of the world is, "The Foeman Without;"
And we move on his ranks with saber and shout.
We beat down this foeman, he reels in disgrace;
When, lo! a still greater appears in his place.

Thus Past, Present, Future, in unison blend;
We conquer at times, but go down in the end;
We yield to despair in this battle with Fate;
And the love that should cheer oft changes to hate.

What meaneth the mystery under the sun?
Why so many battles—so few of them won?
The problem is simple: We only have been
Fighting the "Shade" of this fellow within.

If we wish to be happy, successful and strong;
To help banish Error, and overcome wrong;
It is wiser by far that the battle begin
With the Foxy Old Neighbor who lodges within.

Better center our thought on the good of the Race;
Strew flowers on its pathway of beauty and grace;
And heed not the call to the struggle for self;
We rise in the scale when forgetful of self.

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MEATLESS DISHES.

When I think of someone killing
Things to eat it sets me chilling,
And I see the corpses lying round me everywhere,
And I hear the lambkins bleating,
While their mothers near are eating,
Just as unconcerned as though the butcher wasn't there.

I can see the calves a-sucking,
And the little ducklings ducking,
And the pigs all squealing round their mother in the pen;
I can hear young roosters crowing,
And young ganders' warning blowing,
And I feel I want to eat such beings ne'er again.

And I look in people's faces
Where 'tis easy to find traces
Of the savage kind of being that they evoluted from:
I can hear the lion roaring;
I can see the eagle soaring,
And can hear the muffled beating of the savage tom-tom.

In my very dreams I hear them,
And I seem to greatly fear them,
As I live within the realm of soul of savage beast,
And I see the calf-eyes staring,
And the pig and lamb-eyes glaring,
When I have their flesh before me in the dream-land feast.

With this vision full before me
There's a feeling that comes o'er me,
When I wake from troubled slumber and I know my mind,
That the wholly meatless dishes
Will best satisfy my wishes,
And I just about consider them the only healthful kind.

DR. T. WILKINS.

FIFTY YEARS
IN THE
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A Remarkable Book.

This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 622 pages, and should be read as a matter of history by every Spiritualist.

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BY CARRIE E. S. TWING.

Her dedicatory lines are sufficient to show the spirit of the book as well as the author, it reads, "Because my own children are all under the tender care of the angels, and my heart is hungry for the love of the young, I most lovingly dedicate this book to the children of the world." This book is full of soul elevating and interesting thought. Price, cloth, $1. For sale at this office.

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Death of Col. Olcott.

This distinguished Theosophist received warning that he would soon pass to Spirit life, the message coming from Madame Blavatsky. The Colonel was a humanitarian in the broadest sense, and the great work he accomplished will live after him, ever an honor to his name. Many of his teachings were in perfect harmony with Spiritualism, and the world has been made better by his wonderful influence in this country and India.

New York, March 23.—The death of Colonel Henry Steele Olcott at Adjar, Madras, India, was not unexpected [as set forth in the Chicago Inter-Ocean]. He was ill when he was in this city in October last, and showed signs of failing physical powers.

He suffered a severe injury by falling down the main gangway on the steamer on his return voyage, and on his arrival at Genoa was taken to a hospital, where he was compelled to remain for more than a month. By slow stages he reached India and later his home at Adjar, Madras, where for many years the Theosophical society headquarters has been established.

Friends in this country knew of his serious relapse in Ceylon and learned with surprise that he had continued on his journey and was once more at headquarters. He never rallied after his arrival there, though he dictated letters and transacted business through others.

His last letter, written for him, to his niece, Miss Mitchell, was received by her only a fortnight ago, and in it was no other mention of his condition than a reference to his troublesome heart. His death was due to heart failure.

Colonel Olcott was in his seventy-sixth year, having been born at Orange, N. J., on August 2, 1832. His parents were Henry Wycoff Olcott and Emily Steele Olcott. He was a graduate of the College of the City of New York and was a newspaper writer and later a lawyer. He was married in 1860 to Miss Mary E. Morgan and was the father of several sons, all of whom are residents of this city.

A Secret Service Man.

During the war he served in the secret service and left it to begin legal practice in this city, which he continued up to the time of his departure for India with Mme. Blavatsky and others in December, 1878.

It was while Mme. Blavatsky was living in Irving place, in New York, in the summer of 1875 that the suggestion of Colonel Olcott to form a society was accepted, and the first meeting was held in August. In the Autumn of the year the following officers were elected: President, Henry S. Olcott, vice-presidents, S. Pancost, M. D., and George Henry Felt; corresponding secretary, H. P. Blavatsky; recording secretary, John Storer Cobb, LL. D.; treasurer, Henry J. Newton; librarian, Charles Sothern; councilors, the Rev. J. H. Wiggin, Emma Hardinge Britten, R. B. Westbrook, D. D., LL. D.; C. E. Simmons, M. D.; Herbert D. Monachesi; counsel to the society, William Q. Judge.

Colonel Olcott drafted the constitution and by-laws and the society was launched. Mme. Blavatsky's book, "Isis Unveiled," was finished and published that year by J. W. Bouton.

It attracted some attention, but the event which made the Theosophical society known throughout the civilized world was the notoriety attending the public celebration of the funeral rites of one of its members, Baron de Palm, a Bavarian by birth, whose body was cremated in December, 1875.

Colonel Olcott had before the founding of the Theosophical society been interested in Spiritualism and had written his book, "People From the Other World," before meeting Mme. Blavatsky. It was while at the house of the Eddy Brothers in Vermont that he was introduced to Mme. Blavatsky, who had but recently arrived in New York. Judge John H. Edmonds was one of her earliest friends in this city, and he considered her to be a medium of great power.

Knew Mme. Blavatsky.

Colonel Olcott at the beginning of his acquaintance with Mme. Blavatsky considered her a medium, and it was not until some months later that he revised his judgment and accepted her declarations that her psychic powers had no relation whatever with mediumship and were due entirely to her own soul power. She instructed him in the Eastern teachings of Karma and interested him in the Mahatmas, her teachers, to whom she attributed her powers as a trained psychic.

They went to India to devote their lives to the work they had outlined in the Theosophical society constitution and they continued at this work to the end of their lives. They were the founders of the society and Colonel Olcott was its first and only president.

One of the first events that followed the establishing of the Theosophical society headquarters at Bombay, India, was a wordy war with the Rev. Josephus Cook, who was at that time in India on a missionary tour. It was the beginning of the many rows that marked the history of the society.

The Theosophist, the organ of the society, was founded in the fall of 1879, and for several years thereafter much of the time of both Colonel Olcott and Mme. Blavatsky was devoted to its interests. In England a society had been started and there were smaller societies in France and Germany.

The year 1884 saw the two founders of the society in Europe again and accompanied by several Hindoo scholars, who had become members of the society. It was during this year, while they were in London, that such men as Gladstone, Professors Crookes and Wallace, Lord Rayleigh, and Professor Sedgwick became interested in the society and visited the founders of it.

In this year it was also that the Society for Psychical Research, founded in 1883, appointed a committee to go to Adjar to investigate the charges of the Coulombs made against Mme. Blavatsky. The late Professor Hodgson rendered a report to the effect that Mme. Blavatsky had been implicated in the production of fraudulent phenomena by the assistance of Mme. Coulomb and her husband, and stories were sent broadcast that the so-called Mahatma or "Great Soul" who had directed the work of the Theosophical society was a myth.

Replies to Charges.

To all the attacks made upon his colleague Colonel Olcott had a ready retort. He never ceased during all the years that he lived to describe her as a great teacher and a benefactor of mankind.

Mme. Blavatsky died in 1893 in London, having spent the last nine years of her life in Europe. Colonel Olcott continued to live at Adjar and to direct the operations of the society from that place.

Colonel Olcott's best-known works are "People From the Other World," "Theosophy, Religion and the Occult Science," "The Buddhist Catechism," which has been translated into many different languages, and "The Olcott Family."

For more than thirty years he lived in India and worked to benefit the condition of the people there and in Ceylon. He was greatly beloved by the Hindoos, and the schools and colleges he founded have sent out thousands of well-trained boys and girls who to-day are mourning his death. He was devotedly attached to India, and his oft-repeated remark when in this country on his tour in September and October of last year was that he wanted to get back there before he died.

The stormy career of the Theosophical society in this country, where, after the disaffection of William Q. Judge, the president of the American section, and his death, its control passed for a time into the hands of Mrs. Tingley, was a source of great trial to Colonel Olcott. Mrs. Tingley went on a crusade around the world, visiting India in 1896 and representing herself as the direct representative of Mme. Blavatsky, and head of the Theosophical society.

Colonel Olcott visited this country several times after that year, reorganizing the American section and lecturing before conventions. He was here last year for the purpose of trying to unite factions in the society which had grown out of the trouble that led to the retirement of Mr. Leadbeater from the society.

Mr. Leadbeater and Mrs. Annie Besant had become the best known teachers and lecturers in the society, and Mr. Leadbeater had been a unifying force in this country as well as in England up to the time when he figured in the courts in London.

Colonel Olcott's time in this country was spent in Boston, Chicago, and New York. He was distressed in body when he arrived here, though his cheerful buoyant nature enabled him to overcome his sufferings, and he lectured several times just before sailing for Italy. But it was clearly evident to those who had known him previously that he was failing and news of his death was expected at any time.

Colonel Olcott and Mme. Blavatsky made a compact many years ago that a certain word should be the sign of communication to the survivor from the departed. Regarding this compact Colonel Olcott spoke to several persons while in New York. He said no one had ever repeated the word to him and therefore he did not believe he had ever received a genuine message from her.

Mme. Blavatsky's Last Word.

He was told by a caller, to whom he repeated this statement, that Mme. Blavatsky's word was "Come," and that it was given him now because he would soon join her in the other life. Colonel Olcott would not admit nor deny that he had received the correct word, but he spent the greater part of the night before sailing in writing a long letter to the person who had warned him that he was soon to die, and in this letter he spoke of the many trials he had endured because of the karma of the society. He expressed the belief that it would live on and grow in usefulness and concluded by saying that if he died he would quickly reincarnate in some princely family in Europe and be ready to take part in the great events that are to occur within the next fifty years in Europe.

He did not, however, believe he was to die for two years to come, as, according to a phophecy made to him in India by a traveling fakir, he was to live until 1909 and die while traveling. But for the great strain put upon his shoulders in recent years he might have made good his prophecy, for he had a strong constitution and was a vigorous man up to a year or two ago.

For many years he worked as a healer, and was represented to have performed many cures through his magnetic strength. He never pretended to be anything of a medium or psychic, and had no spiritual gifts to distinguish him above his fellowmen. His marked characteristics were his firm faith in the "Masters" and his unchanged belief in their personal guidance of the Theosophical society.

His death leaves the organization without a head, but it is thought that A. P. Sinnett, the president of the London society, will succeed him. Mr. Sinnett is the most distinguished of all the members of the society, and did more after Mme. Blavatsky went to India than anyone else to help her. His book, "The Occult World," describing phenomena performed by her, made a great stir at the time it appeared. Another book of his, "Esoteric Buddhism," has been a great help to the movement.

There are less than 15,000 members in the society now and it is broken into several factions. The head of the accredited section in this country is Alexander Fullerton, general secretary of the American branch.

Colonel Olcott has left a monument to himself in the great library he established at Adjar and housed in a beautiful building. He had industriously gathered documents and books relating to the Theosophical movement which will enable some industrious chronicler to write a correct narrative of the rise and progress of the movement.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

Explorations In the Field of Psyche.

Madame D'Esperance, a most remarkable medium, lately delivered a lecture in London, England, which was reported in Light. She narrates some most remarkable incidents, bordering on the miraculous, and carrying one back in thought to ancient days, when like manifestations were regarded as witchcraft. Read carefully what the Madame says in the following:

My curiosity having been aroused by what I had heard regarding them, I interviewed the Bruckers once more. At first they were rather reluctant to tell me anything, but, gaining courage, they perfectly inundated me with stories of curious happenings.

The balls of wool with which the wife knitted had a habit of playing together and entangling themselves as though a cat were amusing herself with them. The coffee-pot and the pans had an uncomfortable trick of getting lost and depositing themselves in out-of-the-way places—at the bottom of the well for preference. Money in money-boxes got itself out of the locked boxes and strewed itself about, on shelves or cupboards, giving its owner no end of trouble in searching for and gathering it together again; sometimes the contents of the four money-boxes would disappear and be found all together in the most unlikely places. The girl's schoolbooks disappeared, and she was unable in consequence to prepare her lessons; she was severely reprimanded, then punished, and was at last afraid to go to school. It was hard on the girl, who was studious, and intended to work well in order to become a teacher herself. At the end of a week or ten days, while making her way through the wood in company with a school-fellow towards the school, and weeping miserably at the reproaches she knew would be heaped upon her unhappy head, an empty knapsack fell from somewhere above them, followed by a shower of school-books, which the girl recognized as her own lost ones.

Another time, when the whole family were together, either in the fields or at the church, the treasure chest, which is an important feature in the homes of the Bavarian peasant, was opened, and the contents taken out and strewn about the cottage.

Frau Brucker said:

"Picture to yourself my beautiful silken shawl, that had been my mother's and my grandmother's, that I wore when I married, and my girl would wear after me—there it was spread over the bed like a counterpane; my beautiful silver chains and brooches were rolled up in dirty towels; my embroidered aprons and striped skirts wore lying on the floor. My beautiful linen skirts were twisted up, and pushed under the furniture, and my fur hat (a greatly valued possession) was stuck on the top of a fake handle in a corner."

These stories amused me greatly, which seemed incomprehensible to Frau Brucker, who shed tears during the recital, and continued:

"But worse came than that, something which has disgraced us forever. A crucifix and shrine were to be carried to the top of one of the mountain peaks and consecrated. Everyone who could walk was naturally expected to join the pilgrimage to take part in the ceremony. My husband and Martin (the son) went as soon as it was light enough (about three o'clock in the morning) to assist in carrying the crucifix, which was in parts, and had to be put together on the summit. Many of the men had to go, for it is a great climb, and the things were heavy. The procession, with the priest and choir boys, with candles, together with all the folks in the village, started from the church at six o'clock. My girl and I, of course, joined them. We had turned the cows and goats out in the meadow and locked all the doors and windows before going to church. The procession set off and had to pass close to our house on its way; and think! as we passed, chanting the litany, there was the awfulest noise of laughter, shouts, and of clogs, as though a dozen men were dancing the Schuplatti inside. Oh, it was terrible! The people all turned and looked at us, even the priest turned and frowned. I felt that I would like to hide myself. I could hardly walk for trembling, and my poor Madel was as bad, we could not pray for weeping. All the people shrank from us so that we had to walk by ourselves. When we reached the top I told my husband and Martin, and we came down together. When we reached our house we could not get in; the keys turned in the locks, but the doors would not open. After trying every way, Martin got a ladder and climbed up to a little window over the stable. It was fastened, but he broke it and got in, and under the roof till he could open a trap-door which was under the hay in the hay-loft, and had not been opened for years that I remember. He got into the house that way and saw that the doors and window-shutters had been barred on the inside, which explained why they would not open. Since then our lives have been wretched. The priest came, read prayers, and sprinkled holy water over everything, but it did no good. The people do not like to come near us nor speak with us, and it is all very miserable."

Such was the substance of the story told me by Frau Brucker. There were a good many more details, each member of the family adding fresh items of information as the story proceeded. I think they were anxious to learn whether I considered them disqualified for service on this account, and seemed greatly relieved to find that I had made no objection. In fact, though I did not tell them so, I was rather glad. I had an idea that the fact of being friendly disposed towards these unseen powers might possibly convert them into useful helpers instead of mischief-makers. My experiences in the seance room seemed to warrant the assumption.

The Brucker family removed themselves and their cattle up the mountain and began their work. All went well, everybody was pleased, and my summer sojourn in the mountains came to an end and we returned home. Not very long afterwards, a month or six weeks, perhaps, I had a communication from my acquaintances in which they complained greatly, and finished off with the request to be "delivered from the Bruckers before they were ruined."

I was obliged to undertake the long journey again, and on making inquiries heard long and bitter complaints of the mischief that was done wherever any of the Brucker family were employed. The cows had been in the habit of galloping homewards at milking time, leaping fences and ditches, sometimes falling over eachother as if half maddened or furiously driven, the one who had been herding the animals being left far behind, unable to keep pace with them.

If any of the Brucker's drove, the harness, whether new or old, broke in unexpected places or the horses or mules lost their shoes, hours being wasted by the frequent journeys to and from the smithy. The smith was blamed for careless work, which he resented by refusing to shoe their animals. If the woman or her daughter were employed in washing by the river the articles were torn from their hands and lost in the current. If they worked in the scullery the plates and dishes broke in their hands or fell on the floor. The brooms and and brushes disappeared, so that the rooms could not be made tidy. There was no end to the troubles, and seemingly no help or alternative but that of sending the people away, which I regret to say had to be done.

Afterwards the priest was asked to come and sprinkle the different building with holy water, and hold a short service in each. This was in August last, and as I have heard of nothing mysterious taking place since, I hope the poor Bruckers have not left any of their tormenters behind them, or if they remain, that they have been brought to see the error of their ways.

It is only natural for most persons, on hearing such a story as this, to conclude at once that the doings must be attributed to some mischief-loving individual or individuals, as has been frequently found to be the case on investigation of similar instances. Such, indeed, was the conclusion to which I privately came on first hearing of these nonsensical pranks, and it was only when I saw the anxiety and distress of each member of the family that I was obliged to attribute the manifestations to an occult cause. In the first place, if the mischief was attributable to the persons themselves, then each member was alike guilty, which was scarcely probable when one considered the damaging results to themselves. Again, the disturbance in their home, on the occasion of the pilgrimage, was at a time when every member of the family had left home to join the procession. It brought so much obloquy upon them (the priest was scandalized, the neighbors shunned them as though they had some infectious disease) that they whose boast it was that they had never served any man but the King were glad to take service in the humble capacity of farm servants anywhere, and at any sacrifice, so that they might again be looked upon as decent Christian folk, and in the hope that in new surroundings they might perhaps, get rid of the extraordinary trouble that had fallen upon them.

So far as I was able to ascertain, no real hurt or damage to person or property resulted from these strange doings, except the punishment inflicted on the girl for the loss of her books, and the fact of a cow having to be killed, which, in consequence of her unaccountable behavior, was said to have been bewitched. However, a post-mortem examination showed that the animal had ailed nothing physically, so that a valuable animal was needlessly sacrificed.

On one occasion, in a house visited by Frau Brucker, the goats were discovered to have been thrown down and bound by straw ropes, so skillfully made and tied that the animals had been unable to extricate themselves and had, to some extent, been injured in their struggles. After this, and one or two other unpleasant experiences, it is not to be wondered at that the neighbors objected to visits from any of the Bruckers.

Beyond this the manifestations did no particular or lasting harm, and were such as might have been produced by any mischievous practical joker, and it occurred to me that, as the couple had lost several children, it was possible that if any of the family were mediumistic the manifestations might be attributed to these children.

I endeavored to make them understand a Spiritualist's theory as to the source of such doings, and suggested the possibility to them, but the good folks resented the idea that their spirit children could be the culprits. "It was true," they admitted, "that some of them had been veritable imps, before they were removed to Paradise, but they were now safe with the angels, so there could be no question of their committing any act that would cause any person's unhappiness.

In my own mind I did not feel quite so sure. I have had some experience of young people and their amusements, but, of course, I could not contradict the mother; but it amused me when I heard a little later that she had arranged for masses to be read in church for the repose of the souls of her children. Perhaps without believing in my theory, she thought it would do no harm to be on the safe side and bribe the spirit children into good behavior.

So far I have not heard the result, but it seems to be certain that the manifestations were not the work of any member of the family still in the flesh; they were too great sufferers because of them to have persisted in a course which was injuring, if not absolutely ruining themselves.

It must not be supposed that these disturbing influences are always of a mischievous character. I have heard of and known many helpful ones.

Some of you may remember the case of Jan Froding, of which I spoke when I last had the pleasure of addressing you some two years ago. In the beginning of our acquaintanceship Jan Froding was unquestionably a "disturber." We went even farther than that and denounced him as an "unmitigated nuisance," but, on communication being established between us, he became exceedingly valuable as a helper and adviser in all emergencies. His interest in the estates—which had previously belonged to him—was very keen, his foresight, or what seemed to us his foresight, was never at fault. His understanding of his countrymen, their character, and their prejudices, and his advice how to win them over to new methods, was to us invaluable. In schemes for improvements, if they met with Jan Froding's approval, all obstacles and hindrances were quickly overcome or removed, but if he did not approve, it was always very hard work, and frequently a failure.

Jan Froding did not exhibit much spirituality of character; certainly he was not in accordance with our conception of either saint or angel. If we sometimes questioned the soundness of his advice, or ventured to disagree with his somewhat drastic measures, his language was inclined to be what is termed in polite society, "unparliamentary." He was in fact, distinctly human, with all a proprietor's interest in property. He plainly resented the death which had placed a barrier between him and the occupation that had absorbed all his thoughts and energies during his life on earth. He had worked, saved, speculated and become rich, in order to buy land, and when he succeeded he devoted every energy, every thought, to the development and improvement of his possessions. They were in fact, as he told us himself, "his God." He was good to his people, because it paid; secular education he agreed to so far as it enabled his work-people to do their work with understanding. Religious education he considered a waste of time, but useful in many respects. He did not believe in hell himself, but thought a wholesome fear of it was a restriction and also a spur to good behavior and honest dealing on the part of his subordinates. He said more than once, when we proposed teaching the people something of Spiritualism, "If you take away the fear of hell you will have no hold on them."

In his earth life Jan Froding had been no worse than many men in his position; perhaps he did more good than many would have done, though he frankly told us that if he did good to anyone it was not from any particular intention on his part. He was honest, because it paid better and was less trouble. He never cheated, he said, but if a man was willing to sell something for a hundred kroner, which he knew to be worth a thousand, well, that was the man's stupidity, and it would have been equally as stupid on his part had he not taken advantage of it. He told us frankly that he was good and helpful to us because he got a good measure of satisfaction by our following or heeding his advice. He was, as I have said, distinctly human, neither a demon at play nor an elemental, as he might have been considered from his earlier abortive attempts to manifest himself.

I could relate several incidents where these unrecognized spirits have proved very helpful, though we have not always been brought into communication with them.

One Sunday I was asked to take a telegram to the telegraph office. The other members of the family were going out, but in another direction. I was the last one to go out, and after closing the door discovered that I had neglected to take a key to get in again, but considered it of no consequence as the others would have returned before I came back. I had walked about a mile and sat down on a seat in the park, when I wes struck with dismay by the recollection that I had left the telegram lying on the dining-room table. I was distressed, for I knew the message was important, and angry at my carelessness. I had not read the telegram, so could not re-write it, and I knew that the telegraph office would soon close for the day.

I tried to think of some way of getting into the house, or of trying to find some one of the household who had a key, but I had to give it up; I did not know where they were to be found. While worrying over the difficulty something fell on my hat. I thought it was a leaf from the branches overhead. It fluttered to the ground. It was an open sheet of paper which I recognized instantly as the telegram I had left lying on the table half an hour before. Of how it came, or who brought it, I have to this day no knowledge, but I accepted the fact, and was sincerely thankful.

Just one more instance where a friend and I received valuable assistance. We were returning home after a railway journey. It was late in the evening when we arrived at the last railway station, and a dreadful storm of wind was raging, as it seems to me the wind can rage only in that particular neighborhood.

We had ten miles to drive and the road for the most part is much exposed. The horses were nervous, and required all the coachman's attention, for they could scarcely make any headway because of being driven sideways by the force of the wind. It was dark, but we could hear the snapping of branches and the downward rush of trees as they were uprooted by the storm. Now and then we got a little shelter, where the road was cut through the rising ground, but we felt that we were in considerable danger, particularly when, coming to the crest of a hill, a sudden violent gust of wind lifted the carriage from the ground, and it was only balancing itself on the two wheels on the leeward side.

My friend and I who had been sitting silent from the start, gripping each other's hands, simultaneously exclaimed, "Dear Walter, come and help us." ('Walter' is a spirit friend with whom we are both acquainted.) I do not know how long the carriage had run on the two side wheels, it seemed to us to have been ages, but instantly after our appeal we felt a lurch against the wind and the carriage settled itself into its proper position. The remainder of the journey was over the most exposed part. We had no more shelter, the wind, if it was possible, increased in violence, but through it all we had a distinct and unmistakable feeling that the carriage was being upheld on the leeside, and it ran evenly on its four wheels, till we reached home.

On reaching home we spoke to the coachman—who was as thankful as we were to have escaped accident—and he asked us if we had noticed how, in the critical moments the carriage righted itself as if upheld, adding that it was 'a God's miracle which he did not understand."

Telling a friend of this dangerous journey and the incident mentioned, she was scandalized that we had called on a spirit for help. "We ought to have called on God," she said. My friend replied that she had called on the spirit just as she would have called for help from any passer-by, had she seen one, and she knew that 'Walter," though a spirit, was a man, and a strong one, and besides, has not the Apostle Paul said in his Epistle to the Hebrews: "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" Therefore, we ought to give the more earnest heed to these things that were heard, lest haply we drift away from them." (Heb. 1. 14, ii. 1.) In spite of this reminder, I think our correspondent still considers us not far removed from heathenism.

These experiences are not uncommon; anyone traveling that particular path on the field of Psyche will find them, and find also that there is practically no end to them.

As I said before, there are numberless paths, and another, equally if not more interesting, is entered through the door of the seance room. Of the discoveries made on that path you who have traveled it, all know as well as I. We have learned very much since the door was opened to us, but not a tithe of what there is still to learn. At the first we prided ourselves on our knowledge and felt ourselves considerably wiser than our neighbors. It was only after traversing some distance of the road that we began to doubt our wisdom, and, finally, it has been forced upon us that we know very little, so little that we are constantly making mistakes and having to retrace our steps and start out afresh. The things we trusted in most have failed us, and we have blamed our mediums, the other sitters, the conditions—anybody or anything except our individual selves, who are, of course, all that investigators or explorers ought to be!

In spite of this, however, there are a few little facts we should do well to keep in mind. We must not forget that our mediums are human beings, that they must be fed, clothed, and housed. I saw a letter in the "Light," a couple of weeks ago, from a person asking if it was right that a medium should be paid for his work. He answered the question himself by saying "No." I would recommend that person to try the experiment on himself and let the readers of the "Light" know the result of working without wages.

Everyone wants to get as much as possible for his money. Hence the crime of "sweating" so much in evidence in England. And I, who have been a medium and know the strain to which mediums are subjected while exercising their powers, earnestly entreat everyone concerned not to apply the system to my brother and sister mediums, for it can only result in disaster all around. All honest work should be honestly paid for, and the workers should not be overworked.

Another important point which I fancy few people realize is the great temptations they are constantly placing before mediums—subtle temptations which affect the best part of their characters—their sympathies. Mediums would be more or less than human if they did not feel acutely the cries for help and comfort constantly addressed to them. I know it all, and know that there is no pain worse than having to look on at suffering, feeling ourselves powerless to relieve it. To this mediums are constantly exposed, and, as I said before, mediums are but human. At the same time I would remind mediums that time is a great healer, and not to be over-anxious if powerless to administer the desired consolation.

A man wrote several agonized letters to me, imploring my aid to save his reason, or his life, by obtaining a message from his lost wife. I was powerless, and my inability to obtain any communication for him made me really unhappy. I wrote and told him so, adding that if at any time it lay in my power to help him I would do so. A year later an opportunity came, and I sent for him. After keeping a circle waiting two hours he came, and on my asking if he was feeling a little happier, he seemed at a loss to know what I meant. I reminded him of his letters. "Oh! yes," he said, "I remember, but that was a year ago. I wrote to several mediums about that time, but I am not so interested in these things now." It afterwards transpired that he had re-married some time before, so that if one wife was unable to console him by communications, he took another, and seemed quite happy, and no longer asked for messages from his lost angel.

There are too many mourners of this type, and they are a danger to which mediums and spirit controls alike are exposed. Even if the medium is perfectly honest in intention, it may be that some spirit working through him is tempted by his great desire to help and comfort the tortured souls, to deceive by personating the spirit of the loved and lost one. I believe until a better understanding between mediums and investigators is established, and until both mediums and investigators have learned somewhat of the psychic nature of man, the problem will remain unsolved. It is a study that is open to every man and woman, for it concerns everyone alike, and the sooner the ranks of the students are multiplied, the sooner we shall arrive at a satisfactory answer to the question. (It is quite certain that the investigator will become a Spiritualist, but that is a detail.)

The promiscuous phenomena I have spoken of are not always in evidence. Their occurrence is erratic and uncertain, but the road through mediumship in the seance room is always open. Many learned and clever men have been tempted, perhaps forced into this road, and have testified to the discoveries they have made upon it. Their testimony is very valuable; their scientifically trained minds, analytical and critical, have been slow to accept phenomena which ordinary, every-day common sense told them were out of range of possibility. Still, they have accepted them, and have made the fact public.

It has often puzzled me, and perhaps others as well, to explain why we Spiritualists should meet with so much opposition from persons who are quite as anxious as we are that the fact of another life after this should be established.

Everyone wants to live on. No one is exactly anxious to be assured that there is an end to his individuality when the earth closes over his body. Yet, from the opposition we receive, and the tests which are applied to our proofs of continued existence, one might imagine we were trying to force them to accept something undesired and distasteful.

As I say, it is a mystery. Perhaps it is a desire for absolute certainty that makes us refuse to accept facts till we find them flawless. So we go on searching for flaws, and having found one, we cast aside the precious fact as worthless, forgetting that the greater number, and the largest of the diamonds that have been brought to light have not been without flaws, but we must remember that they were diamonds after all.

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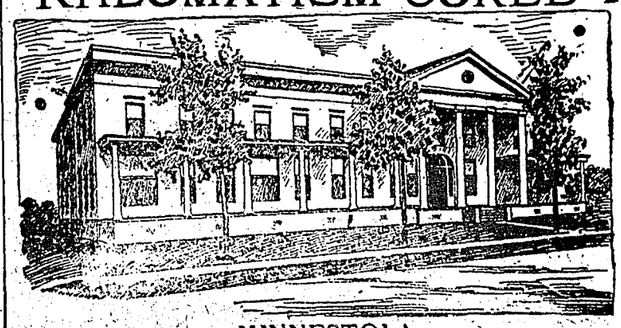
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Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
Six Months	50cts
Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, APRIL 13, 1907.

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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

Not Parallel Cases.

An Episcopal clergyman of Chicago lately declared in his pulpit:

"Were the state here to claim the ownership of the churches we worship in, the investments, books, and other accessories we use in divine worship, or to insist that we use them only by the permission of the state, there is not a priest or congregation in the land that would not refuse."

Rev. Dr. Stone was criticising the late action of the French government in regard to the falsely stated confiscation of Catholic churches. Evidently he neglected to take into consideration the difference between church property in America and France. Here the church and its furnishings are individual property, the cost usually voluntarily contributed by its members. In France the cost of the soil on which the structure is erected, as the building itself, came out of the national treasury. And the officiating priest derived his support from the same source. The money was wrung from the pockets of all classes and all beliefs, a majority, probably, having no sympathy with Catholicism. In taking possession of the churches the government only reclaimed its own.

The use of those churches was tendered the late occupants, conditioned they acknowledge the sovereignty of the state. This they were instructed by the Pope not to do, so the authorities took possession, and will do as they please with their own.

Our American clergy are intent on usurping control of this government, and running it in their interest. Every act of theirs betrays their purpose. They would have the churches built, and the cost of their support taken from the national treasury. No person but a churchman would hold a public office, if they could prevent it. They would do just what France and Great Britain are trying to get rid of, a union of church and state.

Absurdities of Christian Teaching.

A God who made the boundless universe, with more than fifty millions of suns, in a wrestling match with one of his creatures.—Gen. 32:24.

That same God talking face to face with Jacob.—Gen. 32:29, 30.

The route to heaven, a ladder on which angels ascend and descend.—Gen. 28:12.

The sulphurous flames of a burning hell that never flamed.

A God-made devil to keep alive the eternal fires of that hell.

A Jewish maiden metamorphosed into the mother of God and Queen of heaven.

A supper in which the flesh of a God is eaten, and his blood is drunk.

An altar on which sacrificed victims are roasted, yet have ceased to smoke.

A baptism, otherwise purification, which never cleanses.

A Savior who never saves until a falsehood is believed.

A Redeemer who never redeemed.

Death on a cross for the sins of the world by an agonizing God at the hands of men.

A Prince of Peace directing his followers to bring his enemies to be slain before him.

That same Prince directing the garment of his disciples, consisting of a sleeveless tunic, a sort of shirt in fact, be sold to buy swords.

And then promising those brothers, or sisters, or father, or mother, or wife, or children who have forsaken their houses, a hundred fold and everlasting life.—Matt. 19:29.

A teacher of "love your enemies," requiring the multitude to HATE father, and mother, wife and children, brothers and sisters, yea, his own life, else he could not become his disciple!—Luke 14:26.

These are enough of the Christian absurdities for the present. They should be thought over at leisure, and be eliminated from the holy book, and from popular belief.

Be Sure to Read It.

If The Progressive Thinker has a single patron who failed to read the two column article on page 7, in our issue of March 30, headed, "The Bible Crumbling," copied from the Chicago Tribune, we pray him most earnestly to hunt up the paper, and read every word of it. And those who shall find they have read it, we ask them to read it again. It was not written by a Spiritualist, nor an Agnostic, but by a lover of truth still within the church, as we infer by expressions in the article. The writer of that article had brains to comprehend a fact, and bravery to declare his convictions, though what he writes is a vital blow, not only to a crumbling Bible, but it is equally destructive to a badly shattered creed. The closing words of that article, near the foot of the second column of the page, struck us with great force:

"Truth is never tolerant of Error; and a good cause gains nothing by compromise. If there is anything for which men should contend, it is the living and eternal truth of God."

Such words deserve to be written in letters of gold, and should be memorized by every honest thinker.

Let it be remembered, the first step towards accepting Christianity, with all its terrible errors, is belief that Jesus is the eternal son of God. It was not enough for a Servetus to declare, "He is the son of the Eternal God," but he must concede "he is the eternal son," that is: Jesus had no beginning, but co-existed from eternity with the Father. That was too much for a philosopher, and a man of sense, so Servetus was chained to the stake, the books he had written were strapped to his person, and, to prolong his sufferings, he was burned with green wood; and John Calvin, the author of the Presbyterian creed, who had instigated the crime against humanity, is one of the most distinguished Protestant fathers.

The church is generous after all. It proffers us a reserved seat in heaven, a large bribe certainly, if we will believe Jesus is the Savior of the world. If we do not accept the alluring offer then: "Believe or be damned," and the bottomless pit with sulphurous flame, and of eternal duration follows.

The laws of all Christian countries from the days of Constantine to our own times, have been enacted to protect a belief forced on the world. We denounce the Catholics for destroying great libraries, and positively forbidding the reading of books which would furnish the truth in regard to the infamous acts of the church; but Protestants are equally careful to guard their members from knowing the truth. They exclude from the public libraries all books which militate against and expose their wrong doings; and though they have no Index Expurgatorius, the average churchman absolutely refuses to read, else seem incapable of comprehending what is taught them.

We boast of the freedom of speech and of the press in America; but here is a quotation from the statute books of Pennsylvania enacted in 1700, and re-enacted in 1860. Sec. 32 of that act of March, 1860, p. 392 of the pamphlet laws of that version, reads as follows:

"If any person shall wilfully, premeditatedly, and despitefully blaspheme, or speak loosely and profanely of Almighty God, Christ Jesus, the Holy Spirit, or the Holy Scriptures of Truth, such person, on conviction thereof, shall be sentenced to pay a fine not exceeding one hundred dollars, and undergo an imprisonment not exceeding three months, or either at the discretion of the court."

This act is almost identical with laws in force in all the original thirteen states. Those states carved out of the Northwestern territory, to-wit: Ohio, Indiana, Illinois, Michigan and Wisconsin, which were protected by the Ordinance of 1789, were not, and could not be cursed by such a statute as we have recited, hence blasphemy is unknown to our Illinois laws. Thanks to the influence of Thomas Jefferson. This fact has allowed Chicago and its press to publish what Boston, New York, Philadelphia and Washington can only publish under the shadow of the penitentiary. The Liberal press in all the original states is necessarily careful to not place itself in danger of criminal prosecutions by criticising the junior God, his Spook associate, or the pretended Jewish history.

The Weight of a Soul.

Late news from San Francisco said an attempt was to be made in San Quentin prison to determine the weight of a human soul. Dr. P. Sumner, the prison physician, determined to superintend the work in the interest of science. The reports of the protracted experiments in Boston have made the rounds of the secular press, and all the world is interested in the subject.

A prisoner was to have been executed March 22, for murder. He was selected for a subject. Possibly we may receive a report before we go to press; but we apprehend any results gained through a criminal source will not prove satisfactory. Besides it would seem difficult to perform so desirable an operation from the scales to the gallows, then from the gallows to the scales so as to avoid trifling errors, when so small a variation is expected.

General attention having been arrested by the publication, an abundance of observations will now be made before the question is permitted to rest.

It was fortunate Prof. Larkin published the facts in regard to corpuscles which science has demonstrated at the time he did.

The Arrest and Acquittal of Mediums in Indianapolis.

Our crowded columns will not allow us to give in full detail the particulars of the recent stir-up among mediums on the Indianapolis field. We therefore condense reports therefrom, for which we are indebted to Mrs. Martha Woolsey and others. On Tuesday morning, the 2nd inst., the court-room of Police Judge Whallon looked as if it were the place for holding a mass-meeting of Spiritualists. Local mediums and lay workers were out in force. President Schram and Secretary Mong of the Indiana State Association, and Dr. George B. Warne, vice-president of the N. S. A. were also there to aid by their presence, and appearance on the witness stand, if necessary, the cause of justice.

After disposal of the ordinary "drunks" and "disorderlies" customarily heard at such a place, the court passed to the hearing of the cases against the well-known mediums, Mrs. Woolsey, Mrs. Frances Ruddick, and Mrs. Annie Throndsen. J. Dwight Hagaman had sworn out warrants against them and others, charging violation of the city's ordinance, forbidding the advertising of clairvoyant and well-known phases of mediumistic phenomena.

The defendants were ably represented by Attorneys Holmes and Groninger, who maintained that under the Indiana statutes the special charter of Indianapolis did not authorize the city council to levy an annual license of fifty dollars upon mediums, and also that such demonstrations were a part of the religious ceremonials of Spiritualism.

The city prosecutor contended that they were shows because an admission fee was charged. He introduced only one witness, the redoubtable Hagaman himself. Mrs. Throndsen and Mrs. Ruddick were sworn in their own defense. Spicy exchange of Compliments and legal contentions passed between the lawyers, of whom Attorney Holmes easily proved himself the keenest one of the entire bunch. Finally the judge ordered the above defendants discharged, and the pending cases against all the other mediums dismissed, among whom were such well-known workers as Mrs. Amibile, Mrs. Mattie Hayden and Mrs. Hattie Meadows.

It is believed Hagaman took the extreme step he did in retaliation for the reading of a letter from a public platform by Mrs. Woolsey, written by President Barrett in which he stated as facts some things said to have occurred in the courts of Michigan, which the notorious ex-medium insisted were not complimentary to himself.

Advantage was taken of Dr. Warne's presence in the city, and a meeting held at the old First Spiritualist Church on Wednesday evening, attended by a good-sized audience. While giving positive information as to Kingsley's methods of gathering matter for his spirit messages, Dr. Warne gave it as his belief that the former was the notorious Jules Wallace himself. Hagaman came in for some direct shots based upon Moses Hull's portrayal of him during the debate with W. F. Jamieson. Slate-writing by Mrs. Ruddick and messages by Mrs. Throndsen followed the lecture.

All of this commotion is drawing the Spiritualists of Indianapolis closer together; past differences are being forgotten; former misunderstandings forgiven and old jealousies buried. In a mysterious way the spirit world brings about its ends. Truth can never be permanently unhorsed.

Superstition on a Rampage.

Mention was made several months ago in these columns, of a "prayer-chain" having been formed by our good Christian brothers, and that the movers were hopeful of converting the world to their creed through its instrumentality. The nature of that "chain" has just come to light. Here is one of the letters:

"Dear Friend and Christian:—Below is a prayer chain just as it was sent to me. So I send it to others, for I do not want it broken in my hands. May God bless you and others to keep it going:

"'O, Lord Jesus, we implore thee, O Eternal God, to have mercy on all mankind; to keep us from all sin, and take us to live with thee eternally.'

"This prayer is dictated by Bishop Lawrence, of Massachusetts. He commands that it be written and sent to nine other persons. He who will not do it will be afflicted by some misfortune, and persons who pay no attention to it will meet with a terrible accident. He who will write this prayer for nine days and send it to nine others, commencing the day you receive this (only one each day) will after nine days experience some great joy. At Jerusalem at the feast, it was said he who would write this prayer would be delivered from every calamity. Please do not let this stop in your hands. I have written this just as I received it. Now, please send it to others. Sincerely,

"CHRISTIAN."

Look at that prayer. "O Lord Jesus, Eternal God!" If that is not idolatry, where shall we find it? Think of a Jewish mother giving birth to the Eternal God, nursing him, dandling him on her knee, and caring for him through all his infantile years, then his dying on a cross! And this prayer, in this age of learning and science.

But it carries a lie on its face. It says "Bishop Lawrence of Massachusetts dictated it." Bishop Lawrence indignantly denies he ever commanded or authorized the prayer, and he denounces it as "a practical joke, or the work of some insane religious enthusiast."

The postal authorities have tried in vain to break the chain. It has become an exasperating nuisance to the postoffice department. Recipients beg the government officials to break the chain; but it grows stronger each month, and absolutely burdens the mails. The threat that he who receives the letter and neglects for nine days to copy and mail to nine persons "will be afflicted by some misfortune," and they who give it no attention will meet with a terrible accident," stimulates the superstitious to push on the work. Ignorance and superstition have joined hands, and the fool chain will not be broken for years.

Success is full of promise till men get it; and then it is last year's nest from which the bird has flown.—H. W. Beecher.

Platitudes against sin are as harmful as applause for sin.—Anon.

Man alone is and shall be our god.—Feuerbach.

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.—Froude.

SPIRIT RETURN.

Its Counterfeiter---Legerdemain.

Spirit Return is one of the grandest truths that ever came to this earth. The good it has accomplished in enlightening mankind in regard to the spirit world and future existence is so great that IT CAN NOT BE ESTIMATED BY THE USE OF THE ENGLISH LANGUAGE. Notwithstanding this important fact, there are millions on the earth to-day who are in darkness with reference to its truthfulness, and who are still hugging to their bosoms old superstitions and traditions of the past, and who are in a most lamentable state of ignorance. Those composing this class, when they once see the light, and begin to recognize its importance, and get a glimmer of knowledge in reference to the celestial regions, and understand that they can communicate with their departed spirit friends, are often brought in contact with the trickster, and led astray, and often ruined. It has been estimated and rightly, too, that *it COSTS AS MUCH TO TAKE CARE OF CRIME AND CRIMINALS EACH YEAR AS IT DOES TO RUN THE NATIONAL GOVERNMENT THE SAME LENGTH OF TIME. The trial of a single murder case, frequently costs from $75,000 to $100,000.*

So numerous are those who stand ready to commit any crime in order to augment their earthly gains, that it is no wonder that they have been attracted to the phenomena of Spiritualism as something that can measurably be imitated, and in proportion to their skillfulness, just in that degree will they be able to deceive the people, and make money thereby. Their ingenuity in imitating various spirit phenomena, is most remarkable, and their pretensions are monumental, and their success is just in proportion to the gullibility of those with whom they are brought in contact.

Legerdemain, often bewilderingly dextrous in its manipulations, has been brought into requisition, both in private circles and on the stage, and the eyes and the understanding of people have been deceived and led astray. The magician, like Keller, has his spirit cabinet, and the way the "spirits materialize and dematerialize" in the same—apparently—baffles all descriptions. Not a half-dozen in the audience can even imagine how the deception is done, it is so complete, so beyond their comprehension or the range of their intellect. On the stage when practiced as legerdemain only, and is recognized as such, it is strictly legitimate as illustrating the wonderful skill of some in deceiving the eye and understanding.

To imitate the genuine spirit phenomena HAS BECOME A REGULAR PROFESSION, and the same pays exceedingly well, or it would be at once relinquished as impracticable as an investment.

Take for example the notorious "Rev." "Dr." Moore, the materializing medium of New York. During the whole of his eventful career, it is alleged that legerdemain of the most bungling kind has been his chief instrument in deceiving the insatiate gullibles that flocked to his seances. The Light of Truth, the special organ of all the fakes in our ranks, extolled Moore to the very skies, and he hustled for subscribers for that paper, and completely ignored The Progressive Thinker, and for which he is entitled to our special thanks.

It is wonderful how the little fellow with a modicum of brains only, succeeded in hoodwinking his sitters, as his devious methods were bungling in the extreme, and pronounced by an expert who saw through the deception, as the veriest rot imaginable. It is a sad commentary on the intelligence of a certain class that they should be so easily misled.

Startling as the assertion may seem, YOU CAN NOT BY ANY POSSIBLE MEANS AT YOUR COMMAND RID SPIRITUALISM ENTIRELY OF THIS FAKE ELEMENT—you can only hold it in check, and thus prevent it from having a full controlling influence in our ranks. No sooner is one fake medium exposed, than another at once appears before the public. Take for example LaMott, a materializing medium of Stockton, Cal. He hold in perfect subjection his large and influential circle of extreme gullibles, some of whom were wealthy, and they contributed largely to swell his bank account to the sum of $35,000, and then exposure being at hand, he fled to other sections with the amount. The Stockton Evening Mail alleges there was a plot among some of the members to murder certain parties who were loud in their denunciations of the LaMott scheme. But more about this will follow.

The Secular Press

The Excellent Work It Is Doing for Spiritualism.

Dr. I. K. Funk, the distinguished author and investigator of psychical phenomena, sends us the following from the New York Herald, as illustrating the trend of the secular press in its treatment of Spiritualism, showing a disposition to deal fairly with it. The Doctor writes: "I am sure that the critical attitude of Spiritualists like yourself and the conservative investigators along scientific lines is having a very excellent effect on the public mind. A few years ago it would have been very unlikely that so friendly an article as the enclosed, which appeared in the Herald, would have been published in a paper of this character. The Spiritualists themselves should be the most exacting critics of spiritual phenomena. Moderation on their part will have a very excellent effect on the public mind."

Spiritualism to-day celebrates its fifty-ninth anniversary. Fifty-nine years ago to-day Modern Spiritualism, destined to become one of the most popular and far reaching religious movements of the nineteenth, or, indeed, any other century, had its inception in a little wooden house, which is still standing in the Hydesville road, near Newark, N. Y.

In one of the two rooms of this little house there sat in the pleasant March sunshine of the late afternoon a couple of young girls, Kate and Margaretta Fox. They were sewing carpet rags, and as they sewed, discussed with much mirth the various April fool jokes which they intended playing upon certain of their young friends on the following All Fools' Day. The girls were alone in the house, their father and mother, Mr. and Mrs. Abraham Fox, having gone to do the family marketing in Newark that afternoon. And because they were all alone their merriment was allowed to flow unrestrained by parental injunction.

In this merry fashion the afternoon was drawing to its close, when suddenly a loud knock upon the wall interrupted their flow of fun. The knock was so loud and imperious that both girls, allowing their carpet rags to drop to the floor, sprang instantly to their feet, both asking in the same breath who was there. They received no answer, but the unexplained knocking continued even louder and harder than before. The girls made a thorough examination of the premises, ultimately convincing themselves that the noise they heard was not being effected by any visible human agency. Finally Kate Fox, the elder of the sisters, conceived the very original idea that the knocker, although invisible, was intelligent, and she asked him to rap once for the letter "A," twice for the letter "B" and so on.

The Murdered Peddler.

Much to their amazement, not to say terror, the mysterious knocker responded to the suggestion, and within a phenomenally brief time communication was established. The rapper in this way introduced himself as the spirit of a pedler. He declared that many, many years before he had been murdered in this very house in which the Fox family now lived and that he had been buried in the cellar beneath their feet, where he declared they might find his bones any time they might choose to dig for them in the corner which he indicated.

Having delivered himself of this sensational statement, and indicating some jewelry which they would find, the knockings ceased and the spirit of the murdered pedler departed, leaving the young women in highly wrought nervous condition to await the home-coming of their parents.

The latter, returning at nightfall, were naturally filled with astonishment at the story related by their daughters. They were incredulous, and, due to the proximity of All Fools' Day, were inclined after their first outburst of amazement to consider themselves merely the victims of their fun-loving daughters' somewhat exaggerated sense of humor. Mr. and Mrs. Fox would have been perfectly willing to let the matter go with this explanation, but their daughters were firm in asseverating the truth of their story. Not only that, but to prove it they suggested tearing up the floor of the cellar and producing the bones of the murdered pedler. This Mr. Fox refused to listen to, but his daughters were so insistent that eventually, in order to dispose of the matter once and for all, he decided to grant their request, and the next morning found the entire family engaged in digging up the southeast corner of the cellar.

They had dug but a few inches when they made the startling discovery that bones were buried there and a few minutes afterward they had unearthed the dismembered skeleton of a man whom the girls identified by various articles the spirit had mentioned, an old-fashioned watch and a brass ring, as the bones of the murdered pedler whose spirit had spoken to them the day before.

Naturally the news of this remarkable thing spread rapidly all over the neighborhood and finally reached Newark and New York City. The result was that a great many people came to the Fox house and communicated with the spirit in the same way, Kate and Margaretta Fox acting as agents between the world of the dead and that of the living. Thus the now famous Fox sisters became the first of what are now called "mediums."

It is doubtful whether the Fox girls had sufficient imagination to even dream of the furor which their alleged discovery was shortly to make, not only in America, but all the civilized world. And, indeed, it is almost equally doubtful whether we of the present day can form any adequate conception of that same furor which raged more than fifty years ago. The fact that Christian Science has more than one million followers in the United States to-day is regarded as a phenomenal thing in the history of present day religious movements, but the Christian Science following is insignificant as compared with that of Spiritualism in the years between 1848 and 1867. For it is now a matter of record that the idea formulated by the two illiterate young girls in that little house in Newark was to grow and increase so rapidly that within two years the Spiritualists of the United States should number more than half a million and that, according to the Encyclopedia Britannica, they should have increased by the year 1867 to more than eleven millions in the United States alone, or two-fifths of the entire population at that time.

The Rochester Period.

Although Spiritualism was conceived and born in the little house in Newark, it was in Rochester, N. Y., that it was to develop to its eventual proportions. Hither the Fox sisters came to live with their sister, Mrs. Fish, several months after the incident narrated, and so Rochester became in time regarded as the Mecca of Spiritualism, just as Concord is to-day regarded as the Mecca of Christian Scientists. It was after the removal to Rochester that the Fox sisters formulated and developed the cult now known as Modern Spiritualism. It was here that they first essayed the character of Spiritualistic mediums and established an alleged process whereby it was believed that communication could be carried on at will between the world of the living and the world of the dead.

The Fox sisters began to give what were known at first as seances, or spirit circles, at which lost relatives and deceased eminent men and women were communicated with. The earliest communications were carried on, as they had been in Newark, by means of raps or "percussive sounds." The movement spread like an epidemic. Those who sat at the seances of the Fox sisters were often found to become mediums themselves, and then in their turn developed mediumship in others. Indeed, it seemed that the mere reading of accounts of seances, a subject treated of at great length in the press of that day, was sufficient to develop the peculiar susceptibility in some persons, while others, who became mediums ultimately, did so only after prolonged and patient waiting. The result was that spirit circles sprang up all over the country. Men and women of all classes, and of all degrees of culture and intelligence, became interested in the phenomena. In certain communities every family established its spirit circle, which convened at regular hours each day for the purpose of holding communion with deceased members.

Meanwhile, the Fox sisters, up in Rochester, were perfecting the system of spirit communication which they had discovered, and now were able, so they believed, to obtain results by more complicated means than the earlier "raps." They now began to develop mysterious powers of "table turning," the ringing of bells and playing of musical instruments. Later followed the appearance of lights, quasi-human voices, musical sounds produced supposedly without instruments, the materialization or presence in material form of what seemed to be human hands, faces, etc., and ultimately of complete figures, alleged to be not those of any person present, and sometimes claimed by witnesses as deceased relatives.

The Fox sisters also began now to experiment with "psychography," or "direct drawing and writing," supposed to be done without human agency. They also gave manifestations of their ability to unfasten cords and bonds; elongation of the medium's body; handling of red hot coals, and apparent passage of solids through solids without disintegration.

Meanwhile, as interest in the new cult spread in this country, it also travelled to Europe, though little interest was manifested there until 1852, when Mrs. Hayden, a professional from Boston, went over to London. Within a month of her arrival Spiritualism spread like wild-fire not only over all England, but all over the Continent as well. So great, indeed, was the furor caused by the Boston woman's demonstrations that it is said on eminent scientific authority that in the year 1853 table-turning was the all-absorbing interest in every middle class and aristocratic family in Europe.

There followed everywhere, both here and abroad, an interest in occult phenomena which is unequalled for sensationalism and variety by that of any other age. What part of this phenomena was genuine will never be known, but that a considerable portion of it was, as afterward proved, the most audacious fraud, has long been a matter of record. As is the case in the organization of all other religious cults, Spiritualism naturally attracted a preponderance of morbidly curious and weak-minded constituents. The very nature of its phenomena made Spiritualism a most convenient avenue for the perpetration of all manner of fraud—fraud, too, of such a fascinating character that its victims were only too glad to give it in every case the benefit of the doubt.

One of the most notorious of these frauds is of comparatively recent date and involved a series of lawsuits and litigation which are still pending in the courts. The case referred to was the exposure of Mrs. Ann Odelia Diss De Bar in the spirit picture fraud which she perpetrated upon Luther R. Marsh, a famous and very wealthy New York lawyer. Those spirit pictures, for which he paid fabulous prices, were supposed to have been painted by supernatural agency, just as the so-called spirit photographs are to-day supposed to be effected. The pictures which the Diss De Bar woman succeeded in palming off on Mr. Marsh were not only believed by him to have been done by a mystic hand, but they purported to represent the various personages portrayed as they appeared in the spirit world. The personages included among others, the aged lawyer's deceased wife, and the late Adelaide Neilson, Mr. Marsh's "spirit wife."

But not all the sensationalism regarding Spiritualistic phenomena has been illfounded. The last decade of the nineteenth century witnessed some truly remarkable cases of mediumship, the most famous of which is that of Mrs. Piper, of Boston.

The Modern Trend.

Indeed, in spite of all the outrageous frauds which have been from its very inception perpetrated in the name of Spiritualism, in spite of the fanaticism of its zealous followers and the ignorance and superstition to which its more unscrupulous and dishonest apostles appealed, nevertheless Spiritualism as a cult stands upon a more respectable footing to-day than ever before. It is true that the number of its followers has long since been reduced to a comparatively modest figure as against the eleven millions of 1867, but nevertheless the Spiritualists of to-day represent a class of people who as a rule are firm in their conviction. Within the last few years the Spiritualists have begun to build their own churches and have organized themselves into coherent religious bodies. The largest of these churches is that known as the First Spiritualist Church of Brooklyn, the congregation numbering more than fifteen hundred.

There has also taken place within the same period of time a very great change of attitude toward Spiritualism on the part of scientists and metaphysical scholars. The tendency to ridicule, or even to lightly regard the alleged phenomena of the Spiritualistic seance has almost entirely disappeared on the part of the truly cultured and enlightened. Where they do not evince a frank interest or absorbing concern in these phenomena, the majority of scientific men to-day confess themselves in that respect as agnostics. They state that in face of the many strange things which they cannot understand and from which they have eliminated every possibility of fraud they cannot conscientiously deny that the Spiritualists may not be upon the eve of discovering something which has thus far eluded the grasp of organized science.

Indeed, Spiritualism numbers among its enthusiastic investigators to-day some of the world's greatest scientific authorities—men like Professor William Crookes, Alfred Russel Wallace, Professor William James, of Harvard University; Dr. Weir Mitchell, Professor Zollner, Sir David Brewster, Sir Oliver Lodge and a long list of other distinguished names. Among these there is perhaps, no better cultured or more scientific observer than Dr. Isaac K. Funk, of New York. Dr. Funk has been for a number of years devoting himself to the investigation of Spiritualistic phenomena, and one of the most astonishing books of the nineteenth century was his "Widow's Mite and Other Psychic Phenomena," issued in 1904.

The Spirit of Beecher.

The incident of the "Widow's Mite," which happened to be one of Dr. Funk's own personal experiences, has been and is still being a matter of discussion among scientists in every portion of the civilized world. In the early part of February, 1903, Dr. Funk heard of a woman in Brooklyn, who, on every Wednesday evening, gave Spiritualistic "sittings" to her family and a few invited guests. He obtained an invitation and one evening attended. During the progress of the seance the "control" through whom the medium supposedly communicated with the spirit world, asked abruptly: "Has anyone here got anything that belonged to Mr. Beecher?" He repeated the question several times, when suddenly Dr. Funk remembered that he had a letter in his pocket from the Rev. Dr. Hillis, the present occupant of Mr. Beecher's pulpit. Dr. Funk informed him of the fact, but the control insisted that it was not a letter from Mr. Beecher's successor that Dr. Funk had in his possession, but, much to the latter's astonishment, he declared that Mr. Beecher was much concerned about an ancient coin, "The Widow's Mite." This coin was out of its place, the spirit declared and should be returned. Dr. Funk was the only person in the room who had known Mr. Beecher, the latter having been his life-long friend. Naturally, he was astonished at mention of "The Widow's Mite," because he remembered having borrowed it nine years before from a gentleman in Brooklyn, a close friend of Mr. Beecher, and who had died four years before. Dr. Funk had borrowed it while the publishing house of which he was and is the head was making the Standard Dictionary. The man who loaned it to him cautioned him at the time that being so rare it was worth some hundred dollars, and that it was to be returned to the collection to which it belonged just as soon as it had served the purpose of the illustrator. Dr. Funk had returned this coin, or so he believed, as soon as it had been used, and he promptly informed the control to this effect. The control insisted over and over again that it had not been returned and was at that moment in a drawer in a safe under a lot of papers. Where this safe was to be found the control did not know. All he could tell was that Mr. Beecher wished it returned to its owner, the name of whom the control was not able to state.

Dr. Funk the next day called into his office everybody connected with the publishing house who had had anything to do with "The Widow's Mite," each of whom was firm in the belief that it had been returned long years before. When they had retired Dr. Funk himself went to the Funk & Wagnalls safe, opened several drawers, and in the bottom of one of them, under a pile of papers, he found an envelope neatly labelled: "The Widow's Mite," to be returned immediately to Professor Charles E. West." Inside the envelope was found the coin. Dr. Funk immediately made a thorough investigation with the purpose of eliminating ev-

(Continued on page 8.)

The Kingdom of the Spirit.

What Spiritualism Is Doing, and What Spiritualists May Do to Promote It.

A Lecture Delivered by Thomas Grimshaw, Before the Illinois State Spiritualist Association's Mass Meeting in Chicago, and Reported Expressly for The Progressive Thinker, by Louise M. Foxcroft.

Mr. Chairman, Ladies and Gentlemen:—The theme upon which we propose to discourse this evening we would entitle "The Kingdom of the Spirit; What Spiritualism Is Doing and What Spiritualists May Do to Promote it."

There is no gainsaying the fact that the conditions of mortal life are to many undesirable. Nature has implanted within the human an instinctive love of life, but almost every day you read a long record of suicides, men and women who have destroyed their choicest gift, not because they did not love life but because they rebelled against, or despaired over the conditions they were compelled to meet.

The Christian world has been preaching the brotherhood of man for two thousand years. Every Christmas time the carol singers go forth and proclaim the glad tidings that a king is born, that peace and good will have been brought to earth. But the real fact of the matter is the Kingdom of Peace seems as far away to-day as it was two thousand years ago. Crime, poverty, wretchedness and injustice still exist in this world. What are we going to do about it? This is proclaimed as a utilitarian age, an age when reforms are springing up on every side. Numerous panaceas are being presented but evidently all of them fall short of accomplishing the work their promoters had in view.

Modern Spiritualism is here; we believe it has come to stay; its advocates proclaim it is the reform movement which embraces every other branch of legitimate reform. They declare that the movement has been inaugurated in order to bring more of the joys of heaven into the present life; that it is a religion which proposes to teach man how to live, not how to prepare to die, for if we live right we may fearlessly approach death, assured it will be followed by Eternal Life.

Let us briefly summarize the teachings of Spiritualism as they relate to the particular question we have chosen for consideration.

The first and most emphatic declaration Modern Spiritualism makes is, that man is more than a creature of flesh and blood, more than a thinking animal, an Immortal Soul destined to live after the destruction of his physical body. It proclaims, nay more, it demonstrates through its phenomena the continued existence of the thinker after the change called death. This is not a conditional immortality but the birthright of every human soul. That means you, it means your neighbor, the black man and the yellow man, as well as the white man. There is no color line; no distinction of sex. Men live after death not because of their superior intelligence, or social standing, or beliefs, but because they are human beings. We further deduce the fact that men are spirits now, possessing spiritual capabilities, latent spiritual attributes waiting for the opportunity of unfoldment and expression.

The religious world in the past has invited people to believe they were immortal, believe they were children of God; but mere belief is not enough. Belief is a something which exists in various degrees of intensity in the human mind. It is a changeable condition. A man may believe a thing to-day and cease to believe it to-morrow. What Spiritualism is trying to do is to help the individual to realize the fact that he is a spiritual being and that he is immortal. Once this realization is born, once men know beyond peradventure of a doubt that they will live after death, they will begin to think seriously of the relationship between the life beyond and the life before death. Whilst the intelligences communicating through mediums present different ideas regarding their condition in the world of the hereafter, they are united in declaring it is a sequential state; that they are what they are and where they are, comfortable or uncomfortable, happy or unhappy because of the lives they have lived and the motives which dominated their acts in life. In other words, the only passport to happiness in the world of the hereafter is conduct, good conduct. Live right and the consequences of that living is sure to be productive of good.

One great trouble, if not the greatest trouble with the people of the world to-day is their inability to realize their spiritual selves. They are spiritually blind, their souls are buried in the senses, the physical has been exalted; when they speak of self they are usually thinking of the body. The mind and spirit are but appendages, something intangible, unreal. It is perfectly natural whilst in this frame of mind to chase after the things considered the most real, to seek for wealth, power, personal aggrandizement.

But, ladies and gentlemen, if they could only be brought to realize the fact that the permanent in the man was the spiritual, that the physical was transient, constantly changing. Science teaches you that the particles of the body are in a state of flux, coming and going, that you do not have the same bodies you had a year ago, that the abiding part is an invisible principle, that which for want of a better name we call the spirit.

Here is where the work of the Spiritualist comes in. This work of enlightenment requires more than preaching. It requires demonstration. That demonstration is furnished by the phenomena of Spiritualism, this phenomena needs to be fostered, not merely witnessed but studied, studied with a view to discovering the laws under which they are produced, and the best conditions for their manifestation. Abandon your present haphazard methods of investigation (the use of mediumship for entertainment purposes) and work to provide a positive scientific demonstration of the reality of spirit, and spiritual phenomena.

You may tell a man he ought to be good, until doomsday, it will make very little difference to him. You may tell him he will go to hell if he is not good; he may be frightened and only do wrong when he thinks no one is looking. But if with the next breath you tell him he may do wrong and then at the eleventh hour go down on his knees and pray God to forgive him, and God in his infinite mercy will forgive and grant the sinner a choice seat in the kingdom of glory, nine times out of ten he will go on doing wrong and take advantage of the eleventh hour scheme of redemption. The doctrine of vicarious atonement has stood in the way of the establishment of the kingdom of the spirit in this world.

The Christian world has declared that the only way mankind could be saved was by coming to Christ, but they have confounded the Christ principle with the man Jesus, and the people have been coming to him and laying the burden of their iniquities upon the shoulders of an innocent man. They have said, "Jesus suffered and died to pay the penalty for my sins. I am perfectly willing that he should," then they have turned around and said, "If Jesus can save my soul and suffer for my sins, pay my just debts to God, I am going to see if I can't get someone to pay my debts in this world, get someone to do my share of work; I will do as little as possible."

Spiritualism has proclaimed all down through these fifty-nine years, that man was bound to render an equivalent for the good which he received; that he was bound to earn his right to glory, and until he was ready to pay his passage he would have to remain out of heaven. Spiritualism asks you to-night if you are ready to pay your passage, work your way, or are you coward enough to want someone else to suffer in your stead?

The old scheme of salvation presented a strange picture, a narrow road leading to the kingdom of heaven. Man must walk that road alone, Jesus beckoning him on, he must neither look to the right nor to the left, nor behind, but keep his eyes fixed in front. If ever such a man succeeded in reaching the gates of glory, by the time he reached there he would have a soul so small and insignificant it would not be worth admitting. We prefer to go to heaven by the broad path arm in arm with those we love. What is the good of going to heaven if you are to be there all alone?

They used to tell us there were no marriages in heaven, no giving in marriage. What a strange place! We do not know how you gentlemen may feel, but we declare we would rather go to hades and have the company of a good woman, than go to a literal heaven and be compelled to live alone.

The so-called religious people have been so busy getting religion and trying to save their souls, that they have neglected to study themselves, get acquainted with their spiritual natures. They have placed so much dependence upon somebody else, sung so repeatedly, "Oh, to be nothing," they have really some of them almost become nothing. As a man thinketh so is he, and if he thinks of himself as a worm of the dust he will become a cringing, crawling sycophant. If he thinks of himself as a mere beast, he will become beastly in his conduct. But think of yourselves as children of the Infinite, repositories of great power, angels in germ. Think of every person as your brother or sister in spirit.

That little boy on the street to-night barefooted and in rags, selling papers, is an angel in germ and sometime he will walk the highways of the heavenly world, not singing hallelujahs, and playing a harp, but with a smile on his face and glory in his heart. There is no person so low but that will sometime rise out of the fogs and dargness and bask in the sunlight of a glorious spiritual life. Note we say someday. You can either keep yourself out of heaven for a million years, or you can go there by lightning express. There is a divinity which shapes your ends, and that divinity has determined you will get there sometime, but you are the one to determine when. If you want to linger by the way, it is your privilege; if you want to hasten the time when you may experience this joy it is your prerogative.

It is just as easy for you to start on the way to glory now as it will be after death. Just as easy for you to commence your education here as hereafter. What is that you say, You don't have time; that your duties and obligations in this life are so great and numerous that you cannot afford to spend any of your time bothering about your spiritual interests? You are mistaken, my friend, you have been laboring under the false impression that your spiritual interests and your material interests were antagonistic to each other. We want to tell you that a man's real spiritual interest, and his real material interests are never really antagonistic.

The great teacher of two thousand years ago said, "Seek first the kingdom of heaven (we would say the kingdom of the spirit and its power) and all else needful will be added unto you."

What are dollars if they do not bring happiness to the life of man? What are horses, carriages, automobiles, castles, etc., if they do not bring happiness? It is the development of the divine attributes of man's nature that brings happiness, not lands and money, and this happiness is as easy of access to the poor as the rich, more likely to be found in the humble cottage than the mansion. When you love somebody you get a foretaste of the glories of heaven. If you hate anybody you are raising hell. If you want heaven to come to you, start in a simple rather than a pretentious way. Learn to love somebody. Love your husband or your wife. Why not? A young man and a young woman consider it eminently proper to love and manifest their love for each other before they are married. Why not afterwards? Go into a home where a husband loves his wife and the wife loves her husband, and you have found a corner in the kingdom of heaven. On the other hand visit a house where the woman is jealous of her husband, or the husband jealous of his wife, and you have found a choice location in the kingdom of hell.

Love your children; you can not waste time in devotion to a child. If you want to know something of heaven, have a little darling throw her arms about your neck, and put her soft, velvet cheek against yours, touch you with that tender touch that innocent childhood alone can give; you know then that life is worth living. The old bachelor is blind. The old maid has not found heaven yet; but she will someday, every soul shall find its mate and sometime reach that state of bliss the Creator destined it should find.

Get closer to one another; remember the friendship of a good man is better than fine gold. Try to remember that every man is your brother, every woman your sister; spend more time in trying to help humanity, and less in trying to do somebody. It costs little to give a friendly clasp of the hand, or to speak a word of encouragement, to throw out a kindly helpful thought, and yet thousands fall, pine away and die for just this kind of help.

What do you say? there is too much sentiment in all this, that the advice is not practical, that it will interfere with your worldly ambition! Then let your worldly ambition die; it is false, it is leading you not to happiness but to darkness and despair.

Your real material interests do not conflict with, but contribute towards your spiritual welfare. The body is the tool of the spirit; it is yours to use not abuse; you cannot afford to neglect it, through it you may accomplish much good. There is no virtue in poverty, no holiness in fasting, a sickly body is no sign of spiritual growth.

Once more we repeat, the kingdom of the spirit will be born when men come to a realization of their spiritual selves, cultivate their mental, psychical and spiritual powers, think of themselves in the light of eternity, follow more spiritual ideals, live their lives not as if they expected to be snuffed out of existence in a few short years, or be changed in the twinkling of an eye into some sort of a winged monstrosity, but as if they were going to live on and on and be themselves forever.

Then the trifling trials, troubles, and tribulations of mortal life will sink into insignificance; viewed from the standpoint of spiritual consciousness, life will be invested with new meaning, its purposes will be better understood and become more glorious.

Think of it, my friend, when the sun has faded out of the heavens, when the stars no longer run their course, when the earth has ceased to revolve in its orbit, you and I will be alive, conscious, thoughtful, marching along the pathway towards a higher and diviner life.

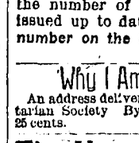
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SUN SPOTS AND DISASTERS.

The Causes of Waves of Criminality and Disease.

The word "disaster" is astrological in its origin. Anciently it was supposed that disasters were the results of incongenial relations of the planets to each other, and of adverse relations of the planets to the constellations. There are periods in which certain classes of disasters occur more often than at other times. We know that at times there are waves of criminality, insanity, disease, etc. Why is it? I am of the opinion that it is because we are all magnetically related, not only to each other, but to all life in the universe; yes, to the universe-lum; that being parts of the infinite whole, there is an infinite relation to that whole.

Seven years ago, Saturn, Jupiter, Venus and the earth were all at once in the constellation Capricornus, with the sun in the opposite constellation, passing through Cancer to Leo. The result of these four planets and the sun being in line, was the intense heat of that summer. It was no wonder that the ancients held that when the planets all arrived in the sign of Scorpio, the same time the earth should be destroyed by fire. Such a concentration of electrical force, and such a battle in the sky could not help being disastrous to our earth, and also Venus and Mercury.

The past three years have been remarkable for spots on the sun, some of them of immense size. One now visible to the eye through a smoked glass, is 30,000 miles wide, by 118,000 miles long. Figures are apt to pass through the mind of an ordinary reader without leaving any impression as to their magnitude. Our earth is not quite eight thousand miles in diameter, and yet when we have traveled several days in crossing the continent of America, we get a very good idea of the vastness of our territory; and yet it is only about half the distance we should require to travel, if we had a railroad through it to the other side, as Pluto had a road to his dominions. But you could put forty-six of our earth or planets the size of our earth end to end and side to side in the spot now afflicting our sun and they would not touch each other. There are generally and at all times spots on the sun, but they often seem to be unimportant as to size. Once in about every eleven years they reach their maximum. I don't know whether the period of eleven years is exact, as it has been so long since I read it. I found it in a book entitled "Force and Nature," I think the name of the book was, but which I sent with other books to the Morris Pratt School Library. When these spots reach their maximum there comes a time of seismic disturbance, which is also shown in that book.

But what of these spots—what are they? In "Recreations in Astronomy," by Henry White Warren, D. D., a spot is described which Professor Young of Princeton College described as follows:

"On September 7, 1871, he was observing a large hydrogen cloud, by the sun's edge. This cloud was about 100,000 miles long, and its upper edge was some 50,000 miles above the sun's surface, the lower side some 15,000 miles. The whole had the appearance of being supported on pillars of fire, these seeming pillars being hydrogen jets, brighter and more active than the substance of the cloud. At half-past twelve, when Prof. Young chanced to be called away from his observatory, there were no indications of any approaching change, except that one of the connecting stems of the southern extremity of the cloud had grown considerably brighter and more curiously bent to one side, and near the base of another, at the northern end, a little brilliant lump had developed itself, shaped much like a thunder head.

"But when Prof. Young returned, about half an hour later, he found that a very wonderful change had taken place, and that a very remarkable process was actually in progress. 'The whole thing had been literally blown in shreds,' he says, 'by some inconceivable uprush from beneath. In place of the quiet cloud I had left, the air—if I may use the expression—was filled with flying debris, a mass of detached vertical fusiform fragments, each from ten to thirty seconds (i. e. from 4,500 to 13,500 miles long, by two or three seconds (900 to 1350 miles) wide—brighter and closer together where the pillars had formerly stood, and rapidly ascending. When I looked some of them had already reached a height of nearly four minutes (100,000 miles); and while I watched them there arose with a motion almost perceptible to the eye, until in ten minutes, the uppermost were more than 200,000 miles above the solar surface. * * * The velocity of ascent, also,—one hundred and sixty-seven miles per second—is considerably greater than anything hitherto recorded.'"

Commenting on this, Dr. Henry White Warren says:

"If we call these movements hurricanes, we must remember that what we use as a figure moves but one hundred miles an hour, while those move one hundred miles a second. Such storms of fire on earth, "coming down upon us from the north, would, in thirty seconds after they had crossed the St. Lawrence, be in the Gulf of Mexico, carrying with them the whole surface of the continent in a mass not simply of ruins, but of glowing vapor, in which the vapors arising from the dissolution of the materials composing the cities of Boston, New York and Chicago would be mixed in a single inextinguishable cloud.'"

An electric disturbance such as the present sun spot is, cannot but have a disturbing effect not only upon the earth, but upon everything upon our earth. It would bring unusual conditions as to cold and heat, storms, etc. Such violent storms in the sun can but intensify everything connected with the planets. Not only will it affect atmospheric conditions, but it will affect the health and vitality of every living thing. It would be the most marked in eccentric characters, making them more than ordinary, and every other person is liable to depart from the line of abnormality. While it has this effect on extremists, it is also likely to have an exhausting effect on some persons, so they will feel unusually tired with very little labor. There should on this account be two engineers on each train, two pilots on each vessel sailing in the waters. The casualities that are occurring in such unprecedented numbers, are but the natural consequences of the conditions forced on our planet by the electric disturbance in the sun.

When will these disturbances cease? They commenced about three years ago, and probably they have reached their maximum, but it may probably require three years before they cease to aggravate our planet and its inhabitants.

There is another phase, I will not discuss, simply because I am incompetent. What of the children born in this intensified condition of our earth? We may arrive at some conclusion by inquiring into the ages of our criminals, and insane persons and also persons conspicuous on other lines. Take for illustration those who are now 22, 88 or 44 years old. But we should bear in mind that the sun has not been so eccentric in any period of its spots as it has this year, so we should probably not find the same intensity as we should expect in those born this year if there is any reliance in this speculation. I give this hint without expressing any opinion, as data, for those who are curious to inquire into the matter.

I am of opinion that crime is more rampant, especially in uxoricide, and malicious murders, but that I do not know.

D. W. HULL, M. H.

Olympia, Wash.

ANNIVERSARY OF SPIRITUALISM.

It Is Celebrated by the First Spiritualist Ladies' Aid Society, of Boston.

The First Spiritualist Ladies' Aid Society celebrated the 59th Anniversary of Modern Spiritualism on Friday, March 29, with three sessions. The platform was decorated with the stars and stripes, and many flowers and potted plants; the meeting opened with the audience singing "America," after which the president, Mrs. Mattie E. A. Allbe, greeted the friends in a most cordial manner, bidding them welcome to our society.

Mrs. A. F. Butterfield, and Mr. Hebron Libbey, two of our principal workers, were seated upon the platform. Mrs. Butterfield said Spiritualism had brought happiness to her; it had sustained her through trials and shadows, and she was proud to be a Spiritualist; she had been a member of the Ladies' Aid Society for 43 years and she had never regretted it.

Mr. Hebron Libbey said he was proud to say he was a graduate from the Baptist Church. He had been a Spiritualist for over 50 years, and he had never regretted the step, he had taken. Spiritualism to him was as pure as the lilies, and he was glad to be able to say he was a Spiritualist.

Mrs. Morgan sang two selections which were well rendered.

Mrs. Alice S. Waterhouse another pioneer, voiced choice thoughts in regard to Spiritualism, and spoke of the Anniversary time and of its meaning to us.

Dr. Prentiss gave an Invocation and spoke of the light which had come to Mortals 59 years ago.

Mrs. Hattie C. Mason sang, after which she spoke briefly and said this was an occasion for rejoicing, the 59th Anniversary of the birth of our grand religion of light and truth; truly we should be happy and seek to shed the light along the pathway of sorrowing mortals. She spoke of the picture of our arisen sister, Mrs. Sarah A. Byrnes, and said that she knew that Mrs. Byrnes in spirit was glad to be remembered.

Mrs. Nellie Abbott of Lawrence, spoke briefly and voiced messages of love to the friends which were well received.

Mrs. Belcher spoke briefly and gave messages.

The afternoon meeting opened with singing. Mr. R. F. Churchill, president of the Greenfield society, was the first speaker. He said in part, "Do to others as ye would that others should do unto you," and there would be no doubt that we would make converts throughout the land."

Mrs. Kate R. Stiles gave a short address, and said, "Let us gain a lesson by the milestone we are passing; let us see to it that if we live until the next Anniversary, this blessed truth will mean infinitely more to us than it does at the present time, that is the way for us to grow."

Mrs. S. C. Cunningham gave some remarkable tests. Asking for strangers in the audience, she gave fine tests which were recognized, and then said to them, "remember, then, that next year you will have something to testify to, that Spiritualism has meant more to you from to-day."

Mrs. N. J. Willis spoke of the significance of the meeting and of the good that was accomplished in coming together at these times; of the dear loved ones who had been with us in earth life only a short time ago, and how they were rejoicing with the mortals to-day. The meeting adjourned with singing "Auld Lang Syne."

The evening meeting opened with a song by Mrs. Haidee Hall, after which Mr. R. F. Churchill spoke on "Immortality." Roy Boyden, a little boy, gave a recitation. Mrs. Barker sang a beautiful song. Mrs. Carrie F. Loring, treasurer of the M. S. A. gave greeting to the friends, spoke of our Arisen workers and gave messages during the afternoon.

Rev. F. A. Wiggin also spoke and said in part that the infidel has always been the leader of advanced thought, and has established the line of growth. He spoke of Jesus and of ancient times.

Little Bernice Abbott gave a very fine whistling solo, accompanied on the piano by her sister, Miss Elizabeth Abbott of Lawrence. They were well received.

Mrs. Chapman spoke at length and gave messages. Mrs. Alice Whall also gave messages which were well received. Miss Otto Willis recited a poem that had a fine moral to it. Miss Maude Litch gave messages. Mrs. Lewis sang an original song which was very beautiful. Mrs. S. C. Cunningham gave some more convincing messages to strangers. Mrs. M. J. Butler spoke of the beauties of our religion and of the truth of the messages. Mrs. N. J. Willis again spoke briefly, giving a message from Mrs. Sarah A. Byrnes. Dr. Bishop voiced messages which were well received, and Mrs. B. W. Belcher and Mrs. Chapman made remarks. Dr. Hale spoke of the newspaper he was interested in, and asked for the support of the Spiritualists for "The Herald of Truth."

Thanks are due to Mr. J. E. Hayward, Mrs. A. F. Butterfield, Mr. Prentiss, and Mrs. Bennett for flowers; to Mrs. Waterhouse for flags, and to Mr. J. B. Hatch for flags and signs; also, thanks to all who, in any way assisted in making the meeting a success. Mrs. Mary F. Lovering presided at the piano, and the following message to the Spiritualists from Mrs. Sarah A. Byrnes was written by her.

C. L. HATCH.

Message From Mrs. Sarah A. Byrnes, by Mary F. Lovering.

Mrs. Mary F. Lovering:—With the permission of your spirit guide, I approach into your atmosphere of thought, and voice a few words from the spirit side of life. I was present last evening at the Ladies' Aid Society. I was with you again, although unseen from mortal view. I noted my form, and listened to the remarks by the various mediums, and I would that one glimpse of the spirit world came before your vision, for you are in the shadow-land, while I am in the sunlight of God's eternal truth, free from suffering and bodily ills. I have met some of the old workers who encouraged me in my earthly mission; they have assisted me into the heights of learning, for I am only a student in these vast realms of knowledge and power. I sit at the feet of these wise teachers and drink in the sublime truths and past experiences through which they gained their present position. I will mention the names of some of these arisen ones whom I have met: Moses Hull, Jennie B. Hagan Brown, William H. Banks, Prof Buchanan, Prof. Hildreth, Nelson Cross, Ellen Colby, H. B. Stover, A. L Hayward, Jacob Edson and many others. They gave me a grand reception, and a welcome to my spirit home.

Many friends of the past, Mrs. Lovering, are encircling you with their presence this morning and say to you, do not be weary in well-doing, press on, let your light shine, and always testify to the truth of spirit return, for it is destined to fill the earth with such a vivifying influence that all tongues and languages will exclaim, "The Lord reigneth, let the earth rejoice." You are living in an age when the churches, ministers and people, are waking from their slumbers, and beholding this "King of Glory," thus realizing their is only a curtain or thin veil between the two spheres of life and spirit telephone messages are constantly descending upon mortals, if they listen, will catch the vibration of thought from the arisen ones. Rev. Warren H. Cudworth and Frank Bonter step in, Charles Sullivan says, "Put my name in, I did what I could to cheer the friends while on earth plane."

Another anniversary is near at hand, we old workers will band together and visit your halls during the exercises and make known our presence. I well remember, Mrs. L., your visit to the hospital and the reading of those spirit messages, written while you were in London. It was a comfort and cheer to me, and now it is my privilege to have the experience of touching your brain, with my few broken thoughts. All the sacrifices I made, and the labor put forth to advance this cause while among you, I was more than compensated for when my dear mother and my boy approached me when I awoke to the reality of spirit life; they clasped my hand with a joyous welcome. I knew and recognized earth life was over, I was filled with joy and peace. I am not forgetful of those dear ones left behind, and leave blessings in their pathway.

I would a harmonious influence penetrate through the ranks of all Spiritualists, and they be imbued with the divine love which penetrates through all space, and spheres of light, which brings a healing power on wings of love. Much more would I say to you as time moves on, and I gain more knowledge. I will often wend my way earthward and give out crumbs of comfort to the friends. I thank the spirit friends near, who have assisted me in giving this short message.

I hope in days to come I can voice my thoughts better through mortal brains. This is my first experience through this medium and friend. I leave words of hope and cheer unto all with whom I was associated, hoping this will be a new stimulus to those who listen, and would I be remembered in this writing at the coming anniversary. Yours for the cause of truth.

MRS. SARAH A. BYRNES.

TRY IT.

One day last year a young lad died,
Yet none of his friends moaned nor cried.
'Twas not a physical death, that's sure,
'Twas his habits died, for a life more pure.

He'd thought for a long time that he'd try,
Until one day he resolved to die
Of the filthy life that he had led,
To follow the Better Way instead.

* * * * *

I saw the lad again to-day
Still walking in the Better Way,
His step was firm and his eyes were bright,
An inspiration to everyone's sight.

* * * * *

Let your bad habits die, my friend,
And you will feel a real God-send
That will make you what you ought to be.
If you don't believe it—try it and see.

W. B. CONNOLLY.

PILES

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We want every sufferer from piles who sees this advertisement to send us his or her address at once. Return mail will bring—Free to Try—our complete new three-fold absorption cure for Piles, Ulcer, Fissure, Prolapse, Tumors, Constipation and all rectal troubles If you are fully satisfied with the benefit received, send us One Dollar. If not we take your word and it costs you nothing; you decide after a thorough trial. This treatment is curing even cases of 30 and 40 years' standing, as well as all the earlier stages. Act now and perhaps save yourself great suffering. Our three-fold treatment cures to stay cured, because it is constitutional as well as local, and we want you to try it at our expense. Our valuable new Pile Book (in colors) comes free with the approval treatment, all in plain package. Send no money—but write to-day—to Dr. Van Vleck Co., X015 Majestic Building, Jackson, Mich.



"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work; and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

B. G. Sweet, in renewing his subscription, writes from Empire City, Kansas: "I see by the tag on my paper, the grand old Progressive Thinker, that my subscription will expire with 009, and as I have been a subscriber for about fifteen years to that staunch exponent of PURE SPIRITUALISM, I should feel lost if a single number should be missing. I enclose $1 for renewal. I see that some writers in a certain other paper claiming to be an exponent of true Spiritualism, infer that the editor of The Progressive Thinker is an enemy to mediumship, but so far as I have read The Progressive Thinker, the editor is in full accord with ALL TRUE MEDIUMSHIP, and his effort is to separate the chaff from the pure grain, so that those who are seeking light in Spiritualism may not be compelled to wade through a stack of chaff and become SUFFOCATED WITH FRAUD before they obtain a grain of truth. Every person knows that many articles of the food we buy are adulterated for gain, and that gold, silver and paper money is counterfeited, but if we do not critically examine it when received, if counterfeit, it is a loss. Just so in Spiritualism; if we do not use common sense to learn if a medium be genuine or a fraud, finally learning that we have been humbugged, we lose time, money and temper."

Hattie G. Webster writes from Columbus, Ohio: "The West Side Spiritual Church, Columbus, Ohio, McDowell street, near State street, celebrated the fifty-ninth anniversary of Modern Spiritualism, March 31. The church was beautifully decorated with palms, ferns, aspidistia and cut flowers, and presented a fine Easter appearance and as usual we were greeted with a large and very appreciative audience. Our church was never more harmonious or more prosperous, adding new members all the time. We still hold the banner for Ohio, and the celebration of such events as last Sunday has a glory with it that can only be appreciated by those who experience the influence of the spirit attendants upon them."

Mrs. Helen Stuart-Richings lectured at Meadville, Pa., March 31 and April 7. She lectures there again the 14th.

Mrs. Nina D. Challen of Toledo, Ohio, writes that she has just returned home from a trip in the eastern part of the state, having visited several cities by request, holding meetings which were well attended. She can be addressed at No. 2540 Foraker avenue, Toledo, Ohio, for engagements.

Mrs. H. E. Smith writes: "The First Church of Spiritualists, Williamsport, Pa., celebrated the 59th anniversary of Modern Spiritualism by a beautiful display of flowers and a special musical, and by the young people reciting some very entertaining poems. Our president, Mr. C. A. Kiehl, in a eloquent address, held the audience in close attention. Our loyal workers were amply repaid by a large attendance, and we propose to be ever loyal, and do what we can to make Spiritualism the universal blessing it should be."

Mr. Andrew Merkel writes: "The Spiritualistic Church Students of Nature, 461 W. North avenue, corner Robey street, celebrated the 59th anniversary of Modern Spiritualism, the history of which was given by our pastor, Mrs. M. Schumacher. The hall was beautifully decorated with Easter lilies and cut flowers. Miss A. Kernner, the elocutionist, favored the society with an eloquently delivered discourse. The children were given colored eggs as a token of rejoicing and resurrection of all life from its wintry sleep. The pastor gave tests, and all were well pleased."

Ferd C. Sahrer writes: "The 59th anniversary of Modern Spiritualism was most fittingly observed Sunday, March 31, by the Fraternal Order of Spiritualists. Our spacious hall with accommodations for 300 was filled to overflowing by an audience expectant and happy, many coming from suburban towns adjacent to Chicago. The interior of the hall was appropriately decorated with white and yellow bunting, while the rostrum was adorned by palms and white and yellow flowers. The invocation by our three youngest mediums, Misses Helen Harvey, Winnifred Thompson and Grace Kaiser, was a prominent feature of the afternoon. Rev. Thos Seeley Warner's address was brief but contained much wholesome advice worthy anyone's consideration. The reading of sealed letters by Mrs. Hilbert, Mrs. Bloom, Mrs. Caird, Mrs. Adams, Mrs. Sexsmith and Mr. Chas. A. Thompson was a revelation to many, and succeeded in chasing away the clouds of sorrow that seemed to surround many. Easter greeting by telegram, sent by Mrs. A. A. Averill, secretary of the Lynn Spiritualist Association of Lynn, Mass., was received and read from the platform. The singing of Messrs. R. V. Fessler, Hugh Craig Anderson and Nicholas G. Prester was excellent, all being soloists of reputation, and it is difficult to say who was the most popular of the three. A larger number than usual remained for supper and the evening. At our concert at 7 o'clock, Prof. Singer added to his laurels as a master of the violin, while Miss Gordon's close acquaintance with the piano was demonstrated to our delight. Mrs. Henrietta Lichtig and Miss Caroline R. Mills, as readers, added considerable to the enjoyment as did also the soprano solo by Miss Mary Smith. Mrs. Cora L. V. Richmond's address in the evening was listened to with a growing interest as she proceeded with her discourse, which was uncommonly appropriate. Dr. Warne's remarks were peculiarly fitting and found a responsive audience ready to welcome him at any time. Sunday, April 14, all who have joined the society will be initiated. This will be public, and all who wish to become members can do so at that time."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

Mrs. Georgia Gladys Cooley arrived Thursday evening from St. Louis, Mo., where she has been attending Brother Grimshaw's Anniversary meeting, and has wisely concluded to take a much needed rest of a week or so before going to aid Brother Brooks in the three days' meeting of the Wisconsin State Association. The recent mental strain passed through and the long journey have told on her, as it naturally would, but with a little rest she will again jump into the harness for the summer.

Ada M. Came writes from Cambridge, Mass.: "The Cambridge Spiritual Industrial Society held its regular meeting in Cambridge Lower Hall, March 22, when Mrs. Katie Ham was the speaker. The largest audience of the season was present and gave generous applause to all of her efforts. The next meeting will be April 12, and Mrs. Putney will be the speaker."

Joseph W. Lyon writes from Canton, Ohio: "I wish to record the transition, also a portion of the life-work of a good man, a true medium and hard worker in the cause of Spiritualism and the betterment of humanity. The medium and worker to whom I refer is Professor John D. Lyon, a brother of the writer, and late of Cincinnati, Ohio, but who passed to the higher life from his home in that city, at the age of 68 years, Feb. 1, 1907. He was a natural born medium, since at the age of five years, a mere child, he was frequently controlled by an eminent spirit physician, who through him as an instrument diagnosed various diseases for Cincinnati physicians. At the age of 18 he began lecturing, was a trance speaker, also a test medium, having the power to give full names and accurate descriptions of spirit friends. In addition to his lecturing for societies, he for some years delivered lectures and gave tests weekly in his own home, 931 Armory avenue, Cincinnati, where he could comfortably seat 175 people. At his funeral, Mrs. Hattie Radcliffe of Cincinnati, officiated. The attendance, which was composed mostly of his old-time friends, numbered over 300. His body was interred in our family lot in the Methodists' cemetery.

G. W. Bush writes from Minneapolis, Minn.: "We have two lyceums in Minneapolis, now in good running order. I started the Progressive Lyceum two years ago, and now I have started the North Side Lyceum. Yesterday we had a good showing. Our two and the St. Paul lyceum were at the North Side Society's anniversary of Modern Spiritualism. We had a crowded house all day.

J. W. Gill writes: "The 59th anniversary of Modern Spiritualism, especially the evening service, held by the Christian Spiritualists, at Van Buren Opera House, Madison street and California avenue, was greeted by a large audience. Our speaker was warmly applauded. Mr. Ray gave us a violin solo, and sung one of his own compositions. The English and German speaking controls of Mrs. Hamilton Gill gave some excellent spirit messages, quite a few strangers receiving communications from their loved ones. I think these anniversary services should be devoted more to the memory of the old pioneer mediums now passed on. Where have we to-day in the younger contingent such workers as Emma Hardinge Britten, D. D. Home and others? The motive of of most of our speakers seems to tear down, and not to build up, to decry the phenomena. I should like to know where the movement would have been to-day if it were not for the phenomena. The tiny rap at Hydesville has set the whole world thinking. Mrs Hamilton Gill has done a great work in a quiet way. Any deficit we gladly made it up, and have never asked our audience to contribute a penny outside the usual collection for our expenses. As long as Mrs. Gill's health keeps good we shall continue these meetings, and try to reach as many as possible with loving messages from the spirit world."

Oscar A. Edgerly writes: "During the month of March I filled a most pleasant engagement with the First Association of Spiritualists of Washington, D. C. I found the members of the society genial, kind and sympathetic, supplying ideal conditions for the work of my guides. The very presence of the president, Mr. F. A. Wood, on the rostrum, in my opinion, is sufficient to furnish good conditions to any medium. Mrs. H. D. Morgan, the secretary, with Mrs. M. J. Stevens and Mrs. M. T. Longley furnish a coterie of workers of which any society might well be pround. During my stay in Washington I have been entertained at the home of Mr. and Mrs. T. L. Collins, constituting, indeed, a true home for mediums. By the way it might be well to announce that Mrs. Collins, after a number of years spent here in Washington in government employ, is about to return to her work as a public exponent of Spiritualism. She is a very competent medium, and holds papers of endorsement from the New York State Spiritualist Association. I am confident that she and her guides will soon be widely employed, and that to the benefit of Spiritualism. I find that the Spiritualist press is well represented at the hall of the First Association. Miss Fielding, presiding at the news stand, seems to be well patronized."

Mrs. Alice L. Kane writes from North Topeka, Kansas: "The Spiritualists and New Thought friends joined in an anniversary meeting Easter evening at my home. The speaker was one of Topeka's old-time mediums, Alla A. McHenry, who of late years is a resident of Excelsior Springs, Mo. Subject, 'What Relation Have Modern Spiritualism and New Thought and Christian Science to Christianity.' Mrs. McHenry showed that if people got any good out of the Bible it was from a Spiritualistic viewpoint. A lecture on the 'Divine Awakening was given by her at the same place last Friday afternoon, to a good audience, showing Topeka to be still alive to spiritual thought. We have several small societies that meet around each week under different names, which are usually well attended. One under the name of Mystic Circle, is beneficial in individual development. Topeka is a progressive city, full of good people who are always ready to do their part for a true worker for the spiritual philosophy."

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

ATTENTION, LYCEUMS. — Please send in second quarterly report before April 15. All lyceums not reported are most earnestly requested to do so. Yours for the young people, Anna L. Gillespie, National Sup't. Children's Lyceums, 180 Calhoun street, Battle Creek, Mich.

W. J. Elmo Writes: "Spiritual Alliance Society in Vincennes Hall, No. 3514 vincennes ave., cor. 35th and Cottage Grove. Services is held at 3 and 8 p. m. Afternoon meetings will be a general conference. Evenings, during the month of April, will bring forth lectures on a trip through the Orient and the mediumship displayed there. Mrs. May Elmo will give tests and messages at each meeting. Our social and dance held every Saturday evening is enjoyed by a large attendance. All are welcome."

Wm. Hassmann writes: "The concert given by the North Star Spiritual Union at its hall, 1546 Milwaukee avenue, March 31, was a grand success. The hall was packed with friends of the above society. Brother Winter opened the services with a beautiful lecture, explaining the life of Christ in a masterly way. After the audience sang 'Nearer, My God, to Thee,' Miss Musika opened the exercises for the evening with a zither solo followed by recitations from Miss Jos. Gasalle, Miss Eva Dolebeson, Miss Emma Van Shiel, Master Orval Eddy, Miss Musika, Miss Grace Acree, Master Walter Hassmann and Miss Amy Gulling. Great applause was given to the children. Sister Winter, Sister Musika and Sister Golden aided the society by giving spirit messages. Sister S. Mueller, the medium for the above society, is recovering rapidly, and will be with us again in the near future."

Thos. Wardall, a veteran Spiritualist of Los Angeles, Cal., writes: "I have been a subscriber to The Progressive Thinker ever since the first number was issued. I am nearly 92 years young, but can read The Progressive Thinker without spectacles."

Correspondent writes from Detroit, Mich.: "Sunday evening, March 31, the First Church of the Soul, 46 Grand River avenue, celebrated the 59th anniversary of Modern Spiritualism with a special program. The hall was crowded to the door to witness the beautiful rites of baptism administered to Baby Jeffrey of Windsor, Canada. Her life was consecrated to Love, Truth and the good of humanity, by our pastor, Laura L. Crawford, assisted by the lyceum children. Miss Gladys Waterland sang "Angels Ever Bright and Fair." Then came the lyceum children's exercises, followed by a lecture by Mrs. Crawford; her subject, "The Message of Easter," followed by messages. In the absence of our pastor, Mrs. Minnie Sharlow will occupy our rostrum."

H. T. Aller, Chicago, writes: "The Christian Spiritual Society, conducted by Miss Sarah Thomas, held its last meeting Sunday evening, March 24, and closed with a great success. The developing class, which she formed of 240 members, many who had previously been visitors of her meeting, and have never believed in Spiritualism, have been converted, and are no longer skeptical, and numbers have been controlled by spirits. Many outsiders from Kankakee, all strictly church members, became so enthusiastic that, upon their return home, they concluded to form a spiritual class among themselves and are now strong believers in the faith, and have thrown their doors wide open to Miss Thomas to come to their home and hold circles in their parlors in her evangelical way. She is now forming a class in Kankakee, and will organize a meeting there April 7, and also in other cities on the following dates: Troy, Michigan, April 14; Lansing, April 21; Michigan City, April 28. It speaks well for the intelligence that controls her brain. I myself as a business man was once one of the greatest skeptics that she ever converted, and I am no longer skeptical."

Mrs. Marian Carpenter, lecturer and test medium, writes from Cuba, where she has been spending the winter: "I will reach home April 15, and will be ready to answer calls for funerals, weddings and other engagements. We have spent a most delightful winter. My health is very much improved. We have enjoyed The Progressive Thinker; it has reached us every week, and kept us in touch with the work and workers. My home address is No. 58 W. Columbia street, Detroit, Mich."

W. R. Cooper writes: "Truly a faithful servant to our cause—five years consecutively, every Sunday evening—such is the record of our little home meetings at 320 Flournoy street, officiated over by Sister Mary Hill. Easter Sunday was made doubly important, being the fifth anniversary and as in all the past, the flow of inspiration was at its best, giving us full proof of invisible workers or guides. There was complete harmony, and owing to that fact, we had a royal treat in inspirational work from many. The one that appealed to me the most was given by a Mrs. Campbell to our teacher, Mrs. Hill. It was truly apropos to the occasion, and fully represented the angelic nature of the donor, and a glowing tribute to our teacher. I also wish to say that Mrs. Hill never neglects an opportunity to put in a good word for The Progressive Thinker, which it fully deserves."

Correspondent writes of the Psychic Research Society of Rockford, Ill.: "On Sunday afternoon, March 31, the society celebrated the 59th anniversary of Modern Spiritualism. Mr. Church, a very gifted young gentleman, a member of the society, gave the address, which must have been prepared with great labor, and was generously applauded, eliciting complimentary remarks from all who heard it. Mr. Church merits a prominent place on the spiritual platform. The lecture was followed by messages from the unseen, by Mrs. Cleveland, of Chicago, which were generally well received. Your reporter was not present at the evening session, hence is unable to report the doings."

H. D. Morgan writes: "I am pleased at this time to report a very successful season for the First Association of Spiritualists of Washington, D. C. Mrs. Mary T. Longley was our speaker during November. It is unnecessary for me to comment on her work, as she is always a favorite in Washington. Following her for the month of December, came Dr. Geo. A. Fuller, giving us a rich treat of intellectual inspiration. Following Dr. Fuller came the Sprague's for a two months' engagement; their earnest work and genial presence added very much to the success of our season. During March the well known trance speaker and message medium, Oscar A. Edgerly, served our society. Mr. Edgerly's guides gave a series of every eloquent and instructive lectures, a notable feature of his work being the answers given at the morning meetings to questions propounded by the audience. The answers were in every case wonderful in their elucidation of the question asked. With Mrs. Longley, Dr. Fuller, Mr. and Mrs. Sprague and Oscar A. Edgerly we feel that our rostrum has presented as able a coterie of workers as the field of Spiritualism affords. In common with other Spiritualists of our city, we regret the seeming untimely transition of our friend and benefactor, Theo. J. Mayer. We feel, however, that he is still with us in spirit and by his kindly inspirations will aid us in our future efforts. The season has been notable for many social functions, that have been not only pleasant but conducive of creating a desirable harmony among our people."

Mrs. A. J. Quinn writes: "The services of the 59th anniversary of Modern Spiritualism were held at Maccabee Temple by the Truth Seekers' Spiritualist Society of Dallas, Texas, March 31. At the afternoon and night meetings, Rev. Isa Wilson Kayner delivered short but interesting and appropriate addresses. The invocations were given by Mrs. Quinn and the music was under the direction of Miss Miriam C. Campbell. We were favored with the duet by Mrs. Bachelor and Mrs. Rendlauv. Mrs. Phillips assisted Mrs. Kayner with the message work. A number of the members told of the proofs of spirit return. Mrs. Craig of Portland, Oregon, brought greetings from the West, and gave in part an interesting account of how the grand movement of Spiritualism had spread over the country since the knowledge came through the three little girls in Hydesville, N. Y. Mr. Morris, president, and Mrs. Morris, treasurer, and the committee on refreshments were very zealous in serving the supper to the many persons who remained at the Temple to enjoy the evening service. Everyone appeared to be happy over a well-spent day."

Mary B. Hill writes: "The dollar experience meeting of the Band of Harmony, April 4, was a decided success. There were many very amusing experiences related as to how the dollar was obtained, and the number of dollars that rolled in far outreached all expectation. April 1, being the birthday of Mrs. Lucinda B. Chandler, the ladies of the Band of Harmony appreciating her ability and true worth, presented her with a magnificent boquet of roses. The next meeting will be held April 18, in Hall 512, Masonic Temple, this being the last one in the hall for the season, also the the anniversary week of the pastor's birthday, a very pleasant and enjoyable session is anticipated. No farther comment is necessary as all know what these anniversaries mean, and none should feel they could afford to miss a single one. Bring your supper and invite your friends to the feast."

Samuel A. Huntington, Malden, Mass., writes: ""Malden's Anniversary of Modern Spiritualism was held on Thursday afternoon and evening, March 28, and was a very successful affair. The following speakers took part, in the order named. Dr. J. Noble of Washington, D. C., address; Mrs. Smith of Lawrence, Mass., address; Mrs. Nellie E. Abbott, So Lawrence, Mass., messages; her daughter, Miss Bernice Abbott, whistling solo; Mr. J. B. Hatch, of the Massachusetts State Association, address; Mrs. B. W. Belcher of Marlboro, address; Rev. F. A. Wiggin of Boston, gave a very fine address on 'Spiritualism of To-Day'; Mrs. Waterhouse, one of the oldest Spiritualists in New England, address; Mr. Chas F. Hewitt of Boston, address and messages; Prof. J. M. Temple, address and messages. Speakers at the evening meeting were Mr. Litchman of Boston, address and messages; Mrs. Annie R. Chapman of Brighton, Mass., address and messages; solo, beautifully rendered, entitled 'The Scent of the Rose,' by Miss Cousins; Mr. Hall, president of the Brighton Society, address; Mrs. A. M. Whall, of Everett, remarks and messages; Mrs. Butler of Lynn, also Mr. Bishop of same city, address and messages; Mrs. Raulett of Boston address and messages. Sunday services, March 31 were very interesting, many taking part at the 3 o'clock circle. At the evening meeting, Mrs. Annie R. Chapman of Brighton, was the speaker and message bearer. She gave a fine address and many messages. The Rev. F. A. Wiggin, Thursday evenings, April 4 and 11; Sunday, April 7, Prof. R. A. Macurda, of Lynn, Mass., and Mrs. R. A. Swift of Haverhill, Mass, the 14th."

David A. Leisk has been lecturing in San Diego, Cal., on the following important subjects: Spirit and Matter—the Dual Action of Life; The Veil Rent in Twain; The Evolution of Consciousness; The Use and Abuse of Soul Force; Fate, Free-Will and Destiny; Life Eternal—Can We Earn Immortality?; The Future of San Diego Spiritually Considered.

Dr. G. B. Warne, President of the Illinois State Spiritualist Association, and Vice-President of the N. S. A., visited Indianapolis, Ind., last week, to assist in the work of defending the mediums there who had been unjustly arrested.

E. J. Trott writes of the American Psychical Research Society: "Our last Spiritualistic meeting of the season was held at 200 Huntington avenue, Boston, Mass. We had very successful meetings. Mr. Redding as President and speaker has been an Ornament to the platform. Mrs. Redding has been his constant companion, thereby adding good will and harmony to the meeting. The president has been assisted by different mediums, as follows: Mrs. Abbie N. Buchanan, recording secretary of the society, whose eloquence is well known; Mr. and Mrs. Osgood F. Stiles, Mrs. Pye, Mrs. Stackpole, Mrs. Williams, and others. The season has been successful socially, financially and spiritually, and we look forward to another opening with anticipation of continued success. Thursday evening circles will continue at the home of the President, Harvey Redding, 202 Main street, Everett, Mass. Mr. Redding's messages satisfy all. He is assisted by Mrs. M. E. Dean (who answers mental questions), Mrs. Knight and others."

Lydia Chase writes: "On Thursday, March 28, in Trent, N. J., by Rev. J. Morgan Reed of the M. E. Church, Miss Etta Marie Prettyman, of Parkland, P., was married to S. Robert Dunlop, M. D., of New York City. The bride, Miss Prettyman, had been for one year physical director of the Parkland Progressive Lyceum, and on anniversary Sunday, after exercise of the Lyceum had been concluded, some of the members gave the happy visiting couple a reception and supper, at which over thirty guests were present."

W. J. Colville has lately delivered numerous lectures to excellent audiences in San Francisco, Oakland, Alameda, and other places. Sunday, April 14, he begins a term of work in Toronto. His address until further notice will be 162 Cowan avenue, Parkdale, Toronto, Can.

The Society of San Diego, Cal., have issued the following circular in connection with the work of Mr. John W Ring: "Spiritualist Temple, 7th st., between A and B, under auspices of the First Spiritual Society. Mr. John W. Ring will address meetings on dates and topics as follows: March 26, at 8 o'clock, "Entering the Gates With Thanksgiving;' March 29, at 8 o'clock, 'The Message From Spirit Land;' April 2, at 8 o'clock, subject, 'The Effects of the Message;' April 5, at 8 o'clock, musical and literary entertainment, under auspices of and benefit for Children's Progressive Lyceum. Admission 10 cents. Mr. John W. Ring is a young man of national reputation—he having held the office of National Superintendent of Lyceum Work."

Lily M. Thiebaud writes of the anniversary from San Bernardino, Cal.: "The local papers were very generous in printing programs and other notices of the meeting. Mr. Will C. Hodge of San Diego, was to have been with us, but owing to a severe cold was unable to come. Mr. Arthur S. Howe, president of C. S. S. A.; Dr. Adah Patterson, director and Mrs. Lamont, Miss Maggie Potter of Riverside, assisted by myself, were the workers in these meetings. On Sunday there were a number of visitors from Riverside and Redlands. Much interest was manifested throughout the services. Both Spiritualists and non-Spiritualists who were present expressed themselves as well pleased with the lectures and messages. At our late annual meeting of San Bernardino Spiritualists Society, I was invited to accept a position of pastor indefinitely, which I did with the proviso that I might call to my assistance, at intervals, other workers. This was agreed to, willingly. The conditions here are very harmonious. Respect and appreciation by the citizens are shown us, all of which strengthens and encourages. My best wishes are extended to The Progressive Thinker and my many friends in the East."

C. L. Hatch writes from 9 Appleton, street, Boston, Mass: "The First Spiritualist Ladies' Aid Society met as usual with the president, Mrs. M. E. A. Allbe in the chair. The evening was devoted to speaking and singing. Mrs. Alice Waterhouse was the first speaker. She always opens the meeting with some choice thoughts. Mrs. Annie Morgan sang and then gave messages. Mr. Elmer Packard spoke briefly of Spiritualism, and the satisfaction it is to receive the message from our loved ones. Mr. Edminster told of his experience with Spiritualism. Mr. Beekman told of experiences that brought him into Spiritualism. Mr. Bakstron closed the meeting. Meetings are held every Friday evening. Friday, April 19, we will have a Colonial Party and a social time will be indulged in."

Rev. David A. Leisk writes from San Diego, Cal.: "The First Spiritualist Society of San Diego, held especial Easter and Anniversary services on Sunday, March 31." The Rev. John W. Ring was the speaker at both the afternoon and evening sessions and the invocations were given by the writer. A special feature of the afternoon service was the raising of a white silk banner, inscribed with the words, 'Peace unto the Nations,' in gold lettering. This was the carrying out of the suggestion of Mr. W. J. Colville, when he was in San Diego a few weeks ago. Owing to a delay at the post office in the delivery of a letter containing a poem sent by Brother W. J. Colville, written especially for the occasion, it was not received in time for services. However, Brother Ring's inspirers were equal to the occasion and gave through him some very beautiful verses of poetry. Brother Ring had designed a gate decorated with flowers, which on opening automatically displayed a white silk banner bearing the inscription, 'Peace Unto All Nations.' The Temple was, on this auspicious occasion certainly one of the best decorated places in San Diego, and the crowds attending the afternoon and evening sessions, fully testified to the attraction of the service. Brother Ring, at the evening service, spoke on the subject 'Counting our Trophies,' exposing the orthodox absurdities of belief in a very sarcastic and clever address. Brother Ring will serve the society on April 2, 7, 9, and 11. I will serve the society until April 18, and both Mr. Ring and I are working co-operatively together for the best interests of the cause of Spiritualism in San Diego."

E. J. Trott writes; "A church social was held at the home of Mr. and Mrs. Harvey Redding, 202 Main street, Everett, Mass, on March 29. Many were present and enjoyed a royal good time. We were entertained by Miss Lottie Abramson, who sang, 'Sing Me to Sleep,' beautifully, and several other songs, accompanied by Mrs. Grace Reader. Mr. Irving Simmonds made remarks appropriate to the occasion. Mrs Minnie Soule contributed to the pleasure of the evening. The Sisters, Carrie and May Hughes, gave duets and solos on the piano. Miss Ruth Cole recited comic pieces in her own inimitable way. The evening passed with music and merriment."

LETTER FROM GEO. H. BROOKS.

Of Especial Interest to Wisconsin Spiritualists.

The party and dance given by the State Society in Severance Hall, Saturday, March 30, was a grand success, not only socially, but financially.

Sunday afternoon and evening the anniversary exercises were held. In the afternoon various speakers took part, among them Mr. M. Hoffman. In the evening I delivered the anniversary address. After the address Mr. Hoffman gave some of his marked tests. After the messages I ordained to the spiritual ministry Mr. F. L. Hitt. There was a good attendance at both services.

The state convention meets in Ethical Hall, 558 Jefferson street, on Tuesday, Wednesday and Thursday, April 16, 17 and 18 and it is to be hoped there will be a large attendance. There is a fine program arranged and the prospect is there will be a good attendance. The ladies are to serve meals in the hall, and good meals they will be, too, I assure you. So come one and all to the convention, and help to make this session one long to be remembered.

I also wish to inform my many friends that we have disposed of our home and on the first of May we leave good, orthodox Wheaton. We now intend to locate in Milwaukee, but may change our mind. I will keep the friends posted. Trusting there will be a good attendance at the convention, I am as ever, the friend of all humanity.

G. H. BROOKS.

THE OHIO STATE ASSOCIATION.

The Place of Holding the Convention Changed.

A majority of the members of the O. S. A. have requested the president of the above named association to hold the next state convention at Sherwood, Defiance county, Ohio. Under these circumstances, therefore, I, Fred D. Dunakin, president of the Ohio State Spiritualist Association, do instruct you, Carl A. Sollinger, secretary of the O. S. A., to call our next annual convention for the year 1907, for Sherwood. Notify all officers and delegates to meet at said place, May 24, 25 and 26, to transact the business and perform the duties pertaining to said convention. All delegates will be entertained free of charge, so come and insure success, and live a few days in the country. Further information given by the secretary.

By order of

FRED D. DUNAKIN,
President O. S. A.

CARL A. SOLLINGER, Secretary,
4405 Clark Ave. S. W., Cleveland, O.

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4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.

6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.

7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.

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ELEVENTH ANNUAL CONVENTION.

The New York State Association of Spiritualists.

The annual convention of the New York State Association of Spiritualists will be held at Plymouth Spiritualist Church, in the City of Rochester, June 7, 8 and 9. There will be three meetings daily; the day sessions for the first two days are to be business sessions, and the election of officers will occur Saturday afternoon, June 8. All evening meetings and the day sessions of Sunday will be devoted to lectures, music, spirit messages, and other phases of mediumship. A large number of eminent speakers and mediums will participate in the exercises. All auxiliary societies are expected to send delegates, and all individual members are invited to come and take part.

SARAH A. WOODRUFF,
Colden, N. Y. Secretary.

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

A. V. Metcalf: Q. Shall we preserve the home circle?

Fifty years ago it was a common practice in many families in this town and other parts of the state, to hold regular meetings of this kind. A few of the interested neighbors would be invited and often mediums would be developed where the gift was not previously known. Now it is very rare to hear of a spiritual circle in this vicinity, and most of the younger people hardly know what Spiritualism means. This fact I deplore and suggest that it might be a good idea for some one to write a few simple rules and regulations for forming these circles and urge the importance of a revival along these lines. I would suggest that they be printed in a tract, costing only a few cents and have them distributed broadcast.

A. The Progressive Thinker has constantly urged the formation of home circles, as the most successful method of investigating and gaining a knowledge of Spiritualism. The results with those who have availed themselves of this means, as reported have been highly satisfactory and often astonishing. Of course the manifestations are not as startling as those of professional mediums, or the manifestations reported of those afterwards detected. They are, however, of genuine worth, and as the means are ready to hand may be sought at any convenient time.

A tract of 8 pages was prepared for just the purpose designated by Mr. Metcalf, with the title, "What is Spiritualism; How to Investigate, Form Circles and Develop Mediumship; A list of Names of Eminent Spiritualists and What They Say of Spiritualism." I published this tract for missionary use and sent out 4,700 copies, using the profits on those sold to pay for the free distribution of others.

At the suggestion of the executive board of the National Spiritualists' Association I gave it into their hands, and it is now distributed from the office of the Association. A German translation was made and published by Wilhelm Bessie, a Leipsig (Germany) publisher.

Mediumship and Its Laws, which I have since published, explaining as it does, all the more pertinent questions, phenomena and manifestations which may arise in pursuing investigation along this line, is a more helpful guide than the tract, the information in which is necessarily exceedingly condensed and brief.

T. S. Erwin: Q. Where can I find a history of the Celts? What was their religion, language, origin?

A. The history of the Celts or Kelts, is diffused through that of other peoples, and I fail to find any especial historical work on that race of mankind. Of the great waves of immigration which came through the gates of the Caucasus from Asia into Europe the first appear to have been the people whom are now known by their lingering representatives, as Iberians, Finns, Lapps, etc. Another wave of a more developed people poured in, and pressed this primitive people to the north, and into mountain fastnesses where they could protect themselves from the invaders. This last race are known as Kelts. They spread all over Europe and remained until the ancestors of the Aryan races, the Indo-European, pressed them to remote and undesirable regions. The Kelts did not apparently absorb the primitive people, as the Aryans did the Kelts, though in many regions the type has been preserved in purity as in the Highlands og Scotland, Ireland, the Isle of Man, Wales, etc.

I quote from "Origin and Antiquity of Man," page 184:

"The origin of the Kelts extends beyond the reach of history and must be read by the light of fossils and linguistic researches. Their language is considered by many scholars, to be of earlier date than the Sanskrit, belonging directly to the ancient tongue from which the Sanskrit also was derived. The hypothesis of Myer accounts for the facts connected with the migration of this people in a very clear and satisfactory manner. He supposes that they entered Europe in two streams, one passing through Syria, Egypt and along the northern Mediterranean, entering Europe at the Straits of Gibraltar; the other passing to the north of Europe. Authentic history finds the Kelts from northern Scotland to the extreme south of Italy. In the third century they captured Rome and entered Greece, Macedonia and Thessaly, ravaged Asia Minor and attacked the Scythians.

The Kelts were a noisy and warring people, elastic but unenduring, with the restless folly of childhood, with rust hopes and few joys. With swift feet they overran Europe, and subjugated or destroyed the Turanian tribes which preoccupied that country. They met the ocean when it interrupted them, with arms, and shot arrows at the lightning. Never to flee was a point of honor; and often they would not leave a house on fire, but perish in the flames. Of enormous appetites, their feasts seldom ended without a quarrel; for the thigh belonged to the bravest at the board, and to determine who was the bravest was a source of constant dispute. No people held life cheaper. They would sell their lives for a little wine or piece of money. Next to fighting and feasting they loved tales of other lands, and would compel strangers to entertain them. They were great talkers, and in their public assemblies, drawn swords only secured the speakers a hearing. They were abandoned through levity, and at random ran wildly into the most licentious pleasures. They broke faith with a jest; had no idea of the obligation of a promise; so impatient of control and fickle were they; that they were incapable of founding permanent states."

The religion of this widely-diffused race was the mysterious Druidic worship, the weird rites of which were performed at Cromlech altars in the depths of the forest. There is a great diversity of language, although all are reducible to a common source. The Irish and Scotch are examples.

The literature of the Kelts is of most primitive form, hymns, chronicles, and tales. Of these perhaps the largest share belong to Ireland. The character of these is well imitated in "Ossian," but that forgery is softened unconsciously by a more refined spirit, and does not breathe the fierce love of slaughter and servile fear of the terrible gods.

I. O. M.: Q. Can you recommend any book on magnetic healing? Or is there any book on that subject?

A. Yes, there is a little book, a pamphlet, by Daniel W. Hull, a magnetic healer, brother to Moses Hull, living at Olympia, Wash., which can be unqualifiedly recommended. There are but 51 pages, yet these contain all the knowledge that is essential to the practicing healer, and professional hypnotist. The book might have been padded to ten times the size, without adding one iota to its value.

He has prepared this pamphlet from a sense of duty. He felt that he had more to teach than the "professors" who advertised, "institutes," and courses of lessons, and instead of asking from $25 to $100 for the course, he condensed all he had learned by years of practice into these pages at a nominal cost.

He exemplifies his teaching that the first requisite for successful healing must be unselfish desire to heal; a deep sympathy for the suffering, regardless of money consideration. The magnetist should be also clean of person and of spirit, of sweet temper, modest and unselfishly devoted.

There are in all twelve lessons, all giving direct and clear instruction.

Mr. Hull is a vegetarian. He does not think it absolutely necessary for a healer to eschew meat, but as health is an important consideration and its perfect enjoyment is not compatible with a flesh diet, he strongly favors a purely vegetable diet.

The book is, indeed, a treasure for those seeking information on the subject on which it treats.

O, GLORIOUS TRUTH.

O glorious Truth, I am glad it is mine,
That life is unending and always will be,
That those who have gone we shall meet again
When we shall cross over the crystal sea.

When our journey is ended, our work here complete,
Our hearts are made glad our old friends to greet;
What has seemed so complex and mysterious here,
Will there be explained and all made clear.

God's ways, we've been told, are past finding out,
And yet again, ask and ye shall receive.
We've conned history's pages in years past and gone
But still cried, "More light," or we could not believe.

We've prayed and listened to the still small voice,
And ever its answer: "Seek wisdom while here.
If you'd know of the home that's just out there
The angels will teach you; O list them so near."

Sometimes for good wine the wormwood we drink,
Mayhap in future we'll know the reason why;
As children like too much sweets for their good,
So we like life's pleasant paths, the thorns we pass by.

When to us this great truth came, how great was our joy,
The raps, and whispers, the voices of yore;
"We live, O earth loved ones, and are with you, so near;
We bring you glad tidings and our love evermore."

"No Death's cold fingers held us fast in his grasp.
But joy, and sweet freedom, and the friends we thought lost;
So ring out the joy bells this anniversary time
And proclaim the glad tidings from the angelic host.

"We live on forever, and never grow old;
Our work is not finished, or our laborscomplete,
To teach all earth's children who in error are bound
That our heaven, or the shadows, we surely must meet."

HARRIET W. HILDRETH.

Worcester, Mass.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price ten cents.

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It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

The Pilgrim In Ceylon.

An Interesting Account of His Experiences in India.

It is unnecessary to say that since leaving Battle Creek last October, I have written very little for the Spiritualist press of America, but a good deal for the English and Colonial press as far away as Australia and New Zealand.

You see by this circular heading that I am in Ceylon, termed by the poet, the "gem of the sea and the pearl of the ocean," and among a class of people where "every prospect pleases, and only man is vile."

Five days on the Palawan steamer, crossing the uncertain Bay of Bengal, and I reached Colombo, Ceylon, a city of 180,000. You see by the heading of this circular sheet that I am at Cinnamon Gardens and a guest of the Museus School for Buddhist girls. The lady at the head of this school is Mrs. Maria Higgins, the widow of Anthony Higgins, a well-known Spiritualist lecturer, passing to the higher life from Washington, D. C., some thirty years ago. This school building is a very large, brick edifice, located in a beautiful grove of palm trees that shade the older portion of the cinnamon fields.

It is nearly thirty years since I first visited Ceylon, forming the acquaintance of several Buddhist priests. Just after this I published that large pamphlet in London entitled "Buddhism and Christianity Face to Face." It embodied a sharp debate between a missionary and a Buddhist priest, the latter getting the best of the argument. This I shall enlarge and re-issue upon returning to America. I am proud to say that I have twice contributed (liberally) financially to the support of this school. On one corner of these school grounds a Buddhist temple is being built. A Buddhist monk visits this school twice a week to hear the girls chant the Buddhist precepts. There is one room in this fine brick edifice enclosing a court, called the "pilgrims' corner," It is my Ceylon home.

Yesterday I addressed this body of Buddhist school-girls. To-morrow I address the students of Ananda College, in number about 500, Buddhist young men, and Saturday at 3 o'clock, I deliver an address in connection with a Buddhist priest and the president of the Ananda College, upon the life-work of the late Col. H. S. Olcott, whom I first met with Madam Blavatsky at the Eddy mediums' home in Chittenden, Vermont. Madam Blavatsky then was a wonderful physical medium and the Colonel was a devoted Spiritualist.

On Saturday evening I meet a little band of Buddhist Spiritists, who received their Spiritualist literature from England. On Sunday morning I sail by the Moldavia for Melbourne, sea voyage of seventeen days with favoring sea-currents.

But I have said nothing about India with her 300,000,000 of people, and the original fountain of the six great philosophies. For several weeks I remained in Calcutta, lecturing upon Spiritualism in the Tagore King's palace, in the Star Theatre, the Theatre Royal, twice before the Calcutta Literary Society, and before other societies upon Spiritualism. At Hooglev the crowd was immense, and all Hindus.

The glitter and the gorgeousness of the king's palace beggars my powers of description. The chandeliers were hung on chains of silver. Those present at this meeting in the palace hall were invited by card, 300 in number, and constituting what was considered of Calcutta. There were but few ladies present and these were English. Long as I remained in this country, I never saw a Hindu wife or mother. Those walking in the narrow streets with jewelry in the nose, the ears, and upon their ankles are considered as outcasts. The hiding of women, with caste and child-marriage, are the curses of India.

As has been often said and written, the Hindus are all Spiritualists, that is if Spiritualism means converse with the dead. Their Shastras, Upanishads and other religious and philosophical books abound in trances, ecstasies, visions and apparitions. The more materialistic among them cry aloud for physical phenomena. Hindu priests and the forest yogis oppose the practice of spirit communion, on the ground of its being dangerous. This is a common objection in all countries.

The last two weeks of my stay in India I was the guest of Mr. and Mrs. Armitage, the latter a fine medium, and both excellent people. The Armitage family has a full set of Andrew Jackson Davis's books. Two of my books are in process of translation into Bengali and Hindustani. A portion of the "Seers of the Ages" was translated into Hindustani a quarter of a century ago. Herein lay the secret of my call to India.

Old Mr. Ritter, an octogenarian Spiritualist of Allahabad, came to see me. He sat in some of Judge Edmonds' circles and in many of Mrs. Conant's in Boston. Our conversation of old times in Boston, New York and Philadelphia, of Dr. A. J. Davis, William White and others was perpetual for the day. He was a great admirer of A. E. Newton and the Spears, somewhat erratic, but conscientious, self-sacrificing pioneers, who, persecuted and slandered, never turned the back to their foes. The history of Spiritualism and of Spiritualists is at my tongue and pen's end. A biographical book will ere long lift this and show the balancing scales of justice.

When it was announced in the Indian press from Bombay to Calcutta, that I had come from America, a physician, an author and a Spiritualist lecturer, the missionaries and priesthood commenced their opposition to Spiritualism. A fanatical Seventh-Day Adventist advertised two lectures to be delivered against Spiritualism, which, with hypnotism and psychology, he said, was the "work of the devil."

Of course I replied. It was then taken up by correspondents of the press, and for a few weeks there were hot times in Zion. Candidly, I did not polish my language in replying to these attacks, but sought to make hell appear so hellish, the devil so devilish, the atonement so bloody, and Calvinistic creeds so damnable, that the "Hindu Rajas blest" my efforts. The daily News said that I was "unnecessarily severe on orthodox creeds." The Daily Statesman declared that I was "better skilled in the dark side of church history, in irony and sarcasm than in the logic of religion."

The Calcutta Daily Sentinel remarked: "While pronouncing neither for nor against Spiritualism, it is very evident that Dr. Peebles is an advocate of great ability and of full faith in his convictions and the phenomena that he has witnessed."

The Daily Englishman, the fairest and ablest conducted journal in Calcutta, published the following in its issue of February 12:

"The attacks on Dr. Peebles and his vehement replies thereto have induced a number of correspondents to take sides. We regret we are unable to find space for all the letters which are reaching us on the subject. Dr. Peebles's visit to Calcutta has brought into existence a Calcutta Psychical Society. The inaugural meeting was held at Tagore Castle on Monday and about fifty Europeans and Indians were present. The society is to hold meetings, to discuss Spiritualistic matters and arrange for seances. The society has made a small but promising start, and there is enthusiasm shown in the fact that the day following the inaugural gathering was set aside for the first meeting of the society."

It would astonish Americans to know of the intelligence, the research and metaphysical acumen of the higher class of Hindus. And yet the masses are steeped in ignorance and superstition. Every family has its household god, and yet, they are not idolators. They do not worship these brass and stone gods. They are only manifest principles, they say, of the forces of nature or of the invisible gods and spirits. They are monotheists, declaring that over and above all there is one infinite and omnipotent being, invisible yet manifest in all nature.

My labors in India in receiving calls, in lecturing in halls and theatres and writing for the press, with the heat, were arduous enough to relieve me of seventeen pounds of flesh, but the world being my parish I press forward, believing it better to wear out than rust out.

J. M. PEEBLES, M. D.

Museus School, Cinnamon Gardens, Colombo, Ceylon.

IN MEMORIAM.

A Prominent Medium Passed to Spirit Life.

Passed to spirit life, on March 27, 1907, Mrs. Rosalia J. Rood, beloved mother of Hattie F. R. Peet, at the ripe age of 83 years.

For more than thirty years Mrs. Rood has been a member of Mrs. Cora L. V. Richmond's congregation, and was one of the charter members of the Church of the Soul, also a member of the Band of Harmony.

Three loved children awaited her entrance to spirit life; one daughter, Mrs. Hattie F. R. Peet, survives her, also two grandsons, Harry T. and William W. Peet, and two great-granddaughters, Lillian and Anna Peet.

Transition services were held, on Friday morning, March 29, Rev. Kelly and Mrs. Cora L. V. Richmond officiating. Mr. Kelly spoke from the words, "Precious in the sight of the Lord is the death of his saints." Two sweet hymns were sung, "The Lord Is My Shepherd," and "Abide With Me," the latter chosen by Mrs. Rood, before her transition.

Mrs. Richmond's words were full of pathos and beauty as she spoke of the life beyond.

The day before Mrs. Rood passed away, with a countenance illumined, she said to her daughter, "I almost caught a glimpse of glory! I saw the shining ones!" These words formed the theme of the impromptu poem, which closed Mrs. Richmond's address.

"I almost caught a glimpse of glory!
I saw the shining ones!"
How beautiful to tell the story—
That when the passing earthly scenes
Were fading from her sight away,
She almost saw the bright new day!

"I almost caught a glimpse of glory!
I saw the shining ones!"
Spring-time succeeds the winter hoary
As Time his course forever runs;
How sweet to meet the Spring-time there,
Greeted by loved ones true and fair!

"I almost caught a glimpse of glory!"
She saw beyond the human sight
The Living Land—woven in story—
The realm of the eternal light!
Ready to cross that narrow stream,
And pass from earth's dim shadowed dream!

"I saw the shining ones," she said,
The loved ones who had gone before;
The ones long-mourned, and miscalled dead,
Came near to welcome, and to pour
Their strength and help, like balm on you
Who miss her from the mortal view.

"I almost caught a glimpse of glory!
I saw the shining ones!"
They greet her at the shining portal,
They scatter blossoms on the way.
When you, too, join the band immortal,
They'll welcome to the Eternal Day.

The loved form, beautiful even in death, was laid to rest at Forest Home, by the side of the son, George T. Rood, who passed away in 1897.

And naught of grief or care
Shall she know now—nor ever burdens bear;
For far beyond the darkness was she led,
Until at last, by Life's great fountain head
She breathed the essence of eternal air
In heaven's fields; in the bright valleys, where
There is no sorrow and there are no dead.
Love, peace and rest, all these I know are hers,
And yet within my breast a feeling stirs,
Telling me this, that by the heavenly gates,
Past the dark billows of the unknown sea,
Through all the days to come she bravely waits,
Loving and true, my mother waits for me!

HATTIE F. R. PEET.

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MY MOTHER.

Lines From Georgia Gladys Cooley Upon the Life and Recent Transition of Her Mother.

On the morning of March 4, I received a telegram which read "Mother ill with pneumonia, Doctor says she cannot recover," and in a few hours I was speeding westward on the limited, and while the train made its usual time each revolution of the wheels seemed to me to be made by some living, groaning, tired being bent on a rest. However, we reached our destination four hours late, to find husband waiting at the depot with the cheering news that "Grandma is better."

She had asked for me and counted the hours when I should have arrived, but growing weary with waiting, had fallen asleep and was enjoying nature's sweet repose for the first time in days, when I crossed the threshold of the old home.

Fearful of awakening her I refrained from entering the room, but softly stepped to the door to see her resting against the faithful nurse's breast with a respiration that meant dreadful times to the poor sufferer.

On awakening her first words were "Has Georgia come?" and in a few moments we were embraced in each other's arms.

Naturally, we had both prepared ourselves for the meeting, as we knew the least shock meant danger to the sick one. Following our meeting she began to improve rapidly and was pronounced out of danger by the physicians, and I myself was tempted several times to almost set aside the information given by my faithful guides, that "she would soon be with them." Every day she grew in strength and was happy in the thought that all the family were with her; but this week of happiness was the crowning week of her life, for just as the morning of March 16 was making her bow to the world of earth, the dewdrop of death imprinted its kiss of peace upon mother's brow, freshening her spirit as it withdrew from the withered house of clay, and wafted its way to a more congenial clime. She gave up the shadow for the true substance of real life, and will wait for us on that eternal shore where there are no delays of trains, and where our barque will carry us to the home we have built by deeds, words and actions.

To each and everyone our own mother is the dearest and best, and I will always believe mine was, and confirm it by the words of a good friend who knew her well, and whose letter reached me shortly after I arrived in the West: "Sad news for you, but glorious news for her whom we all loved, and if ever a saint lived on earth, your mother was one. What a beautiful life she lived; so sweet and endearing to all who came into her life; surely when she passes into the 'Father's House of many mansions, not made with hands, eternal in the heavens,' there will be accorded your dear one a reception from the many loved and dear, who have preceded her, in 'the Home of the Soul.' We see only 'in our visions and dreams,' this home will then, to her, have become a reality. You, my friend, were separated from your mother by miles. After the passing only the thought-force will be necessary to have her with you at any and all times; so there is a great advantage for both, but the greater will be for the risen spirit." AND I HAVE FOUND IT THUS.

The funeral was held at the old home and was conducted by Rev. Dr. Elliott, of the Unitarian Church, and Rev. G. C. Love of the Spiritualist Association, both being old acquaintances and friends of our dear one. The words at the grave as pronounced by the latter, were worth their weight in gold, and will ever be appreciated and never forgotten by the bereaved family and friends. Beautiful and appropriate songs were rendered in the sweetest voice by Mrs. Love and Mrs. Campbell, who knew and loved mother for her real worth. A large concourse of friends came to pay their respects, in fact the home grew too small for the numbers, and every room as well as the yard was filled with those who loved her well, and the large and numerous floral offerings were silent tokens that spoke more than words of the esteem in which our darling mother was held by the community in which her last life was lived.

When All Alone.

I feel sweet zephyrs falling in upon me,
And they fill my being with a sense of calm;
I feel strong arms folding close about me,
As if to shield and protect me from all harm.

And yet, friends tell me there is no one near me;
That they sense no zephyrs and no arm they see.
With such protection I would e'er be shielded
From sorrow's blast, and from all sadness free.

Such zephyrs and such touches to the soul belong,
And those with senses dulled and eyes bedimmed—not strong—
Must needs have grosser contact far than this
That brings unto my hungry soul such perfect bliss.

O, how grand, to have such consciousness of life,
For in such consciousness ever we grow strong.
I know those calm zephyrs breathe the breath of love,
And that love will ever lead away from wrong.

GEORGIA GLADYS COOLEY.

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ASK AND RECEIVE.

Material Help From the Spirit Side of Life—"We Can Not Sow Seed on a Barren Soil, and Expect a Rich Harvest."

There are those who claim we should not look to the spirit world for any assistance along material lines. But if not, then why not?

Of course it is of paramount interest that we have it proven to us that there is continuity of life. This is hopeful and helpful to us all along the line; but we are living on a material plane, subject to material needs from the time we enter life until we pass out.

We have a physical make-up which needs food, raiment and shelter. Ingersoll said that man is what he eats. If he eats coarse food he becomes coarse.

No one can come up half-fed, half-clothed and half-sheltered, and be right morally, mentally or physically. That race is stunted that is brought up under this regime.

We cannot sow seed on a barren soil and expect a rich harvest. The plant must be given rich and appropriate soil, sunlight, warmth and moisture to develop into a rich and beautiful bloom. And yet, because of the need of money, we eat such foods as lack everything in the way of nourishment. And not only this but such as are ruinous to our health of body and destructive to our peace of mind. For no one with broken health can be normal. No one suffering with dyspepsia can be an agreeable companion at any time. The old Romans were wise in their generation when they took this for their motto: "Mens sana in corpore sano."

In other words they recognized the fact that to be sound mentally one should be sound physically.

We need good homes to live in and good clothes to wear if we would develop the best that is in us. We largely come up to our surroundings. If our surroundings are good we are bettered because of this. "Poverty makes strange bed-fellows." Poverty develops a cringing spirit. It dwarfs and cripples and maims in every way. Therefore we should shun it and if possible work out from under it.

"Familiarity breeds similarity," and when we are well-equiped financially we are brought in touch with the best things in life. Not only the material things—but we are brought in touch with those who are mentally strong and capable because of the advantage in an educational way which money gives, not only in the schools and colleges, but also in travel.

Young Patterson, the millionaire socialist, says, "Money is self-respect and the respect of everyone else."

The world has no use for us when we are poor. It may throw us a sop of sympathy and then pass on. But pity is another word for contempt, and the proud, sensitive spirit does not want it.

No one can do good work along any line under the stress of poverty.

Mediums, no matter how well equipped for the work, because of strong mediumistic gifts, cannot do good work while the hungry wolves of poverty are hounding their footsteps. They are worried all the time, and worry unfits us for work.

The great cry raised against Spiritualists and mediums by the outsider is that they are so many times in such hard straits financially. Their publications go under for lack of patronage, and mediums are forced many times to give up their work before the public and seek other callings in order to make both ends meet.

It is well enough for those who have plenty to sit in the background and tell those who are poor that they should not look to the spirit world for any help in a material way, but should look for their reward in the beyond. This is foolish and selfish talk.

If those in the spirit world can do no more for me than I can do for myself then of what avail are they to me? And why should I strive to open up a communnication between them and me and waste time in this direction? What good comes of it? I can easily bide the time until I pass out to become familiar with the other side of life.

Would the name of "Christ" have gone ringing down the ages if he did no more to establish the cause of Christianity than we do in the present day to establish the cause of Spiritualism? Christ demonstrated beyond a doubt the power of the spirit over material conditions. The blind were made to see, the deaf to hear and the lame to walk. And he, himself said that greater things than he did we should do. The God that ruled in Moses' time is just the same to-day. Then what is the matter with us?

Putting aside the miraculous gifts, can we not at least demonstrate the power of the spirit world to help us over the rough places in life? And to those who say we should not seek assistance for material needs, I quote the prayer Christ himself taught us, the "Lord's Prayer," wherein we are taught to pray, "Give us this day our daily bread."

Again he says: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

No doubt, because of our very unrighteousness of living we are sadly out of tune with the divine forces, and herein the whole trouble lies, for do we not read in the Bible, "the prayer of the just man availeth much."

Speaking with a leader in Christian Science along this line, a woman of rare capabilities, she said to me: "The cattle on the thousand hills belong to God; all the grain in the granaries belong to the Lord, and all the gold and silver in the treasury belongs to God. You are the daughter of the King—ask and ask largely for all your material needs." And do not the Christian Scientists manifestly apply this principle; for taking them as a whole they are a prosperous people with beautiful temples scattered over the country wherein to hold divine service. Their very prosperity attracts the attention and admiration of the outside world. They believe in demonstrating the power of the spirit over matter and material conditions; and the sooner Spiritualists come into this way of thinking the better.

"Nothing succeeds like success." and when the Spiritualists can gain such a foothold financially as to be able to erect beautiful schools, and universities for study, and magnificent temples for worship, then, and not till then, will the world look on and applaud, and many who are now almost ashamed to ally themselves with the cause of Spiritualism will then gladly enter the fold.

William E. Curtis, writing for the Record-Herald, says that the Japanese before going to battle with the Russians burnt incense at the shrines of their ancestors who were warriors and statesmen, and implored their assistance on the field of battle. And because they defeated the Russians they command the respect of the world to-day. How much of respect would the world show the Japanese had their armies been defeated. "Defeat finds no mercy." No doubt also they were largely successful because they earnestly called upon the spirit forces for direction and help.

KATHERINE A. DRISCOLL.

Chicago, Ill.

CLERICAL RESIDENCES.

Shall They Be Taxed the Same as All Other Property?—The American Secular Union and Freethought Federation Says "Yes" Most Emphatically—A Document That All Spiritualists Should Carefully Consider.

To the Members of the Illinois Legislature:—Protest of the American Secular Union and Freethought Federation against the bill for the exemption of clerical residences from their just taxes.

There is no ranker injustice than that the Legislature of this state should exempt by an unconstitutional measure these residences. Their occupants claim police and fire protection, and yet are contriving to shirk their share of the costs to keep up such protection.

They make the false claim that they exert a moral influence in the community. But do they exert a moral influence? Statistics from every prison prove that they do not, for according to the report of the Joliet (Ill.) state prison commissioner, 95.2 per cent of the convicts profess religion, the chief tenet of which is that the thief was saved for belief only, and honest moral men are condemned if they do not conform to this belief. Do these men encourage that enlightened desire for knowledge, that persistent unbiased search for truth which is certainly the basis for true morality? No, they do not, for they are hired and paid to preach certain beliefs as of vastly more importance than morality, and if they should discover any new facts which are contrary to the prejudices and opinions of their employers they must keep them to themselves (thus shutting the door to all progress), or they will lose their jobs. Do they recognize the moral obligations demanded by the "Golden Rule"? Do they render to Cesar (or the state) the things that are Cesar's, or rather in this case are they not utterly repudiating the demands which their Christ commanded in Matthew 22:21. More expressly in Matthew 17:27 we find: "Notwithstanding, lest we should offend them, go thou down to the sea and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me and thee."

There was no excuse made here on the ground of moral teaching but it was simply an act of justice expressed in the words, "lest we offend them." Do they not in this case utterly repudiate his express command, "Render unto Cesar the things that are Cesar's," in attempting to have their just taxes on their residences exempted; or do they regard it as a fish story?

The exemption of these places from taxation would be a gross evasion of the well-known principle which underlies the Constitution of the United States as also of the several states. With reference to the question of religion there are express provisions against donating any of the public moneys for the support of religion, or indeed for the recognition of any religion; whether Jewish, Christian, Mohammedan or Mormon, as this exemption would clearly be so much money given to the support of religion, which is distinct from morality.

What a glaring injustice it would be if these residences were exempted from taxation when their occupants are usually well paid in salaries, perquisites and gifts, besides being allowed children's fare on railroads, when laborers and widows, who often with their small incomes find it difficult to make ends meet, are obliged to pay taxes on their humble homes, and if they are not able to meet them, their homes are sold for taxes to sordid tax sharpers.

Let no one say we have not a union of church and state in this country when these pretended followers of a tax commanding Christ are allowed to escape their just taxation on their residences.

President Garfield said: "The divorce between church and state should be so absolute that no church property anywhere, in any state or in the nation, should be exempt from equal taxation."

Gentlemen of the legislature, seriously consider this matter before you allow yourselves to countenance such an unconstitutional and unjust measure, which is clearly class legislation.

Yours for absolutely equal taxation,
The American Secular Union and Freethought Federation.
E. C. REICHWALD, Secretary.

FREEDOM.

Oh! Freedom Fair, immortal word,
Whispered in heaven, and by us heard;
Thou art a star along our way
Bringing gleams of a better day.

Gleams of a day when hand in hand
Men as brothers shall walk the land;
Brothers in word, and heart and deed,
Working together for every need.

Humanity has pitifully cried aloud,
But her voice was hushed by the maddening crowd.
Our awakened souls now hear her moan
And will carry her sorrows, as our own.

A mighty love must surge each heart,
If we are to heal the wounds that smart;
Love that can ache for another's sorrow,
And show him the dawn of a bright to-morrow.

ALICE L. HOLBROOKE.

Rockland, Me.

$2,000 REWARD.

Cecil A. Brittan taken from the toll gate, Umatilla county, Oregon, July 15, 1906. $2,000 reward if he is returned alive, or $50 for his body. DESCRIPTION: Complexion very fair. Rosy Cheeks. Small nose and mouth. Light brown hair. Round face and head. Small scar on left side of lower lip. Small feet and hands. Very bright. Talks very plain. Height about 3 feet 6 inches. Five years of age. Information wanted by R. L. Brittan, 117 East Main street, Walla Walla, Washington.

To the Editor:—Please impart the above information to some of your best mediums. They may be able to find our child, and if so they can get the reward. This message comes from the heart-broken parents.

MR. AND MRS. R. L. BRITTAN.

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SHE SPEAKS FOR HERSELF.

Mrs. Alice D. Green Has Her Views of the Man Who Wrote About Spiritual Phenomena in the Green Household.

To the Editor:—For personal reasons of my own I wish to write this tribute to the worth of Marion G. Scheitlin. In reviewing his mental capacity I am filled with a lofty desire to publicly acknowledge his genius. His ability to grasp surroundings, and round up details is superb, and while I am compelled to look up to his dome of thought (he being two and a half feet taller than I), I note with sincere sorrow his inability to describe a country woman. Although aware of her presence, he saw her thfough the smoked glasses of city life. I could give him many points in his description, and beat him in the game.

Regarding my humble self, he writes, in his article concerning spiritual phenomena in the Green household: "She is a hard-working farmer's wife, with black hair streaked with gray; chin strong, even to masculinity; rules household; uneducated," etc., etc.

Now in view of the fact that this article really introduces me to hundreds and thousands of valued readers, would it not have been more thoughtful and kind to have polished the smoke from his city glasses, and to have described me from a standpoint of country simplicity along these truthful lines: She is 56 years of age, with wavy brown hair, brown eyes, genial smile, fair, rosy complexion, slender face, well educated along the lines of all that is practical or useful, as is well attested by the numbers of books and musical instruments everywhere displayed. I would expect this much as a result of casual observation.

I can add many notes regarding this education, or rather the lack of it. I know but little regarding the rules of ping-pong or lawn tennis, and would be completely lost in the art of making up a pretty face; but I know how to fill my home with an atmosphere of peace and rest, and how to start a little song in sorrowing hearts. I know that two and three makes six, because as the Jewish father said, "*you have one to fall with.*"

I know where the Philippine Islands are situated, and also know that if the money expended in holding them were spent in irrigating and redeeming the arid plains of the West, America could furnish homes for the brave in the land of the free.

I know how to make good old-fashioned "salt-risin'" bread, and lye hominy, and maple sugar, and soft soap (for the city dudes) and rag carpets and quilts, and feather beds, soft, and such as our dear old mothers used to make. I know how to compose a tune that will bring tears to my own eyes (and also to the eyes of every one who hears it). I know where the red-bird builds its nest, and the brown thrush rears its young. I know each limpid pool where sportive fishes play, and where the softest mosses grow, and many is the happy hour I spent with microscope in hand tracing the dainty flowers and tiny trees, that are peopled with living creatures, possessing many of the attributes that seem a part of our noble (?) selves, viz., a struggle to outdo the others, and absorb most of the luxuries of their fairy planet. I know the music of the woodland, and many golden hours are spent with old God Pan. I lie with my face by his shaggy hoofs, and together we revel in the musical notes that ripple through the reedy pipes on the willow stream. To-day we heard the great pulsing heart of Mather Earth, as she awakened the daisies and violets and cool anemones, and we saw a beautiful golden butterfly burst its bonds of earthly environment, and sail free and exulting to explore the azure depths of ether blue, and I said in my heart, "Thank God for this beautiful simile of immortality."

And while mine ear has grown dim to the gossip of petty affairs, it has grown strangely receptive to the voices of angel whisperings that come with messages of love and cheer, bidding each hungry, sorrowing heart look up with joyful gladness to the Summerland of the after while, where united with the loved and blest, we will mingle our voices in anthems of praise that will ring and reverberate through the vaulted dome of heaven.

ALICE D. GREEN.

Hamilton, Ill.

FROM THE PACIFIC COAST.

The Work of Mrs. Patterson—A Lawyer Trumpet Medium.

The Spiritualistic meetings being held at the residence of Mrs. W. S. Patterson, 933 Taylor avenue, Alameda, each Sunday at 11 o'clock, are awakening increased interest. Mrs. Patterson, in conjunction with the society known as the "Sisterhood," has fitted up the basement of her residence into a neat little hall. Pictures and other decorations, together with a piano, go toward making it a cozy home for those who believe in progression, with Truth as the standard bearer. That Mrs. Patterson is an enthusiast along Spiritualistic lines is evidenced by her work.

The present speaker is Mr. B. F. Sliter, of Alameda, who has, in the opinion of the writer, no superiors and but few equals on the Spiritualistic platform of to-day on the Pacific Coast.

The 59th anniversary of Modern Spiritualism was celebrated at this hall on Sunday, March 31. Singing was rendered by a trio consisting of Mrs. Eileen Allen, Mrs. B. F. Sliter and Mrs. O. A. Ward. Mr. Sliter gave one of his forceful, philosophic lectures, which I wish time and space would permit reporting in full. He commented in brief upon the remarks of Rev. Dr. Parkhurst, who said if one wanted authority to fight, or kill the wives and children of an enemy, they have but to go to the Old Testament. Mr. Sliter, in addition, said that it was astounding how many were shackled and chained to the superstitions of past ages. That for almost every known crime, vice or degradation, excuses could be found in that book. I wish to state a fact, not generally known, that Mr. Slyiter is one of the best trumpet mediums on the Coast. A lawyer by profession, he abhors commercial Spiritualism and the publicity connected therewith. To a few of his personal acquaintances he allows the privilege of private seances, where, in very dim light, trumpets can be seen floating about the room, voices loud and clear emanating therefrom. It is interesting to read in the San Francisco secular press of the opinions of certain noted London scientists favoring the possibility of true psychic phenomena, when we have right here in Alameda, wonderful physical demonstrations along Spiritualistic lines, that can be obtained by any earnest truth seeker by simply crossing the bay.

O. A. WARD.

Alameda, Cal.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

The transition of Mr. Chas Schwenker of 98 N. Front street, Columbus, Ohio, occurred March 20, in the 77th year of his age. He was a staunch Spiritualist, a noble man of moral worth and excellent character, as well as one of Columbus' most influential and wealthy citizens. His funeral was conducted under the auspices of the West Side Spiritual Church, Rev. H. E. Boerstler officiating, and was largely attended. The floral tributes were grand in the extreme, typical of the glorious Easter Sunday on which the funeral was held.

HATTIE G. WEBSTER.

Passed to spirit life, from Northboro, Mass., March 21, Silas Howe, aged 79 years. He had been an ardent Spiritualists for more than forty years. He was much respected by all who know him. The funeral took place Sunday, March 24, and was conducted by the writer, and the Masonic lodge to which he belonged. Its quartet rendered beautiful selections.

JULIETTE YEAW.

Passed to spirit life, from Worcester, Mass., March 24, Mrs. Sophia E. (Parker) Cheever, aged 78 years. She is survived by one son, George A. Cheever, and one sister, Mrs. Lucy M. Underwood, living in the same house, in a feeble condition. She was a firm Spiritualist, and a member of the Worcester Ladies' Auxiliary. The funeral service was conducted from the home by the writer, many friends being present. Burial was in Milford, Mass.

JULIETTE YEAW.

Passed to spirit life, from Fitchburg, Mass., March 24, Flora (Stockwell) Cate, widow of George Cate. A long and painful illness was borne with angelic patience and smiling courage. The funeral service was conducted in the presence of a large assemblage by Rev. Mr. Kempton and the writer. Beautiful music and a profusion of rare flowers brought cheer and comfort.

JULIETTE YEAW.

On Easter morning, after a decline (owing to old age) lasting over three years, my husband, Dr. D. R. Higbie, departed this mortal life, at West Branch, Mich., quietly and peacefully, leaving us lonely and bereft of his physical presence. He was born in Delaware county, N. Y., on Nov. 11, 1816, being one of a family of nine children, only two of whom survive him.

MRS. D. R. HIGBIE.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price, 25 cents.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cts.

The Secular Press.

(Continued from page four.)

ery possibility of fraud or telepathic influence, and with excellent results. He proved beyond the shadow of a doubt that the incident of the borrowing of this coin had been forgotten not only by everybody concerned, but even by himself and the gentleman from whom it had been borrowed. Just why Mr. Beecher should concern himself with the return of the coin was and is thus far unexplainable beyond the fact that the gentleman from whom it had been borrowed—that is, Professor West—had been one of Mr. Beecher's dearest friends.

But the phenomena of the "Widow's Mite," marvellous as it is, is not more so than scores of other equally well authenticated cases reported by men of science and unimpeachable veracity all over the world. For to-day the scientific man is not only willing to approach the phenomena of Spiritualism with a noble agnosticism, where he has not already formed a definite bias in favor of its genuineness, but, where the occasion warrants, he is not above lending his co-operation to their investigation.

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[Advertisement.]

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(Advertisement.)

IN A VISION.

In a vision I have gotten the location of a tract of mineral land in Missouri, but have no money to buy it with. Who will furnish the money and let me buy it for them. My getting, and owing for, without interest, a divided interest in the land. I had never visited the town where the mineral land is up to the time of getting its name in a vision, but I afterwards purposely visited it and found the location of the land as I had seen it in my vision. I am honest, and will not cheat any person of anything, and any honest and capable medium would say the same if given any writing of mine for a test of knowing about my honesty and truthfulness. Would not buying this land be better than investing in ninety per cent of mining stock of to-day? as you would own the land, and develop it if you wished. Address C. M., P. O. Box 573, St. Louis, Missouri.

UNIVERSAL SPIRITUALISM

Spirit Communion in All Ages, Among All People—by W. J. Colville.

This work has two distinctive features: (1st) A resume of the Spiritual faith and practice of Egypt, India, Persia, Greece, Rome, China, Japan, and other ancient nations, not excepting Europe during Christian centuries. (2) A summary of recent experiences in America, Great Britain, Australia, France, Germany, Italy, and other modern lands, all tending to show the persistent continuity of spiritual revelation. Clairvoyance, Telepathy, and Psychic Phenomena in general is dealt with in separate chapters at the end of the volume, making it a highly useful textbook for all who are interested in the great question of human immortality. The Author says: "The libraries contain a large number of extremely valuable works dealing with every imaginable phase of Spiritualism and occultism, but I have searched in vain for a single portable volume, issued at a popular price, which gives a brief and lucid statement of the claims made in all ages and in all countries on behalf of the mighty truth of communion between inhabitants of earth and dwellers disrobed of flesh in the one vast spiritual universe. The enormous and ever increasing interest in "Psychic" problems and the eager, constant demand for historic information coupled with a rational setting forth of intelligible spiritual philosophy, has led me to appear once again before the public with a book." Price $1.00.

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PSYCHIC DEVELOPMENT.

My system will unfold either your mediumship or adeptship. It is the first and pioneer effort as a system to develop you consciously, without going into a trance or becoming obsessed. Among the public or professional psychics and teachers who unfolded by my System are: Mrs. K. Mary, of St. Louis, Mo.; Mrs. A. A. Bennett, Everett, Mass.; Mrs. W. J. Burke, Malden, Mass.; Prof. W. W. Druitt, Galesburg, Ill.; Mrs. Mary Jennings, Moravia, N. Y.; Mrs. H. F. Parker, Boston; Mrs. M. H. Springer, Milwaukee, Wis.; Mrs. S. J. Sears, Ft. Collins, Col.; Mrs. W. A. Whitehead, Methuen, Mass.; Mrs. A. A. Smith, Lowell, Mass.; Mrs. L. Wilson, Martin's Ferry, O. Read what some write:

"My clairvoyant experience has exceeded anything I ever thought within the range of the human."—John McDowell, Philadelphia.

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Send stamped addressed envelope for circulars, etc., to J. C. F. GRUMBINE, 24 Strathmore Rd., Brookline, Mass.



AN OPPORTUNITY.

Give your age, how long you have worn spectacles: I will mail One Pair of $1.10 Melted Pebble Lens in a good straight temple steel frame, guaranteed to fit your eyes. Also a Vegetable Battery. Cures Catarrh, a Cold in the head, Magnetized Compound, for 4 oz. Eye-Water that will cure sore eyes. All for $1.10; if only one is ordered, spectacles sent for sixty cents. Battery 50 cents; Magnetized Compound, 10 cts. FREE For your address on a postal card, a beautiful photo of Yermah, chief of the Atlantians; lived on earth 16,000 years ago; also illustrated circulars showing styles and prices, telling all about my Melted Pebble Lens spectacle, and my method of fitting EYES as perfectly at your own home as if you were in my office. B. F. POOLE, 157 Winthrop avenue, Chicago, Ill.

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Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

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With full page photograph of the Heroine Pearl from a spirit painting.

"Three things that make this book remarkable. Its authorship, the astounding claims put forth in it, and the philosophy and revelation of a future life it contains."—B. O. Flower, in the Arena.

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SPIRITUAL SONGSTER.

By Mattie E. Hull. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music; for the use of congregations, circles and families. Price, 10 cents, or $6.50 per hundred.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.

600 Pa. Ave., N. E., Washington, D.C.

ESOTERIC LESSONS.

This work includes "Personified Unthinkables," "First Lessons in Reality," and "A Tour Through the Zodiac." This is an interesting production of occult thought and will well repay careful study and meditation by all occultists. Price, cloth, $1.50.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares, etc. Price, 25 cents.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

BARRELS OF AIR BURNED AS FUEL

New, Remarkable Stove—Ohioan's Great Invention—Consumes 395 Barrels of Air to One Gallon of common Kerosene oil making oil-gas—the New Fuel that looks and burns like gas!

Wood, coal and oil all cost money. ONLY FREE FUEL IS AIR! Unlimited supply—no trust in control. Air belongs to rich and poor alike. We can't burn air alone but see here! Our wonderful stove burns air and gas—very little gas—principally air. Takes its fuel almost entirely from the atmosphere.

A miniature gas works—penny fuel for every family—save ⅓ to ½ on cost—save dirt and drudgery—no more coal or wood to carry—ashes unknown—absolute safety.

SEE HOW SIMPLE! TURN A KNOB—TOUCH A MATCH—FIRE IS ON. TURN AGAIN—FIRE IS OFF! THAT'S ALL.

Astonishing but true—time-tested—proven facts—circulars give startling details—overwhelming evidence.

NO SUCH STOVE SOLD IN STORES—UNLIKE ANYTHING YOU'VE SEEN OR HEARD OF.

A genius of Cincinnati has invented a new, scientific oil-gas generator, that is proving a blessing to women folks, enabling them to cook with gas—relieving them of drudgery. Makes cooking and housework a delight and at the same time often saves ⅓ to ½ in cost of fuel.

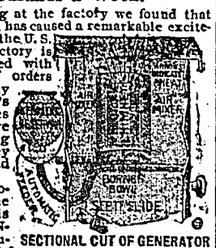
How often have many of our lady readers remarked that they would give anything to get rid of the drudgery of using the dirty coal and wood stoves—also the smoky oil wick stoves and their gasoline stoves which are so dangerous and liable to cause explosions or fire at any time.

Well, that day has arrived and a fine substitute has been discovered and every family can now have gas fuel for cooking, baking and heating and not have their kitchens a hot, fiery furnace in summer, and be carrying coal and ashes—ruining their looks and health.

Thousands a Week.

Upon calling at the factory we found that this invention has caused a remarkable excitement all over the U. S.—that the factory is already rushed with thousands of orders and evidently the Company's representatives and agents are making big profits as they offer splendid inducements.

As will be noticed from the engraving, this OIL-GAS GENERATOR is entirely different from any other stove—although its construction is very simple—may be easily and safely operated and is built on the latest scientific principles, having no valves, which is a marked improvement, as all valves are liable to leak, carbonize, clog up or overflow.



SECTIONAL CUT OF GENERATOR

By simply moving a knob the oil is automatically fed to a small, steel burner bowl or retort where it is instantly changed into gas, which is drawn upwards between two red hot perforated steel chimneys, thoroughly mixed with air and consumed, giving a bright blue flame—hottest gas fire, similar in color and heating power to natural gas.

This invention has been fully protected in the U. S. Patent Office and is known as the HARRISON VALVELESS, WICKLESS, AUTOMATIC OIL-GAS GENERATOR—the only one yet discovered that consumes the carbon and by-products of the oil.

The extremely small amount of Kerosene Oil that is needed to produce so large a volume of gas make it one of the most economical fuels on earth and the reason for the great success of this Generator is based on the well known fact of the enormous expansiveness of oil-gas when mixed with oxygen or common air.

Oil-gas is praying so cheap that 15c to 30c a week should furnish fuel gas for cooking for a small family.

Kerosene oil from which oil-gas is made may be purchased in every grocery—is cheap and a gallon of it will furnish a hot, blue flame gas fire in the burner for about 18 hours and as a stove is only used 3 or 4 hours a day in most families for cooking, the expense of operating would be but little.

In addition to its cheapness is added the comfort, cleanliness—absence of soot, coal, dirt, ashes, etc.

What pleasure to just turn on the oil—light the gas—a hot fire ready to cook. When through, turn it off. Just think; a little kerosene oil—one match—light—a beautiful blue gas flame—hottest fire—always ready—quick meals—a gas stove in your home.

It generates the gas only as needed—is not complicated, but simple—easily operated and another feature is its PERFECT SAFETY.

NOT DANGEROUS LIKE GASOLINE

And liable to explode and cause fire at any moment. This stove is so safe that you could drop a match in the oil tank and it would go out.

This Oil-Gas Stove does any kind of cooking that a coal or gas range will do—invaluable for the kitchen, laundry—summer cottage—washing—ironing—canning, etc. Splendid for canning fruit—with a portable oven placed over the burner splendid baking can be done.

Another Important Feature

Is the invention of a small Radiator Attachment which if placed over the burner makes a desirable heating stove during the fall and winter so that the old cook stove may be done away with entirely.

While at the factory in Cincinnati the writer was shown thousands of letters from customers who were using this wonderful oil-gas stove, showing that it is not an experiment but a positive success and giving splendid satisfaction and as a few extracts may be interesting to our readers we produce them:

L. S. Norris, of Vt., writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel—at least 50% to 75% over wood and coal."

Mr. H. Howe, of N. Y., writes: "I find the Harrison is the first and only perfect oil-gas stove I have ever seen—so simple anyone can safely use it. It is what I have wanted for years. Certainly, a blessing to human kind."

Mr. E. D. Arnold, of Nebr., writes: "That he saved $4.25 a month for fuel by using the Harrison Oil-Gas Stove. That his gas range cost him $5.50 per month and the Harrison only $1.25 per month."

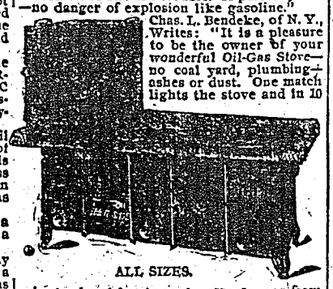
J. A. Shafer, of Pa., writes: "The Harrison Oil-Gas Stove makes an intense heat from a small quantity of oil—entirely free from smoke or smell—great improvement over any other oil stove. Has a perfect arrangement for combustion—can scarcely be distinguished from a natural gas fire."

Mr. H. B. Thompson, of Ohio, writes: "I congratulate you on such a grand invention to aid the poor in this time of high fuel. The mechanism is so simple—easily operated—no danger. The color of the gas flame is beautiful dark blue, and so hot seems almost double as powerful as gasoline."

Mrs. J. L. Hamilton, writes: "Am delighted—Oil-Gas Stoves so much nicer and cheaper than others—no wood, coal, ashes, smoke, no pipe, no wick, cannot explode."

Hon. Ira Eble, J. P., of Wis., writes: "Well pleased with the Harrison—far ahead of gasoline. No smoke or dirt—no trouble. Is perfectly safe—no danger of explosion like gasoline."

Chas. L. Bendeke, of N. Y., Writes: "It is a pleasure to be the owner of your wonderful Oil-Gas Stove—no coal yard, plumbing—ashes or dust. One match lights the stove and in 10 minutes breakfast is ready. No danger from an explosion—no smoke—no dirt—simply turn it off and expense ceases. For cheapness it has no equal."



ALL SIZES.

Agents are doing fine—Making big money.

WONDERFUL QUICK SELLER.

Geo. Robertson, of Maine, writes: "Am delighted with Oil-Gas, so are my friends—took 12 orders in 3 days."

A. B. Slimp, of Texas, writes: "I want the agency—in a day and a half took over a dozen orders."

Edward Wilson, of Mo., writes: "The Harrison very satisfactory—Sold 5 stoves first day I had mine."

J. H. Helman, of Tenn., writes: "Already have 70 orders."

This is certainly a good chance for our readers to make money this summer.

Hundreds of other prominent people highly endorse and recommend oil-gas fuel and there certainly seems to be no doubt that it is a wonderful improvement over other stoves.

The writer personally saw these Oil-Gas Stoves in operation—in fact, uses one in his own home—is delighted with its working and after a thorough investigation can say to our readers that this Harrison Oil-Gas Stove made by the Cincinnati firm is the only perfect burner of its kind.

It is made in three sizes 1, 2 or 3 generators to a stove. They are made of steel throughout—thoroughly tested before shipping—sent out complete—ready for use as soon as received—nicely finished with nickel trimmings and as there seems to be nothing about it to wear out, they should last for years. They seem to satisfy and delight every user and the makers fully guarantee them.



THE WORLD MFG. CO. CINTI. O.

HOW TO GET ONE

All our lady readers who want to enjoy the pleasures of a gas stove—the cheapest, cleanest and safest fuel—save ¼ to ½ on fuel bills and do their cooking, baking, ironing and canning fruit at small expense should have one of these remarkable stoves.

Space prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory properties.

If you will write to the only makers, The World Mfg. Co., 6502 World Bldg., Cincinnati, Ohio, and ask for their illustrated pamphlet describing this invention and also letters from hundreds of delighted users you will receive much valuable information.

The price of these Stoves is remarkably low, only $3.25 up. And it is indeed, difficult to imagine where that amount of money could be invested in anything else that would bring such saving in fuel bills, so much good health and satisfaction to our wives.

DON'T FAIL

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., APRIL 20, 1907 NO. 908

Patriotism In this One Spirit.

Ikey, the Control of Young Woman Medium, Gayly Rapped out Yankee Doodle.

To hear a spirit tap out Yankee Doodle on the floor might seem a little strange to the uninitiated, but it was only one of the wonderful things done by Ikey (he will give no other name) at the Spiritual Temple last night. It seemed uncanny that he should be so gay.

Yesterday was a great day for the Spiritualists of Buffalo. It was the 59th anniversary of the advent of Spiritualism at Hydesville through the famous Fox sisters, Katie and Maggie. There were three services at the Temple on the corner of Jersey street and Prospect avenue and meals were served in the dining-room of the temple between sessions. Plenty of talent was present and there were lots of people to hear them. The service last night was more than three hours in length—but hardly anybody went away and all who stayed looked happy over it all. It was a great day.

Miss Floy Cottrill of Hamburg, introduced as "the noted rapping medium," assisted Professor Lockwood of this city, formerly of Chicago, in demonstrating. Ikey, her control, did everything Professor Lockwood told him to do. The professor predicted a great future for the girl as a medium. She is yet quite young and he thinks she has not begun to reach the limit of her psychic endowments.

Ikey Spells Adam.

Calling Miss Cottrill, a mild-faced, modest-looking girl to stand beside him on the platform, Professor Lockwood said the raps from Ikey through the medium were on the plan of the dots and dashes of the telegraphic code. "Now," said he, "let raps represent thought, by symbols of sound, so many raps for yes, so many for no. If the raps come in intellectual order, then the existence of spirit forces is proved."

Then the rapping began. Wherever the medium stood, at the professor's word came the raps—loud or low, but never changing the tempo except when as a sort of tour de force Ikey rapped out Yankee Doodle.

Then Miss Cottrill went down the aisle, stopping at different points and Ikey never failed with taps, one, two three. The control spelled the word Adam rapping when the speaker had come to the right letter in calling the alphabet.

"A man told me the other day," said Professor Lockwood, "that this lady must have something in her shoe. (Laughter). Now I will ask her to stand on a chair and we will see if there is anything in that. (President Hoyt placed a chair on the floor in front of the rostrum.) Now, Ikey, can you rap on the chair?"

Rap, rap, rap come the answer. Then he asked him "to give a parting salute," Ikey responded.

"What you have just seen," said the professor, "is in conformity to principles of mental electro induction. Electro induction in telegraphic art is the rapping or articulation of the sounder, without reference to order. But when the operator sends a mental message, it is in accord with the science of mental electro induction. What you have just witnessed is in accord with that science. Spiritualism is based on natural science. Every religion is founded upon a miracle; Spiritualism has neither miracle nor mystery in it. The people want facts today and Spiritualism supplies those facts."

Easter is Pagan.

All the above came after Professor Lockwood had told his audience about the origin of Easter. He went into the "time cycles," the "lunar and solar sidereals," the vernal and autumnal equinoxes" and Chaldean, Egyptian and Babylonish contributions to this festival. He referred his hearers to the encyclopedias for certain details he said he hadn't time to mention. He made this observation concerning Christendom's celebration of Easter day:

"The festival of Easter as kept today throughout all Christendom means nothing but a social gathering for the display of flowers and spring garments. It has no place in the minds of scholars. The story of a bodily resurrection is all legend, all tradition. They tell me that scarcely a clergyman in the country believes in the bodily resurrection of Jesus Christ and yet they preach the doctrine."

But Professor Lockwood was not the only speaker. He was preceded by W. H. Bach, editor of the Sunflower.

Mr. Bach's address was along general lines. He began by saying that "we commemorate to-day one of the greatest events which has ever occurred in the history of the world." He was not speaking of the resurrection, but of the discovery of Spiritualism by the Fox sisters, Katie and Maggie.

Ingersoll and the Occult.

Mr. Bach related a conversation he once had with Colonel Robert G. Ingersoll. He asked Ingersoll what he thought of Spiritualism.

"Well," replied the great agnostic, "I don't know; I wish I did. I hope it's true."

The speaker related a number of his experiences in talking with the dead or, as the Spiritualists say, "those "who have passed out of the body." He claimed to have received messages from relatives and friends within four hours after their death. Speaking of the receptivity of mind and heart necessary to receive a spirit message, Mr. Bach said that some folk stood "with their fists doubled up and just dared the message to come—and expected results."

President Hoyt, as usual was active in lending a helpful hand wherever it was needed. He is the most energetic and painstaking president the society has ever had. Mrs. M. E. Lane, our vice-president, had the arrangement of the programme, and special vocal talent from the city and from abroad, as well as some beautiful orchestral selections, attest her interest in the occasion.

Brother Walker, of Hamburg, who accompanied a large delegation from that locality, startled the audience with an eloquent address, while Bro. Bach of the Sunflower, reviewed the origin of the movement in this country, its data and growth, and some of the evils menacing it, in a manner to merit strong applause. Brother Nite, from everywhere, in a felicitous spirit that brought out round after round of applause, in his forenoon speech outlined the mental menu on the programme. Styling himself as only the soup in the bill of fare, he told the auditors that solid beefsteak with pumpkin pie, and strawberries and cream were yet to be served. It is the opinion of the writer of this, that Bro. Nite's soup had a stimulating effect upon the good feeling pervading the audience, and was a factor in making our anniversary one of fraternal character; and a smile of commendation will arise with the many when they recall the digestibility of Bro. Nite's soup. The eighteen names that were handed in for membership to the society, by some of the best people in this section, attest that Spiritualism is not dead or dying in Buffalo.

CORRESPONDENT.

THE HAUNTED BEDSTEAD.

And the Curious Scene It Presented.

A little over 40 years ago I commenced to teach music on piano and organ, in Akron, Ohio, and was asked to take a class of six scholars in Springfield, about six miles from my home in the country.

I had to remain over night, and stayed at the home of two of my scholars. Everything possible was done for my comfort, and when it was time to retire for the night I was conducted to the bed room. On entering the same a strange feeling came over me—chilly and trembling and a vivid impression that a corpse was laid out on that bedstead, which, by the way, was an old-fashioned cord bedstead, with high turned posts, and a nicely made-up feather bed, which ought to have looked inviting to anyone; but what seemed plainer to me than the bed itself was the fact apparently, that the whole of the bed clothes were removed and a board lay on the cords, and a white sheet spread over it, and on that lay the corpse. My friend set the candle down and bidding me good night, he left the room. I wished very much to call him back and ask him to stay with me, but not wishing to be thought a coward, I did not do so. But mustering all my courage, I got into bed—but not to sleep, for all night long the impression was the same, and as soon as morning came I got up and left the room—a great relief to me.

I thought then I could never stay in that room again, but the following week I did, and the same feelings came over me as I entered the room. I went to bed, and the night was passed in a very wretched manner. I felt sure there must be some reason for my strange thought, and it was not imagination. I was always afraid of a dead person. I could not be induced to sleep there another night for anything. The third week I went to the same place, and as there was a donation for the minister, and a sleigh ride to attend, we did not get home till 2 o'clock in the morning, and the people where I stopped were afraid I might take cold to sleep in that room, as the fire was all out and the night extremely cold, and my friend asked me if I had just as soon sleep up stairs that night. I was only too glad to have a change of any sort, so I went to bed alone, but felt perfectly at ease, and slept good all night, with no such thoughts as I had had in the other room.

I told my folks my experience, and would never have thought it anything but a foolish imagination of my own, had it not been for the experience of a lady friend who visited the same people, and slept in the same bed. Her experience was precisely the same as my own. She said she could not have stayed there all night alone, but her little daughter was company for her. The next morning she told Mrs. H. she would not sleep in the room again if she would give her their farm, and she did not. She was given a bed up stairs while she stayed there, and felt all right. They only laughed at her, but never explained anything about it.

A few years passed, and a young man, an old school-mate of mine, visited me, and he was speaking of his mother who had been dead many years, and he said he only had one thing that was hers, and that was the bedstead she died on, and that his sister had it to keep for him till he wanted it.

Like a flash it all came back to me, and I asked him if she was laid out on it, as I have before described, and he said, "Yes;" thus proving my impressions to be correct.

Akron, O. WM. P. PAYNE.

IMMORTALITY IN BEING.

Immortality is in being, not seeming.
The facts of the present outvie
The wisdom of the past and the teeming,
Swift changing centuries fly.
While the thoughts of a Plato are with you,
And Horeb's mystical spell.
Are being's living ever-changing and new
Embodied forever they dwell.

We hear the world's great divas singing,
A Patti, a Neilson, a Lind,
And the music in our souls goes ringing
Like the mighty sweep of the wind;
And the story of their lives is repeated
In peans of praise that draw
The soul of their music we greeted
By love's immutable law.

We look when the West blazes red,
And the stars are dully seen,
And the world is uplifted and fed
By its radiant matchless sheen,
And the earth's narrow limits seem pale,
Man a creature of but a day,
When the star-ships through the vasty deep sail,
He longs for the eternal way.

Man, impetuous by nature and being,
Sees his life-race only begun,
And the cycles of worlds but a gleaming
Of the soul's unfading sun,
And the millions of years in their sweep,
To his being are but as a day,
And though time and eternity sleep,
His soul pursues its glad way.

Man immortal by nature and being,
Counts not the swift fleeting years,
But by his intuitive soul's far seeing,
And the music of infinite spheres;
He sees the world's vast systems and things
With the eye of a prophet and seer,
And mounts as an eagle's swift wings,
Undaunted by sorrow or fear.

BISHOP A. BEALS.
Summerland, Cal

Thought controls the universe,
Controls your life and mine,
Sways the destiny of nations,
Yet servant is of mine and thine.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

Duty is carrying on promptly and faithfully the affairs now before you. It is to fulfill the claims of to-day.—Goethe.

The idle man is the devil's cushion.—Bishop Hall.

DANIEL GORDON.

A Prominent Spiritualist Passed to the Realm of Souls.

Not long ago news came to hand from the far-away State of Maine, announcing the transition of my old and highly esteemed friend, Daniel Gordon of Thorndike. He fell asleep to things earthly near Christmas-tide, 1906, and returned quietly to his home in the spheres of the soul, whence he came to make this earth of ours a brief visit of seventy-one years as we count time. He realized his need of experiences he knew he would meet during that visit; and deliberately made his choice, in order that he might receive them. Perhaps the why thereof was not always clear to his finite self; yet the soul-self knew the purpose, wise, just and benign that lay behind his every joy, his every sorrow. So it is with all of the sons and daughters of earth, hence the life of Daniel Gordon does not stand alone in its sufferings, nor in its achievements, its successes.

Daniel Gordon was and is a man of talent—a unique character. He was a born mathematician and corresponded with skilled professors of this great science in all sections of the nation. Any problem that was solvable, could and would be reduced to orderly form and thoroughly explained by this peculiar genius.

As Mozart in music, so was Daniel Gordon in Mathematics—the vehicle of expression for powers greater than himself. The Unit was, to him, the base of all existing things, and because of that Unit, this village scientist and philosopher was able to reason himself back to God, likewise to a consciousness of the Soul's immortality. To this illumined mind, an Eternal Future was unthinkable without an Eternal Past, hence Life—the Unit of all things, must always have existed, and would ever continue to exist. This postulate carried with it the eternal existence of the finite unit—man.

Mr. Gordon became a teacher at an early age. By a seeming coincidence, he taught as many terms of school as he lived years in his present expression, seventy-one. His scholars in his last years were the grand-children of those whom he had taught in early manhood. He was original in all things, especially in his thought of life. His methods of teaching were his own, for he possessed the happy faculty of imparting knowledge to an extraordinary degree. Misfortunes in the way of sickness and seeming accidents, prevented him from realizing many of his youthful ideals, but he gained more than he lost, as he can now most plainly see, by his seeming defeats. He followed the light of reason in all of his undertakings, and was never afraid to let its "little flame burn," as Robert G. Ingersoll was wont to say. By that light he was led to see the iniquities of human slavery, of economic bondage, and the fearful weight of the caste system upon American life. He was a natural reformer, hence in his reasoning was guilty of being far in advance of his times.

In religion he was a Spiritualist of the most pronounced type—not a phenomenalist—but a mathematical Spiritualist, by reason of the inexorable logic of the only exact science known to man. From the Unit, Daniel Gordon posited and proved a living, loving God, Infinite in all things, like the "Great Positive Mind" of Andrew Jackson Davis, as "The Causeless Cause" of all existing things. From that Self-same Unit, he posited and proved man's survival of the change called death, and his immortal existence through the twin Eternities, the Past and the Future, between which, as a connecting link, was the Eternal Now. He was highly mediumistic and received many important messages through his own organism, from the "land o' the leal." This, perhaps, was the secret of his great ability to make sweetest music out of the strange echoes that came forth from his constant use of numbers. It will never be known as to the number of lives this man influenced for good during his sojourn as a visitor on earth through seventy-one years.

Mr. Gordon married early in life. Five children were born to him, but all save his daughter, Mrs. Percey Crosby, preceded him by many years in their return to their home in the Soul world. His wife, the loved and loving companion of his earth journey, survives him. She and the daughter know the way he has gone, for they shared with him the comforting knowledge that Spiritualism gives to all who fully accept it; hence they do not mourn as do those who are without hope. He was a patron of The Progressive Thinker and other Spiritualist papers for many years, but was not able to enjoy them during the closing days of his earth life because of chronic invalidism. He rejoices in his freedom from the limitations of the body, and reports that he is already at work in his favorite field of endeavor in his new life. Greetings to him in spirit! Joy, Peace, Strength to his loved ones still in the mortal!

A tribute from his friend,
HARRISON D. BARRETT.

In Response to Prof. Larkin.

"Getting Into Tune With the Infinite."—"Directivity," Etc.

To the Editor:—I am deeply interested in the "Scintillations" from Prof. Larkin in The Progressive Thinker No. 902, page 3, and especially in regard to that part of his essays which relates to the heading of this letter, and the planetary positions at the winter solstice at the beginning of the Christian era. I have computed the planetary positions for this date myself, the date handed down to us by the early Fathers of the Church as being the real birthday of our Savior, and this is one of the leading features of my book; and, if some one else has computed these planetary positions also I am naturally interested in it and anxious to learn of the results.

A few months ago I sent Prof. Larkin a complimentary copy of my book, "Science and Religion," and called his attention to the horoscopes of Jesus Christ and of Adam, and asked his opinion of them. In his reply he said: "I fear I will have to disagree with your conclusions, judging from your letter which mentions horoscopes. No astronomer pays the slightest attention to horoscopes, nor believes in them."

I had conceded in the preface of my book that "The astronomers, as a class, do not believe in astrology," and his letter only confirms my statement.

How any one can conceive of "Getting into tune with the Infinite" and at the same time deny the planetary and stellar influences, is more than I can imagine. I have not yet read Trine's views on this important question, nor have I heard Prof. Larkin express himself at length.

Why should not man believe in the influence of the stars and planets? Are we to believe that he is chained down to earth and has no affinity for the rest of the system of which the earth is only a finitesimal part? Or, if man is an epitome of the universe, as most men believe we are, is he to believe that he has no affinity for, or bears no relation to the universe in which he lives? With the facts we have before us we have good evidence and even conclusive proof that the mind and destiny of man is molded and formed not by the laws of the world alone, but by the laws of the whole of the solar system, and that this solar system bears a certain relation to the sidereal universe with which it is surrounded, and that these relations extend also to man. If this were not so, then how is it possible for man to get into harmonious relation or in tune with the Infinite?

What is meant by "Getting into tune with the Infinite?" What is the Infinite that Prof. Larkin wishes to get into tune with? and how are we to go about it to accomplish that end? These stupendous questions are too profound for us to more than approximate, yet I will agree that an attempt to solve them is a move in the right direction.

Perhaps I may be able to throw some light on these questions, yet I cannot profess to have perfect knowledge of them. I think it is conceded that any speculations on these questions will be acceptable, and I believe it worth while to make the effort, even though I may be partly wrong.

To begin with, I wish to advance the theory that this solar system is a great cosmic corpuscle. Since Prof. Larkin advocates that there is nothing in the human body but corpuscles, then since man is an epitome of the universe, I must maintain that there is nothing in the sidereal universe but solar systems, and that these are relatively the great cosmic corpuscles. If this is correct, then if we wish to know our relation to the Infinite, we have only to compare one of our corpuscles to a solar system, and then we have our knowledge down to an exact science.

I have made some attempt in my book to solve the mystery of this sublime harmony of the universe, the music of the spheres, but to re-tell here what little I know would be too elaborate for a letter like this; and, moreover, I cannot profess to have perfect knowledge on the subject.

Briefly stated, our solar system is a separate entity, and it contains everything there is in the universe on a miniature scale. Our planetary system has perfect correspondence with the human mind, and there is not an organ of our mind but that has a corresponding planet in our solar system, thus making it a perfect prototype of what we are, so far as our mental faculties are concerned.

Thus: Vulcan and Mercury are allied to the Perceptive and Literary organs respectively. These two planets are near the Sun and occupy the first zone of actinicity which corresponds to the first note A of the scale. Venus is allied to the Social group of organs and occupies the second zone or note B of the scale. The Earth is allied to our Selfish organs, and Mars to the Executives, and these two planets occupy the third zone or note C of the scale. The Asteroids correspond to the organ of Cautiousness. Jupiter is allied to the Aspiring organs, and occupies the fourth zone or note D of the scale. Saturn is allied to the Perfective organs, and occupies the fifth zone and corresponds to the note E of the scale. Uranus is allied to the Reflective or Reasoning organs and occupies the sixth zone, and corresponds to the note F of the scale; while Neptune is allied to the Moral group of organs, and corresponds to the note G of the scale. The Moon is allied to the Cerebellum, and the Sun is allied to the heart. All the celestial bodies revolve in circles, and these revolutions produce cycles.

It is claimed that each succeeding decade in the world's progress results from a higher rate of vibration, and thus it brings into activity a higher class or group of organs, and that the inhabitants of earth are in consequence evolved to a higher state of consciousness. The following is clipped from "Septenary Man," by J. A. Anderson:

"This earth, therefore, is now in a condition of molecular vibration, and in the fourth, or kamic, or desire, Round, which Round will last so long as the 'life' wave or impulse has its activity in molecular matter. * * * But the duration of each [illegible] mode of vibration covers an immense cycle of time, and, in Brahminical literature, is called a Day of Brahma, and is a period involving some 4,330 millions of years. This is the astronomical period required for all the planets of our system to be in conjunction; an event which may well produce even physical causes sufficient to terminate or entirely change the conditions of physical existence on one or more planets." I have recognized a much shorter race period than this, a period of some 7,000 years from one millennium to another, but there is no need to consider this further here."

It is further claimed by this same author that while we are now in the fourth Round, we are also in the fifth subdivision of that Round, and therefore we are "said to be in the kama-manasic state;" that kama is the present ruling Principle, while manas is the subtone. This is probably the reason why one of our recent authors, Mr. H. E. Butler has said: "Nature is now playing to the tune of E minor."

If this information is correct (and I infer that it may be relatively so) then if Prof. Larkin will determine the number of vibrations contained in E. Minor, then screw up his own "inherent corpuscular directivity" to that pitch, then Eureka! He will then be able to kick every disease and drugstore "from the beautiful face of our home—the earth," perform miracles, raise the dead, and above all, become converted to the Christ Principle, whether he believes in the existence of the Scriptural Jesus or not.

Say, did it ever occur to you that Christ, the apostles, Lord Buddha, the prophets, and in fact, all the really inspired men in any age of the world found this "pulse of the Infinite" and lived in it during their spiritual service? Yes, really I believe they did, notwithstanding the puerile attempts made by the learned and illiterate alike to find flaws in the matchless characters of these world's greatest men. And right here I want to say a word to the modern Spiritualists. These mediums apparently seek communion with the spirits of the departed dead, while the really inspired man seeks to be moved by the Holy Spirit—the Cosmic Mind. I have experienced both these phases of Spiritualism, and I believe I know whereof I speak. If I understand it correctly, there is precisely the same difference between these two phases of Spiritualism as there is between the real prophet and the witch or wizard of Endor. This medium is represented as having a familiar spirit, and as bringing up the spirits of the departed dead to commune with them (I. Sam. 28: 8-20), while the really inspired man, the prophet, is moved by the Holy Spirit, or if I understand it correctly, he is in touch or in tune with the Infinite Mind.

No Bible student can reasonably doubt "spirit return," or the ability of mediums to converse with the departed dead. To my mind this is an established fact "as old as the hills." I only wish to say that the prophet or the really inspired man exercises a much superior talent to that of the medium.

I must beg to disagree with Prof. Larkin in reference to his statement: "It is with extreme regret that the author marred the white paper with the horrible words, 'religion,' 'sin,' 'evil'; nature knows nothing of these and they should be put in the back part of the dictionary."

As a phrenologist I know that man has a religious group of organs. These organs are: Veneration, Conscientiousness, Hope, Spirituality and Benevolence. These organs are bestowed upon us by Nature, or by the Almighty if you please, and therefore Nature does know something of them. It is the possession of these faculties which places man above the animal. They contain nearly all that makes man—MAN. Deprive man of these and he would be no better than the monkey. From these facts I infer that Mr. Larkin is not a phrenologist, that right here are a few laws which he has not yet analyzed—the laws of mind.

I have claimed that this religious group of organs is the fruit of the mind, that it is the vital complex unity of all the lower organs, and therefore all the physical senses are spiritualized here. This gives us clairvoyance, corresponding to physical sight; clairaudience, corresponding to physical hearing, and the same may be said of all the other senses and organs. This is not yet popularly believed among phrenologists, but I am certain beyond a reasonable doubt that it is the correct idea.

This being true, it naturally follows that if we wish to become spiritual we must ascend in our interior consciousness to the moral or religious group of organs, since these are the seat of our spirituality. And it is here also that we must ascend if we wish to succeed in "getting into tune with the Infinite." To become spiritual we should exercise a pure high moral character and seek and pray for spiritual enlightenment. Jesus gave the keynote to the situation when He said: "Seek ye first the kingdom of God and His righteousness, and then all these things shall be added unto you." This is the equivalent of, "First get into tune with the Infinite, and then all is yours."

We now come to the question, what is the Infinite which we wish to get into tune with? This is such a many-sided question that it is more difficult to answer. The Sun gives out heat, light and electricity. Our Sun with its system, and in fact all other systems, are said to revolve around a grand central Sun. Now these suns, to all appearances at least, are the only source of life we have. And if you will analyze this vast universe from one end to the other in the effort to discover God, the results would undoubtedly be very similar to those of Prof. Larkin's in his endeavor to find the soul. It is likely true that there are no known laws by which we may prove either that man has a soul, or that the universe has a God, because everything with the scientist is accounted for by physical means.

Therefore, anyone who seeks for God in Nature, or seeks to look through Nature up to Nature's God, will certainly find the Sun and become a sun-worshiper if he worships anything at all. It seems that the Sun is Nature's God. It is the God of the pantheist, the atheist, and of the "natural man," and of all those persons who indulge in Nature-worship; but the Sun is not the God of the Christian. The Christian recognizes the fact that God is something separate and apart from Nature, that He is a something outside of Nature, and is not to be confounded with it, yet acting in perfect harmony with Nature.

Nature is the temple in which God resides, just as our body is the temple in which we reside. It is conceded by many of these scientific men that our body is held alive and intact by and through the emanations or vibrations of the spirit within us, and the same principle is true of Nature. If the Spirit of God were withdrawn from our solar system, our solar system would at once become a lifeless corpse. The Sun would cease to give its light; the law of gravitation would cease to exist, and the worlds would crumble and fall apart and thus disintegrate until lifeless chaos would be the inevitable result.

Viola, Cal. B. F. LOOMIS.

Spirit Doctrine Called Immoral

Harrison D. Barrett Replies to the Aspersions of a St. Louis Minister.

Editor St. Louis Post-Dispatch:—

As Editor-at-Large of and for The National Spiritualists' Association of the United States of America and the Dominion of Canada, my attention has been called to an excerpt from a sermon by Rev. Joseph Stephan, pastor of the Shaw Avenue M. E. Church in your city delivered by him Sunday, February 24th, ult. Be so kind as to permit me to review in brief, the reverend gentleman's statements. I do not do this with any desire to enter into controversy by letter or in print with my clerical friend. My purpose is to correct his misstatements in order that the public may not be deceived by his baseless assertions.

Homer is said to have declared, "He who talks the most, knows the least." This aphorism is especially applicable to the case of Rev. Stephan. He knows nothing about Spiritualism, hence he assumes to talk the most about it and against it. Men who are too narrow to see beyond the horizon of their own ignorance, often feel qualified to sit in judgment upon the world. This critic of Spiritualism belongs to this very class. Wise men fear to pronounce an opinion upon any subject, or concerning any man, lest they make a mistake. The uninformed do not hesitate to speak, not knowing that action is equal to reaction in a contrary direction.

In the name of three hundred thousand avowed Spiritualists, and one million and a half of investigators who are partial supporters of our movement, I challenge him to produce one substantial proof that Spiritualism, pure and undefiled, induces immorality and irreligion. Were I to cite the early history of the Methodist Church, I could find not a few instances of gross immorality on the part of some Methodist preachers, likewise the most profound ignorance that ever assayed a position as a teacher of men. But, because some Methodist clergymen were bad, and many ignorant, it does not follow that all were. The majority of them were high-minded, noble-souled servants of God, who sought to make this world better for their having lived in it.

In Spiritualism there may be some who are immoral and irreligious, but they do not represent the rank and file of our people any more that the erring ones in Methodism represented all of the followers of that great movement, which has done so much for untold millions of people. As a matter of fact, Spiritualism is the very reverse of irreligion and immorality in its influence upon those who accept it. It demonstrates the Immanence of God in the Universe, and proves that man is a direct child of God, hence responsible for his every act and thought. It further declares that there is no forgiveness for sin, and that man must do right as a Spiritualist, or suffer for his error throughout all time. It next asserts that clean thinking, pure living, noble striving are daily essentials for every man, and that when one fails to live up to these divine commands, no eleventh-hour repentance will enable him to escape the consequences of his sin. Methodism throws the burden on an innocent Being, urges its followers to shirk their duty by letting someone else pay their debts for them. This is immorality of the rankest kind. I wonder if Rev. Stephan is guilty of it?

Spiritualism demands purity of life and rectitude of conduct in all things on the part of its votaries. It demands a sweet, wholesome home atmosphere, and never fails to defend the sanctity of the marriage tie. It does not believe in murder, legal, or illegal, hence, is opposed to war and capital punishment, in both of which Rev. Stephan's Church, as a body, if not he himself, are devout believers. Which is the more Christian—a belief in war, in executions upon the gallows—or a belief that they are relics of barbarism and should be abolished? Brother Stephan, is there not a commandment "Thou shalt not kill?" Did not Jesus say: "Love your enemies as yourself"? Do you heed these commands, or are you still apologizing for Rev. E. K. Avery?

Rev. Stephan's reference to John Wesley is ample proof to me that he has never read any reliable biography of the noble "Saint of Epworth."

Brother Stephan, secure an unabridged edition of some good life of Wesley and "read up". Take the one written in 1818, published by the Methodist Book Concern, London, Paternoster Row, written, I think, by Daviess, and read it carefully. Don't tear out page 41 in Volume I, nor pages 341 et. sq. in the same volume. If you don't find Wesley a good Spiritualist by his own confession, his own written statements, it will be no fault of the author, nor that of Wesley himself, but of your own bigotry and prejudice against God's truth.

Rev. Stephan is utterly mistaken when he says that Spiritualists "Call up the spirits of the dead." There are no dead, hence they could not call them up if they wished to do so. The dear ones of our lives do not go away from us when they exchange worlds. They go neither up nor down. They stay with those whom they love, whom they know love them. They, therefore, are not obliged to "come back," nor "come up." They simply make themselves visible to the inner vision of some sensitive, or impress their loving thoughts upon the minds of those whom they wish to have their message of comfort, consolation and good cheer. Spiritualism deals with angels of light and love—not with those whom Rev. Stephan and his ministerial brethren have so long been contending—the imps of darkness and their satanic leaders.

That the phenomena of Spiritualism are frequntly counterfeited by conscienceless tricksters, I will freely admit. Were not the phenomena that were produced by Moses and Aaron, Jesus and his Apostles, likewise duplicated by the soothsayers, necromancers and astrologers? In each case were there not a few genuine manifestations which the so-called wise men could not duplicate? Did not Aaron's rod in serpent form eat up all of the other rods? This is a figurative declaration of the superiority of truth to error, of genuineness to base or even clever counterfeits. So it is in Spiritualism. It presents a clear, substantial residuum of genuine phenomena behind which are to be found causes, the disembodied intelligencies of finite beings, who thus seek to prove that they have survived the change called death. One genuine message, and that proof is given. Aaron's rod has swallowed up all counterfeits, leaving God's Truth master of the fields. Spiritualism's proofs to the world are legion, and in giving this demonstration to the children of men, it has done more to comfort the sorrowing, cheer the broken-hearted, encourage the weak and weary laden than all the churches and material science taken together, have been able to do in fifteen hundred years.

You may have your mesmerism, your hypnotism, your telepathy as playthings, as the rods that will vanish when the rod of wisdom overtakes them, Brother Stephan, but there will remain the residuum of God's sacred truth in the fourth which you rejected. Like the loaves and fishes in the hands of Jesus, this residium will be multiplied many fold until it is sufficient in quantity to feed all the hungry sons and daughters of the Infinite. Spiritualism gives the substance of spiritual truth to all, while Brother Stephan and his brethren are content to eat the husks.

"Come with us," Brother Stephan, learn the truth, and the truth shall make you free. Yours for truth,

HARRISON D. BARRETT.
President National Spiritualists' Association, and Editor-at-Large, seattle, Wash.

NOTES FROM BROOKLYN, N. Y.

Interesting Anniversary Exercises in the Church Presided Over by the Rev. May S. Pepper.

The First Spiritual Church of Brooklyn, N. Y., held afternoon and evening services on Sunday, March 31, 1907, in commemoration of the fifty-ninth anniversary of modern Spiritualism, at Aurora Grata Cathedral, Bedford ave., corner Madison street.

The pastor, Rev. May S. Pepper, presided at both sessions and delivered an interesting address on each occasion. The other speakers were Mrs. Carrie S. Thomas, Miss Amalia F. Pfenning and Dr. Wyman. Most excellent spirit tests, messages and psychometric readings were given by Mrs. Pepper, Mrs. Thomas and Mme. Marcia, which were thoroughly convincing to the large and enthusiastic audiences gathered, and elicited the warmest commendations for their lucidity and reliability.

It is a matter of sincere regret that, owing to the greatly impaired health of our pastor, and her proposed early trip to Europe for rest and recuperation, the church services will close with the last Sunday in April, and these will not probably be resumed until October, when Mrs. Pepper hopes to return with health fully restored and again take up her spiritual work.

Her faithful and efficient services as pastor, lecturer and psychic during the past three years in Brooklyn, have been productive of great good, and many thousands of skeptics and unbelievers concerning the important phenomena and philosophy or Spiritualism, have received the most convincing proofs of the reality of spirit intercourse and guardianship

Very large numbers of attendants upon our services have been drawn from the congregations and membership of the various denominational churches of this city, with the encouraging result that these thousands of investigators and seekers after newer facts and truths than are furnished by orthodox Christianity, have been instructed, liberalized, and spiritually illuminated by the inspirational discourses, and the wonderful psychic demonstrations given by Mrs. Pepper during the term of her pastorate.

The Progressive Thinker has always been on sale at every session, and furnished to the people its weekly feast of intellectual and spiritual refreshment. The Editor of this splendid and successful journal deserves the unstinted praise of all who love our grand cause of Spiritualism, and who desire its progress throughout the world.

DR. JOHN C. WYMAN.

A good Christian should never go to law; rather should he give up his coat and his pants, and everything that he hath. Churchmen never go to law; they are the most docile and easy creatures in the world on matters of business.—Voltaire.

With all the consecration ceremonies poured over a church it is not half so holy as the home.—L. K. Washburn.

SUGGESTION.

Can Criminals or Wayward Boys and Girls be Reformed by Suggestion?

That wonderful results have followed when Suggestion has been properly made on the minds of those who have a tendency to commit crime, is now a conceded fact. We invite the careful attention of our readers to the following, a veritable mine of information for every Spiritualist to consider.

Judges of the future may sentence criminals to be sent to a hypnotist instead of to a prison if the theory of Dr. John D. Quackenbos of New York, specialist in nervous and mental diseases, hypnotist, and student of psychic phenomena, that hypnotism can be used to reform the enemies of society should obtain [as set forth in the Chicago Inter Ocean].

A series of experiments conducted by Dr. Quackenbos upon some wayward girls to cure them of their waywardness has been so successful that they have attracted the attention of students of hypnotism all over the country. Dr. Quackenbos maintains that his system would result in reforming criminals to a great extent and that it would make useful citizens out of men who otherwise would become habitual offenders against society.

"Do I believe that hypnotism would be efficacious in reforming criminals?" said Dr. C. Pruyn Stringfield, a well-known physician who has made a considerable study of hypnotism. "I certainly do if it is systematically and rationally applied, and if the person co-operates to make it successful. In fact, hypnotism is used to a great extent now by physicians in a certain class of cases and I believe that as it certainly has its influence over patients it would be even more effective with men who are classed as criminals, but who perhaps are merely first offenders, and who need the help of a stronger will to guide them in the right path.

Believes Thoroughly in Theory of Hypnotism.

"I have followed Dr. Quackenbos' experiments and am a firm believer in his theories. As a matter of fact, more efforts should be made to influence criminals along different lines than are made to punish them. The jails are full of criminals who only need a helping hand to aid them, and their minds in many cases would be receptive to the influence of the hypnotist. In my practice I have a great many cases of alcoholism to deal with. I find that when men have no will at all if they are made to believe that the doctor is their friend, that he is trying to aid them, they can be made to let liquor alone and will reform. I do not know exactly how we could go to work to establish a systematic bureau of hypnotism in the case of criminals, but I am certain that the future will see far different methods adopted for dealing with them than are in use at present.

"As for the employment of hypnotism by doctors, it is done regularly. In fact, suggestion or hypnotism is involved in the very giving of medicine. The patient takes the medicine and is told that it will have a certain effect upon him. He naturally looks for that effect and that is the first element of suggestion. I have followed up the theory of hypnotism very closely and I am convinced that hypnotism may be used to reform criminals."

Dr. Quackenbos in New York has made an elaborate explanation of how he arrived at his results.

The first suggestions were given by the doctor in his office to two of the girls last June and the effects were so marked that last week a woman of wealth paid the expenses of six more girls from Trenton to New York and return so that these too might be benefited by the odd treatment.

Dr. Quackenbos' System Not Akin to Christian Science.

"My system is not akin to Christian Science," said Dr. Quackenbos, somewhat forcibly. "To begin with, Christian Science is a religion, with which hypnotic suggestion has nothing to do. Furthermore, hypnotic suggestion differs from Christian Science in that hypnosis is exact, scientific, takes into consideration the peculiarities of particular cases, and recognizes limitations. We can't cure a hole in the lungs or a heart lesion by hypnotic suggestion. Christian Science, on the other hand, makes claim to do anything.

To tell in a sentence what I claim for hypnotism in medicine, I should say: By suggestion in hypnosis one can make a man do anything physically possible and morally right."

Dr. Quackenbos said he did not know how the first two girls from the Trenton home happened into his hands further than one day he received a letter from Mrs. Elizabeth V. H. Mansell, the superintendent, saying that she would like to see if hypnotic suggestion would have any effect upon the ungovernable tempers of some young girls in the home. Upon the doctor's replying that he would like to make the experiments, Mrs. Mansell brought the two girls to his office during the early part of the summer.

One of the girls was referred to by the doctor as Mary B., a young white girl. Hers was one of the most pathetic cases in the home, Dr. Quackenbos said. At the age of 14 she had become the mother of a mulatto baby, and although she always exhibited an intense maternal love for her black child, she developed violent fits of temper after the child was born and would fly into an uncontrollable, destructive rage upon the slightest provocation. Another of the girls had been placed in a low resort when but 9 years old. This girl, too, gave vent to violent outburst of anger after being received into the home.

Poor Creatures Reach Out for Human Sympathy.

"If you could see how these poor little creatures reach out for a bit of human sympathy," said the doctor, "you would realize how much they will do for one who they think has their interest at heart. Take, for instance, the six girls that came here to my office. There was no coercion necessary on the part of the officers of the home to get them to come here for treatment after they had seen the beneficial results of one treatment on the two girls who were placed in the hypnotic sleep last summer. When the patient comes in that frame of mind half the battle is won.

"I worked with those six girls from about 11 o'clock in the morning until 6 o'clock in the evening. The details of the treatment are simple. First of all I learned from the officers of the home which, if any, kind of work each particular girl showed a fancy for, because after I suggest to a patient what not to do I then begin to turn the sleeping subject's mind toward something constructive—tell her, I mean, that instead of working off her energy in breaking china, for instance, she would be much better off if she were to devote that time to practicing on the piano, sewing, or whatever vocation those who know her best say she inclines toward.

"I used three of the rooms here in my house and my office. Mrs. Mansell, a Mrs. Irving, Mr. Hughes of the London Society for Psychic Research, and two nurses were present in the house at the time, but all these were excluded from the room, of course, until after the patient had gone into the hypnotic sleep.

"Physiologically speaking, the sleep is a perfectly natural one and doesn't have any weakening effect upon the will. The oftener a subject is placed under the hypnotic influence the easier he succumbs to it, but there are no harmful results. Before the sleep comes on we tell the subject that he will be wakened at a certain time or will waken himself at a fixed time feeling refreshed and invigorated, and this is brought about.

Sleep Is Induced Entirely by Talking.

"The sleep is induced entirely by talking to the subject in a monotone. This droning conversation serves the double purpose of bringing on the hypnotic state and at the same time of making the patient see that the doctor is not there to scold or cross examine. Take Mary B., for instance.

"'Mary,' I said, 'you came here to be helped and I want to help you all I can. Tell me all about yourself—why you give way to these fits of anger. You see, Mary, I never saw you before and all I know about you is that you want me to help you. If you will tell me about yourself I'm sure I can.'

"Bit by bit the little girl would begin her confidences and when she had told me all she could I began to tell her what she should do, always speaking in the same steady monotone. After a while Mary's eyes had stopped shifting from the rug to the pictures and back again, and now she was looking at me with a fixed gaze. And I talked on and on and gradually her eyes drooped and closed and she was asleep.

"And now I talked on to her just the same except that the sentences were more sharply inflected. 'You're not going to fly into these fits again, Mary,' I would say in a decided tone. 'You are never again going to be jealous of the other girls and fly into a wild anger. You like to play the piano, Mary, I know that, and when you leave the home you will have practised so much and so faithfully that you will play beautifully.'

"Again and again I went through this with each girl in turn, varying it only in one case to dressmaking instead of piano playing, in another case to the violin, or cooking, or what not as the subject's mind ran. And at the time appointed Mary or whatever girl it was would wake up or be awakened and depart refreshed and happy.

"How long does it last? In the case of the two girls I treated last June the outbursts of anger disappeared after that one treatment.

"Five years ago a man came to me to be cured of alcoholism by suggestion, and although I've told him since that the treatment ought to be repeated as a safeguard he tells me that it isn't necessary as he has never taken a drink since that first hypnotic suggestion. Perhaps he is exceptional, because sometimes there is a relapse. But I've found that the effects of the second treatment after a relapse are more lasting. I don't believe the will has much to do with the phenomenon. Take the drunkard. He is not keeping away from drink since that first suggestion because he wills to abstain, but simply because he has no desire to drink after being told in the sleep that he will not have the desire.

"The suggestion makes a physiological as well as a psychological change of being. In all of us there is what Professor James of Harvard calls the 'higher spiritual self'—the 'inner man' of St. Paul—which when it is aroused by suggestion is a thousand times stronger than any passion or appetite. After I have made the suggestion I leave them to waken at the time they were told to waken. Recently I hurried to catch a train for Boston after making the suggestions to a patient and at the stated time the patient aroused himself and left the house as naturally as you would get up in the morning and go down for breakfast.

Says Subject Rarely Talks Back to Physician.

"No, the subject rarely talks back to the physician during the sleep conversation," said Dr. Quackenbos in answer to a question. "Sometimes a person, however, has what is known as an 'alternating personality' and will orally combat the suggestions, 'give sass' as it were; but this is rare. One woman whom I treated about a year ago got up after I had left the house, spoke to the nurse in a seemingly natural way, and then went out to go to her hotel. This was about 2 o'clock in the afternoon and she has absolutely no recollection of what happened from that time until 10 o'clock that night except one trifling incident. Still in the hypnotic sleep she walked over to her hotel, where a negro buttons noticed that her bracelet had become unclasped as she was going toward the elevator. The boy aided her to fasten the bracelet, and this incident was all she recalled until she woke up in the house of a friend that evening.

"If Mrs. Sage is anxious to aid the city of New York I know of no better object for her to endow than a hospital that might be named off-hand the 'Institute for Applied Psychics,' with a laboratory, an infirmary, an out patient department, and a large sanitarium for the wealthy, which would go far to keep up the place financially. It's amazing what could be done then to relieve the abnormal morally and mentally. You can imagine the hundreds of morally diseased that can be got at in no other way except by the methods I have described. You might as well punish a person for kleptomania, for instance, as for diphtheria. Kleptomania is simply moral hysterics—the person so afflicted grabs for an object because he wants it. The term is abused, I know, but real kleptomania can be overcome by suggestion in hypnosis.

Honest People Not Hypnotized Into Committing Crimes.

"Don't believe the tales that honest people are hypnotized into doing crime. The patient can't be made to do things that in a normal state would be revolting to him—he doesn't act on suggestions that are against his convictions. He may stab you with a paper knife upon suggestion, it is true, but all the time he knows it is a paper knife. The ethical victory in the case of these poor girls from the Trenton institution is that they are anxious to do what is right at heart and so they are influenced gladly by this strange force of which we know so little as yet.

"The churches are coming to see the value of the treatment. The Rev. Dr. Elwood Worcester of Boston has a class of 800 men and women who meet once a week to learn what they can of hypnotic suggestion and its remedial powers among the mentally abnormal. A Baptist minister in Washington is carrying on the same work in the capital city. In Stockholm Dr. Wetterstrand, one of the master minds in European science, holds clinics daily during which he places twenty patients in the sleep simultaneously in a sort of salon he has for the purpose. Dr. Wetterstrand, however, passes from chair to chair, stroking each patient's brow in turn and saying at the same time very softly and persuasively, 'Go to sleep, go to sleep.' After this his treatment is the same as I have described.

Much Can Be Done With Insane in Incipient Stage.

"The insane? Well, a great deal can be done with the insane in the incipient stages of the disease. Before the delusions have become fixed they can be driven away by suggestion, but after they have became fixed, chronic, it is too late then. I can't say much about the effects of the suggestion upon the mentally unbalanced, however, as my experience with such cases has not been large. One man was brought to me from Virginia by his wife after he had been confined in an asylum for a year. His delusions were marked and he was very violent during the trip to this city. After treament by suggestion he had forgotten his delusions enough to permit me to send him away to the mountains with orders to walk and fish—I'm keen on fishing, you know—and above all things to 'forget it.' Now he is engaged in active business again, and is as well mentally and physically as could be wished.

Declares Hypnosis Is Still in Its Infancy.

Hypnosis is in its infancy as yet, but physicians, the clergy, and laymen are coming to know more and more of its possibilities. A great scientific medical school, like the University of Berlin, is working constantly to spread knowledge of its uses in medicine. In America an article will soon appear over the signature of Dr Worcester that will attract much attention. If the scoffers could see those little girls—daughters of degenerates, ill-treated and kicked about the streets before they were received into the home—come in here and see them depart radiant, sweet, and happy one would realize what an amazing turning about in a personality can be accomplished within an hour. From the thousands of cases that have come under my observation I know that the suggestion will overcome absolutely viciousness and moral degeneracy if the operator can but obtain his subject's confidence."

A case in which hypnotism will probably be employed to bring about the reformation of a criminal is that of Harry Hamburger, a boy homicide, who, seven years ago shocked the people of Detroit with one of the most brutal murders ever committed in that part of the United States.

Hypnotism to Be Tried on Detroit Murderer.

For nearly seven years Hamburger has been in the asylum for the criminal insane, his case being believed to be hopeless, but gradually his mind is being restored to its normal condition, and Dr. O. R. Long, an expert criminologist, who has charge of Hamburger, will see what he can do to influence Hamburger's mind in the right direction now that his liberation is probable.

Connected with the story of Hamburger is a tale of a mother's love and devotion which is almost unparalleled in the annals of such cases. The murder in which Hamburger was implicated was that of Charles J. Reindel, a downtown merchant, which occurred on the evening of December 2, 1899. The body of Reindel was found in his store, where it had been frightfully beaten with a club and afterward saturated with oil and set on fire. When the fire was discovered by a theater employe, hundreds of people were pouring into the theater, but a little later the body of the unfortunate merchant was discovered by the police and firemen.

After a five days' search the police got a clew to the murderer, and Hamburger, but 19 years old, was convicted of the crime. He had killed the merchant with the sole object of robbery, and had then set fire to the building.

Although experts pronounced him insane he was found guilty and sent to the Jackson prison for life. There his condition grew worse instead of better and a commission appointed by the court decided that he was insane, a hopeless imbecile of the worst type, with not the slightest chance for recovery.

When he was finally consigned to the care of Dr. O. R. Long it was believed that the world had lost sight of him forever and that the asylum would prove his living tomb. But it was not to be. Hamburger's mother never gave up hope that her boy would regain his reason. She visited him day by day, and went to work to earn her own living so that she could get money to make her son's life more bearable.

Mother Came Every Two Weeks to Visit Her Son.

Mrs. Hamburger lived in Ionia and every two weeks she traveled the weary road between the little town and the state prison to visit her boy, and her interest compelled the asylum authorities to pay more attention to Hamburger's case. More than a year after his mother had commenced these visits she was rewarded by seeing a few signs of consciousness on the part of the insane boy, and then he gradually began to recognize her and to look for her visits. The doctors at first paid but slight attention to these indications of an intellect, but when he began to respond when they talked to him in whispers and then in a stronger tone they believed that a miracle was being worked. One of them was interested in athletics and succeeded in getting Hamburger to take up outdoor sports, and succeeded beyond his most sanguine exjectations. This was followed by Hamburger's being interested in books. The work of teaching him was tedious, but they persevered and the patient responded more and more readily.

It is said that he now possesses as much knowledge as the normal man of his age, plays bridge whist and can use shorthand, discusses political economy, can run 100 yards in twelve seconds, and likes to discuss politics. He will not discuss the murder in the little store in Detroit, however.

Suggestion Used to Bring About Normal State of Mind.

In bringing Hamburger to this state of existence hypnotism was used to a great extent after it was seen that there was an awakening in his mind. There is no thought that he will became a criminal again, but it is believed that it will be necessary for a time to have a man of stronger intellect with him, so that in moments of despondency he will not become morbid and brood over the events of his past. Dr. Long believes that it would be entirely safe to restore him to liberty, but under the statutes he must go back to the state prison, where, Dr. Long is positive, he would relapse into his former hopeless state. The asylum doctor is keeping him there because he says that it would be no less than a crime if the rigors of the law were carried out. His mother is steadily working to secure for him a pardon from the Governor, but has not succeeded as yet.

BEYOND THE VEIL.

And I Will Send You a Comforter.

This is a mandate issued by the Infinite Spirit to mankind, for their comfort and consolation in times of great sorrow and affliction, when the days are like one long, sad dream, while weary eyes look forth on the beautiful earth, but fail to sense the brightness of the sunshine, the song of birds, the lovely tinted flowers, for all is seen through a mist of tears, by the eyes from which the light of joy has fled.

But the great Infinite Mind, whose nature is love, kindness, mercy and justice, knew the souls of men must experience times of agony and tribulation too great for word expression, too deep for even the dearest friends of earth to minister consolation. Look up, sad hearts, and learn a comforter has come into the world, even unto you, if you will list to its beautiful teachings, your sorrow will be lightened, and in place of silent despair, a holy, tranquil calm will take its place, as you look forward to a time when a recompense for all trials nobly borne will be thine.

Yes, even to-day has this divine comforter appeared, and been accepted by many on the earth plane of life. To the lowly as well as the great, it is a friend. It lingers by many firesides, tried and trusted by years of experience; its beauty never wanes, nor its divine luster grow dim. It is lifting the gloomy shadows from the lives of many, and paving the way to brighter and better things in the future years. It has shed many gleams of sunshine athwart your pathway, opening as it has the door to your free communication with departed loved ones.

This great comforter from the divine spirit, we call the beautiful far-reaching philosophy of Spiritualism. And what greater comforter can the people of earth desire or wish than this same philosophy, which is food, and comfort to the understanding soul. It is a soft, white-plumaged dove, whose snowy wings with swift flight bring you tidings from beyond the veil, of loving arms waiting to fold you, hearts beating with love's purest, sweetest affection. It brings you tidings from those you knew and loved in the summertime of youth, when life was bright and fair; and held a promise of greatness, when cloudy skies were unknown and all the present blossomed with hopes that were to bloom into reality in future years, and fear of failure was unknown.

It brings tidings of a land where friend is united with friend, father and son clasp hands and feel again the kindling of true parental love, renewed, intensified by the years of separation; mother and daughter greet each other with kisses of love and fond embraces, while they journey to their spiritual home, where arm in arm they tread the mossy grass or linger in homes of love.

This comforter brings you tidings of a land where again meet husband and wife, and renew the tender companionship, while the golden link of life is bound together, never to be separated; here they will abide, their sweet true love growing sweeter and brighter as time rolls on.

It tells you in this summerland of immortal life you may work out all the beautiful ideas, which you longed to accomplish during your earthly journey, but failed, while heartsick and weary you felt yourself defeated in the battle of life. Oh, on how many anxious waiting hearts has this divine comforter descended; how many tears has it wiped away, to replace with smiles; how many hearts has it filled with peace and consolation; how many weary hands have been folded over peaceful breasts as with unfaltering trust, and smiling lip, they greeted the angel of life as they received the command to come one step higher. Why do they smile and reach out their hands to welcome what has for so long been called the king of terrors? Why? Because this comforter has come to them, and they know that so-called death is not an enemy but the giver of real life, eternal life, to the soul of man; they are only going home, to meet some loved one, therefore they know no fear.

In the soft twilight of departing day, when all nature is hushed and still, when the long shadows cast by the last rays of departing sunlight fling their wavering beauty across the fragrant dewy grass, and daisy strewed meadow, then sit silently in some quiet spot, and give yourself up to spiritual thought and soul communion, while your mind wanders in memory to some departed friend, now dwelling in spirit realms. Then will you sense a feeling of rest, and sweet content, while the trials of life will seem as naught, for a response has come from the silence, and soul speaks to soul; the comforter has come to you in the form of your spirit friend and brought the sweet fragrance of his love for you for your strength and rest.

May the knowledge of this beautiful philosophy, which can alone offer the true and everlasting comfort to the world, be cultivated in every household to become to all the comforter of mankind. MRS. JAMES RILEY.

Marcellus, Mich.

IMMORTALITY.

Demonstrated by Convincing Personal Experience.

"You have had false prophets among you—for centuries you have had them, solemnly warned against them though you were; false prophets, who have told you that all men are nothing but fiends or wolves, half beast, half devil.

"Believe that, and indeed you may sink to that."—Ruskin, "Crown of Olives."

Of a surety, "a tree is known by its fruits." Nineteen centuries of Catholicism and Protestantism bear witness to the truth of Ruskin's words.

It is far from my purpose to offend adherents of the churches; for I well know that among them are many sincere and well-meaning people.

But the church is on trial; and its false teachings, having brought about such appalling calamities of the past, worse being threatened; and the present barbarous state of society—with men, women and children sold in slavery, sacrificed to Mammon—being but the fruit of pernicious doctrines and false teachings of the church, we can no longer mince words nor delay the urgent demands for the truth that the people may be free.

That true nobleman, Ruskin, by sternly denying that debasing doctrine of the "inherent baseness of man" and, like Emerson and indeed all truly great men from Plato and Jesus down, standing and declaring for the inherent and divine nature of man and woman, sweeps away the very basis on which the whole structure of false Christianity is built.

For, man, being divinely immortal in his own right, needs no church nor special savior to remit his sins, but must needs cling to what is upright and noble in him to work out his own salvation.

These twin doctrines, diseases rather, of "inherent baseness" and "vicarious atonement" which the early "church fathers" introduced into the world have done more to wreck humanity than all other causes combined.

But mark the unscrupulous cunning of that notorious council, that framed the theological scheme, and formed a trust in religion, beside which all our modern trusts pale into insignificance!

They schemed thus: First they invented an ever-burning lake, into which all unbelievers were to be cast for eternal torment.

Then man was to be made so vile that it was an utter impossibility for him to escape that lake and "everlasting damnation" except through the church and its doctrine of "vicarious atonement."

The church waxed fat and wealthy on sin, by selling absolutions!

Poor, simple, ignorant humanity; what sins have been committed against you in the name of Christ!

The church still claims to have the souls of men in its power to consign either to hell or heaven. The church still guarantees the admission of any monster to heaven if he will but obey its conditions.

But in a few years the church will be bereft of even that hold on the people; for its power, even to get people to listen, is rapidly waning.

"It was the selling of absolution that ended the medieval faith; and I can tell you more, it is the selling of absolution which, to the end of time, will mark false Christianity. Pure Christianity gives her remission of sins only by ending them; but false Christianity gets her remission of sins by compounding for them."—Crown of Olives, p. 65.

True and noble words! Jesus taught the immutable laws of Cause and Effect as applied to the conduct of men one to another, in clear and emphatic language. He also taught that all violations of that law brought their own terrible punishments.

He taught the Brotherhood of Man, and the divine basis of it, in the words, "Inasmuch as ye have done it unto the least of these ye have done it unto me."

The church has to answer to the charge of cunningly altered documents; altered to suit its own nefarious ends!

The teaching of Jesus as to the inherent divine nature of man is so abundant and clear that there can be no misconstruction about it.

And it may be said—I challenge the church to prove otherwise—that in proportion as men have disregarded its first essential false doctrine, and clung to their own innate divinity, so have they become noble and divine instructors to humanity. I point to our great men of science, philosophy and poetry, as proof of my statement.

I go a step farther than that and, denying all your doctrines from your Jehovah down, and declaring them false and degrading, I add my individual testimony as to the royal and divine nature of all human beings.

Some twenty years ago I resolved to investigate, myself, as to the truth of the immortality of man. My mother had suddenly died outside the "pale of the church." It was strongly insinuated to me that she had gone to hell. Indeed, under the terrible church doctrines, there was no other alternative for her! Naturally my boy's nature revolted.

I cut loose from the church; and had it not been for an innate devotional tendency, doubtless I should have become a bitter atheist. I was satisfied that Jesus had lived, and looked upon him as I did Plato but a greater than he. Taking the suggestion of Jesus as to praying to "thy Father in secret," for about seven years some time was given every night in "intending my mind" actively on this diviner part of myself. All my life was made to tend to the devotional attitude.

One night, after this seven years' period, I had hardly sat down in my privacy when several rapid, rosy electric waves swept downward and over me. Invisible fetters fell from me.

I stood up another being. The slow, lethargic bodily sensation vanished, and it seemed as though my body was composed of light and love.

The whole being became finer, more delicate, and all aglow in exquisite, serene and holy bliss.

Moreover, I had the innocence of childhood with one predominant idea—the "Christ child state."

There was healing in my hands and love in my heart. The glory of that presence did not entirely vanish for three days, when the charnel vapors of this earth compelled its departure to its own serene abode.

After a lapse of several years a similar phenomenon came about in the following manner:

Lying in my bed, late at night, my mind being normal and conducive to sleep, I suddenly became aware of an invisible and holy personage by my side. Naturally I am analytical and I closely analyzed this sacred phenomenon from its inception. It entered my body at the spleen and, inly ascending, pervaded my heart, breast and brain. It was like a beautiful, warm, rosy, blissful substance.

Slowly this holy presence absorbed my personal consciousness till there seemed but a spark left me to analyze and comprehend. I was borne aloft to the realms wherein our diviner souls have their being, moving in peace, love and harmony.

Ah, we have no idea of that heaven world!

Two predominant ideas were borne in upon me—great power and surpassing wisdom held only by virtue of obedience to the harmonious laws of nature.

So close was my comprehension that I asked, what about my sins? And the answer came clear, "Your sins concern you; you must atone."

Then ensued complete oblivion till the waking the next morning to the shadows of earth.

In the foregoing you have absolute verities. I should be doubly accursed were I deceiving you in one detail.

It is a piece of significant and singular good tidings to all men and women.

Now note the inevitable conclusions to be drawn:

1. If one man is so divinely blest by an inherent immortal soul, then all people must be so blest.

2. That love, harmony, unity, are the natural attributes of our souls, therefore, spiritually, there is a sacred and divine brotherhood of humanity moving always in accord with harmonious and universal laws.

Summed up: We are inherently noble, royal, immortal; and the brotherhood of man is a natural law—to be violated at our peril—and the ultimate goal to which all evolution tends.

What a sublime ideal! Adopt that as a working basis for our national life and civilization!

Let the diviner sympathies have their play!

Then how quickly would the centralization of wealth give way and make means to allay all poverty and gaunt want, banish misery, and introduce happiness. The greatness of a nation is in exact proportion to the happiness of all its people.

In conclusion I grant you this seeming mystery of the duality of the Soul.

But undoubtedly we draw our mental sustenance from that source.

How carefully, then, should we use our mental forces! What appalling adjustments await those who wilfully use it against humanity! The gamblers on the necessities of the people for instance!

I choose my words, and in view of the past and the present, I do not think them extravagant, and I give the lie direct to every church dogma, excepting the "communion of saints." It is time for plain speaking. For ages the church has given false doctrines, scared the people and well-nigh wrecked the present civilization with its awful man-made theories.

Now look to yourselves, priests, good and bad. Take the full responsibility of your teachings.

You yourselves will have to answer before a stern and implacable Justice. Would you scare me with your talk of an uneasy deathbed, as you tried to do to Thomas Paine? If so, I want to tell you that I gladly, so gladly would welcome release from this life to get far, far away from your Christian society; and from this earth which the church has made accursed.

"Words, phrases, fashions, pass away,
But Truth and Nature live through all."

WM. JOHN WARD.

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The Dark Seance.

J. C. Craig, a Prominent Lawyer of Los Angeles, Cal., and a most excellent medium, gives his experience in connection with the Cause at Toledo, Ohio.

To the Editor:—I realize how eager the world is becoming to learn of existence beyond the veil called death. We are grasping at each straw as a buoy to keep from sinking into the mire of materialism and to assist in rising out of the weird and uncomforting teachings of dogmatism. In this world of thought there are three classes, First, the ignorant wise, or those who claim to have sprung from Missouri, and must be shown, and who are so wise that they are unable to see except it be as they have read about in their own text book and measured according to their own narrow standard. The second class are those who have intelligence enough outside of what books they have read, and who are in fact, wise people, but are a trifle overzealous in giving credit to spirit forces which does not belong to the same. They have investigated and are not surprised at the many wonderful manifestations of spirit power, and yet are so happy with learning the truth of life that they do not always stop to discriminate between and are apt to credit too much to unseen forces. The third class are those who recognize the truth and have sufficient intellect to investigate and learn that spiritual phenomena are possible. This class call themselves the safe and sane, but like the others, they have some weaknesses. They are apt to stop too short of learning the whole truth, so that in any class we find there is some defeat, and that it is impossible to get the absolute perfect, for the perfect man has not yet manifested himself.

I shall not deal with the first class in this article, but will do so at some future time.

As to the second and third classes, in reference to one thing I desire to speak. I find that there are many people who know of the fact of spirit return, but who have not investigated far enough to know very much about the possibilities of spirit power, and who are ready and willing to deny the truth of many grand things which are absolutely as true and possible as continuity of life. They have foggy notions, and are like the gopher, they come to the surface just enough to keep alive. They are not willing at times to admit the possibilities of things unless it has been their experience. They are willing to cry fake and fraud, like the cawing of the crow at the first approach of imaginary danger to the nest. Some may be properly called "back numbers," while others may sometime moult and change their plumage, and some day be brighter birds. The second class especially are those too ready and willing to take in everything presented to their gaze as of the spiritual.

I believe in investigation, and I shall always be ready and willing to investigate every phase of mediumship, and **I am willing to be gulled a few times to learn the exact truth.**

Some time ago a Christian handed me a bogus dollar with some good silver dollars.

Now do you think that I was foolish enough to throw away all the money because one piece was a fraud?

No, I threw away the one and retained the others. Neither did I stop working for money because some of that which circulates for money was and is fraud.

So with phenomena—I shall keep on investigating and out of the whole I will get much good.

There has been much said about the appearance of spirit so as to be visible to the physical eye, and according to the degree of density it seems to take a different name. That to which I allude is called materialization. Personally I do not know. I am doubtful, although I am willing to learn. I am not willing to say that many of my friends who implicitly believe in it are mistaken because I have not witnessed the genuine. I may become discouraged in trying to get the genuine, by finding so much fraud, but I am willing to learn, and when I find the genuine I am willing to herald it from the housetops I am not afraid to acknowledge spirit return, nor that there are many things which can be done by spirit forces.

Some people say all dark seances are a fraud, but they are the children or offspring of the ignorant wise. It was the dark seance which brought many a person out of darkness to light, and the dark seances have their places in the work of teaching the people, as any other phase of mediumship. There are people who never would know the truth were it not for the closed blinds. Yet the dark seances afford a greater opportunity of palming off the imitation for the genuine to a much better advantage, just the same as the party mixed the bogus dollars with the good when he paid me in the twilight. But let us be careful and neither condemn too hastily nor be too ready to accept everything as genuine, for in either event we may be mistaken. My own experience has taught me to go slow and to use some reason in all things. I have never seen a genuine materialization—or at any rate, I have not seen such as I believe to be genuine—yet intelligent, honest people declare it to be possible and to have witnessed it.

In the fall of 1906 I attended a supposed materialization at Toledo, O. The medium, a lady, gives her demonstrations for the benefit of her friends. Her seance room is a sitting-room, and the cabinet is a part of a hall-way which is accessible from the kitchen, dining-room and the up-stairs occupied by her boarders. At the first meeting the materialized forms came to the curtain with sufficient strength to walk, bow, etc., but not enough to utter a word above a whisper, and not even a distinct syllable until some sitter was charitable enough to imagine a likeness. Some looked as though they had materialized their face in the flour barrel and retained all but the staves; others had the fragrance of an onion bed, and some even worse—something like the fumes from a soap factory, but it was materialized (?) breath.

Later on and during the last of November again I attended her seance, but before the show began, and under promise of no exposure I was told how to hold a materializing seance, and that if I would call the next day I would be given the name and address of some firm who made all the paraphernalia necessary for a first-class exhibition. I was treated very kindly at the seance, and I remained for the purpose of gaining information as to how the affair was conducted. She also told me that any person could *give a materialization if they were slick enough and had someone to attend to the curtain who was friendly.* She also disclaimed any belief in Spiritualism. That evening was a repetition of the first but not so smoothly done. I was taken into the cabinet and was also allowed to stand by the curtain and to touch the spirits, which honor was not given other friends. One spirit (?) was so anxious to see his wife that his moustache fell off. I did not return the next day to get information as to the makers of the paraphernalia, but I would like to have one of those illuminated flags, Mr. Editor, which she had, and which are often used. The same medium told me of other people who represented themselves as materializing mediums, and who obtained their goods from the same firm.

Now shall I give up in despair and cry fraud? No, I shall keep on investigating, for I firmly believe that the time will come when the physical eye, under certain conditions, will be enabled to behold more clearly our spirit friends.

I do not expect to see them everywhere on the street, but I do believe that our physical eye may be developed and with the development of the spirit forces we will live in closer touch.

I have witnessed some excellent demonstrations in the dark seance, and the entire world would not be able to change my mind as to the genuineness of those manifestations, but I shall not join the rabble who disclaim other manifestations because I have not witnessed them. I have my own notions about materialization; it may not be as strong as the opinion of others in some respects, but I am like an Ohio politician who was always "in a receptive mood." I am willing to have the scales fall, and will not pre-judge. However, let us all reason for ourselves and be not too willing to accept everything as the truth. There are pretenders everywhere who are willing to dupe us if they can, and in the end it only hurts us when we learn that we have been duped. It would be better to belong to the ignorant smart class than to be too gullible.

The lady whose seance I have mentioned does not believe in spirit return, and it is by that class we may be taken in, and when the truth appears, unless we have witnessed enough of the good things in spirit manifestations we are apt to give up our investigation in utter disgust.

The fakirs have done more to bring disgrace to the cause than anything else could do, yet Spiritualism is a truth and nothing can injure it, except in name.

We have no use for buzzards and vultures, but they will hang around, and it seems as if we could not get rid of them. When some are exposed their friends will still cling to them as being misused.

Sometimes I feel that an exposure does no good, for the people who are constantly fooled by the faker will always be fooled, and are willing to be fooled, and the more that is said against the faker, the more will some people rally round them.

J. C. CRAIG.

Los Angeles, Cal.

BOWER OF BEAUTY LYCEUM.

Report of the Work for the Year Ending February, 1907.

Dear Children, Sisters and Brothers of the Lyceum Work:—Again it becomes my sweet privilege to review the work of the past year and submit to you the sixth annual report of the Bower of Beauty Lyceum of Monson, Maine. As we look carefully over the work of the past year we feel certain that the word failure need not be written upon it, although it has been the hardest year we have experienced. Still we move on with courage, knowing full well our arisen loved ones will still assist us. You will remember that our last report contained a notice of the transition of our beloved leader, Mrs. Delan S. Drake. Her home, in which was the Bower of Beauty Lyceum room, passed into other hands and so we had to give up that sacred meeting-place. The year before, Grandpa Drake, another devoted lyceum soul, left us. So sometimes the way has seemed drear without the physical forms of the dear souls who loved us best, but their spiritual presences are often manifest to us, so we still press on.

The loss of our lyceum lesson paper, The Progressive Lyceum, edited by our noble self-sacrificing Brother John W. Ring, has been a sore trial to us. We mourn its loss, but to help ourselves over that hard place, we (having a complete file of the four years' issues) are reviewing the lesson papers and find we are receiving much good.

Our membership from other towns in the state has increased, and we now have 48 members, only about one-fourth residing in Monson, but our members from other towns keep in touch with us by sending verses for "Flower Basket" and small contributions as they are able to help on the work.

We have some aged members who deserve especial mention, one of them has upon several occasions driven through the cold piercing air fourteen miles to be with us in our lyceum. Others in feeble conditions have written to us sending beautiful thoughts.

During the year faithful members have been doing what they could to get a library for the Bower of Beauty Lyceum. We have now 25 volumes, and would gladly receive many more.

Ulmer Stevens Coy, our one-year-old member, has only been absent from our lyceum a very few Sundays since he came to earth to live. He behaves very nicely, and while as yet he takes no part except to make a sunshiny corner, we feel sure he is drinking in these grand spiritual truths, and will become a better man because of the hours of his babyhood spent in the lyceum room.

I am sure if all friends of the lyceum cause could know our struggles, our great efforts, during the past year, they would send to the Bower of Beauty lyceum loving thoughts, earnest prayers, visible expressions of their interest for the children.

We hold our sessions regularly every Sunday afternoon at 1 o'clock, not in our sweet beautiful lyceum room as of old, but in our own home for a time, until something better may come. We will not give up, for we realize the great value of the lyceum, and know that the hope of the world lies in teaching all children the truth. Outwardly our success during the past year has been small, but the inward unfolding has been great, and we know every effort has been well repaid through the real soul growth apparent in our children's lives. So, dear friends, never forget lyceum work pays and is always worthy of our best efforts. Children are the rarest, sweetest, best of all gifts given to us. We only get the best out of life when we pour into their sweet lives the sunlight of truth and help them to naturally unfold and progress. Always and ever for the lyceum work, I am, fraternally yours,

MRS. MARY DRAKE JENNE,
Secretary of Bower of Beauty Lyceum,
Monson, Maine.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

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AN ETERNAL PAST,

It Is the Basis of Immortality Future.

To the Editor:—In the long ago, before the "Great Fire," I lived in your city, and was conversant with the trend of spiritual thought, was acquainted with Mr. Jones, the founder of the Religio Philosophical Journal, and remember conversing with him on the same subject that Dr. J. H. Mendenhall discusses in the paper before me, viz.: "Fake Seances," and "Spiritualistic Frauds;" also the lack of a defined and authorized "Standard Spiritualism," discussed in the article beside his, by Frederick A. Wiggin. And I must say it seems very strange that in all these past years there has not been power enough evolved from the union of the intelligence of the earth and the spheres, to have settled both questions long ago.

But I have an idea that there is a question of individualism that enters into the subject, that must be cognized and properly dealt with, before any standard of Spiritualism can be set up and maintained. Spirits, so-called, are individuals, and are found to maintain their individual opinions and present their individual understanding and knowledge of conditions in the spheres toward which we are all truly tending; again in the expression of those varying opinions and understandings there is no select highway or pathway, there is only the broad, open road where each and all can travel who may be able to develop the power of locomotion thereon; that is to say, the law of control is general, so it matters not what the moral tendency and development of the controling spirit may be, so far as the law of control is concerned, the lowest has the same right to express his or her opinion as the highest and most fully unfolded soul has.

Now, under such conditions suppose an honest investigator desires to learn the truth of the conditions on the thither shore, and has opportunities to converse with spirits from different planes of different spheres of the realms beyond the mist of time, and they do not agree, as they certainly will not, is he not bound to be led into a mental morass in regard to the whole subject? But if an honest investigator from another locality desires to learn the truth of the conditions of the planet earth he would not expect that a Bushman or any ignorant human could teach the truth of the conditions of earth where they had never been; so it is with the denizens of the spheres, each can tell truthfully only the part or parts where their powers from soul unfoldment will permit them to go, and gather knowledge from direct contact and experience.

Soul unfoldment furnishes the power that enables a spirit to climb toward the heights of perfect attainment in the beyond; it operates there as persistently as does the law of gravitation on the earth plane, and the lack of it relegates a spirit to its own plane and place, even as gravitation holds a rock to the bosom of earth; this being true, how can you establish a standard based upon the conditions in spirit life, even the absolute truth of that realm, which is far more varied in its constitution and characteristics than is the earth plane, and far more difficult to describe on account of the poverty of earth-language and the constitutional difference between earth and spirit realms?

However, if a move is to be made to establish some standard, I would suggest that the committee be of those who dare to question the heights and obtain the truthful version from that source, showing, What we are, from whence we are, why we are, whither we go, and what we will find. Now I am free to state that a standard declaring the truth upon those five points cannot be raised without establishing the principle of real immortality, an immortality that holds an eternal past record upon which an eternal future may be predicated; an immortality that has a beginning in principle, is no immortality, is not worthy of the name. Again, those several vital points cannot be established without recourse to and acceptance of the fact of the soul's many unfoldments in clothing of earth; in order to do that the eternal persistency of the individualized atom of God denominated Soul, must be recognized and carefully presented.

If all this can be done, you will have reared a spiritual standard that will recognize the right of every individual soul to express its own attainments, God-given in principle, and soul-attained through persistent efforts to master adverse conditions of earth, and thus unfold its divine attributes which were entirely germinal at the starting out to attain active self-consciousness, which had been passive ever before.

I have written this much, hoping you will see fit to print it in The Progressive Thinker, for it may bring out thought from those who think to some purpose, and inasmuch as I have subscribed for the paper, I can note what effect is produced.

Hoping for valuable results, I am sincerely yours,

E. R. ROCKWOOD.

Fruitvale Cal.

Christening Children.

Why Do Some Spiritualists Follow a Pagan-Romish Custom?

To the Editor:—Your faithful messenger, The Progressive Thinker, never fails to reach its destination every week, and I am like a strong, healthy growing youth, always ready to eat at meal time, and more especially so, when I know the table will be spread with good, wholesome food, suited to my special taste. So it is with your weekly messenger of good cheer, mentally and spiritually, because I realize more and more, all the time, that there is something dwells within this body, that requires daily food, as well as the body itself. In my youth I was taught to call it soul, but no matter what we call it, I for one, know that it is a living, moving, craving something, that is ever seeking to be satisfied, and the reason why I am moved to write these thoughts to you is because I also find something in your great "Thinker" to give me new life, new hope, and new ambition to live, and do the best I can while living, and a stronger hope in the future, no matter in what form it may be.

But, I must not omit to state to you a special reason why I address you at this hour. Having just picked up the Thinker of February 9, for another general survey of its contents and especially the department under the heading "General Survey," in whic I always find something suggestive and otherwise instructive. I want to call special attention to a communication in the third column under that heading, and near the bottom, which says, a lecturer used flowers in the christening of five children in the San Diego, Cal., Spiritualist's Temple, Sunday, January 6."

I will say, that I am a large way on the road to what is commonly, and erroneously called the allotted age of man, and have seen, studied, and read considerable about such matters, and ordinances; but have never had the pleasure of listening to a Spiritualist deliver a discourse, or witnessed a seance, but I have noticed from time to time in The Progressive Thinker, that some Spiritualists practice that, to me, misleading custom, (if they like that word better) of "Christening," a term, and a custom (although the originators of it call it a "divine ordinance"). So misleading is such a term and such a custom to me that I should have to undergo a great change of mind before I could bring myself to be a voluntary witness of such a popish institution.

I was born and raised in England, and as my good sincere parents were members of what is known as the Established Church, I as well as my nine brothers and sisters, (so I was told, and the popish register would show it) were initiated into not only that offshoot of the Romish church, but also by the same act of "Christening" into the kingdom of heaven by the manipulation of a few drops of water on or from the tips of the fingers of the priestly manipulator, whereby, according to his priestly dictum I had been changed from a child of the devil to a child of God and a sure inheritor of the Kingdom of Heaven.

Then, as I grew into a youth, I had to attend the only school there was for such as I to attend, i. e., what was known as "The National School" dominated over entirely by the National Church, wherein my mind was again trained not only to acknowledge the act of "Christening" as being of divine origin, but against my intuitive common sense, (which asserted itself when I was quite young). I was made under penalty of punishment for disobedience to an absolute command, to say when and every time I repeated the Church Catechism, that I believed all such nonsense to be true.

So repulsive was that misleading doctrine to me in my youth that I resolved that if in the course of my life I should become the father of a family of children, no man or anyone else in the capacity of priest or teacher should with my consent, ever attempt to place a hand on a child of mine, and I kept my resolve, although at great cost, through my strong affection for the angel mother of my children. In my boyhood the Bible, and especially what is known as the New Testament was the only reader that was used in the National School, Consequently I became pretty well acquainted with the history of Jesus of Nazareth, and his immediate followers, as given in that book, and I never could make the church teachings and practices agree with the New Testament record but continued to be a student from that time until now, and expect to continue as such as long as mind, soul, spirit, or whatever else it is that leads us on, shall continue the leadership.

At the age of twelve and a half years, my good, kind, loving parents had to take me from the only school I ever attended until I was past twenty-five, in order to help them earn a scant living. At twenty-five I had reached the continent and was located in what is now known as the Dominion of Canada, where I became a member of the Baptist church, under the rules and regulations governing the same.

At the end of four years I drifted back to England, primarily on account of ill health; secondarily, to help comfort my good parents in their declining years. During my sojourn of seven years there, I saw the mortal remains of my parents laid to rest in mother earth, amongst the dust of all my ancestors so far as I know anything about them. During those seven years, the last I spent in England, I had many opportunities to continue my studies, about half of which I spent in London, and was a member of what was known as The Metropolitan Tabernacle Church, presided over by that once noted preacher, known as Charles Haddon Spurgeon, with whom I was personally acquainted.

Circumstances took me out of London into a country village, near where I spent my boyhood, to superintend the pulling down of an old church edifice, and to rebuild the same, which, being constructed of stone, occupied my attention for about twenty months, during which I became quite well acquainted with the clergyman, as all the Established Church Ministers are called, and it is in order to more clearly establish my reason for being opposed to the "Christening" custom that I recite this incident of my acquaintance with him. In the old church edifice referred to there were some relics of Norman architecture, and Norman art, including a very large stone basement fount, large enough to immerse a common sized child in from one to twelve months old. The clergyman informed me that the fount was a very precious relic, because there were only three of them then in existence in England. It was the first that I had seen of such a large size, consequently it became a study to me. The clergyman asked me as a personal favor to take particular care of that precious font, have it taken out of the church carefully, box it up, mark the spot on the plans so that if either of us should not be there when the church was completed, anyone could place the font in the old position.

I agreed to do so, but intentionally neglected to carry out his instructions because I wanted to discuss the font, as an out-of-date and useless relic. The opportunity came, when I suggested that as the real use and intention of the font had been abandoned, it had become useless, and therefore of no value. I also saw that the font itself was a silent monitor of the fact that the so-called Christian Church had not leaped at one bound from the primitive custom of practicing what the New Testament recorded and taught in relation to baptism, for while they had abandoned the ceremony of baptism on the profession of faith of the candidate, they still clung to the mode of baptism by immersion, at the time the font in question was brought into use, and I raised the question with the clergyman on this issue because, as I argued with him that a teaspoon would hold all the water that the established church then used in the ceremony that they called baptism, because all that they do is dip a finger in water and make the sign of the cross on the child's forehead and call that baptism. He granted me the truth of my position, and then endeavored to prove to me that as they the clergy, representing the only true church, were in the direct line of apostolic descent, that they could and did change ordinances and articles of faith to suit occasions, and being ordained of God to represent him in this work, it became as thoroughly of divine authenticity as the primitive mode; and he could have said without any fear of contradiction, and a great deal easier in Manipulation.

Now, to the point, Mr. Editor. On what grounds or pretense does any teacher or preacher, justify himself or herself, in even seeming to pattern after a Pagan Romish ceremony in this advanced, enlightened age? I have no difficulty in seeing the reason why Presbyterianism, Methodism, and other such isms, cling to such Romish ideas, because they are young papacies themselves, but for unique Spiritualism to do so puzzles a student.

G. A.

SOMEWHAT CRITICAL.

In Reference to Works That Treat of the Spirit Realms.

I have been for years trying to find some book that gives the actual conditions of spirit life in the beyond as accepted by the leading and highest expounders of Spiritualism, or to get from the many books purporting to give these conditions some general idea or consensus of facts in which all accounts are in harmony. Some of these conditions are too fanciful; some apparently too realistic; some appear to be gotten up to "cater" to orthodox Christian notions, so as not to offend or too rudely shock their ideas; this is probably a good idea as a matter of policy, and is best for the cause, but it must be what they do tell us.

If, when we pass out we simply stand on the outer side, the self-same person, having a spiritual body as tangible to spirit vision as the physical body is to the natural eye, I see no lack of language to say so.

If it is possible that the spirit can look down and see the physical body, stand by the grave and see that body laid in the grave, see and hear the expressions of sorrow from those friends, can return to earth, visit their old homes, can see their friends left behind, can minister to them and console them by the influence, although unseen by mortal eyes, I see no lack of words to express it.

If birds or animals of any kind are there, or are not there, we have words to express that; in that I see no lack of language to plainly state the contradictions we find in the different accounts, and while spirits in all probability cannot describe the beauty and perfection of the spirit spheres, cannot describe to our comprehension the causes or laws by which mountains, valleys, rivers, mansions, etc., they do or do not exist. I see no lack of language to tell us the actual conditions as they find them.

Cannot travelers in the world tell us of the grand scenery of other countries, the mountains, the lakes, the rivers?

It seems to me that spirits or mediums—more likely the mediums—still are influenced by the old ideas that every living thing relative to a life beyond must necessarily be mixed up with mysticism and supernaturalism.

We find that Spiritualists who have come from the orthodox churches almost invariably persist in hitching their old customs and ideas on to Spiritualism—their bible, their prayers, their christening of children, their baptism, their "Rev." etc.

If I study astronomy I gain nothing by reading some work not recognized as authority by astronomy. If I study medical science, I gain nothing by reading a lot of stuff not accepted by medical men. If I wish to inform myself on electricity, I gain nothing by reading a whole lot of works thereon not recognized as of any authority by electricians. If I wish to gain a knowledge of what Spiritualism teaches, I gain nothing by reading any number of books thereon not recognized as authority by the best informed Spiritualists, and it is begging the question for the astronomer, the electrician, the Spiritualist, etc., to say, you must read these books and then use your own reason and your judgment as to what is true.

Arlington, O. S. F. MOORE.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

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them how to project their thoughts, develop a powerful mentality and build up the mechanism of the body and brain. Doctors and magnetists who have tested the workings of his new discovery admit that it surpasses anything in the history of psychic power.

In explaining the method Professor McIntyre says: "I am convinced that everybody can accomplish the things I have done if they understand the system. It would be a grand thing if every man, woman and child in this country learned the use of this wonderful system. There should be no more disease, immorality, drunkenness, despondency, separations, poverty or failures in life. I have sent free illustrated pamphlets to people in many parts of the world, which explain the principles of my new discovery, and I find they can do the same wonderful things I have done, and for which some persons think I possess a special power. I have sent these printed pamphlets out without any charge whatever, as I am anxious to have every one try the wonders of this new discovery. The letters received from persons who tried it are the same. Many are loud in their exclamations of surprise and thanks, and say they never dreamed such things possible. I receive many fine presents and enjoy working for the uplifting of mankind and science. The kind letters received from grateful hearts more than pay for the interest I take. I will send a copy of my free book to every person who writes me without any charge whatever."

Professor McIntyre has a basketful of letters, from people in many parts of the world. They are, indeed, startling. Mr. James Kubal, a prominent business man of Chicago, writes the following:

"I never dreamed such things possible. If I had only known of this sooner. This system has made a different man of me. I shall give up business and make more money through the use of this system than I can in my business. It has brought back my sight. I can see without glasses, and work without them, too. It has overcome my backwardness, and I can now handle my customers in fine shape. I did not know I was so full of the magnetism. I think your system wonderful."

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If you wish a free copy of this wonderful book write a postal or letter to Professor F. T. McIntyre, Dept. 1626, No. 126 West Thirty-fourth street, New York, N. Y. All who write will receive it; no one will be disappointed. It is sent by mail, postage paid, absolutely free.

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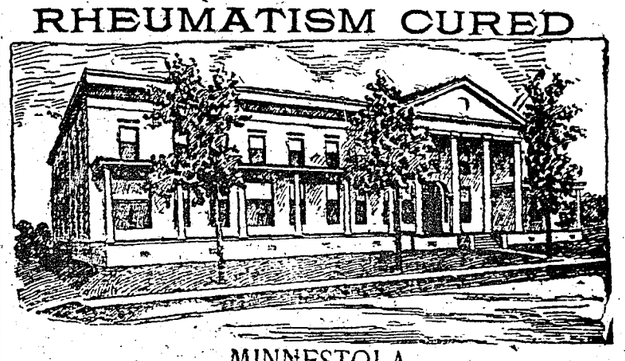
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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year	$1 00
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Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, APRIL 20, 1907.

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Don't Hob-Nob With Satan.

"We ought to watch night and day to keep Satan out of the household; for if ever he gets his head in he will never be content until his whole body is in."

Thus Rev. Dr. Wylie, pastor of the Scotch Presbyterian church of New York. Is it not possible too much attention is given to the doings of the Devil by churchmen, and too little to their own conduct? Because of that little tete a tete of Jesus with his Satanic majesty, while seated on "a pinnacle of the temple," and later, on "an exceeding high mountain," Jesus' disciples have been suspicious of him. They should be made to understand the devil covets larger game than common mortals. Milton, for authority, he, Satan, waged for a time a war with God Almighty, and had the best of it on the first day; but, defeated, he, God, was reinforced by his Son, born of a Jewish mother 4,000 years later, who, with lightning for a weapon, the prince of darkness was defeated, and was thrown over the battlements, from which he fell down, down "nine days" says Milton, into the bottomless pit. There he collected his forces, and through all the subsequent years has been augmented by more than ninety-nine one-hundredths of all the souls which have peopled this earth. All the great conquerors, and all the scientists have joined him, whilst, as Prof. Denton told it, "heaven has only gained the idiots, the infants, their mothers, possibly, and the preachers," in another light, with such an innumerable force to contend with, and with feeble support, it is questionable if the "Lord of Hosts" can hold his own.

The conclusion of the whole matter is, the preacher and his friends should be careful of their own conduct, and never imitate the master by hob-nobbing with Satan.

A Base Occupation of the Soul.

Wm. Hazlett, a learned English critic and miscellaneous writer, died in 1830, thus discoursed on death and beyond. He said:

"Death cancels everything but truth, and strips a man of everything but genius and virtue. It is a sort of natural canonization. It makes the meanest of us sacred; it installs the poet in his immortality, and lifts him to the skies. Death is the great assayer of the sterling ore of talent. At his touch the drossy particles fall off—the irritable, the personal, the gross—and mingle with the dust; the finer and more ethereal part mounts with the winged spirit to watch over our latest memory, and protect our ashes from insult. We consign the least worthy qualities to oblivion, and cherish the nobler and imperishable nature with double pride and fondness."

"The winged spirits" is a euphemism, borrowed from Babylonian mythology. That people gave wings to their gods and to their attendants. The Jews, after their captivity in Babylon, taking the Bible for authority seem to have carried back with them to Jerusalem the ideas gained from their masters, and thereafter, instead of the ladder Jacob saw in his dream, or the spiral roadway around the tower of Babel to heaven, just above cloudland, they had wings "to mount, to fly."

Whilst Hazlett was doubtless correct in crediting the soul with being the finer and more ethereal part of the gross body, that part of which Spiritualists now teach is the soul, he conveys the idea that their future mission is to "watch over our memory and protect our bones from insult," a very humble and unworthy duty, nearly on a par with orthodox teaching, that it will spend eternity in singing "glory, glory, glory, to God and the Lamb forever."

Platitudes against sin are as harmful as applause for sin.—Anon.

Man alone is and shall be our god.—Feuerbach.

Soft is the music that would charm forever.—Wordsworth.

Tainted and Blood Money.

Many years ago an anti-slavery lecturer made the statement that Liverpool, the great commercial metropolis of the world, owed its magnificence to the African slave trade. He said the ships engaged in that devilish traffic were generally fitted out in the Liverpool port; that they were manned by English seamen; and set out on their voyages of plunder and crime for the wharves of that great city. Because of that terrible traffic in the lives and liberty of a barbarian people, whom the Pope at Rome had made subjects for avarice and bondage, Liverpool became the prosperous city it now is, with her whitened sails in every port. The casuist searching for facts would find every block of stone, every brick, and every grain of mortar represented the agony, the tears and groans of those who had been torn from kindred, home and loved ones, to minister to the enslavers' cupidity.

The Christian press has been very severe during the last year or two on "TAINTED MONEY." Some of the churches declined to accept donations from Rockefeller and other capitalists, "because," said they, "the money is tainted." But in the lecturer's story, whether true or false we do not undertake to say, we see how a great city may have grown to its mammoth proportions on blood money.

Do Christians ever stop to consider that it was cupidity of the priesthood, and the terrible crimes for which the system is responsible, Christianity has become the great power it is to-day?

Roman Catholics are the parents of Protestantism. Had there been no Catholics there could not have been any protest against the damnable methods employed to propagate the Christian faith. There would have been no sale of "criminal indulgences," which aroused Luther and his associates to action. Those indulgences licensed the commission of crime. They were inspired by the need of money, tainted money, if the reader pleases, to construct St. Peters at Rome. That tainted money enabled the parent Christian church to build the most gorgeous temple of the ages. The great churches and cathedrals all over Christendom, each one has a story of its own. Bankers, ambitious to gain the applause of the church, have stolen the deposits of widows and orphans deposited in those banks, and given it to rear palaces for God, then have fled; some were pursued, arrested, convicted, and are now doing service to the State; while the poor victims are suffering in penury and want for the money thus criminally stolen and given to the church. Was not such money tainted with crime?

Now some startling facts:

The Inquisition, with all its awful horrors, furnishes material from which Christians must recoil! But for that institution, sanctioned by priest, prelate and Pope, and approved by governments, Christianity would not be what it is to-day. Possibly it would have ceased to be. Because of it they who opposed its infernal teaching got a foretaste of that hell which human demons invented and imposed on humanity as an institution of God. The "believe or be damned" was made by it a realistic affair in this life.

The victims of the Inquisition were either men of learning, or of wealth. Frequently of both. Their estates were always confiscated. Half went to the papal treasury, probably to be expended for propaganda purposes; the other half to the Inquisitors. Historians of the times say: frequently the principal incentives to prosecution of persons for heresy, was to supply the needs of their empty treasury. Money was indispensable, and human rights were not considered of any account by an unfeeling hierarchy.

The "Holy Inquisition" was founded by Pope Innocent IV., in 1243. Its power was firmly established in Italy, Spain, Germany, and in the southern provinces of France. Its influence was interrupted to some extent by the Reformation, about the middle of the 16th century, but it was not formally abrogated until 1808, and then by Napoleon. It is thought to be still in force to a small extent in the secret councils of the Jesuits. The Encyclopedia Britannica, article "Inquisition," says:

"And now again, from 1878 to this day, a crowd of defenders has risen up: Father Wieser and the Innsbruck Jesuits, in their journal 1877, yearn for its re-establishment."

We greatly condense, but the following is mostly extracted from page 93, Vol. XIII. of the Encyclopedia Britannica:

"It was the uniform practice of the Inquisition to confiscate the estates of those charged with heresy. The hope of a rich booty from confiscations was a characteristic which specially marks the history of the Spanish Inquisition. King Ferdinand, led by his hunger for gold, and Queen Isabella, guided by her piety, encouraged the Inquisition. Persons accused were usually among the wealthiest in the land. Bad blood was aroused between the Pope and the Inquisitors growing out of a division of the spoils. The officials were well paid for their services out of the confiscation fund. It was the interest of all that this stream of wealth should never run dry. The money question came up perpetually in all heresy trials."

Thus it appears money saturated with blood and life, was an important factor in the propagation of Christianity, and every available method was employed to gain it. We are all rejoiced that the leaders now recoil at a simple taint, which probably reminds them of the noxious odors of the late past. As time advances is it not hopeful they will discover that a system of religion whose history all along the ages, was marked by fraud and violence, is a false religion? And should it not give way to the new, founded on knowledge and spirit revelation, which has no angered God to placate; has made no sacrifice of life; never had a smoking altar reeking with blood; nor a demon damned; nor a flaming hell; and has not propagated its truths by wealth wrested from anguished and impoverished wife and babes, whose protector was tortured, and burned, that his accumulations of long years of toil and frugality might minister to the propagation of a damnable creed, and the support of a vicious priesthood, who preached the love of God to the end that they could the more successfully rob and enslave humanity.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

Another Thoughtful Minister.

Rev. Gustavus Tuckerman, of Boston, formerly of New York and St. Louis, late of the Episcopal church, has voluntarily closed his connection with his church, because he could no longer accept the teachings of that denomination regarding the trinity, and the virgin birth of Jesus. He has subsequently connected himself with the Unitarians.

Bishop Dr. Greer, of New York, says of Rev. Tuckerman: "There is nothing whatever in his moral character which can be criticised." From this it appears the seceding clergyman had too much brains, and good, practical common sense to believe the nonsensical story of the "immaculate conception," a tale for the marines.

The time is not distant when Spiritualism, purified, and its truths better known, will be frequently augmented by those who dare think, now in the churches. Only gross ignorance, thoughtlessness or violence, could have imposed a virgin-born God on the world, with an inspired Bible, written by rude barbarians, to sustain the fraud.

Gross Ignorance.

A Yale Professor, referring to the prevalent ignorance of students in college, says:

"If all the undergraduates in American colleges could be placed in one room and tested by a common examination on the stories of the Old Testament, the result would be a magnificent contribution to American humor."

Whether that statement is complimentary or otherwise to the students depends on the view a person takes of many of those stories. Those who receive as a fact that God wrestled with Jacob all night, put his thigh out of joint, and was face to face in conversation with the patriarch, would probably be vexed, instead of humored, to see the incredulity on the part of the students who should attempt to relate the adventure. A thousand other stories, found in the same old book would excite mirth, if told by a thinker, and we suspicion it would cause derision.

Money in Religious Leadership.

Mrs. Eddy, of Christian Science fame., has appointed a Board of Trustees to care for her property. She claims other demands on her time were too great to permit personal attention to pecuniary interests.

It seems to be a money-making business to be at the head of a great religious movement. Joe Smith, Brigham Young, Dowie, and Mrs. Eddy, all were in an impoverished condition when they entered on their mission, and all accumulated large estates. Smith lost his life at the hands of a mob while the Mormon movement was yet in its experimental stage, hence was the least successful of the entire quartet.

IMPRESSIVE THOUGHTS.

From An Inspired Lecture, Delivered at Meadville, Pa., April 7, by Helen Stuart-Richings.

It is a law of nature that everything conceivable has its opposite, night is the opposite of day; down is the opposite of up; darkness is the opposite of light. There is no truth which in its logical extreme is not false; no virtue that exaggeration will no make into a vice. One may travel so far west as to find himself in the east. Knowledge of this law, and observation of the results of intercourse with the spirit world, lead one irresistibly to the conclusion that there is a dark as well as a radiant side to Spiritualism; that, on the one hand it is helpful, and on the other dangerous; that, in contradistinction to its power to bless and uplift, is its power to degrade and enslave.

Pressing through the open gates are angels—and devils.

Hence the need of preparation before rushing into mediumship.

If, instead of the outward preparation of special room, adorned and beautified for the seance, filled with the fragrance of flowers, and burning spices, we would throw open the windows and doors of our hearts and let the sweet winds of heaven blow through them, sweeping out the hate, the malice, the meanness, the dishonesty, the impurity, and burn on their altars the sacrifice of our selfish desires, we would indeed prepare a banquet room for the angels.

Phenomena, however interesting, are not, in themselves, valuable. Phenomena are Nature's indexes of what is of far greater importance—the laws, the causes behind them.

Spirit messages and psychometric readings are phenomena of deep interest to all thoughtful minds. But, behind the message is the realm from which it came—beyond the psychometrizing is the soul that psychometrizes.

Of more value than the spirit message, is the fact it demonstrates, that death is only a change of state for the ever-present ego.

Of greater import than the psychic reading of things beyond the ken of the physical senses, is the grand fact that the ego is neither dependent upon these senses, nor yet upon other egos, in, or out of the flesh, for knowledge of things spiritual, but has powers of perception inherent in its very nature as a spiritual being living in a world of which these very powers demonstrate the existence.

As you value your soul's growth, liberty, peace—refrain from the development of mediumship until you can come to it "with clean hands and a pure heart," for only thus will you avoid the shoals and rocks upon which so many individuals and societies have been wrecked. Let us all recognize and seek the rational development of the powers of our own being, a development that should combine the broadest freedom and the deepest research, with that grandest of all human attainments—self-control.

HELEN STUART-RICHINGS.

One solitary philosopher may be great, virtuous and happy in the midst of poverty, but not a whole nation.—Isaac Iselin.

Success is full of promise till men get it; and then it is last year's nest from which the bird has flown.—H. W. Beecher.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

LEGERDEMAIN.

An Object Lesson, Showing the Part It Plays.

It is appalling, the deep impression that Legerdemain Spiritualism has made on a certain class that do not seem competent to grasp the exact status of genuine spirit phenomena. Week after week the insatiate gullibles and Dead Easies attended "Rev. Dr." Moore's materializing circles in New York city, where they had the privilege of hugging, caressing and kissing the "spirits" that came, providing their gullibility had been sufficiently developed for that purpose so they would restrain from grabbing the confederate, and thus not expose to view the imposture that was being so openly practiced.

These Dead Easies in New York were deeply exasperated when the "Rev. Dr." Moore was exposed, still vociferously proclaiming him a genuine medium. Such being the case, the spirits dressed in a material garb which artificial work had given them, resolved to teach those who had been so egregiously humbugged an important lesson. As set forth in the New York World, about a dozen ex-believers in the materializing seances Hugh Moore at his spook shop, No. 120 West Thirteenth street, spent their Easter Sunday evening in an educational and edifying way at the home of Mrs. Harriet C. Strickland, who recently sued the "Rev. Dr." for defamation of character.

She had arranged her little flat, at No. 1788 Amsterdam avenue, so that it duplicated conditions at the spook shop as nearly as possible. These people came, all of them former believers and adherents of the "Rev. Dr." and all his works: Milo Rice, Mrs. Hazeltine, Mr. Hynes, Mrs. Taylor, of Brooklyn; James Crowe, Frank Corcoran, a former stenographer of "The Banner of Light," the spiritualistic paper in Boston; Miss Amy Smith and Miss Carrie Townsend.

Just to show how easy it was to fool them, Mrs. Strickland last night duplicated the old performances for their enlightenment. To Milo Rice, one of the firmest of the old believers and a man who proselyted vigorously for the "church," she had appeared as his wife. Last night she told him, in the blackness with the glow of the little lamp only illuminating the flat, all the nonsense he had poured so eagerly into her ears when she was a spirit.

Mr. Rice admitted sheepishly that he was convinced, but he had very little to say. When he believed, he had written some curious letters to his wife asking about the spirit land, and has been on pins and needles lest they be made public. To Mrs. Taylor she had appeared as her mother, and Mrs. Taylor had given her a locket and chain to take with her into spirit land. This bauble Mrs. Strickland showed Mrs. Taylor, who blushingly admitted that she had been duped.

After appearing in forms that they instantly recognized the light was turned up and Mrs. Strickland appeared in the white cheese cloth garb that so successfully disguises the "spirits."

Then the lights were put out and she materialized through the floor, an act that had mystified the believers. When she showed how she only had to wave a bit of cloth soaked in phosphorescent paint about on the floor and then rise they were a disgusted lot. Several said if they had Moore there they would give him a lively time.

What an extremely sad lesson the complete exposure of the "Rev. Dr." Moore imparts. All of his "materialized spirits", were confederates, and the manifestations given by them secured the unqualified endorsement of as disreputable a paper as ever was published in the interest of any cause—the Light of Truth of King Soloman's mining scheme notoriety. That paper, edited as claimed, by Angels of Light—Benjamin Franklin and others of like ilk, hadn't the horse sense to discern the confederates at Moore's circles, but took them for genuine spirits right from the celestial regions. Alas! what next?

BENJAMIN FAY MILLS.

He is a most profound thinker along progressive lines. His church at Los Angeles, Cal., is in many respects a model for Spiritualists to follow, as it is doing a work in full accord with the Angel World. As an unselfish, efficient worker in the ranks of Liberalism, he stands forth as one of the most remarkable men of the present age—the peer of any of the leading liberal divines of the present age. His lectures are eloquent, instructive and at the same time spiritually elevating. At the Studebaker Theatre, on Sunday, April 21, at 4 p. m., he will lecture on "The Man, Walt Whitman"; at 8 p. m. his subject will be "Ralph Waldo Emerson, the Prophet of the New Thought." Admission to one Sunday lecture, 35 cents; to both Sunday lectures, 50 cents. Mr. Mills will preach at St. Paul's Universalist Church, corner of Prairie Ave. and 30th Street, on Sunday morning, April 21, at 10:45, on, "Have You Seen God."

When any one of the prouder passions are hurt, it is much better philosophy to let a man slip into a good temper than to attack him in a bad one.—Thomas Paine, in Crisis.

Solitude and concentration will reveal a world of thought, the likeness of which man had never dreamed.—Abolt.

When we have but the will to do it, that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust!—Peter Kropotkin.

SPIRITUALISM VERSUS ORGANIZATION.

A Plea for a Higher Degree of Spirituality in Our Work—The Salvation Army Pointed Out as A Pattern in Certain Directions.

To day I read an article by President H. D. Barrett, of April 6, in which he replies to Clara Watson. I endorse every word of this valuable article. For years I have been thinking of the importance of those truths along just these lines in relation to mediumship. I hope every Spiritualist in the land will read this article and every one arise to the importance of giving consent and acting with the same. I have given many lectures on "Mediumship, Right and Wrong Uses of the Same." I always take from the scripture the history of Belshazzar's feast. He had four hundred fortune-tellers and soothsayers in his land—commercial mediums; yet when the handwriting came on the wall he was in consternation and his wife fled to his rescue, not having been to the feast. She declared to him she knew a man who could read that writing; one who had lived a sweet, pure spiritual life; one who could control even the lions in their dens; and when Daniel was summoned and came Belshazzar tried to bribe him to read the writing, he refused all his bribes and offers of power and fine clothing, but declared unto him, I can read the handwriting on the wall, which he did. This is the redemption to mediumship. Spiritual life in our ranks, sacred, holy, truly, religious life—that alone can save Spiritualism; not alone with our mediums, but with our speakers who should teach the truth as given.

Spiritualism as a fact never had so much power in the world as today. Our greatest teachers, scientists and scholars all over the world are investigating psychic phenomena, and everywhere the inquiry is going out, "If a man die, shall he live again." I have no fear for this great truth, the conscious knowledge that spirit communion is true. The only fear I have, and which makes my heart ache, is the methods used and practiced in our efforts to organize Spiritualism.

Great progress has been made in that way, and great hindrances have arisen. A few of the most important things I wish to state, and to see if I cannot through your valued paper arouse the mass of Spiritualists to action. One of the greatest hindrances is that many elected to office act selfishly, and instead of magnifying the great truths they represent, they magnify themselves. Then again the people who have a right to vote and elect officers, too often elect those whom they personally like, without regard to their adaptation to the place, or the good of the cause; and again there are speakers and mediums who long ago were children, just learning to walk in the spiritual ranks, but under the inspiration of their spiritual guides through much suffering and persecution, have become unfolded, strong, popular and self-reliant workers to-day. Too often instead of helping the weak ones who are pushed forward by the angel world, they hold them back, persecute, malign and hinder their progress, forgetting that once they themselves had to be helped to the front.

Again in public work as public officers, differences of opinion will arise, which is proper, but instead of being broad enough to differ and allow the majority to rule, personal pique, jealousy and enmity will arise, and those who are in the minority or who have been beaten by the stronger forces (sometimes selfishly) instead of arising above these conditions will hold malice in their hearts and hatred towards those who have succeeded and become their masters, publicly, temporarily, and thus break up the harmony, strength and spiritual work of local, state, and national societies. All these things indicate and prove that we need in our ranks more true religion, more spirituality, more living as Paul taught in I. Corinthians, 12th chapter. He commended spiritual gifts, and said to the world, 'Ye were carried away unto dumb idols" before they knew these things.

In the last verse of that chapter he said "Covet the best gifts, and I will show you a more excellent way." When every officer in our land is elected to carry the flag of true Spiritualism toward a higher and better destiny for the human race, and all will incorporate that chapter into their hearts and lives, we will then have no more critical talking, and on every occasion portraying the weakness of our brother officers and fellow workers. Instead of that, then all that is good, noble and commendable in each one will be extolled and fully appreciated. Then when people act or vote it will not be to please some personal friends, but to select that person best adapted for certain places of office. When a medium or speaker is impelled by the best in them, having outgrown old conditions, and wishing license to preach this glorious gospel, coming before a board authorized to grant the same, every mistake or weakness that hitherto has existed or occurred in that personal life will not be dragged up against them, to discourage them in their work. They will be taken by the hand and given encouragement to make their life better in the future than in the past, and any officer on that board who may have received in the past some injury, true or fancied, from such medium or speaker, who will allow their personal prejudice, malice or revenge to influence them to vote against such a person, is not fit for that office.

Fifty-nine years ago we hailed with joy those who were inspired by the spirit world, and entranced to teach these glorious truths, as controlled by the risen ones, whether they were proficient in education or not. The question was never asked whether they were born in a manger or palace. The Angels of Light had found an organization they could speak through; but today some of our Spiritualists are so critical that unless a person has just so much education, they must not be ordained to speak.

I often feel that all the Spiritualists in our land, and every one of our speakers and mediums should have six months' active work in the Salvation Army, which would teach them something; it would teach them what it means to talk about love, charity and spirituality. They take up the weakest men and women in our land who make an effort to live a better and higher life. They do not taunt them with what they have been, but point to them what they may be. It matters not how perfect or how imperfect their education is, so long as they speak the truths divine, and manifest in their work the desire to redeem their fellow men, they are enrolled in the army, encouraged in their work, pressed forward toward the aspirations of a higher life.

Mrs. Ballington Booth from the time she was a little girl in her teens in the slums of London, in the prisons of America, made her life so sweet and perfect in spirituality, love, tenderness, and charity, that she held a charmed life to the lowest villains and the most depraved women, and they would not harm her, but loved her, and she could and did lift them up, and saved them.

If our mediums, speakers, officers, State and National board, president of camps and all the officers who are in our ranks would act, and forget themselves and their selfishness, and love the truths of Spiritualism as she did, her mission and her idea of truth, we should have an organization, and that organization would so far forget self—personal aims, hate, malice, revenge and all the train of evils that grow out of these things, that we would become a power in the land, and money would flow into our hands and be used for the cause and sustenance of speakers and mediums, and the needs of humanity.

A. B. SPINNEY.

Belding, Mich.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNeil.

Correction does much, but encouragement does more.—Goethe.

A DANGER SIGNAL!

The Time for Immediate Action on the Part of Spiritualists Has Arrived!

The time for action on the part of the Spiritualists of Illinois has arrived. The enemies of Spiritualism have made the initial move to suppress mediumship, and unless immediate action be taken, results disastrous to our Cause may follow. We are informed that during the past few months at least thirty bills similar to the one mentioned below, have been introduced in as many different places, in States and Cities, a condition that requires the IMMEDIATE ATTENTION OF ALL THE SPIRITUALISTS IN THE UNITED STATES.

Eugene Danaher, Democratic Member from Cook County in the House of Representatives now sitting at Springfield, Ill., acting for those forces which through the centuries have hung as millstones upon the mental development and spiritual freedom of humanity, has introduced into that body the following Bill, known as House File Number 756, which has been referred to the Committee on Miscellaneous Subjects:

BILL.

"For an act to prevent persons from advertising or holding themselves out to be fortune tellers, clairvoyants, mediums, astrologers, trance mediums, palmists, life readers, and from obtaining money by means of representation that they can read the past, present or future by means of cards, spirits, palms, stars, trances or anything of like nature and providing a penalty therefor."

Every Spiritualist, after reading this infamous blow at his liberties, ought to rouse to immediate action, and call the attention of all of his acquaintances to the iniquitous measure. Write at once to the Senator and Representatives of his own Legislative District a stirring protest against the enactment of the proposed measure into Statutory laws; paste the form of petition following hereafter upon legal cap paper, and circulate the same widely and rapidly for signature by these of his own faith, as well as by liberal minded citizens in every walk of life; forward such petitions without delay to The Progressive Thinker, 40 Loomis street, Chicago, for use by the Committee already designated by the Illinois State Spiritualist Association.

It is an emergency hour for our Cause in the Prairie State. Delay means danger! Now is the time to concentrate our guns upon our ancient, ignorant and insidious foes. This opportunity will measure our alertness, zeal and devotion in Illinois. Let no individual be found indifferent or disloyal. GEO. B. WARNE.

President Illinois State Spiritualist Association, 4203 Evans ave., Chicago, Illinois.

PETITION.

To the Honorable Members of the Senate and House of Representatives of the Forty-fifth General Assembly of the State of Illinois:

We, the undersigned tax-paying and law-abiding citizens of Illinois, do for ourselves and on behalf of other thousands of her residents whom we have not had time to reach, most earnestly protest against the enactment into a statute of House Bill Number 756, introduced by Representative Danaher and entitled:

"A Bill for an Act to prevent persons from attending or holding themselves out to be fortune tellers, clairvoyants, mediums, astrologers, trance mediums, palmists, life readers, and from obtaining money by means of representation that they can read the past, present, or future by means of cards, spirits, palms, stars, trances, or anything of a like nature, and providing a penalty therefor."

We urge against this measure: That mediums of different phases not only PRETEND TO, BUT ACTUALLY DO read with accuracy the past, present and future of individuals of whom they have no knowledge through mortal sources, just as their predecessors among all nations have done in every age since man's mortal existence began.

That the spirit of this Bill would have prohibited the Prophets and Seers of Bible days; forbidden the foretelling of the birth of John the Baptist and Jesus of Nazareth; prevented the exercise of the clairvoyant, clairaudient, and healing mediumship of Christ and the Apostles, and destroyed the foundation for the present beliefs of Catholics and Protestants alike.

That this measure is tainted with the odious principle of class legislation in that its object is to advance the doctrines of certain creeds and denominations, and prevent the spread of the religion of Spiritualism, which teaches an Infinite Intelligence, the practice of the Golden Rule, the existence and personal identity of the individual after death, and that man can communicate with his fellows whether in the physical or spiritual body.

That it interferes with the liberty of conscience and abridges the freedom of Religious Worship guaranteed to every individual by the Constitution of Illinois as well as by the Constitution of the United States.

That it seeks to annul the vested rights of the Illinois State Spiritualists' Association, incorporated under the statutes of this commonwealth and granted by the secretary of the State, July 16, 1896, a charter authorizing it to establish auxiliary bodies; "to license, constitute and empower lecturers and mediums to solemnize marriages, and exercise all other rights now delegated by statute to Ministers of the Christian churches; to promote general intelligence, good morals and the diffusion of Spiritualism as a Religion; to inculcate by the Philosophy and Phenomena of Spiritualism, the truth that our friends and loved ones who have preceded us to the spirit world can and do return and communicate with us." Therefore this proposed act would be unlawful and void in so far as it seeks to take away privileges and powers already bestowed upon the said State Association by the State of Illinois.

That in forbidding the practice of genuine mediumship, it prohibits the residents of Illinois from pursuing an unfettered study of the problems of Psychology; forbids their joining with citizens of other States and Nations in verifying the researches in the realm of Psychic Science by such scholars as Sir William Crookes, Alfred Russel Wallace, F. R. S., Sir Oliver Lodge, Camille Flammarion, the eminent astronomer, Prof. William James of Harvard University, Prof. James H. Hyslop, and hosts of their associate workers.

As your fellow-citizens, we ask for the defeat of House Bill No. 756, not as a special privilege to us, but as an act of equal justice to every religious system. Whatever of our teachings is of man, will not endure, but whatever is of God can not be overthrown.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.

600 Pa. Ave., N. E., Washington, D.C.

I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.—Ingersoll.

Genius always gives its best first prudence at last.—Lavater.

Man alone is and shall be our god.—Feuerbach.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Mary Bower.

Universal Ethical Instruction Vs. Sectarian Religious Training in Public Schools.

A Lecture by W. J. Colville, Recently Delivered in California.

"The Highest morality, the purest ethics, can be sustained and promulgated by conscientious teachers without their ever uttering a word of formal prayers or quoting a text of scripture in the presence of their scholars."

Truly has it been said time and time again that eternal vigilance is the price we must pay for liberty. Not content with acting in accordance with the noble provision of the Constitution of the United States of America, which secures to every denomination the inalienable right of religious liberty, zealous advocates of many peculiar forms of religion are insistent that the tenets of their respective theologies shall be forced upon the young in schools supported by means collected from citizens of all shades of opinion and belief.

It is the proud heritage of every freeborn American citizen, and also of every British subject, to be permitted to exercise untrammeled freedom in the exercise of religious worship, provided always that the equal rights of one's neighbors are not invaded. Places of worship of all denominations are treated equally by the civil authorities, for no matter whether ecclesiastical property be taxed or untaxed no discrimination is made on account of creed. These edifices, whose number is legion all over the American Republic and the British Empire, are admirably equiped for carrying forward the special work for which they are intended, and in these buildings it is quite fair and just that sectarian religious instruction should be given to all children whose parents or lawful guardians desire them to receive it. Two whole days of each week, Saturday and Sunday, and long vacation periods besides occasional holidays, offer ample opportunity for conveying such special instruction in theology as parents and guardians may wish their children to receive.

But here must the line be drawn and drawn rigidly. No incursion of religious doctrines, concerning which reputable people differ widely, must be permitted to enter the doors of public schools supported at public expense and necessarily open alike to Jew and Gentile, to Christian and Agnostic, to Spiritualist and Materialist. But the cry is raised, and raised loudly and often, that the morals of the community must be looked after and that immorality must needs prevail if religious training is not included in the common school curriculum. This assertion is ridiculous and utterly false, as statistics have abundantly proven. Indeed we may, and that without endorsing to the full the extreme statements of Zola and other French writers who have shared his sentiments, unhesitatingly declare that sectarian religious teaching in public schools invariably leads to ill-feeling and injustice, and far from aiding moral development it is frequently associated with deceit and dastardly hypocrisy.

The cry is raised with much fervor and great frequency that schools are godless where no readings are given from the Bible and where no prayers are offeren and no hymns sung at the commencement or close of school exercises, but this is an absurd misstatement. If people mean by godless, destitute of morality; and such is evidently their meaning when they tell us that it is impossible to develop virtue, and discountenance all vicious tendencies unless definitely theological propositions are submitted to scholars for their acceptance. Let us clearly take issue with all who venture such an assertion by discriminating unmistakably between ethical training and sectarian religious inculcations.

No respectable man or woman wishes his or her boy or girl brought up to tell lies or steal, and did not some ratic person desire that falsehood and dishonesty should be countenanced, the whole sentiment of the community would at once be aroused, and it could most readily be proved that lying and stealing were subversive of the general peace and safety of the commonwealth. Concerning the essentials of morality there is no controversy. Several New York papers, during December 1906, overflowed with protests against introducing distinctively Christian religious exercises at Christmas-tide into public schools supported very largely by taxes paid by Jews and attended much more largely by Jewish than by any other class of children. In schools where fully ninety per cent of the children regularly attending are of Jewish parentage (and such is often the case on the east side of New York City) a vigorous and righteous protest has been made against forcing the Christian Religion upon sons and daughters of Israel, and be it remembered to the honor of the Jewish population that no attempt whatever is made by Jews, even when in an overwhelming majority, to force Judaism upon their non-Jewish neighbors.

Simple secular education need by no means be unmoral and it is on the great moral issue that war must be waged until a complete victory for equity has been won. No observer can possibly dispute the fact which is self-evident that the moral character of a teacher exercises a great influence upon susceptible youth. Teachers should be chosen and appointed not only for their scholastic attainments, but for their high principled conduct. No matter whether a teacher is a Jew or a Christian or an Agnostic, no teacher should be selected who does not give evidence of fitness for the position to be filled. Examiners have a perfect right to require that a high ethical standard be set to all the scholars by their instructors, but on investigation it will not be discovered that moral excellencies are determined by introductory exercises of a sectarian religious character. No teacher can conscientiously teach what he or she does not believe to be true, and it has hitherto proved impossible to select or compile religious text books upon which all duly qualified teachers can agree, but no such difficulty has arisen on any distinctly moral issue, for morality does not need to be taught and studied as a thing apart from the everyday affairs of life; it would therefore be inappropriate to have even a department of ethical culture in a public school apart from the continuous moral training which should run through the pursuit of every study.

Now that the civilized world at large is rapidly awakening to some sense of the immeasurable importance and wide-extending influence of silent thought, it is rapidly becoming easier than formerly to convince the general public that our full duty to the rising generation cannot possibly be done unless we employ every means at our disposal to provide the purest possible moral atmosphere for boys and girls while receiving the external instruction necessary to prepare them to become valuable and upright members of society. Schools are filled with children gathered from all sorts of homes, and many come from dwelling-places to which the endearing title "home" can scarcely be applied. Many children who attend public schools have not been blessed with any ennobling prenatal influences, and their infancy and earliest childhood have been passed amid surroundings which certainly cannot have contributed to the development of the sweetest and tenderest side of human nature.

Children thus handicapped are to be trained by the State to become useful citizens, and their moral evolution is a very serious problem which confronts the nation. Though it is absurd to suppose that creeds and catechisms must be taught to these neglected ones in order to influence them to tread the path of righteousness. It is far from unreasonable to demand that teachers should be speedily equiped for the arduous but delightful task of calling forth, by the very influence they exert, the dormant virtue which now lies latent below the surface of these unpromising exteriors. Public schools are places of preparation for the larger world upon which youth must enter when school days shall have reached their end, therefore that discipline alone which truly prepares boys and girls for the actual duties of manhood and womanhood deserves to be called "common school education."

As members of a reputed commonwealth we must look to the common good at all times and in all ways, and we cannot begin too early in the life of any unit in the social mass to instil that doctrine of fraternity which is the only safeguard of our rights and liberties.

Sectarian religious teaching in public schools is a rank injustice, and nothing serves to stir up greater animosity among fellow-citizens. Ethical training on the other hand is a bond of union, a healer of breaches, a reconciling agent which leads eventually to the burning (not burying) of ancient hatchets of dissension. No pessimist, no believer in the intrinsic badness of human nature can be a successful teacher in the moral sense, for it stands to reason that one cannot successfully appeal to the dormant goodness in refractory children if one does not believe that such goodness inheres in all. The object of education is not to drive evil out of children, but to awaken unawakened righteousness. We are unrighteous before we have become righteous, as we are uneducated and unwise before we have become educated or attained to the heights of wisdom.

Some children, as we all know, are so gentle and amiable that they seem to require no special moral training, but many others are greatly in need of it, and the very atmosphere which is most congenial to the most amiable is also most helpful to the most obdurate. The average child is largely a copyist, easily imitating the example set by elders, and yet more easily and subtly influenced by the deeply felt though unseen mental radiations which proceed from those in any position of authority. Youth is always influenced more strongly by love than fear. Many teachers are saints and heroes in the esteem of their pupils, their lightest word is highly prized as though it fell from an infallible oracle, their simplest act is regarded as a deed of vast importance and far-sreaching significance, and all because of the halo of romance with which romantic children have surrounded their preceptor, through their glorifying imagination.

It is well that all teachers should realize something at least of the enormous influence they exert, even unknowingly and unwittingly, provided they have succeeded in calling forth the twin impulses of respect and love in my own childhood how, at seven, from their pupils. I well remember nine, ten,, and following years of age, I was gladly obedient to the silent example of teachers whom I venerated and admired, and I recall with equal clearness my deliberate aversion to following any kind of conduct pursued by teachers for whom I entertained no exalted sentiment. It is certainly easy for the average child to be kindly, gracious and considerate for the welfare of others when teachers and monitors exhibit such characteristics in eminent degree, and it is rarely, if ever difficult to wean children from such pernicious habits as thieving and falsifying if the teacher who is beloved and honored is a man or woman of exceptionally high moral principle.

Words of rebuke are often wasted unless lovingly administered, or worse than useless when spoken by one who is not an object of loving esteem. Threats of punishment are generally worse than useless because they frequently inspire a feeling of rebellion against oppression and awaken a defiant sense of brutal courage in the breasts of young human animals who have inherited war-like tendencies from a long line of war-like ancestors. The poet who has told us to let the ape and tiger die has counseled very wisely; few, however, heed his admonition. It seems extremely difficult for many people to realize divine resistance to lower impulses as somethink quite distinct from either brutal resistance or non-resistance, but neither by ferocious onslaughts nor by tame neglect can we truly advance the moral progress of humanity.

A high standard must be raised by teachers and that standard must be continuously adhered to. Discipline must be strict, but always benevolent, and so reasonable must all commands appear that the rising intelligence of even the youngest scholars, must be adequate to grasp the wisdom and equity of all established rules. The first great lesson taught in a public school must be the equality of citizens before the law. No matter whether a child comes fram a mansion of a hovel, or whether dressed in the coarsest or the most delicate clothing, that child must obey a law which is no respecter of persons. Punctuality, cleanliness, order, industry, obedience are exacted alike from all, therefore, though no mention is made of God or the Bible, though no hymn was sung, the moral law (without which true religion is unthinkable) sheds its benign light and exerts its holy suasion in such a manner as to prove that all that is really excellent in religious systems is fundamental in the conduct of secular affairs.

No possible good can be done by attempting to tell children, gathered from families which profess every imaginable variety of religious creed, or none at all, that certain formulated statements of religion are essential to human safety, and such a declaration is indeed untrue, and falsehood born of ignorance, cannot possibly constitute a moral elevator. But the essential essence of morality, without which as a foundation no abiding social fabric can be reared, can be proved necessary to bind in one glorious fraternal bond all the children of the great republic. The public school is a great leveler of artificial caste distinctions for very early in life the children of purse-proud parents of those who boast unduly of illustrious pedigree, come to learn that nothing other than individual ability and merit really counts in this practical, prosaic world, which is howbrilliantly illumined with the fires of genuine ideality. Perfect fairness toward all strict impartiality displayed in recognizing merit wherever found, appreciation of industry coupled with entire absence of irritability, must be displayed by every teacher toward every scholar. There must be nothing left to chance, no trust reposed in fancied luck or fickle fortune, the school room must be a world in miniature regulated by undeviating law which knows no favorites but by its very nature renders to all their due. Whatever in any religious system tends toward the genuine interests of our humanity must be in complete accord with this high ethical standard, and whatever in any church or creed fosters injustice must needs be outgrown and left to perish as human enlightenment progresses.

It is certain that people of many nationalities and creeds are now obliged to live side by side and do business together in all modern cities, and with the ever-increasing facilities for extended travel which now abound it is clearly impossible to keep up the clanishness and exclusiveness which flourished naturally in days when it seemed more difficult to ford a stream than it now appears to cross the ocean. no trouble whatever need arise in public schools over special religious observances, for schools close usually as early as 4 p. m., on Fridays and do not re-open till 9 a. m. on Mondays. Jewish children can observe the Sabbath from Friday at sunset till Saturday at sunset and attend whatever religious exercises at home or in a synagogue their parents may approve. Children of Christian parents have ample opportunity for attending church and school on Sundays. If Jewish parents wish their children to receive extra religious teachings there are schools conducted on Sundays in many synagogues and temples of Jewish faith, and religious lessons can easily be given at home. If Christian parents wish individual training given to their children on Saturdays no difficulty is in the way of providing bible classes in church schoolrooms or in administering instructions at home. When special festivals occur and parents wish their children to observe them they can be excused from attendance at school on such days, but a public school is no place in which to conduct sectarian religious exercises of any variety. Many people attempt impossible compromises and propose ridiculous concessions, all of which, though kindly intended, work disastrously as they invariably result in havoc and confusion, and they breed an endless amount of bickering and ill-will.

There seems no injustice in allowing ministers of different religious persuasions to enter schools and conduct religious services in different rooms at the same time, provided parents can select the kind of religion in which they wish their children to be instructed, but such a policy is always injurious and neither priest, clergyman, pastor or rabbi does ahy really good work in such circumstances. Religious controversy begins early among children and seeds of ill-will are thickly sown by such proceedings. Our contention is that it is fundamentally false to allege that there can be no sound ethical instruction given in a secular school without the introduction of theology. It is quite conceivable that teachers and pupils alike derive benefit from attendance at religious services conducted in proper places, but those exercises they must attend freely according to the provisions of the constitution of the United States or the laws of the British Empire. The struggle for complete religious liberty is still waging and we must range ourselves squarely on the side of complete separation of Church and State.

The highest morality, the purest ethics, can be sustained and promulgated by conscientious teachers without their ever uttering a word of formal prayers or quoting a text of scripture in the presence of their scholars. We are not saying that all biblical allusions must be rigidly excluded, but we are treading on dangerous ground immediately we insinuate that the bible is any more or less sacred than other literature when we are filling positions as teachers in public schools. What then remains to be done is clearly obvious. Raise the standard of thought, word and action, to the highest possible level. Remember your precepts are of less moment than your silent influence, which is of far more value than anything you can say or do, and for the boundless encouragement of conscientious teachers everywhere let it be universally understood that there was never a louder call for virtuous living than there is to-day, and never were more testimonials accumulating than at present to the abundant success of righteous endeavors to raise the moral tone of even the most undeveloped elements in unpromising communities.

Those of us who know how sympathetic the average child is to the approach of kindness, and how resentful against all that borders upon cruelty, will very readily perceive how enormous are the possibilities for good involved in a purely unsectarian system of moral training which never intrudes into the domain of controversial theology and for that very reason touches the hearts of all alike. These children are like the wolf-dog in Jack London's forcible story White Fang, susceptible to kindness but very ready to resent the slightest infraction of their rights and natural liberties. As the savage animal in the story became a life-saver and was ultimately known as the blessed wolf in place of fighting wolf, so can ferocity and duplicity in children be exchanged for courage and devotion to noble principles through the benign agency of truly moral educational influences.

No child is rendered moral by any other process than kindly firmness on the part of teachers engaged in truly exemplifying in character and conduct the external moral law. Forcing and threatening are brutal and immoral, or at least unmoral practices pertaining to an utterly uncivilized degree of human consciousness. The modern child is usually far from submissive to authority, and it is very rarely in these days that parents or teachers can compel submission by the rod as in less enlightened days gone by. A bully brandishing a stick may well be mistaken for an ape, and will certainly call forth neither respect or love from children. Harsh punishments are brutalizing and all threats of hell and damnation in a future life are but portions of the stock-in-trade of ignorant zealots who imagine that Deity is as mean and petty as their own paltry misconceptions of the order of the Universe. But though brutal measures must not be tolerated nor brutal doctrines allowed to assail the ears of the young, the stern equity of the true moral law, which is manifested universally, must be explained and honored.

Penalties must be all corrective, discipline must be entirely benevolent, but effects follow causes inevitably, and no child in any school is too young to take primary lessons in a course of action conformable with uncompromising equity. If damage is done to school property no thrashing of a curprit can ever repair the waste, but work must be exacted from the offender who is righteously called upon to contribute time and effort toward the replacement of what his indiscretion has destroyed. Principles must be shown to be earnable, not conferred partially on favorites. Cooperation must be demonstrated as the law of life, and as prizes are given and degrees conferred solely on account of merit, never until honestly earned, children will soon learn that life is not a lottery and that the villainy of gambling consists in its tendency to induce reliance upon mythical instead of upon intelligent industry.

No raffles should be tolerated in public schools, no methods of getting something apparently by chance or at the expense of others should ever be allowed, and it is our most positive duty to insist that public institutions supported by public money shall be so conducted that fitness for noble citizenship shall be the aim of every educational establishment. Nothing can be more unjust that to give special privileges to any class in a community. All must stand on an equal footing before the law, and as universal experience abundantly demonstrates the necessity of fair play and honorable dealing in every relationship of life, that social well-being be established and maintained, ethical training must be placed in the forefront in every school, and whatever savors of special privilege resolutely resisted till the very attempt to introduce it shall be utterly abandoned.

It rests with the people at large in every nation to decide whether they will uphold their rights and liberties, or permit unjust discriminations to corrupt administration of public affairs. France has been roundly absolved by shaking off the yoke of clerical opposition, and during a reactionary wave of sentiment some unduly extreme measures against established Religious Orders have been enforced. But the French Republic has set an excellent example in the main, for other lands to copy, in strictly insisting upon the completest possible separation between Church and State. The future will surely justify this attitude.

A BIG SOCIETY.

About two months ago I wrote an article in The Progressive Thinker on the subject of 'How to have one big harmonious society in every city."

The ideas and suggestions that I wrote about have borne fruit, and been acted upon in this city of Grand Rapids.

The two societies have united under a new name, the Psychical Research Society, and we will take out a charter from our state association.

By organizing under the state and N. S. A., we make all our customs and usages uniform and respected by the public and by our opponents.

Mr. John Andre, who has been president of one society for nearly three years, and who has done the most to bring about harmony and union, was unanimously elected vice-president; Mrs. Jennie Hosken, who shares like honors, was chosen president; Mrs. Lavinie Wardle was elected secretary.

In the election, some of the nominees modestly declined in favor of others, thus showing an unselfish and fraternal feeling. By electing new officers, the old prejudices and criticisms are forgotten more easily. Better have a new officer who is willing to be told a little, than to have an old officer re-elected by a few votes year after year and who thinks he knows so much that he cannot receive a suggestion, and runs things into the ground. Let the members know and feel that the society belongs to them and the public, and not to a few managers and then the society will grow.

Shakspeare's plays (some of them) contain fictitious characters. Are they in consequence, contaminating or corrupt?

The following quotations have been found to be most useful:

"Have more than thou showest;
Speak less than thou knowest."

And—

"This above all; to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

That which we find, whether true or the reverse, do not our motives determine to a great extent the result of our searching?

The first amendment to the Constitution of the United States, is a national lesson in tolerance. History shows how the Puritans and Pilgrims were persecuted in England, and on coming to this country, they also, were guilty of persecuting Baptists, Quakers, etc.

As our lyceum cards say: "A lie is sure to be found out or die at last," peaceful methods of teaching seem to us wiser than the turning away from us by harsh terms. From our rostums we have heard much that was uncalled for, and we are glad to know The Progressive Thinker doesn't employ the "logic" of vituperation.

Round us are persons stooping to all sorts of meanness. What good would it do to upbraid them? They must learn, as others do; there must be a desire from within, a daily aspiration to be wiser, kinder, cleaner. Progression is the law and to quote Professor Lockwood, "Eternity is long and kind."

We are as desirous of truth as our reviewer, but what was thought to be truth in some things a few years ago, is not considered so now, and many facts, apparently, of to-day may be found errors to-morrow.

It is always well to replace what is destroyed by something better, and it looks as though we Spiritualists have our hands full sifting wheat from chaff in our own ranks.

E. K. EAGER.

Celebration at Lake Pleasant.

The Independent Order of Scalpers, are to have a great time at Lake Pleasant this summer. Some 75 of the gentlemen who are at this popular camp ground during each summer season compose its membership.

Its rights and ceremonies are a reproduction of those in use by the American Indians.

Three years ago they purchased reservations about one quarter of a mile west of the camp ground. Upon their five acres of land is a "Long House," with twenty sleeping rooms, a dining room that will seat one hundred people, a large barn, used as an automobile garage, ice house, etc. This property is valued at one thousand dollars. In August the 15th anniversary of the founding of the order will be celebrated, also a special day of rejoicing will be held, over the fact of the trustees coming into full ownership of the property, free from debt.

The officers: High chief, Charles Bickford; scribe, Francis B. woodbury; keeper of wampum, Louis Peffeele, are receiving many compliments for their successful labors, especially in being able to own this property free from debt.

A prominent member of the Lake Pleasant Summer Colony, was instantly killed while operating a new automobile, which had been delivered to her yesterday.

In attempting to turn around on Chestnut street, Mrs. Loveland unintentionally turned on full power and the car shot across the sidewalk and plunged over a stone wall that crowns a 20-foot embankment.

Mrs. Loveland was a highly respected woman. She was a summer resident at Lake Pleasant, where she owned the largest summer cottage, formerly known as the White Cottage. A woman possessed of wealth, of quiet and unassuming ways that endeared her to all her many friends. Funeral at Oneonta, N. Y.

CRIME AND ITS CAUSE AND CURE.

A Specific and Special Course of Education Is Commended.

In these days when everyone seems to perceive and acknowledge the prevalence of crime, or in other words, wrong action (bad morals) of individuals towards each other and to society in general, it would be well for every true Spiritualist to study this subject for himself and to give to the public for its benefit the result of that study, and by so doing add his quota to the general in order that an elucidation of the necessary means for the rectification or cure of the evils might be forthcoming. To be optimistic is good, to be Utopian, useless, from a Spiritualist's standpoint, as we know the principle or law of evolution rules in this and succeeding spheres of progression. Therefore, we might wish but cannot expect complete eradication in this first sphere of action of crime.

To get a perception of the necessary means for its cure, partial or complete, we must search for and arrive at the causes and not only the causes, but THE cause.

At the present time and in years gone, all conceivable remedies have been suggested, a few amongst the number being Punishment, Religion (or as the cant phrase goes, "Get religion instilled into the general public, especially the young), Education, Science, Physical Culture and so on. These have been advocated singly, each advocate having (and rightly) his or her own particular view.

Now, the writer in claiming that education would be (not is) the panacea for crime or evil desires to be heard or read to the finish in order that he may not be misunderstood or misquoted.

No educated man or woman will deny the value of scholastic or collegiate education. The writer, however, humbly thinks and prefers that our present elaborate system is defective. It appears to him that the natural sciences of anatomy, physiology, astronomy, chemistry, botany, have been relegated to the rear to give prominence to the classics and mathematics (so very desirable).

Now to the practical application of this thought, as the writer before said, education should be the cure for crime, and he believes would be were it complete.

The writer believes there is a prior and deeper cure for crime, viz.: the right or correct birth of the individual. The human race must be rightly born, or we need never expect anything near an approximation to the cure of crime.

Now, the writer claims that direct and specific attention to the education of the young is the only hope for arriving at the desired goal, right or correct birth.

The science of anatomy properly taught to those old enough to grasp its practical application, is the first nail to be struck and driven well home. This has been and is neglected through ignorance, oversight or possibly false modesty, which from time immemorial appears to have been one of the causes of its neglect. Anatomy should be taught thoroughly by competent anatomists, men for the boys and women for the girls (of course). It should be taught by aid of models and particularly by diagrams, plainly and vividly drawn so that the interest and undivided attention (for the time) might be given by the young. Most of our diseases, malformations, can, we believe, be traced to a lack of anatomical knowledge (or ignorance) upon his subect. Knowledge must be given to the young before evil or bad habits of any description have been formed or at least in their incipiency. Causes and their effects can be vividly shown along this line of education. This, in the writer's opinion, would eventually strike at the root or cause of wrong birth, and ultimately and approximately eradicate crime or evil, and introduce a race of man and womanhood, intellectually, morally, and spiritually evenly poised or balanced, in other words, Harmonious man and womanhood.

The writer has not mentioned psychology, no doubt in the future, to be the right basic foundation for all education.

In conclusion, the writer would give as his opinion and preference along the educational line the sciences of chemistry, astronomy, and if possible, botany (practically). If the writer has any preference after anatomy, it certainly lies in the direction of astronomy, on account of its sublimity and its natural tendency towards elevating and spiritualizing thought.

A. C. PRIEST.

Oakland, Cal.

"AN HONEST QUESTION."

To the Reviewer, From the Correspondent.

In No. 904 of The Progressive Thinker a review of one answer to "An Honest Question," has just come to the notice of the correspondent, who, woman-like, would like to say a few words more.

The question asked: "If ancient faiths are false, when will the time come to discard them, if not now?"

It must be proved, first, that they are false. We understand no person or ism except Spiritualism (Science of Life) has all the truth; that in every religion of to-day there is a germ of truth; this is the reason these religions exist.

We lament our ignorance concerning the Bible. It had no place in our childhood's home except to record birth, deaths, marriages, etc. Would that we had the knowledge of our arisen Moses Hull on this subject. Our reviewer says: "It (the Old Testament) has no rightful place in this age of culture and scientific knowledge." Yet scholars accord the Bible the highest place in literature, apart from its teachings. However doubtful its origin may be, it has been, and is, the guide to right living for thousands.

SPIRITUALISM IN KANSAS CITY.

A New Society and Its Spiritual Basis.

A few years ago there were very few Spiritualists in this city, and there was no Spiritualist society. Now there are four holding regular stated meetings which are well attended, and much interest is taken in them; and a number of resident mediums who have many attending their seances, and the public press is much more tolerant than ever before.

Recently a new society has been organized—the Society of Spiritual Truth, with C. H. Moody, president; G. W. Anderson, secretary, and F. Josselyn, treasurer, with a board of trustees and a goodly number of vice-presidents residing in this city and Kansas City in Kansas.

The first meeting of this society after its organization, was in commemoration of the fifty-ninth anniversary of the advent of Modern Spiritualism. The lecture was delivered by Mrs. Smith-Baker, an able and veteran lecturer; and among the audience were many of the most prominent Spiritualists of the two cities. The large hall was filled to overflowing and the meeting proved to be a very interesting occasion.

This society has an independent charter and aims at a higher standard of Spiritualism than it has hitherto attained. It has already demonstrated the fact of continued existence beyond the grave—a most essential and important fact; it has revealed the fact of spirit return and communion with mortals—a grand and glorious revelation and it has been the means of emancipating many from the thralldom of ecclesiastical despotism, to rejoice in the light of mental freedom. These are three grand steps never before taken in the world. But is Spiritualism to stop here? Has it no other purpose?

Spiritualists are a rule are satisfied with these results, and contemplate nothing more. But in a knowledge of immortality there is neither morality nor power per se; in communion with the loved ones gone before there is no essential virtue; nor is there a guarantee of good conduct in the emancipation from church thralldom; for it is in the experience of every observer that there are men well established in all these steps that are as mean as the meanest of mankind.

If Spiritualists are satisfied with what they have, since there is no guarantee per se of anything higher, it is evident that without the aid of physical demonstration of those essential steps, Spiritualism will become a creed giving rise to an impulse for the dissemination of doctrines after the manner of the priesthood, and its living, vitalizing power will be lost to the world.

Spiritualism is far more than these three steps. They are only the a b c of the grand destiny that man may achieve in mortal life. The element of that destiny and the means of its achievement are in him, prevented only by the error and superstition that prevail in the world. If it stops in its present stage of advancement, its believers in the course of time will become the subjects of a class not unlike the priesthood, exercising power which they will arrogate to themselves; and even among themselves there will arise doctrinal points, in which one part of the people will believe this, and another part, that. Spiritualism thus arrested in its progress, will be instrumental in evil instead of good.

Having this tendency in view, and to aid in checking it, this society was organized. It began with a goodly number of members and it is supported by those Spiritualists who sympathize with its purposes, and are able and willing to aid in its accomplishment.

E. J. SCHELLHOUS.

Kansas City, Mo.

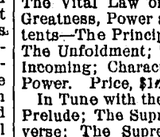
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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

"THE LIFE BOOKS"

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Character Building Thought Power. "A thought, good or evil, an act, in time a habit, so runs life's law; what you live in your thought world, that, sooner or later, you will find objectified in your life."—From title-page. Price 35 cents.

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A Twentieth Century Symposium.

An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality from New Standpoints.

Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic.

A work of especial value, giving the views of a large number of eminent persons. Finely printed and bound. Price $2. For sale at this office.

Science and a Future Life

By Prof. James H. Hyslop. Price $1.50; Postage 10 cents.

This work is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deductions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. For sale at this office.

Discovery of a Lost Trail

BY CHARLES B. NEWCOMB,

Author of "All's Right with the World." Cloth 270 pages. Mr. Newcomb made a distinct success with "All's Right with the World," which continues in the front rank of the Metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another book by this wise teacher whose words of help are doing so much to make the world better by making men and women better able to understand and enjoy it.

"Discovery of a Lost Trail"

is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price $1.00. For sale at this office.

VEDANTA PHILOSOPHY.

Lectures by the Swami Vivekananda, on Raja Yoga; or Conquering the Internal Nature, and other subjects; also, Patanjali's Yoga Aphorisms, with commentaries and a copious glossary of Sanskrit terms. Revised and enlarged, 12mo., Cloth, $1.50. "Raja Yoga is an ancient system of Indian Philosophy, and one of the four chief methods that the Vedanta Philosophy offers to obtain freedom and perfection. Swami Vivekananda became a familiar figure in several American cities during the three years following the Parliament of Religions at Chicago; he was cordially received in America, where the breadth and depth of his teachings were soon recognized. His teachings are universal in their application. The book is cheap at $1.50. For sale at this office.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

J. C. F. Grumbine will again address the Connecticut Spiritualist State Convention which meets at Hartford, Conn., May 4 and 5, in Unity Church. This makes the fourth season he has served the State society. While in Hartford he will hold classes and help the local society in its propaganda work. On May 9, he speaks for the Occultists of Washington, D. C., in the spacious parlors of Mr. and Mrs. Hooker, well known Spiritualists, and continues the class work May 10, 13, 14, and lecturing in Goode's hall on F and 14th sts., May 12 at 11 a. m. and 8 p. m. There is every indication that there will be a large outpouring of the people at all of these meetings. Subjects are ready in a printed circular and will be mailed to anyone who wishes one. Address 24 Strathmore Rd. Brookline, Mass.

Rebecca Still writes: "If all persons were as interested as myself they would never be without The Progressive Thinker in the home. You give both sides of all parties without fear or favor. We have some of the lectures of our best writers; and every week it is full of food for thinkers. My sincere wish is that your life will be long spared for the good work. When I receive the Occult Life of Christ I will have all your premium books."

The Spiritual Society Students of Nature, had a good attendance. Mrs. Schumacher lectured on this subject: "Was Christ in a trance when taken down from the cross?" Spirit communications were given by Sister Smith and Sister Bundrock; they were well received. Flower readings by mediums the last Sunday evening of April.

Wm. Hassman writes: "Brother Winters, who is conducting the Sunday evening service in the Hall of the North Star Spiritual Union, 1546 Milwaukee avenue, during the illness of Sister C. Mueller, gave a very impressive lecture on 'Mediumship and the Golden Rule,' Sister Winters gave many messages to weary hearts, and all were well received. Sister C. Mueller, who has been sick for the past 8 weeks, will be with us again Sunday evening, April 14. All are invited to be present to welcome her."

Mrs. S. V. Booth writes: "The First Spiritualist and Liberal Union of Hardwick, Vt., met at S. V. Hall, March 31, to celebrate the birth of Modern Spiritualism. Mrs. Effie Webster Chapman of Cambridge, Vt., was the speaker. She lectured in the afternoon on the "Fatherhood of God, and the Brotherhood of Man," and in the evening on the "Growth of Modern Spiritualism." These addresses were followed by tests by her control, "Sunbeam." She is indeed rightly named, for she brings sunshine to many sitting in darkness. Her tests were without exception, recognized. Our society, though small, is standing firmly for the beautiful truth of Spiritualism, and we ask the readers as we labor away up here among the granite Hills of Old Vermont, to send their best thoughts to us."

Mrs. A. J. Pettingill of Malden, Mass., will follow with spirit mesages the address of Rev. A. P. Blinn, at the First Spiritual Union, Norwich, Ct., Sunday morning and evening, April 21. The Imperial Quartette, the regular quartette of the Y. M. C. A., has volunteered to give the Union a benefit concert the last week of this month, and as it is an excellent musical organization the society anticipates a big success financially and otherwise.

First German Spiritual Society will give a concert on Sunday afternoon, April 21, and dance in the evening, at its Hall, 762 West 13th st., corner S. Ashland avenue. The proceeds are for the benefit of the Old People's Home. The first picnic of the season will be given in Jestram's Grove, on May 19. Take the Aurora & Elgin electric car to Bellwood; there to the grove. The grove is opened by the First German Spiritual Society, and known as Jestram's Grove. It will be opened free to all Spiritual societies and gatherings for the coming summer. For further information call or write to Mrs. Gartleman, 762 W. 13th street.

Ferd C. Suhrer writes: "Mediums' day at the Fraternal Order of Spiritualists, Sunday, April 7, was productive of much good. New faces were seen in the congregation; and our mediums faced a select audience that gave them inspiration for their work, which they performed with telling effect, as was evidenced by the different ones acknowledging the definite descriptions, etc., as transmitted by the reader. Quite a number arrived just in time for the circles at 4 o'clock, and it was a pleasant sight to see the many mutual surprises as different ones greeted each other. We attribute our large and increasing attendance mostly to the wide circulation of The Progressive Thinker, which contains notices of every meeting in the country and the coming and going of every Spiritualist doing public work. Through this same medium we have also had applications for membership from other states, until now our foreign membership is almost as great as that in Chicago, including almost every State in the Union. Large bodies move slowly, 'tis said, and it will be, as expected, some little time before our idea of a Fraternal Order is fully appreciated, when the response will meet with our expectations, as we are led to believe now, by its ready acceptance by prominent people of liberal thought in Chicago and other cities. Our platform mediums are being sought and engaged by other societies in neighboring cities, and their re-engagement is the best recommendation of their services. We would like to enroll enough names this month to exceed those of March. $1.00 pays for a year's membership, and we need between 15 and 20 more. Will you help us? Be with us next Sunday, and stay for our famous "bean supper." Don't forget the address, 406 Ogden avenue, corner Robey street; top floor, in Hygeia Hall."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

The Meadville, Pa., Independent Spiritual Society—meeting in the Odd Fellow's Temple, at one time the First Baptist Church, and now the largest hall in the city—is having the services of Mrs. Helen Stuart-Richings, with good and increasing audiences.

Mrs. Martha Woolsey writes: "After reading an article in your paper saying that Hagaman took the extreme step he did in retaliation for the reading of a letter from the public platform by me, written by President Barrett, in which he stated as facts some things said to have occurred in Michigan, which Hagaman the exmedium did not consider complimentary to him, Allow me to say, Brother Francis, you have been misinformed. I had a letter from President Barrett but I never read it from any platform. I simply said what I thought of Kingsley and him before I had received the letter."

Dr. B. S. Eskelson writes from Sabula, Iowa: "I have engaged in doing literary work for several months past, and that I might do my work more effectually I almost isolated myself from the world in general for the time being; but we can always find opportunity to do something for that which we love best. This is a small place of about 1200 inhabitants, of which only one single person was a pronounced Spiritualist when I arrived. I soon began to devote my Sunday evenings to giving lectures on Spiritualism, and now I am happy to say that I am about to close a very successful winter's work for the cause of truth. And thus the cause of the angels is going on. Truly what would it profit a man if he gained the whole world, if there was no wisdom and love to get, no light to shed into dark places?"

Mrs. Bertha Morris writes: "The Earnest Workers, of Detroit, Mich., have had a very successful year financially and spiritually, and great credit is due to the officers and members of said organization. Especial mention should be made of the grand work by our loved and esteemed Pastor, Rev. Mary Stein, who by her unselfish devotion to our noble cause, has placed the Earnest Workers in the front rank of the Spiritual societies of Detroit. At the last regular meeting, as her year as pastor has expired, she tendered her resignation, believing that in the general field she could accomplish much more for the good of humanity, but the society appreciating her grand work were loth to release her and unanimously elected her as their pastor for the second term with the privilege to accept calls from the outside at her discretion. She is open to engagements in the surrounding states, and no society can fail to be benefited, and the cause at large uplifted by engaging her services. This is an unsolicited tribute to a noble and true hearted worker for the cause of truth and justice."

S. S. King writes from Hamilton, Ont.: "The First Spiritual Society of Hamilton is in a prosperous condition. Mrs. C. Fannie Allyn of Boston, was our pastor during the month of March, and any person who ever had the pleasure of hearing her grand lectures and beautiful poems know that her services must be appreciated. While here she started a Lyceum. It was surprising to see the interest the children took in so short a time. Mrs. Ripley of Toronto assisted at a social entertainment last week, which proved to be a success, both socially and financially. She will be with us during April and May. We have engaged Mrs. Spalding to follow her. I have received a letter from Mrs. L. A. Griffin of Lancaster, Eng., stating that she will again visit Hamilton on her way to Australia, and New Zealand. She being a very talented lady, sensitive medium and eloquent speaker, I would recommend any society in need of a medium to secure her services. I will be pleased to furnish anyone with her address when possible to do so."

Mrs. L. Rech writes from Toledo, Ohio: "Editor Progressive Thinker, Will you kindly find space in the columns of your dear little paper for the enclosed item and oblige, yours for the good cause. Mrs. Minnie Sherdow of Detroit, Mich., has closed her engagement with the Independent Association of Spiritualists of Toledo, Ohio. We feel that she is worthy of the highest commendation, both as a woman and a medium. Her lectures and messages are always appreciated, and her cheery words and kindly smile carry the sunshine wherever she goes. She has the hearty good wishes of the Spiritualists of Toledo, among whom she has made many friends, and in whose ranks she has worked faithfully and well."

Simon Barrett writes from White Hall, N. Y., expressing his great astonishment that some good medium does not locate the children who have been stolen by brutes, inasmuch as the bodies of persons who have been drowned have often been located by those who are controlled by spirits.

Correspondent writes: "The Golden Rule Spiritualist Society is still holding large meetings. On Sunday evening, March 31, our speaker was detained at the bedside of his sick wife, and our pastor, Mrs. Nora E. Hill, filled the place of that worthy speaker, Hon. Charles Hughes. After the address and some vocal selections by Mrs. Frankie Cole, and Mrs. Hill, the friends listened to a beautiful vocal solo entitled "My Dream," by Miss Alice Johnson, our sweet singer of fifteen summers. After this Mrs. Frankie Cole sang "Flowers in Heaven," followed by the christening of a sweet little girl of four years, Miss Edna Traquitz, and if ever angel hands or spirits controlled the mortal, this child was governed by the unseen on this occasion. Messages followed by Mr. Temple. On the evening of April 7, our speaker was Dr. Frost, and his address was soul-stirring; and on Sunday, the 14th, Dr. J. H. Randall, was our speaker. On April 21, the pastor, Mrs. Nora E. Hill, will lecture; on April 28, Mrs J. L. Fravel, of Austin. On that evening there will be christening of three children. O'Donnell's College Hall, 43 South Paulina, between Washington boulevard and Park avenue."

TAKE NOTICE—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies'-Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Seventh Annual Convention of the Wisconsin State Spiritualist Association, at Milwaukee, Wis., Tuesday, Wednesday, Thursday, April 16, 17, 18, 1907, at Ethical Hall, 558 Jefferson street. The following well-known persons will participate in the exercises: Rev. Geo. H. Brooks, Mrs. Georgia Gladys Cooley, Mrs. Alfa H. Niver, Mrs. Louise Hinckel, Mrs. Annie Huebner, Rev. F. L. Witt, Mr. A P. Roberts, Mrs Cora L. V. Richmond, Mrs. C. McFarlin, Mr. S. T. Helgason, Mrs. M. Holmes, Mrs. J. Smead, Prof. A. J. Weaver, Dr. F. L. Mehrtens, Rev. Anna Mehrtens, and others. Mr. Brooks, the president of the State Association, will have charge of the various sessions, and he is exceptionally efficient in work of that kind.

S. A. Huntington writes from Malden, Mass.: "The Rev. F. A. Wiggin commenced his second course of lectures and ballot reading on Thursday evening, April 4. He chose for his theme, 'Tricks of Spiritualism,' or 'Tricks Practiced by so-called Spiritualists.' After exposing the tricks of so-called Spiritualists, he maintained that Spiritualism is not supernaturalism, but natural law, which is God's Law. After his able address concluded he occupied half an hour in giving many fine ballot readings. He spoke for us again on the 11th inst. At the 3 p. m. circle Sunday, April 1, Prof. Macurda, of Lynn, Mrs. Duren of Boston, and Mrs. Barry of Everett, took part. At the evening session Prof. R. A. Macurda, was the speaker and message bearer. He prefaced his work by reading a fine poem entitled, 'Eternal Goodness,' by John G. Whittier. He chose for his theme, 'Some of the Conditions Surrounding Spiritualism;' giving a fine address, also at its close giving many fine messages. Mrs. R. A. Swift, of Haverhill, was the speaker on the 14th, and Mrs. Carrie H. Tainter, Derry, N. H., on the 21st."

John W. Ring, who is at present lecturing in San Diego, Cal., is delighted with sunny California.

Frank T. Ripley, speaker and test medium, has the Sundays of May and June open for lectures and messages. Terms will be reasonable. Address all letters to Mr. Ripley at 112 N. Beech street, Oxford, Ohio.

Mrs. McMenamin writes from Buffalo, N. Y., announcing the death of Samuel Forbes, a devout Spiritualist, at the age of 83. She says: "Not only Spiritualists, but those who are bitterly opposed to our cause, will miss him, for many times he has fought in law and out of law for us, and always came out victorious. He leaves many friends to mourn his passing out. Spiritualism is gaining ground in Buffalo. Many of our best citizens are holding circles in their own homes. This is a city of Inspiration, and could be made a great spiritual center."

Mrs. A. Sharp, secretary, writes from Billings, Mont.: "I wish to tell you about our celebration on Easter Sunday, our anniversary. We had forty children at the Lyceum, and fourteen grown people. The children had a lovely program, consisting of recitations, a song by three of the girls, 'Greeting Dear Children, to you.' One of the girls played the violin. We also had a Wand Drill of eight children. Mr. D. A. How conducted it. All the other children took part in the drill following the Wand Drill. All of them had flags which our conductor, Mrs. Eva McCoy, had presented to the Lyceum. Mr. How also presented to the Sunlight Lyceum wands for use in the Wand Drill. After the drill, the children marched up to the conductor, and sang 'America,' and waved their flags. It was a very pretty sight. They also took the same part at the evening meeting, and had a good many out to see them. When we first started the Sunlight Lyceum we had only four children. We have now about fifty. We are all delighted with our Lyceum, and our conductor and pastor, Mrs. Eva McCoy; everyone loves her dearly. She has built up a fine church here, as she gives some excellent lectures and test readings. I was at the Ladies' Aid Society on Friday afternoon, April 5, at Mrs. Martin's, 319 31st street; there were about thirty who attended."

M. B. Herrick writes: "The Progressive Spiritualist Society of Augusta, Maine, have just closed a very successful month's meetings with Mrs. Nettie Holt Harding, of E. Somerville, as speaker and message bearer. Mrs. Harding's work is of the highest order and not alone among Spiritualists is she appreciated, but among strangers. She has awakened a lively interest, and many who had never given a thought to the grand truth of the continuity of life and spirit return, were interested listeners among her large and constantly increasing audiences. Anniversary Sunday was fittingly observed with especial music, decorations, etc., and the service was one long to be remembered by those who had the pleasure of listening to it."

E. R. Fielding writes from Washington, D. C.: "Mrs. Mary T. Longley is speaking for the First Association of Spiritualists for April. A memorial services will be held for the late Theodore J. Mayer. The George Washington University fund is growing. This is the University which our late lamented Theodore J. Mayer contributed several thousand dollars for a suitable site for the erection of a National University."

The Progressive Spiritual Church held its regular Sunday public meeting at the old, well-known place, northwest corner of North avenue and Burling street, and was well attended. Mr. & Mrs. A. W. Bloom assisted our pastor Rev. B. Hilbert. Mr. Bloom's guide gave us an interesting vision in the life and condition of the lower spheres, which was a good lesson for everyone of us. Pleasing and convincing tests were given by our pastor and Mrs. A. W. Bloom. Next Sunday, April 14, Mrs. Dr. Caird will kindly honor us with her presence, and we expect quite a crowd of people to hear her.

Mrs. Lole F. Prior, who has been lecturing in various parts of the Old World, has returned to this country and is now in Logansport, Ind. She has done a most excellent work.

This will be one of the most interesting Spiritual Meetings of the season. Bring your friends along. Program of the Regular Monthly Meeting of the Chicago Spiritualists' League, K. & K. Hall, 106 Randolph street, two flights up, Thursday, April 18, 1907, 8 o'clock P. m. sharp. A cordial invitation is extended to all. Opening hymn; invocation, Dr. J. H. Randall; music, William W. Kirtland Orchestra; congregational singing; recitation, donated by Mrs. O. B. Wilson; song, Mr. Hooper; Message bearers, Mrs. A. W. Bloom, Mrs. Mary Weaver and Mrs. Isa Cleveland; music, W. W. Kirtland; debate—"What Qualifications Do Spirit Intelligences Seek in Those Whom They Choose to Be Their Medium on Earth?". Debate opened by Dr. J. H. Randall and Dr. Gustafson; admission 15 cents.

The Sunflower Club will give the last of its series of dance parties on the evening of April 22nd. Come one and all, and bring your friends.

Prof. W. M. Lockwood made it so decidedly hot for the late sensational revivalists in Buffalo, that they appointed a committee to wait on the press and advise the editors not to publish any extracts from his lectures that were averse to their meetings. The Professor's lecture upon "Periodical Religious Brain Storms, are They Induced by Sun-spots, Sin-spots, or the Almighty Dollar," created great interest—in fact a decided sensation. His lecture on the "Sin of Hereditary Insanity, Scientifically Illustrated," contained a veritable mine of valuable information.

Prof. G. L. Work, a lecturer on subjects pertaining to Spiritualism, arrived in the city last week, accompanied with his wife. He intends to locate at an early day in Los Angeles, Cal.

Fannie Allyn writes: Our Canadian cousins in the pretty city of Hamilton, Ont., are working faithfully to build the philosophy and phenomena of Spiritualism. I worked with the First Society during March and brought away pleasant memories. I organized a lyceum, and the blessed children assited in the anniversary exercises. Their sunny faces and desire to do their work right, made us feel proud of them. All speakers enjoy the encouraging words of the President, Mr. S. S. King, who is the right man in the right place. The sunny face and kindly words of his wife are a present help in time of need. The Ladies' Aid is an auxiliary of earnest ladies, whom it is a pleasure to meet. Mrs. Jane Goodwin, faithful and true, is their valued President. I am now in the thriving city of Watertown, N. Y., for April, and in Philadelphia, Pa., for May. Watertown friends have a good temple. Mrs. Jackson and Mrs. Webster, local mediums, have done good work. Long live the Progressive Thinker, that is not afraid of Truth—popular or not.

Harrison D. Barrett, of President of the N. S. A., passed through Chicago last week, on his way to Washington. Letters will reach him if addressed in care of the N. S. A.

Dr. Geo. B. Warne is now in Washington, D. C., attending a meeting of the N. S. A. officials.

Mr. and Mrs. F. Schmidt have opened a meeting at Garfield Hall, corner Hamlin and Chicago Avenues; Sunday servies at 7:30 p. m.

Harry J. Moore informs us he will have to cancel his engagements for April in consequence of ill health. He is now in Portland, Ore. We hope he will soon recover. His services are needed in our ranks.

Mrs. Hattie F. R. Peet writes: Members and friends of the Illinois Sunflower Club, do not forget the Tea party to be held on Tuesday, April 23rd, at 2 p. m., at No. 70 Adams St., Lincoln Hall. Mrs. Druliner will preside at the urn; each cup of tea entitles to a reading. Good mediums in attendance.

C. L. Hatch writes from No. 9 Appleton St., Appleton Hall, Boston: The First Spiritualist Ladies' Aid Society met as usual, with the president, Mrs. M. E. A. Allbe, in the chair. A good meeting was held in the evening, the following taking part after a service of song: Mrs. A. S. Waterhouse, Mrs. Carbee, Mrs. Hattie C. Mason, Mrs. Seers-Hill and Mrs. Shirley. Mrs. Mary F. Lovering presided at the piano. Next Friday a Colonial Party will be held. The 19th of April is a holiday in Massachusetts, and the Aid will observe it with a social and general good time. Supper served at 6 p. m.

Mrs. Carrie M. Hinsdale is still doing an excellent work with the society at Galveston, Tex.

Albert P. Blinn writes from Norwich, Conn.: This society celebrated the 59th Anniversary of Modern Spiritualism holding two services on Sunday, March 31st, both of which were largely attended and very interesting, and attracted a number from Willimantic, New London and Stonington. In the morning the writer gave an address upon "Spiritualism of Yesterday and Today," and Mrs. M. A. Gridley gave a very interesting talk upon her reminiscences of the Fox sisters, she having been one of the principal speakers at the transition service of Margaret Fox Kane. The musical program was especially good as prepared by Organist Charles A. Dowsett, and rendered by our quartette, and by Mrs. Beebe as soloist, and Mrs. C. A. Dowsett as violinist. In the evening the speakers were W. DeLoss Wood of Danielson, Mrs. M. A. Gridley and the writer. Mr. Wood spoke at some length upon the dangers of psychism, illustrating his theme with incidents from his experiments in hypnotism. Mrs. Gridley spoke upon the value and good of the phenomena, and followed her remarks with psychometric readings, and the writer touched upon the general trend of the movement and its far reaching effects upon all departments of thought. Altogether the day was a splendid success. The platform was beautifully decorated with potted plants, palms and flowers; one of our faithful workers, Mrs. Wales W. Clapp, having most successfully seen to it all winter long that the platform never lacked flowers at any of the services.

Mary B. Hill writes: The regular meeting of the Band of Harmony occurs April 18. Upon reconsidering, it has been decided to take the floral offerings to the hall at the Sunday morning service, April 21st, as that is the real date of Mrs. Richmond's (the pastor) birthday, which was spoken of in the last issue of the Progressive Thinker.

Mrs. Mattie E. Hull will attend the Lily Dale Camp meeting the coming season. She is under engagement to lecture August 18, 21 and 26. She will remain in Los Angeles, Cal., until the latter part of this month or the first of May. Correspondents will address accordingly, at 1410 Kellam Ave., Los Angeles. Permanent address, Whitewater, Wis.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cts.

ANNIVERSARY AT SEATTLE,

It Is Celebrated With Appropriate Services.

The Seattle Spiritual Association, at Seattle, on March 31st, celebrated the Anniversary of Modern Spiritualism, at K. P. Hall, the hall being decorated for the occasion with flowers and palms and emblem colors. With a well filled hall, people being on time, and at a little past 2 o'clock, the meeting was called to order, by our president, Mr. W. A. Hall.

Meeting opened with singing; all sang joyously, following which a good religiously Spiritualistic invocation was given by Mrs. Florence V. Hibner, a speaker and co-worker of the society. Then our National President, Harrison D. Barrett, gave us his address, "Why We Celebrate The Day." I am sure we all felt grand upliftment of soul, as the eloquent speaker poured forth his beautiful thoughts, with inspiring convictions to our hearts. We all felt the great power he possesses. He is a great good man.

Following the address, Miss. Dice rendered a beautiful instrumental solo, which was enjoyed by all. Mrs. Pomeroy gave a short address on Spiritualism, which was very good, well chosen words, and deep feeling. She reached our hearts. She was followed by Mrs. Lapworth, "What we should do the coming year." With good remarks and sincerity of soul, she inspired us to work, and to do better work. Also Mrs. Willis, a very promising worker, gave us a short address, "The Need of the Hour." We all enjoyed her thoughts for we all know she is earnest in her work. We all sent her our best thoughts.

Mrs. Rogers then gave us a beautiful vocal solo, which was enjoyed by all. Then the messages were given by some of our workers; Mrs. Fairfield, Mrs. Hensen, and Mr. Cobb. They did good work, Mr. Cobb giving full names in every message to the astonishment of all skeptics. He is a good platform worker.

He was followed by a beautiful vocal solo by little Miss Adair, "The Night Is Long". She has a beautiful voice, sweet and clear, and was encored on and on. She is a promising great singer.

Then closing remarks by our National President, Harrison D. Barrett, which, with fitting words and to the surprise of many, he presented to the president of our society, Mr. Walter A. Hall, a beautiful gold watch, given by the members of the society, and tendered with the love and esteem they feel for him, for his good work, always on time at every meeting, looking out for the welfare of all, sincere in all things, and we all felt as he rose to thank us, the deep feeling he felt for us all. Long may he live to do good for the cause.

We then adjourned until the evening meeting, but not until we had partaken of tempting refreshments, prepared by the ladies of the society, in which a sum was raised to put in the treasury. Thus concluding the program of the afternoon.

Evening Meeting.

Opened at 8 o'clock, with congregational singing.

Poem by Mrs. Dahnken: "Our Message," good soul thoughts, uplifting and inspiring and received great applause; the poem being original.

Invocation by Mrs. Chassee one of our able speakers and co-workers, after which Mr. Harrison D. Barrett gave his address with great feeling and his hearers imbibed the great truths he gave forth with marked attention and satisfaction. Followed by Mrs. Cobb, in memoriam of some of our lately arisen friends, speaking at length of each one, of their good work done here on earth, and spoke with feeling of Moses Hull and Jennie Hagan Brown, Theo. J. Mayer, and many others whom we shall miss in the field of work. She said they had gone to their reward; to take up their work in a larger field. Mrs. Cobb is a good speaker, we all enjoyed her.

Following this, a beautiful vocal solo was given by Mrs. Pomeroy in her rich clear voice, we could feel her soul force, pouring forth, which was a great treat to us all.

Then our platform work of the evening was given by Mrs. Jennings, Mrs. Emmett, Mrs. Ross. They did very good work; giving consolation and comfort, and proof to many; after which Mr. Barrett, with closing remarks made us all feel encouraged to work and to do better work in the future.

Mrs. Cobb dismissing us with her blessing, we dispersed feeling we had spent a good, profitable and uplifting day, long to be remembered.

MRS. FLORENCE E. HIBNER.
Corresponding Secretary, 311 Nob Hill Avenue, Seattle, Wash.

THE OHIO STATE ASSOCIATION.

The Place of Holding the Convention Changed.

A majority of the members of the O. S. A. have requested the president of the above named association to hold the next state convention at Sherwood, Defiance county, Ohio. Under these circumstances, therefore, I, Fred D. Dunakin, president of the Ohio State Spiritualist Association, do instruct you, Carl A. Sollinger, secretary of the O. S. A., to call our next annual convention for the year 1907, for Sherwood. Notify all officers and delegates to meet at said place, May 24, 25 and 26, to transact the business and perform the duties pertaining to said convention. All delegates will be entertained free of charge, so come and insure success, and live a few days in the country. Further information given by the secretary.

By order of
FRED D. DUNAKIN,
President O. S. A.
CARL A. SOLLINGER, Secretary,
4405 Clark Ave. S. W., Cleveland, O.

ELEVENTH ANNUAL CONVENTION.

The New York State Association of Spiritualists.

The annual convention of the New York State Association of Spiritualists will be held at Plymouth Spiritualist Church, in the City of Rochester, June 7, 8 and 9. There will be three meetings daily; the day sessions for the first two days are to be business sessions, and the election of officers will occur Saturday afternoon, June 8. All evening meetings and the day sessions of Sunday will be devoted to lectures, music, spirit messages, and other phases of mediumship. A large number of eminent speakers and mediums will participate in the exercises. All auxiliary societies are expected to send delegates, and all individual members are invited to come and take part.

SARAH A. WOODRUFF,
Colden, N. Y. Secretary.

The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in $1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

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4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

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EMMA ROOD TUTTLE.

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A Strange, Weird Mystery.

How a Baby's Building Blocks Warn Against Evil and Give Good Advice.

Wappinger Falls, N. Y., has produced one of the strangest and weirdest mysteries of the year [says the Chicago Tribune] a mystery so unusual, seemingly it has bewildered all who have striven to solve it.

The mystery revolves entirely around little Ted Wilton, aged 11 months, and his set of building blocks.

Whether the secret of the thing is contained in the person of the infant, or whether the blocks themselves are bewitched, whether some outside influence is at work, or somebody playing a trick which has overwrought the nerves of all concerned, or whether, as one New York man claims, some one is hypnotizing the entire family and all those who have been present to witness the strange phenomenon of the blocks and caused them to imagine that these things happened, no one can tell.

The deeper the case is investigated the stranger and more uncanny it becomes.

Theories and guesses count for nothing. No one has explained or satisfactorily theorized even in regard to the case.

Magic Blocks Made in Usual Way.

The plain, bald facts in regard to this mystery are enough to make the occultists and that kind of persons smack their lips with glee. These are the known facts:

On a Christmas Edward Halliday Wilton was presented with a box of building blocks. His father, George N. Wilton, purchased the blocks at the principal store in town, and that store bought them from a New York jobbing firm, which had them direct from the manufactory, and absolute proof discovered that they were manufactured in the ordinary course of business, out of white pine, stamped and colored by machine, sorted and boxed by girls in the factory, and sent to the jobber in a fancy pine box.

There is no evidence that there existed any difference between them and any other of the thousands of boxes of alphabet blocks sent out by the firm. Nor is there any evidence that any hands skilled in jugglery or occultism or any other mysterious science ever touched them. They were carried to the Wilton home, just outside the town of Wappingers Falls, there with the other toys on "Ted's" first Christmas tree, and thrown, and scattered, and kicked around by him in his play.

The baby, of course, could not talk. He was creeping and just beginning to stand alone. He apparently was no brighter than any other baby of that age, nor did he evince any abnormal mental or spiritual gifts. He simply is a healthy, pretty, and normal child.

Baby Spells Words of Warning.

For two weeks after Christmas nothing peculiar was noticed. The first thing peculiar observed in connection with the child or the blocks was on Jan. 8. On that day Mrs. Wilton, who is only 22 years old and extremely proud of baby, was going to her mother's to spend the afternoon. She was dressing, and Ted was sitting on the floor playing with his blocks. His mother purposely had postponed dressing him until the last minute knowing his predilection for getting dirty. She came into the room to get him, and noticed the blocks arranged in regular order—or something approaching regularity. She stood smiling and watching the baby until she noticed the letters on the blocks read:

"STAY."

"O, Mollie," she called, "come quick and see what baby has written with his blocks!"

Mollie came. The two women stood and marveled. Mollie was sure it was only an accident, but Mrs. Wilton had her doubts. She continued dressing, but grew more and more worried.

'Do you think he meant to warn me?" she asked.

Mollie laughed, and assured her mistress that the idea was foolish.

Still Mrs. Wilton worried. Five minutes later she went back to get the baby, and there on the floor were four blocks, and she read:

"HURT."

True the blocks were scattered a bit, but the word read right. Mrs. Wilton was certain that if she went to her mother's she would be injured. In spite of Mollie's jests she telephoned her mother that she could not come.

When Wilton came home he roared. He heehawed with glee over her story until she drew herself up in new dignity and relapsed into silence that was filled with reproach. Then he got down on his knees, held her close in his arms, and lied, like the loving young husband he is, swearing he never doubted a word of it, but simply was overjoyed because the boy was so bright.

Two days later, as Mrs. Wilton was getting ready to go downtown to buy some outing flannel to make Ted some little night gowns, she bent to kiss him, and saw the blocks read: "RAIN."

"No, no, Ted," she laughed. "You can't fool me this time. It's too cold to rain.'

Two hours later she came back, drenched and soaked, having been caught in a heavy rain that broke almost without warning from a sky that had threatened snow.

Secretly Mrs. Wilton began to stand in awe of her baby. Her husband still believed that his wife was imagining things, but a couple of days later the greatest surprise and mystery of all came.

Mr. and Mrs. Wilton were sitting together by the fire. Ted was in bed, and had been asleep for hours. They were discussing the question of buying a home of their own, and Wilton was telling her that he could get the Hooper place cheap. Hooper wanted $2,250, but he thought he could buy it for $2,100, half cash.

During the discussion the baby's blocks were scattered around the floor, apparently over half the room. Mrs. Wilton, as she started to bed, commenced picking up the blocks, and suddenly cried out to her husband:

"Look!" and stood pointing at the floor. Plainly she was a bit frightened and nervous. On the carpet three blocks were ranged together, and they read:

"BUY."

Wilton laughed. "Anyhow," he said. "Ted's advice is good."

"Ted didn't do that," said Mrs. Wilton. "You kicked his blocks all around. Those blocks got together while we were talking."

Wilton laughed again, but his wife was nervous and excited. She was half afraid to touch the blocks. Next day, however, Wilton closed the deal for the Hooper place. Mrs. Wilton put the blocks on a shelf, and they remained there for three days. Then Ted was fretful, and, as she had begun to laugh at her fears, she took them down to give him.

Warnings of Fire and Loss.

Nothing happened for four days. Then one night a coal fell out of the grate and set fire to the carpet. When Wilton smelled smoke the fire was eating into the floor. He put out the blaze and the loss was trifling. The next morning the blocks were found scattered in a corner of the living room—and the only four that were together spelled "FIRE."

Wilton suspected his wife of doing it—and she accused him. Both denied. "All right, then," said Mr. Wilton. "But I piled the blocks in a corner myself."

A couple of days later Mrs. Wilton, who, in her superstitious dread of the blocks had begun to watch them constantly, in spite of herself read: "WARE LOSS."

Two days later, while driving through town, she lost her new mink collarette that she got for Christmas from Mrs. Sadie Fleming, and never found it.

The blocks continued to utter warnings and give advice. Usually they performed only when Ted was playing with them, and they spelled words that it seemed impossible he should even have heard.

Nobody Can Solve the Mystery.

Once, on Feb. 11, the blocks were found scattered on the floor, and Mrs. Wilton read "SICK" on four which were ranged in almost an exact line, the rest being thrown all around. She took medicine and gave Ted a dose, but in spite of that, he got a terrible cold and had croup during the night.

The fame of the "haunted blocks" spread. Mollie, who had been the loudest of the scoffers, became the most awed of all. Neighbors witnessed some of the strangest freaks of the blocks. Once while two neighbors were calling, Mollie came in to ask Mrs. Wilton what to have for dessert, and Mrs. Wilton looked at the blocks, and started.

Then she pointed. The blocks read: "PIE."

Some of the most learned men of the town have examined the blocks and the baby—and have given varying opinions. Charles N. Slater-Zinc, a New York friend of the family, who has made a deep study of hypnotism and kindred arts, and who has delved into the occult for years, vows that hypnotism is back of it all. Some of the neighbors declare it is all chance, and yet admit that the dozens of coincidences are strange, to say the least.

DRUGLESS MEDICATION.

Performs Healing That Is Credited to Various Other Sources.

To the Editor:—H. C. F., a veteran Spiritualist and constant reader of The Progressive Thinker, writes from Cusseta, Texas, asking my medical opinion concerning "Oxydoner", a new, widely advertised, alleged cure-all.

The following being my reply, and thinking the same might be of interest to some among your readers, I therefore send you copy.

The "Oxydoner" is simply a small mechanical device, three inches long and with wire cord attached. This wire cord, with mechanical device, immersed in water, has to be circled up over the ankles as an alleged conductor of Oxygen from the surrounding indoor air, hence the name "Oxydoner"—(Oxygen giver.)

The whole thing in its simple modus operandi and make-up seems to me a toy, a harmless romantic, medical toy or plaything, invented for the express purpose of playing upon the plastic imagination. Apart from this, I see no further merits in "Oxydoner", nevertheless, "Oxydoner," is doing good, has many friends and I do not condemn it.

Like Christian Science Healing," "Oxydoner" is intended ostensibly as a substitute for drug healing, and like "Christian Science," too, while its modus operandi amuses the patient, Nature, in the absence of drugs, cures the disease.

When the sick or invalid are induced to adopt either or any such and go without drugs, they usually get well, but when they do they usually, too, ascribe the cure to one or the other of these imaginary causes, instead of to the real cause itself—the cessation from drugs.

This, positively, is the sole secret of "Oxydoner," and of "Christian Science" healing, and, here, too, in drug cessation lies the secret of health and longevity among Spiritualists, Latter-Day-Saints, Dowieites and others who repudiate drug healing.

To you this solution may be new, but from my long observation and experience in the use and disuse of drugs, as medicaments. The solution to me is absolute certainty.

Thus, the secret of drug cessation, in healing, and which Christian Scientists so proudly ascribe to miracle or "Divine healing" is no miracle, nor divine healing, when logically understood.

Since the advent of Modern Spiritualism, wise spirits have ever warned against crude drug medication, declaring that crude drug medication and drastic drug medication, as well as poison drug medication, were often directly responsible for many premature deaths, declaring, also, that while such were among the remedies of the past, their cessation would now, be first among the remedies of the future.

And so any drugless healing, whether by "Christian Science" or "Oxydoner", electric or magnetic, water-cure or mud cure, is safer than by any crude drug healing. But by far the best healing and without which there can be no healing, is correct living. DR. R. GREER.

Maywood, Ill.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

"The Spiritual Significance, or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.00.

THE CAUSE IN CALIFORNIA.

Mrs. R. S. Lillie Gives a Glowing Account of California and the Anniversary Exercises at Summerland, and Santa Barbara—She Alludes to an Obnoxious Law Passed by the City Council of Los Angeles, Imposing a License of $50 per Month on All Mediums.

Again the hands on the dial of time have turned past the 31st of March, the "New Year of the New Spiritual Era;" and all Spiritualists, according to a well established custom, have held special services in honor and commemoration of the time when intelligent communication was established between the two states of being, the Spiritual world and this our earthland.

And here by the blue waters of the Pacific, in beautiful flower-crowned California, there is no exception to the general rule. I can say "flower-crowned" at this time with peculiar fitness, for the winter rains have been so abundant that every tree and bush which ever has a blossom, is loaded now, and from every direction, peeping through the grasses and trailing everywhere are flowers of every hue. The Lilies are in the height of their beauty and perfection just in time for the eastertide, and roses are as abundant as in your June time. We do not forget you, and how happy we should have been to have placed a great bouquet of them upon your editorial table, Brother Francis, and on altars of the many societies over the land.

Mr. Lillie and I have been employed since my return from the east last fall with the two societies near our home, Santa Barbara and Summerland. A lecture is given at Summerland each Sunday at 2:30, and in Santa Barbara in the evening. These societies are composed of earnest, faithful men and women who have a good many obstacles to overcome, and who are to be commended for what they have accomplished. The Summerland society owns its hall, a fine piano, and an organ; a dining-room and kitchen well furnished, where they frequently gather for the social element and to assist in the financial part; and everyone knows when the call is sent out, that it means a good time.

The president of this society is Mr. A. L. Bourquin, an excellent man, one who possesses in a marked degree inspiration and mediumistic gifts. The auxiliary or Mite Society is an exceptional band of self-sacrificing workers; their worthy president is Mrs. Laura Darling.

The Santa Barbara Society holds meetings in the Grand Army Hall, which is in a comparatively new building, is a pleasant, home-like place, Their president is J. H. Black, whose heart is in the cause.

On this Anniversary occasion they arranged to hold services in union as far as possible. So all who could, went to Summerland for the day and to Santa Barbara for the evening. Col. J. L. Dryden of Los Angeles, secretary of the California State Spiritualist Association, an excellent speaker, and one who never fails to deliver a message of unqualified truth, was sent for to take part in both places.

My guides delivered an address in the morning in Summerland, and Col. Dryden spoke in the afternoon. An excellent dinner was served between the two services.

We have been so fortunate in Santa Barbara for several Sunday evenings as to have the services of Mrs Grace E Aitken, formerly of Chicago, in reading and answering questions, giving spirit messages, etc., following my addresses. Her work is fine, her manner pleasing, and she impresses all with her sincerity and her sweet and womanly graces. Her ability to sense the contents of the papers upon which questions are written, and to answer the same is unusual, and it is done without ostentation or anything like sensationalism. She followed the afternoon lecture at Summerland, and the evening work in Santa Barbara. Mr. Aitken assists in a part of her work under the head of mental telepathy, acting in an intermediate way between her and the audience.

The Success Club, an auxiliary to the Santa Barbara Society, held a Fair, with supper and dance, Saturday evening the 30th. They are doing an excellent work, their entertainment proving them to be in all respects worthy of their name. Col Dryden gave in the evening at Santa Barbara a lecture on present conditions of the world, of the unrest, the dishonesty and the need of true men and of wise heads. His thoughts were grand. My guides spoke of the day we celebrated, and the music was conducted by J. T. Lillie. Much credit was due to the committees who decorated our halls, as they could be decorated only in California.

And what else does California do? Los Angeles has for several years imposed a license fee of $15 a month upon mediums who used their gifts in the city for a fee. We felt this was unjust, but yesterday's Examiner contained the notice that hereafter all Spiritualistic mediums will be compelled to pay $50 a month in order to carry on their business. The ordinance as first presented provided for a fee of $100, but was cut in half.

We thought we needed the influence of the N. S. A. in California when we asked it last fall. Where are we now, and what will be done with our mediums? This ordinance was passed April 3rd. We have heard nothing yet. We do not know whether the Spiritualists were aware of what was going on, or whether it was sprung without warning.

A test case should be made immediately now to know whether we have any benefit or strength from organization as a religious body, or whether such mediums as are under the authority and sanction, and possessing the papers of the N. S. A. or its associate bodies, shall suffer such indignities. We shall want now to see what it means to be a medium, and to have worked for organization in a land where we are supposed to have religious liberty. R. S. LILLIE.

The Psychic Riddle.

By I. K. Funk, D.D., LL.D., Editor-in-Chief of "The Standard Dictionary"; Author of "The Widow's Mite, and Other Psychic Phenomena," "The Next Step in Evolution," etc.

A book full of psychic suggestions, supported by startling experiences, all told in a wonderfully conservative way. It harmonizes with the judgment pronounced by The Review of Reviews, New York, on the author's previous publication of this subject: "A very sensible, cautious, level-headed piece of work all through;" and also with the judgment on the same book pronounced by the Cleveland Record: "There has never been so fair and painstaking a book put forth on this subject as this one." Price, $1.00.

SPIRITUAL INTERPRETATION.

Is the World Coming to An End?

There appeared recently in a leading New York Sunday paper, an article from a scientist, who claimed that after thirty years' study and investigation, he had arrived at the conclusion that the world would be visited again by a glacial deluge, and that the only place in all North America that would offer a refuge for the people would be the lofty table lands of Mexico.

He further emphasized the sincerity of his statements, by stating that a company had been formed to secure those portions of land that would remain above the level of the waters, and hold them for such people as desired to take advantage of a place of safety during the terrible calamity.

Another article from the pen of one having already made some prophecies that came true, claims that New York City will be destroyed in 1908.

Such statements as these, coming from men of seeming credibility—together with the many calamities that have occurred in recent years of floods, famines, earthquakes, volcanic eruptions, wars, etc., would make it seems as if the "signs" that were promised as foreshadowing the so-called "end of the world" were really here, and that we are truly living in what may be properly styled the "latter days."

But with these signs that have all along been taken to portend an actual dissolution of the globe itself, go others hand in hand that make for reform, reconstruction, restitution and spiritual enlightenment.

These were recognized in the great social and political reforms of the present time; in the organization of labor, and in the liberalizing and Spiritualizing of religious thought and life.

Hence, we have reason to believe that the end meant is that relating to the breaking up of the old state of things social, political and religious; and that instead of hastening on to our destruction by a second deluge, we are passing through a crucial season of travail wherein old conditions are giving way before new ideas, and the old dispensation receding before the oncoming of the new.

With the coming of this time of such momentous import to Christian believers it was also promised that Christ would come again in judgment, and that the graves would give up their dead.

Just as they must give up their idea of a literal end of the world, so must they come to realize and accept a more reasonable and spiritual interpretation of these two latter events than the one now held. We who are Spiritualists know that "the graves have given up their dead," and that the great "day of resurrection is already here; because spirit return and communion is an established fact to us.

We also know that many forerunners have appeared upon the scene in late years, crying, Lo! Here!; Lo! There; I am the Christ," as was long ago promised there would be; and some of these are still active in the work of keeping alive the idea of a final practical realization of Christ's second coming to complete and perfect the work begun so long ago.

Spiritualism being nearest to that early movement that laid the foundations of the Christian church and gave birth to Jesus of Nazareth, naturally represents the "second coming of spiritual truth and fact in a general sense; and should ultimate in a central messianic impersonation of the Divine Will and Wisdom in a special sense. This latter idea has been foreshadowed by Mrs. Cora Richmond from time to time in her lectures, and the last issue of the "Spirit of Truth," published by Thos. Cook of Hot Springs, Ark., contains three such prophecies given through her instrumentality.

Thus, I have endeavored to show that while our Christian friends are all wrong in the view they take of how these great bible prophecies are to be fulfilled; yet the facts themselves are none the less true, when viewed from a rational and spiritual standpoint. Thus "the great day of the Lord is here; the day of Resurrection; of judgment; of the Second Coming of Christ; and the so-called "end of the world."

W. J. CUSHING.

Brooklyn, N. Y.

Compliments the Views of Harrison D. Barrett in His Article in The Progressive Thinker, of April 6 and 13.

To the Editor:—The able and interesting article in the late Progressive Thinker from Brother Barrett in defense of his position before the Spiritualists of America and the world, is brimfull of good things, and places him not only as a strong man morally, but an intellectual stalwart, strong in the integrity of purpose, and as the President of the N. S. A., the right man in the right place.

There has come a time in our Cause when to be a Spiritualist means more than the belief in spirit communion, but the moral integrity of the individual as well, and the aim for all that true manhood and womanhood implies.

Commercial Spiritualism and mediumship must be disassociated from the true teachings and philosophy of Spiritualism before it can stand upon the high pedestal of moral and spiritual growth and be the light that lighteth the world. The Spiritualists owe you, Brother Francis, a debt of gratitude for the publication of The Progressive Thinker, which makes for truth and progress

BISHOP A. BEALS.

Summerland, Cali.

SPIRITUAL ACADEMY CONCERT.

Large Number in Attendance Sunday Evening.

On Sunday evening there was a large number in attendance at the concert given in the Spiritual Academy, and it was received with much pleasure. Each number was well given as follows: Invocation, Rev. A. P. Blinn, pastor; hymn, congregation; reading, Mrs. Charles E. Burdick; duet, Light at Evening Time, Misses Blackstone and Leopold; intermezzo, Cavalleria Rusticana, Mr. and Mrs. Dowsett and Mr. Crowell; alto solo, The Spirit Light, Mrs. George W. Beebe; Cantilene, for organ and piano, op. 17, Emil Hartmann; poem, The Builders, Rev. A. P. Blinn; address, Soul Builders, Rev. A. P. Blinn; The Sweetest Song, Ladies quartette; violin solo, selected, Mrs. Charles A. Dowsett; benediction, Rev. A. P. Blinn; postlude, Mr. Charles Dowsett, organist.—Norwich (Ct. Bulletin.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25cts.

FINANCIAL AFFAIRS

And Matters of Interest from the Secretary of the N. S. A.

To the Editor:—Perhaps the readers of your valuable journal would like to learn of the progress of matters at this office, especially in the receipt and expenditure of financial contributions. The work is of course more or less of routine order, and it has been going steadily on during the months since our last annual convention. Each duty at this office has been discharged and we have had no friction or unpleasant experience of any sort in our correspondence and association with our auxiliaries and the world.

The illness and decease of our beloved treasurer, of necessity, for a time, brought additional and new responsibilities to the N. S. A. secretary, but these have been met in the best possible manner and as our board is to hold a semi-annual meeting at headquarters the middle of April, at which a new treasurer will be elected, it is expected that these matters that belong to the office of treasurer will be diverted to their regular channel of adjustment.

Endowment Fund:—At last convention, President Barrett in his annual report urged upon the delegates and the Spiritualistic world at large the necessity of creating an endowment fund for the N. S. A., that a regular income might be established by which the good work of the National body might be carried on without interruption or fear of such drainage on the capital of the Association as to cripple its usefulness if not founder its life.

At different periods our president has continued his appeals for such an established fund, through the press and from the platform, but with what result? Up to this date we have collected just $39.20—two dollars and twenty cents of which came in ten-cent donations of a chainless letter system started by Mrs. Florence Hewes of Maine. Mr. Frank T. Ripley and Mr. Titus Welch have been very helpful in the matter of endowment as far as we have gone, and a few other friends have manifested their interest in the case, but mostly indifference is the sign on this important financial branch of our association.

The Mediums' Relief Fund has fared a little better, a few friends have contributed to that necessary branch of our finances. Rev. Frank T. Ripley has taken penny collections for the Relief Fund and Rev. H. C. Dorn of Newark, has sent in contributions from his appeals to the people; in February, Mrs. M. J. Stephens and Mrs. M. T. Longley of Washington held a seance for the Mediums' Relief Fund and raised Five dollars from their work. Since Nov. 1, we have received less than fifty dollars for the poor mediums, and yet our expense from that fund averages one hundred and fifty dollars per month. The general fund has been somewhat blest by the payment of some of the pledges made at last convention, by a few generous contributions and by collections from a few of our societies. The First Spiritualist Church of Allegheny sent in a good collection with promise to take one each month. All of this help is highly appreciated and thankfully credited to the donors' names. Unless contributions are marked otherwise we credit them to the general fund which must be maintained if we would continue the general and worthy work of the N. S. A. In view of the facts herein given, comment is unnecessary; the public seems to think that as the N. S. A. is possessed of property it needs no endowment fund, regardless of the fact that its expense from year to year is heavy and must be met. It is noticeable that almost every donation comes from those who are accustomed to give—and give largely according to their means—and that but few names of contributors are enrolled on our books. Mediums and workers at large—who benefit by our ordination rules and privileges and in other ways from the protection that the N. S. A. can give—are conspicuous by their absence from our contributors' list; some promise to give a seance now and then for the benefit of relief or general funds, but in nearly every instance they forget all about their pledge after it is given.

Mr. Editor, I am not writing this in a spirit of complaint but simply to place the facts before you and at the same time to publicly thank every friend and helper of the N. S. A. for individual encouragement and aid to our cause.

Our love and good will go to all mankind.

MARY T. LONGLEY.
N. S. A. Secretary.
600 Pennsylvania Avenue, Washington, D. C.

Mrs. Jared Chapman.

The remains of Mrs. Jared Chapman arrived here from Yonkers Saturday afternoon and were taken charge of by Undertaker Gager.

The funeral services were held in the Spiritual Academy Sunday afternoon at 2 o'clock. Among those in attendance were old friends of the deceased and relatives from Yonkers, Schenectady and other places. Rev. Albert P. Blinn conducted the services. He read a scriptural lesson, offered prayer and read an Arabian poem entitled, "He Who Died at Azan." It was read at the funeral of Mayor P. A. Collins in Boston in accordance with the request of Mr. Collins before he died. Mr. Blinn also made an address, his theme being life and death. He referred to Mrs. Chapman's membership in the Norwich Spiritual union and said she had no fear of the future life, as she had solved the mystery. No eulogy was pronounced as the speaker said her good life was her best eulogy. Mrs. Charles S. Twist sang "Where the Roses Never Fade" and "Lead Kindly Light." Charles A. Dowsett presided at the organ.

The remains were exposed to view after the services. Burial was in the Chapman plot in the cemetery at Poquetanuck and Rev. Mr. Blinn read a committal service at the grave. The bearers were Louis Chapman of Schenectady and Elwood, F. T. and James Gilbert Maples of Yonkers. Easter lilies and floral forms were placed on the grave.—Norwich (Ct.) Daily Record.

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The National Spiritualists' Association.

A List of Chartered Societies.

By vote of the last N. S. A. Convention the National Secretary was instructed to have a list of chartered societies printed and a copy of the same supplied to each auxiliary of the organization. The following list I do not consider complete, as some of those named are in arrears for dues, and yet they are not sufficiently so to have their charters revoked before another annual convocation; some others may have joined State associations but they have not so notified the National Secretary. This is the best that we can offer until the list is revised after the convention of 1907. The N. S. A. has issued during its existence, 358 charters, but many of the societies have subsequently withdrawn from the National and joined the State body; other local societies have disbanded and a very few have decided to affiliate with neither the National or State organizations and to continue their work as independent bodies.

MARY T. LONGLEY,
N. S. A. Secretary.

STATE ASSOCIATIONS.

California—Arthur S. Howe, Los Angeles, President.

Connecticut—Mrs. J. E. B. Dillon, Hartford, Secretary.

Illinois—Dr. G. B. Warne, Chicago, President.

Indiana—Mrs. Carrie H. Mong, Muncie, Secretary.

Iowa—Hawkeye State Association, W. A. Willing, Northwood, President.

Kansas—A. Scott Bledsoe, Topeka, President.

Maine—Mrs. Viola A. B. Rand, Hartland, Secretary.

Massachusetts—Mrs. C. L. Hatch, Dorchester, Boston, Secretary.

Michigan—Miss Genevra Spaulding, Lansing, Secretary.

Minnesota—John S. Maxwell, Minneapolis, President.

Missouri—H. R. Gates, St. Louis, Secretary.

Montana—Mrs. F. D. McCormick, Billings, President.

Nebraska—G. S. Klock, Lincoln, Secretary.

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Ohio—C. A. Sollinger, Cleveland, Secretary.

Oklahoma—R. E. Lee, Hedrick, Okla., Secretary.

Oregon—H. W. Behnke, Portland, Secretary.

Texas—Mrs. Carrie Hinsdale, Fort Worth, President.

Washington—F. W. McPheirson, Daily Times Office, Seattle, Secretary.

Wisconsin—Miss Louise G. Loebel, Milwaukee, Secretary.

LOCAL SOCIETIES.

COLORADO.

Denver—Church of Spirit Communion, Geo. M. Bacon, Lawrence street; Psychical Research Society, W. L. Marshall, Sherman avenue.

Grand Junction—Progressive Spiritual Society, Mrs. Ida B. Chase, Grand avenue.

Leadville—Occult Society, Mrs. Agnes Moulton, The Moulton.

CONNECTICUT.

Compounce Camp—Mrs. J. E. B. Dillon, Hartford.

Niantic Camp—Miss Mary A. Hatch S. Windham.

Society.

Norwich—First Spiritual Church, Mrs. M. P. Clapp, Roath street.

DELAWARE.

Wilmington—Mrs. M. C. Hatrman, West street.

DISTRICT OF COLUMBIA.

Washington—First Association, F. A. Wood, A street S. E.

FLORIDA.

Jacksonville—Zuleika Society, Mrs. Amy Buchanan, E. Eighth street.

Tampa—Mrs. J. J. Lumsford, Beach street.

IDAHO.

Pocatello—Mrs. E. Estoria, South Third street.

ILLINOIS.

Our Illinois local societies went into the State Association, as is the case with all the locals of several other states.

INDIANA.

Americus—Newton Bower, Colburn.

Balbec, West Grove and Pennville Society, Eva Paxon, Balbec.

Chesterfield Camp—Mrs. Flora H. Millspaugh, Chesterfield.

Dunkirk—Barney Leitz.

Economy—A. W. Swain.

Harlan—Mrs. Jennie Keever.

Hartford City—John Lennox.

Fort Wayne—H. H. Haines, Columbia avenue.

Frankfort—Asa H. Boulden.

Marion—Mrs. M. Bonerrortz.

Mechanicsburg—C. R. Keesling.

Muncie—Jan. Schemen.

Noblesville—E. S. Palmer.

Plymouth—S. B. Fanning.

Portland—Ray Hammatt.

Remington—John Jordan.

Rensaleaer—James Welch.

Rochester—Albert Bitters.

Sedalia—J. H. Rockwood.

Sullivan—P. D. Lowe.

Sweetser—Cleo Harter.

Thornton—James A. Ball.

Trafalga—W. H. Barnett.

Williamsburg—Columbus Reynolds.

IOWA.

M. V. S. A. Camp, Mollie B. Anderson, Clarksville, Mo.

KENTUCKY.

Louisville—Church of Divine Truth, Mrs. Emma Young, West Walnut street; Church of the Soul, Chas. Grimwald, Bank street; Light of Truth Church, D. F. Rectanus, Jefferson street.

Newport—H. F. Schraeder, York street.

LOUISIANA.

New Orleans—Miss K. Willig, 831 Sixth street.

MAINE.

Kenduskeag Society—L. M. Hewes, Main street, Bangor.

Portland—First Society—E. G. Bragdon, Congress street.

Camps—Etna, H. D. Barrett, Canaan, Me.; Madison, Rev. F. A. Wiggin, Alaska street, Boston, Mass.; Verona, A. F. Smith, Hodgdon street, Bangor, Me.

MARYLAND.

Baltimore—First Church, Chas. R. Schirm, Builders' Exchange Building.

MASSACHUSETTS.

Boston—Gospel Spirit Return Society, Minnie M. Soule, 17 Fayette street, Cambridge, Mass.; Ladies' Industrial Union, Mrs. S. F. Belcher, Marlboro, Mass.

Fall River—M. T. Bardsley, Fall River.

Haverhill—Shepard Ham, Mills street.

Lawrence—German Society, Wm. Fischer, Hall street.

Malden—Rebecca Morton, Main street.

New Bedford—Mrs. R. C. Reynolds, Fourth street.

Newburyport—Geo. W. Quimby, Purchase street.

Salem—First Spiritualist Association, Dora M. Webster, Winthrop street; Spiritual Research Society, E. E. Woodbury, Beverly, Mass.

Springfield—Ladies' Aid, Mrs. E. B. Wood, Main street.

Worcester—Geo. H. Woodis, Havland street.

MISSOURI.

Joplin—Mrs. J. L. Power, High street.

St. Louis—Spiritual Temple, Rev. Thos. Grimshaw, Pine Street Church; Spiritual Research Society, Mrs. E. B. Price, Goutois street.

NEW HAMPSHIRE.

Manchester—Andrew Kay, R. F. D. No 2.

NEW JERSEY.

Newark—H. C. Dorn, Columbia st.

Paterson—J. Thornley, Silk Mills.

NEW YORK.

Rochester—F. D. Cushman, Sawyer street.

Troy—F. P. Edgerton, Second street, Albany.

Waverly—Mrs. C. F. Lyons, Clinton avenue.

Yonkers—Prof. Alfred Andrews, Hawthorne avenue.

OHIO.

Lima—Mrs. Kittie Lister.

Van Wert—Miss Ora C. Rose, Washington street.

OREGON.

New Era Camp—Geo. M. Lazelle, Oregon City.

Portland—First Association—C. H. Goodman, East Twelfth street.

PENNSYLVANIA.

Allegheny City—First Church, S. B. Fetzer, Ingram; Charter 352, Dr. John Ehler, E. Ohio street.

Bradford—C. J. Heinzmann, Cliff street.

Eagles Mere—Mr. Ayice Dunham.

Erie—Charter 284, Dr. W. Greenfield, W. Fifth street; Charter 299, L. L. Bruder, E. Sixth street.

Kanesville—I. F. Kirkwood.

Lancaster—John B. Hartmann, King street.

McKeesport—Mrs. Nellie G. Sullivan, Fifth avenue.

Philadelphia—First Association, F. H. Morrill, Ritchie street; Helping Hand Society, Mary Humphreys, N. Tenth street; Children's Lyceum and Sunshine Club, Mrs. M. E. Cadwallader, N. Thirteenth street; Woman's Union, Helen A. Milliman, Valeria street; Spiritualists' Society, Charter 32, Thomas M. Locke, N. Seventh street; Willing Workers, Ladies Society, Mrs. T. M. Locke, N. Seventh street; Second Society, James Wallace, Thompson street; German Society, Mrs. S. Snyder, N. Seventh street; United Society, Mary E. Williams, Quince street.

Pittsburg—First Spiritual Church, C. L. Stevens, Seventh street.

Tidioute—Mrs. S. P. Singleton.

Titusville—C. M. Hayes.

Washington—Mrs. Lucy Carroll, Franklin street.

Williamsport—Chas. A. Keihl, West street.

RHODE ISLAND.

Pawtucket—Matthew Tatersall, Columbia street.

Providence—Louis D. Francis, Moore street.

TENNESSEE.

Memphis—Mrs. Mary Meder, Parker street.

TEXAS.

El Paso—Mrs. Ada V. Lane.

VERMONT.

Queen City Park Camp, Mrs. Effie I Chapman, Cambridge.

VIRGINIA.

Richmond—F. L. Jobson, Beach street.

WEST VIRGINIA.

Wheeling—Rev. G. W. Way, Vermont avenue.

Parkersburg—Mrs. Ruth Stevenson, E. Seventh street.

WISCONSIN.

Morris Pratt Institute—Rev. J. A. Weaver, Whitewater.

Stevens Point—Mrs. Daisy Stewart.

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Third Annual Convention

Of the Indiana State Association of Spiritualists.

The Third Annual Convention of the Indiana State Association of Spiritualists was held in Orpheum Hall, 135 N. Delaware St., Indianapolis, Ind., Friday, Saturday and Sunday, March 29, 30 and 31, 1907.

While there were not as many delegates present as we had hoped for, the reports showed that there were two societies now in good standing, but all did not send delegates.

Much important business was transacted, among which was the adoption of some amendments to our By-Laws, and some good resolutions.

The reports of the President, Secretary and Missionary showed that much good work had been done for our cause during the past year.

From every viewpoint the convention was a grand success; perfect harmony prevailed, the weather was beautiful, and all meetings were largely attended. Sunday night every available seat was occupied and many were compelled to stand, notwithstanding it was Easter, with special services in all the churches of the city.

On Friday and Saturday we had with us as lecturer Miss Elizabeth Harlow, whose work is always good, but on this occasion she seemed to excel herself, saying just the things that were in keeping with the contention in the city.

On Sunday we had Will J. Erwood as lecturer. He always pleases his audiences, and bids fair to be one of our best teachers. He talked to large audiences both morning and night and had their entire attention.

At all the meetings Mrs. Anna Throndsen and Mrs. Mattie Hayden gave clear and concise messages, all of which were acknowledged, and Mrs. Frances Ruddick gave slate-writings from the platform, some of the messages being written on top of the table in full glare of the electric light, and many persons holding the slate.

On Monday, the 25th, occurred the wholesale arrest of the local mediums, at the instigation of Hagaman; and on the 26th and 27th the wonderful debate between J. Dwight Hagaman and Dr. Leslie R. Kingsley, "The Great", took place in Tomlinson Hall with an attendance of fully 2,000 people, and it was pronounced the greatest farce that ever took place in the city. But notwithstanding all of this our meetings were a perfect success, as this only served as an advertisement for us.

On Tuesday following our convention occurred the trial of these mediums, at which time Hagaman proved his own undoing. Only two of the mediums were called to the witness stand and asked a few questions when they were discharged and all others were dismissed, and Judge Whallon recommended that hereafter if arrests are to be made they be made through the City Controller, and not by some stranger who does these things for his own advertisement.

Both the National and the State Associations were represented at the trial, ready to take the stand in defense of the mediums if necessary.

Dr. George B. Warne endeared himself to the mediums of Indianapolis by his willingness to appear in their defense, and they now understand his position as never before, and know him to be the loyal friend of true mediumship.

The benefits of organization were presented to the mediums and Spiritualists of Inianapolis in a more forcible manner than they ever could be otherwise. When Attorney Holmes presented the Articles of Incorporation of the State Association, signed and sealed by the Secretary of State, to Hagaman, it was as if some one had dealt him a blow and he had nothing further to say.

We feel that our convention came just at the right time and that Spiritualism has gained a great victory in that field.

The following officers were elected for the ensuing year:

President, E. A. Schram, Peru, Ind.

First Vice-President, Byron W. Barge, Indianopolis, Ind.

Second Vice-President, R. E. Bragdon, Anderson, Ind.

Secretary, Mrs. Carrie H. Mong, Muncie, Ind.

Treasurer, Mrs. Lou. Schwennesen, Muncie, Ind.

Trustees, Mrs. Marguerite L. Miller, Rochester, Ind.; J. H. Campbell, Sheridan, Ind.; E. A. Gray, Balbec, Ind.; Mrs. Della Bragdon, Anderson, Ind.

CARRIE H. MONG.
Secretary Indiana State Association, Muncie, Ind.

Report of the Committee on Amendments.

To the Indiana State Association of Spiritualists, in Convention assembled:

We, your Committee on Amendments beg to report that we have carefully considered the several amendments proposed, and would recommend as follows:

First, That that portion of Sec. 1, Art. 6, of the Constitution of the State Spiritualists Association of Minnesota, which covers the matter of individual membership—with the additional clause suggested in the president's report, and which reads as follows: "provided that not more than seven individuals in any one locality shall be received as personal members—be adopted, and become Section 2 of Article II. of our By-Laws.

Second, That Section 3 of Article 6 of the Constitution of the Minnesota State Spiritualist Association, be adopted into our By-Laws, and become Section Five (5) of Article 2 thereof.

Third, That only those portions of Article 10 of the By-Laws of the State Spiritualist Association of Minnesota, which cover points upon the matter of Ordination, not already covered in our own Constitution and By-Laws, be adopted, and be inserted as an additional section to Article 6 of our By-Laws.

Fourth, That the incoming Secretary be instructed to make typewritten copies of all amendments, insert said copies in their proper places in the Constitution and By-Laws of the Indiana State Association of Spiritualists, and mail copies of such amended Constitutions, to the Secretaries of all Local Societies auxiliary to this Association.

All of which is respectfully submitted,
WILL J. ERWOOD,
LYDIA A. CRANE,
MARGUERITE L. MILLER
SUSANNA A. GRAY.
Committee on Amendments.

Report of Committee on Resolutions.

To the Officers and Delegates of the Indiana State Association of Spiritualists, in Convention Assembled:

Your Committee to which was submitted the preparation of a series of Resolutions for this Convention, begs to submit the following:

Whereas, Modern Spiritualism has been before the world for more than a half century, and has proved itself a most important factor in the progress of the world; has removed much of the doubt incidental to the continuity of life, and brought such positive proof of the fact that our arisen friends still live; and has thus earned for itself an enviable position among the religions, sciences and philosophies of the world, therefore be it

Resolved, That it is our duty, and our privilege, to use every legitimate means to further the study of Spiritualism, and to place Spiritualists upon a higher intellectual and philosophical plane, and to this end we urge every society and individual to pursue more scientific methods of study and investigation of the phenomena of Spiritualism.

Resolved, That while we have the greatest deference for the product of inspiration and the worthy individuals who have been the "mouthpieces" of the higher Intelligences, we urge that every Spiritualist seek, as never before, to cultivate his or her own splendid individuality to the end that instead of simply being the passive instrument of arisen intelligences, they may rise to such an exalted plane intellectually and spiritually, as to be enabled to consciously co-operate with the advanced thinkers of the "World of Souls", thus becoming more perfect instruments for the transmission of truth and inspiration to the world.

Resolved, That, inasmuch as we cannot depend upon the schools of the present day to furnish education along the lines of the truths of Spiritualism, relative to the Soul Growth and the Inner Man, we will endorse and help to sustain the Morris Pratt Institute and other similar institutions of learning.

Resolved, That as mediumship is the channel through which the realization of the continuity of life is brought to humanity, and that as the phenomenon is sometimes colored by the channel through which it passes, we deprecate the hap-hazard way in which some individuals seek to cultivate this commendable gift.

Resolved, That we realize that the only way to have the best is to furnish the best possible conditions under which to bring the truth to men, and we, therefore, urge every society and individual to exercise the greatest care in the selection of time and place in which their spiritual gatherings are to be held; and particularly in the selection of the individuals who are to represent them as mediators between the material and spiritual worlds, and to this end we urge the State Association to devise a system of reading and study especially suited to investigators and students who desire a thorough understanding of the principles of the philosophy and phenomena of Spiritualism.

Resolved, That while we fully uphold all genuine phenomena and real mediumship, we are unalterably opposed to all simulations and fraudulent practices in all phases of life, and we pledge ourselves to use every legitimate means to rid the cause of the impostors who are but barnacles upon the ship of Spiritual Progress, and will aid the law to the extent of our ability in the prosecution of the same. To the end that this may be facilitated, we urge that all local societies refuse absolutely to engage any but the most reliable and true workers, and such as are recognized as workers by this and other State Associations, or the National Association.

Resolved, That as we cannot bestow life, we have no legal or moral right to take life, therefore we are unalterably opposed to capital punishment.

Resolved, That as we are opposed to all forms of dissipation, we urge that Spiritualists everywhere assert their every effort toward the elimination of the use of everything which has a tendency to destroy them physically, mentally and spiritually.

Resolved, That as the "Old Guard" who have so long stood in the van of progress are slowly but surely passing away, and the day dawns upon which we will have need of younger teachers to step into the breach, we urge the Spiritualists everywhere to organize and sustain Lyceums for the education of our children to the end that they may become familiarized with the philosophical and spiritual aspects of Spiritualism, thus becoming qualified to take charge of the movement in the days to come.

Resolved, That as the Angel of Deliverance—sometimes called Death—has unlocked the door of Mortality and set free our Beloved Moses Hull, Theodore J. Mayer, Jennie Hagan Brown, and many others, we rejoice with them that their physical pilgrimage is o'er and that they have been set free; at the same time we deplore their absence in the physical—the stilling of their voices, ever raised in the cause of right—and extend our loving sympathy to all those whose lives have been so directly altered by their transition.

Resolved, That a copy of the above resolution be sent, by the secretary, to the bereaved companions and friends of the above workers; and that a copy of these resolutions be sent to all the Spiritualist papers.

Resolved, That we urge our Spiritualists, and Societies everywhere to stand firm to what they know to be the truth; we beseech them to take no heed of those individuals, seeking after notoriety, who go up and down like ravening wolves, seeking whom they may devour, and we urge that Spiritualists everywhere refuse to allow the Banner of Spiritualism to be besmirched by being dragged into disgraceful controversy with opponents whose only purpose is self-advertisement; and to enter into discussion with whom is merely to lower ourselves to the standard.

Resolved, That we desire to put ourselves on record as being entirely in sympathy with, and endorsing the efforts of Senator Bereridge of this State, in his efforts to further progressive legislation upon the child-labor question.

Resolved, That we recommend the adoption of the following resolutions which now appear in the Constitution of the New York State Association, as being peculiarly fitted to the needs of our own State Association:

1st. That we recognize in Spiritualism the science of life and the religion of humanity.

2nd. We demand that no legislation shall be enacted that seeks the union of Church and State.

3rd. That while we favor the attainment of the highest education possible for the youth of our land, that we most earnestly protest against the use of public funds for the support of schools where sectarianism is taught in any form.

4th. Believing that all days are equally holy, we desire that no special Sunday laws shall restrict the rights of sects who worship on other days.

5th. We protest against all laws tending to restrict the free exercise of spiritual mediumship and of magnetic healing.

6th. We commend to the public that they shall read the literature of Spiritualism comprised in a vast array of books, periodicals, papers and pamphlets, thus deriving a better idea of the true value of philosophy and phenomena, both of which are so positively requisite to a true understanding and enjoyment of Spiritualism.

7th. That we deprecate the wasting of our forces and our means in the present system of itineracy, so largely in vogue, as subversive of the best interest of societies and a serious barrier to true spiritual advancement, and we recommend the settlement of our speakers for a term of at least one year, with the privilege of an occasional exchange of services with other speakers that belong to the clergy of the sectarian denominations.

Resolved, That our thanks are due and are hereby tendered to our President, Secretary, Treasurer, and Board of officers for their faithful and efficient service of the past year.

Resolved, That our thanks are due, and are hereby tendered to the several workers, in Indianapolis and elsewhere, who have, by their efforts contributed to the success of this convention.

Resolved, That our thanks are due, and are hereby tendered to the Spiritual press for its courteous treatment of our people.

All of which is respectfully submitted. Committee.

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Church of the Soul, Rev. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 o'clock, in Hall 309 Masonic Temple (corner State and Randolph streets). Sunday-school at 10 a. m. All are invited.

The Band of Harmony (auxiliary to the Church of the Soul) holds regular meetings the first and third Thursdays of each month, at 3:30 to 10 p. m. Ladies bring lunch. Coffee served at 6 p. m. All are made welcome.

The Christian Spiritualists will hold services at the Van Buren Opera House, corner Madison street and California avenue, every Sunday at 2:30 and 7:30 p. m. Mrs. Hamilton Gill will lecture and give spirit messages.

The Progressive Spiritual Society. Services at 8 p. m., 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, speaker.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 8 p. m. Mrs. Jeffery Burland, pastor.

Central Spiritual Church holds services each Sunday evening at Trimble Hall, 1977 W. Madison street (near 40th avenue) commencing at 7:30 sharp. Conducted by Mr. and Mrs. Howes.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 8 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Ida Cleveland.

The Society of Spiritual Truth holds services every Sunday at 2:30 p. m., at 3539 Calumet avenue. Lecture and spirit messages. All are welcome. J. K. Hillis, Psychic.

The Spiritualist Church of Students of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee avenue, every Sunday evening at 7:30. The hall can be reached by Milwaukee avenue North avenue and Robey street cars, and the Logan Square and Humboldt Park Metropolitan elevated. Mrs. M. Schumacher, pastor.

The Christian Spiritualists Society will hold meetings during the winter months, conducted by Miss Sarah Thomas, every Sunday afternoon and evening, at 3 and 8 o'clock, at Conway Hall, corner Western avenue and West Lake street; entrance on Western avenue, over drug store.

Golden Rule Spiritualist Society, Nora E. Hill, pastor; Dr. J. H. Randall, assistant pastor. Holds services every Sunday evening during July and August, at O'Donnell's College Hall, Paulina street, near Washington Boulevard. All welcome.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and philosophical lectures; best psychic and message bearers in attendance. Prof. F. M. Stoller, conductor.

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, between Halsted and Clybourn. Also every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues; entrance first door north of Howard's theater. Frank Joseph, medium. Everybody welcome.

Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western avenue. Mrs. Letzter, speaker and medium. All welcome.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor. All welcome. Services at 3 and 8 p. m.

Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and messages.

Lake View Spiritual Union holds services Sunday afternoons at 3 o'clock in Wells Hall, 1629 North Clark street, corner Fletcher street, conducted by Dr. and Mrs. C. A. Wickland, assisted by others. All are cordially welcome. Residence, 616 Wells street.

The Golden Center Spiritualist Society meets at Star Lodge Hall, No. 378 S. Western avenue, between Harrison and Polk streets. Conducted by Prof. McLane and J. E. Coe.

First Society Fraternal Order of Spiritualists, Dr. Alex Caird, president. Services at Hygeia Hall, 406 Ogden avenue, corner Robey street. Every Sunday, afternoon 2:30; circles, 4; supper, 5; song service, 6:30; concert, 7; evening, 8.

The Brotherhood of Spiritual Truth meets Sunday at 2:30 and 8 p. m., in Temperance Hall, 330 West Sixty-third street. Services conducted by Prof. J. K. Hilles and wife.

The Church of Spiritual Revelation will hold services every Sunday evening at 8 o'clock, at Butler Hall, 57th Court and State street. Conducted by Edward A. Dierkes and T. D. Jones.

[Advertisement.]

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Hundred years coming, here at last, full grown—so startling will say it's impossible—but wait, don't worry—Ladies, Your Prayer Answered.
THERE'S NO MORE WASH DAY!—IT'S DEAD! LAID AWAY! WIPED OUT FOREVER!



The world's watched for the man to cut wash day in two. He lives—takes more than half—left only minutes—cut so much wash day's all over, changed—there's new way cleaning clothes—different from anything known—new principles, ideas, methods, NEW EVERYTHING. Wonderful, but true, family washing cleaned with no more work than getting a simple meal, less time—no rubbing, squeezing, pounding, packing, pressing, no injury—no drudgery—that's part. Good-bye wash boards, washing machines, laundries—throw them away—the EASY WAY is here to bless humanity. Women have prayed for death of wash day—for clean clothes without rubbing—ruining health, looks—when they could wash, get dinner, see friends, indulge in recreation without fatigue—when women thought no more of washing clothes than to get a simple meal. That glorious day has come. The world's full wash boards, so-called washing machines, yet wash day same as ever—still long, dreary day—no easier, no shorter, no better. Use wash board or washing machine, its drudgery, long hours, hard work—backache—a day no woman forgets. Invention that killed wash day, named EASY WAY—name tells whole story—easy on clothes—easy used—kept clean—handled—easy on women—makes washing easy—easy to buy and sell. Not called a machine—powers inside concealed—caution the way it gets dirt—has awful appetite for dirt—increases more it gets—goes after all the dirt in all the clothes at same time—little, but mighty—silent, but powerful—uses no spirits, yet works in darkness. OPERATED ON STOVE—move knob occasionally—that's all—scarcely anything to do but wait between batches—child can do it. All iron and steel—always ready—sets away on shelf. Entirely unlike old methods. Verily, wash day is dead—EASY WAY settled that—woman's joy and satisfaction. Less than an hour cleans washing which before took all day—cleans all clothes, finest laces, curtains, etc., in about one-tenth time without rubbing, squeezing, pushing, pressing—without chemicals to injure goods. SAVES $2



Hindu Spiritualism

Its Aim and Scope Comprehensively Defined.

The Progressive Thinker is EDUCATIONAL along new lines of thought. For a long time Spiritualist papers absolutely refused to publish cases of obsession, or moral obliquity on the part of fakes and mediums, fearing the same would hurt the cause. This paper recognizing NOTHING BUT THE TRUTH as the *fundamental basis of Spiritualism*, it has, therefore, often presented conditions that existed in our Cause and *which are exercising a baneful influence*, retarding progress in the right direction.

The *fact that* DANGEROUS OBSESSIONS frequently occur, often resulting in insanity, should be known *by all Spiritualists.*

The one is guided rightly, and is educated along correct lines, who wants to know SPIRIT RETURN as it is, in all of its KALEIDOSCOPIC characteristic—its angelic bright side, its dark side, and the road that leads to a hell (and as some claim to annihilation), *and the one that leads to* a heaven surpassing in BEAUTY, GRANDEUR AND LOVELINESS the *loftiest imagination of poet, philosopher or seer.*

The readers of this paper are the best POSTED CLASS in the world on Occult and Spiritualistic subjects. They know the exact status of Spirit Return in all of its kaleidoscopic characteristic, possessing knowledge that can not be obtained from any other source in this country. Read *the following chapter from* The Hindu Spiritual Magazine, published at Calcutta, India:

The sacred books of the Hindus declare that there are seven lokas or places in the spiritual world as, for instance, Bhu, Bhuba, Swa, Juna, Maha, Tapa and Satya.

These are scientific divisions; but for practical purposes we have divided the lokas into three only, viz., the Hell, the Hades, and the Heaven. In the Hell reside earth-bound souls; in the Hades, the souls of ordinary men; and in the Heaven those of superior men.

Spirits in the higher spheres rarely come to communicate with mortals, unless they have some great object in view. Thus the high inspirations, intellectual and religious, come from them. Spirits from the second sphere come only when they are summoned or to serve mortals to whom they might be attached. Thus, they will give warning of a danger, they will even sometimes give information leading to the discovery of a lost article, or the detection of a criminal.

Spirits from the lowest sphere, as a rule, come of their own accord. We say as a rule, for sometimes they too are summoned by those who deal in black magic. But as they are very much earthy, the other world does not please them much, and so they never let slip an opportunity to come back to this earth whenever they find an open door, which, however, they do but rarely. Thus if they find a medium, they enter his body slowly and gradually, and eventually they obtain complete possession of it. And when they have done this, they refuse to leave it, and make it their own as did the old man to Sindabab in the Arabian Nights. And this is called demoniacal possession.

This demoniacal possession, or obsession, though very dreadful to the victim, is of very great use to mankind. For, such cases completely establish the survival of men after death—a knowledge most precious to mankind.

Scientists like Crookes, or careful investigators like Hodgson may prove this truth in a scientific way after a great deal of research, trouble and ingenuity, but a case of obsession proves the survival after death at once and to the meanest intellect too. Just read the account of the ghosts at the dak Bungalow in Hazaribagh (vol. I., No. 2). Who can, after such experience, refuse to believe in spirits and the moral government of the universe? These obsessions also give mortals an opportunity of knowing something definite about the spirit world.

The knowledge can be obtained in this manner. A man obsessed is nothing but a dead man with a material body. Do you want to see a spirit walking amongst men? If so you find him in a man or woman who is obsessed. Do you want to see a spirit face to face in broad daylight? Then find a man who has been possessed by an earth-bound soul.

In spiritual circles spirits take possession of the faculties of the medium and come in contact with mortals. But these spirits, as a rule, cannot take complete possession of the faculties of their mediums; and the result is that the mind of the mediums asserts itself at times, so that the communications from the spirits become unreliable. And this is the reason why even good mediums commit mistakes, and often talk nonsense.

But in the case of obsession the spirit obtains complete control of the faculties of his victim; and so obsession means practically a spirit among men on earth. One of the most wonderful cases on record is that of Lurancy Vennum and Mary Roff. We quote from Dr. Peebles' "Spirit Obsessions."

"Of this case of possession, referred to by Professor James, of Harvard, and Dr. Hodgson, I can speak knowingly, positively, for Mr. Asa B. Roff, only recently deceased, was one of my patients several years ago. I knew him not only intimately, but knew his cultured daughter, Minerva Alter, sister of Mary Roff, that possessed the body of Mary Lurancy Vennum. It was my further privilege to know other members of this excellent Roff family, and some of the Watseka citizens who were witnesses of this singular psychic, not of a double consciousness, but of an actual re-possession again by a spirit of human body.

"The history very briefly told is this: Miss Vennum when about fourteen, had a series of attacks called hysteria. She was so annoyed by spells of hearing her name called out of the silence by night that her mother frequently slept with her.

"Not feeling well on the eleventh day of July, she fell to the floor, apparently dead. She thus lay five hours. When falling at other times, she declared that she saw spirits, describing and identifying them. In these further trances she saw angels and beautiful spirit scenery. Physicians, the Rev. Mr. Baker, and others pronounced her insane and proposed putting her into a lunatic asylum.

"At the crisis, Mr. Roff and Dr. Stevens, of Janesville, called, finding her sitting by the stove, hands upon her knees, eyes staring wildly, thoroughly obsessed. Dr. Stevens, by magnetic treatment and a strong will, dispossessed the evil influences; and then Miss Vennum said, 'I see many good, bright spirits here, and among them one Mary Roff,' whereupon Mr. Roff remarked promptly, 'That's my daughter Mary. She has been in heaven these twelve years.'

"Counseling with the spirits it was here arranged that Mary Roff take the place of the former wild demon influences. Miss Roff had many strange experiences before she passed to the spirit-world. On Feb. 1, 1878, she took complete control of Lurancy's body, and dressed to go home to Mr. Roff's residence.

"From this time 'Rancy' Vennum did not know her parents, and took no interest in family affairs. In fact, it was not her, but Mary Roff dwelling in her body, and she hourly pleaded to go home.

"Mrs. Roff and her daughter, Mrs. Alter, hearing of these strange things, called to Mr. Vennum's, when Mary Roff, in Lurancy's body rushed to meet them. She threw her arms around their necks, and wept for joy. On Feb. 11, 1878, the Vennums sent their daughter (her body possessed by Mary Roff) to Mr. Roff's residence, where she was perfectly happy. She knew where everything was about the house, and talked of hundreds of things that happened when she was a girl in her own body. She said the angels told her that she was to stay with them till some time in May, a happy, contented daughter, and a loving sister in a borrowed body.

"While in Mr. Roff's house, she did not know the Vennums, nor would she recognize them. She declared that she frequently saw spirits, frequently went to heaven, naming those whom she there met. Some of her tests were remarkable.

"On May 7, she told Mrs. Roff that Lurancy Vennum was coming back into her body again. It was a sad and tearful hour. Mary, after saying good-by sat down, was entranced, and Lurancy had control of her own body. She looked anxiously, wildly around, and asked, 'Where am I? I was never here before.'

"Mr. Roff replied, 'You are at Mr. Roff's, brought here by Mary to cure your body.'

"Lurancy wept and said, 'I want to go home.'

"In about five minutes the change came again, and Mary was once more in Lurancy's body. She was overjoyed, asking them to sing her girlhood song, 'We Are Coming, Sister Mary.' Her conversation at this time, though joyous, was exceedingly serious. She informed them that the good angels told her she could not remain long, as her work was about done; but she assured them that she should often return to them as a loving spirit and expressed the fear that they would not be able to recognize her. She had been the instrument under angel guidance of seeing Lurancy's health restored, of giving almost unbounded joy to her parents and relatives, and of adding tangible proofs of the future, immortal existence."

This case is certified as true by Prof. James, by Dr. Hodgson and Dr. Peebles. It occurred in Watseka and was seen by a large number of citizens. The case is known as Watseka wonder. It absolutely establishes survival after death.

These obsession cases are so common in India that hospitals have been established in this country solely for the cure of obsessed persons. We have already tried to explain why they are so plentiful in India. Among Hindus the opinion prevails that an earth-bound soul can liberate himself or herself by the help of men below. So, when dead, it tries to find a medium to communicate its condition and wishes to friends. If it has no such friends, it makes itself disagreeable in every way, so that the victims try, for their own sake, to liberate the soul from bondage. Thus it is that cases of obsession are so frequent in India.

When Dr. Peebles came to India before, he made enquiries about some of these hospitals. These institutions are more frequent in Southern India. Thus we find, in Dr. Peebles' work on "Spirit Obsessions":

"There is a small temple at Dattatrya, on the confluence of the Krishna and Cunch Ganga.

"I saw several obsessed persons there. The place is very famous for curing people suffering from obsession."

And again:—

"There are various Saivite and Vishnuvite temples which are famed for relieving persons from obsessing pichases (earth-bound souls). The informant of Dr. Peebles saw a score of times the phenomenon at the Hanumanta and Durga Temples."

Regarding these obsession hospitals a friend writes that formerly he had no knowledge of their existence. But he went to Konkan in Southern India for the purpose of collecting facts for a History of Sivaji, which he was then contemplating and which he subsequently wrote. He was led to visit a beautiful place situted on the shores of the Arabian Sea. Besides the place being considered a sanitarium, there is a celebrated temple, so every morning a vessel leaves Bombay for it. "My object was," says he, "to see the principal Fort of Sivaji at Raigarh, and while there I heard the fame of the Temple of Rari Hareshwar."

Our correspondent continues: "In course of conversation, my host informed me that a very interesting Brahmin ghost had made his appearance in the Temple. I could not at first understand what he meant, but he informed me that people obsessed were brought to the Temple of Hari Hareshwar for cure, and they were almost invariably relieved of their "possessions." Hearing this I lost no time in paying a visit to the Temple. My curiosity was soon satisfied. After the worship of the image had been finished, the patients were brought forward. They were made to sit in a row, and the priest brought holy ashes and sprinkled them on the persons of the obsessed. The effect was instantaneous—some swooned away and some fell down as dead. Others shouted while still others began to show the anguish of their soul in various ways.

"But a woman among them attracted my attention as also of other spectators. She was repeating the Vedas! First, a woman is prohibited from reading the Vedas. Secondly, she belonged to a very low caste and was, therefore, illiterate. The Vedas are, as you know, only accessible to the highest and most learned Brahmins. As I knew Sanskrit I could understand what she said, and I was, I assure you, enthralled by the spectacle of a low-caste perfectly illiterate woman repeating the Vedas!

"But my attention was soon distracted by the howlings of another woman. It appeared to me that she was possessed by perhaps the most ferocious ghost in existence, whose object was evidently the destruction of the world. He was making himself disagreeable in every way and trying to frighten every one. The priest accosted this terrible soul and asked his name, but he refused point blank. Thereupon the priest left him to return to the Image, and prayed awhile for help. Returning to the woman he commanded the ghost, who possessed her, to come to the post. This time the ghost perhaps found himself unable to disobey, for he came humbly to the post. The priest then ordered some invisible spirits, who evidently attended upon the Deity to tie the hands of the woman to the post. But though no chain was visible, nor any spirit, the possessed woman twined her hands round the post as if she was being tied by others. It looked as if the attendant spirit had heard the command of the priest and tied the woman's hands to the post with an invisible chain. The priest next ordered the spirits to thrash the ghost soundly. And though nobody saw anything it appeared that some invisible hands were really applying an invisible birch on the back of the ghost or rather the woman, as every stroke was being followed by a piercing shriek from the woman, that is, the evil spirit who possessed her, till at last the latter prayed for mercy. He was forgiven and the woman relieved of her tormentor."

Now it appears that every such hospital is in charge of some guardian spirits, who evidently were, when on earth, votaries of the Deity in the Temple. Their work lies in helping the priest to exorcise ghosts. The exorcising means not only the relief of the possessed patients, but also the liberation of the earth-bound souls who possess them. Their object then in obsessing persons generally is that by this means they might be brought to the Temple and helped by the attendant spirits in being liberated from their bondage.

The correspondent continues: "I saw the woman who repeated the Vedas at her lodgings when I heard that she had almost given up her food. Ordinarily she talked to herself but occasionally a Brahmin repeated the Vedas through her. This Brahmin at last quitted her."

STRENUOUS WORK.

Account of Labors in Minnesota, and Some Practical Reflections.

During the early part of the winter I could not dare accept of the many calls for my services, but as my mother's health permitted me to do some work after the holidays I engaged with the Minnesota State Spiritualist Association to serve them for two months, and began my labors the first Sunday in February, by speaking for the Band of Peace Society of Minneapolis, of which Mrs. Lowell is regular pastor.

The next three Sundays I served the St. Paul Spiritual Alliance, with large audiences and pleasant atmosphere to work under. Then came the State Mass Meeting, which has been before repeated in the columns of the Thinker as a "Grand Success."

The first Sunday in March I spoke for the North Minneapolis Spiritualist Society of which Mr. Harry Hegdahl is regular speaker, and found a nice strong band of willing workers there also. Then the State sent me out to Blue Earth for a series of meetings assisted by Mr. Hegdahl and Mrs. Paul Buehler of Minneapolis. The meetings increased in number and interest until there was not even any more standing room the last evening, and many wishes for a speedy return.

I was next sent to Bemidji, Minn., accompanied by Mr. Hegdahl and Mrs. Harold Courtney of Minneapolis, for another series, with grand results. We held our meetings in the beautiful Court House Hall and it was well filled. Bemidji once had a nice prosperous society, we were informed, but when Mrs. Smith, who was the regular speaker, ceased her labors there, the society was suspended on account of not having the proper speaker to carry it on. And right here I wish to make this point: Many societies are in the same condition for the lack of capable ministers to keep them alive.

Our cause needs qualified workers badly and that is one of the reasons the Churches of other denominations are so full of our people, and it is a shame too. The complaint one continually hears is, We would attend Spiritualist meetings if we could endure it; but one is continually annoyed with listening to outraged English, bad grammar and poor logic, reminding one of the need of an educated ministry or at least of having cultivated brains through which to reflect inspiration.

But to return to my report, after returning from Bemidji to the cities I learned of the serious illness of Brother Brooks and as I am the vice-president of the Wisconsin State Association I felt I owed my office my first duty, hence asked to cancel my last two weeks' engagement and came home intending to start for Milwaukee to assist the secretary to put on the coming annual convention; but on returning found my mother quite feeble again, and learning of Brother Brooks' improvement, I did not go. But as her health is much improved, I will be en route for Milwaukee the 11th of April and stay there for about ten days, then I return again to the Twin Cities to make up the canceled engagement again for the Minnesota State Association for May.

Friends, Spiritualism is dear to me! And I love to do all in my power to promote it wherever I can, and while I found the Minnesota Association gracious, courteous and fine to work for, I cannot help but feel a part of a jealous pride in the state of my adoption—Wisconsin—and I do hope the Spiritualists of that state will wake up and not let the state of Minnesota leave them too far behind. You have had a noble President in Brother Brooks, and he has had a good and willing state board backed by a willing and conscientious Secretary, and no one could help seeing that President Brooks has strained every nerve during his yearly service to wipe the blot of indebtedness from off the State Calendar of Wisconsin, until he collapsed. But I am sorry to say I fear too few have appreciated his efforts, as he has surely manifested a spirit of devotion and self-sacrifice. For if every Spiritualist in the state had even contributed one dollar it would have gone a good ways toward lifting the burden, for I feel sure your officers are conscientious about this debt, if you are not, and I can't understand how you can feel the joys that the message of the spirit brings without a pang of fear at your neglected duty.

Minnesota can raise hundreds of dollars to carry on missionary work in their state and pay their workers ungrudgingly, and what is Wisconsin going to do?

I do hope whoever the coming officers of the incoming election will be, they will be sustained financially until the banner of Spiritualism in the state of Wisconsin is white as snow. Friends, you owe it to the cause and to your spirit friends, and to yourselves, if you are true Spiritualists, and we hope you are, as to us Spiritualism is the grandest religion on earth.

And now I bring this already too long letter to a close by stating that I still have the month of June open to engagements and am engaged to serve the Clinton Camp for the first two weeks of their session. Would be glad to serve any other camp after that and am also open to engagements for the coming winter season. Will serve at funerals, weddings, etc. My address is:

CATHARINE McFARLIN,
Plainview, Minn.

PROGRESS IN PITTSFIELD, MASS.

Anniversary Celebration by a Young Society.

To the Editor: A very busy woman has been trying for months to find time to write you a little about the work for Spiritualism which has been going on in Pittsfield for the past year.

A little more than a year ago the Massachusetts State Association was invited to come to Pittsfield and hold a meeting for the purpose of ascertaining whether there were any people in the place sufficiently interested to attend a meeting in the interest of Spiritualism. A hall was procured and the meeting advertised in the local papers. About one dozen people were interviewed as to whether they would like to attend such a meeting; further than this it was not known whether there would be any larger number in attendance, and it was thought if there should be as many as twenty it would be a surprise and would be well worth holding the meeting. The president of the Association, Dr. Fuller, who is as every one knows, a fine speaker, with Mr. Hatch, the treasurer, and Mrs. Hatch, his wife, the secretary, came. They also brought a good medium, Mrs. Maude Litch. The meeting was a grand success. Contrary to all expectations 100 people were present. Through the efforts of Dr. Fuller and Mrs. Hatch a temporary society was formed called The First Spiritualist Church of Pittsfield. Later a more permanent organization was completed and meetings have been held weekly ever since. As is the case with all beginnings, finances are slow to come, and we have only been able thus far to hold meetings with speaker but once a month. The attendance has been good all the time showing that effort should be made to have the cause represented here although it may be only in a small way.

Among those who have ministered to us, all of them good, are Mrs. A. J. Pettengill of Malden, Mass.; Mrs. Whiting of Springfield, Mass.; Oscar A. Edgerly, Mrs. Butler of Lynn, Mass.; Mrs. Reynolds of Troy, New York. On April 30th we are to have Mrs. Cunningham from Cambridge, Mass.

We have just held an anniversary meeting, with Helen Temple Brigham for speaker, who captivated the people. We are hoping to continue the work, and though our growth may be slow we trust it will be healthy and sure.

The following paper was written and read by myself at our anniversary meeting:

Fifty-nine years have rolled by since the advent of Modern Spiritualism. It has been the custom on these anniversary occasions to have a somewhat detailed history given of the origin and onward march of this movement. Of the past I shall say but little. Spiritualism came to a world fast lasping into materialism, and in a simple way, through little children. The common people heard of it gladly, and were comforted, and assuredly its teachings and the facts given, proving the continuity of life.

Reverends and men of learning were also drawn into giving it attraction. Nearly all the reverends were not long in deciding it to be the work of the Devil. The men of learning that there must be some other explanation of the phenomena found than that which it claimed for itself. So they have tried, each in his own way, these 59 years to put it down, to smother it, but like Banquos ghost, it will not down. It has come to stay, and is fast taking its place in the world as a Science, a Philosophy and a Religion.

Another class of learned men have pronounced it unworthy of investigation, and have ignored it, except, maybe, to sneer at its claims. Among those who have after fair and thorough investigation acknowledged its truth we find the names of Flammarion, Prof. Robert Hare, Cromwell F. Varley, Zollner, Rudolph Virchow, Carl Du Prel, Count Alexander Aksakof and many others. Prof. Thomson Jay Hudson, as our N. S. A. president has written, "of just name and fame, and exceptionally gifted in his special line of study, has gone so far as to declare that he who doubts psychic phenomena is not entitled to be called a skeptic, he is simply ignorant."

I am moved to speak particularly this evening of Alfred Russel Wallace, as I have recently read his Life, written by himself, in which he so candidly speaks of all his investigations of Spiritualism, and of his associations with Spiritualists. The latter do indeed owe him a great debt of gratitude. Now that so many men of science are looking into the matter and the Psychic Research Society is doing its work, Spiritualists need no longer be so much on the defensive, but can take time to live more in the present of Spiritualism.

Although fifty-nine years is not very long when compared with the rise and progress of other forms of religion, yet we can see greater progress in the length of time than in all that have preceded it, and a glorious future for it. Many deny us the term religion. Well, this depends on ones definition of the term. If as one Great Book says, "Pure religion and undefiled is to visit the widow and fatherless in their affliction and keep one's self unspotted from the world"; and in another place "What is required of thee but to deal justly, love mercy and walk humbly with thy God," and "Do unto others as ye would they should do unto you." I claim Spiritualism teaches all this. If you tell me its followers do not practice all this, I say, let the followers of other religions who are without sin, cast the first stone. Spiritualists have to most bitterly acknowledge the short-comings of many of its professed followers.

It would seem that this Truth came to the world simply for the purpose of establishing the fact that man can not die. I have sometimes felt to say: Would that it had stopped there, because of the many things which have attached themselves to it—the things which have been done in its name. It has been well night disgraced by commercialism and fakism as well as by the unholy lives of some of its professed followers. As I write there arises before my subjective vision a pure white banner with the word Spiritualism inscribed in letters of gold upon it, and these words come to me: Oh, Spiritualists, hold high above the debris with which ignorance and misunderstanding are seeking to cover it, this pure white banner, and it shall remain to you. So I would fain cast to the winds all that which greed and malice would attach to it, and speak only of its present best and of the eternal progression which it teaches.

Thorough students of Spiritualism seek to understand life by tracing through cause and effect its successive developments from the lowest forms of vegetable life on through all the forms of animal life up to man as we find him today, a dweller on this planet earth, everywhere subject to natural law. Recognizing an unseen power which in the vegetable may be termed motion, in the animal, sensation; and in man, soul! not stopping here they go on, and through the established scientific facts of the phenomena of Modern Spiritualism seek to learn of his future and of natural law in the spirit world. All forms and expressions of religion have had somewhat to do with an unseen power which men have little understood but have named God, also with a life hereafter. So the followers of Spiritualism have found that its teachings of this power and a life hereafter are more rational and natural than those of any other religion; so natural that I would from this time on we might call it as I am sure we one day shall, Naturalism; but not because of the ridicule and unpopularity with which the word Spiritualism has been surrounded. It is fast outgrowing all that.

As a form and expression of religion it has fought its way until there is scarcely a city or town where effort is not being made to have it represented, and many cities and towns maintain flourishing societies. We have our State Associations and a National Association working for the benefit of all smaller organizations.

We have, too, one educational institution, the Morris Pratt Institute, at Whitewater, Wisconsin. These institutions do not claim perfection, but aim to put Spiritualism before the world in its highest and best form. The true workers in these associations are trying to help those who are called to espouse this unpopular cause, to be worthy of their work and to make it sacred.

I should be false to duty if I neglected this opportunity to say that Spiritualism as an organized movement must fail in part of its mission if it does not stand and work for the three great reforms upon which all others hinge, that of the equality of men and women in all the walks of life, the emancipation of the industrial world from the system of wage slavery, and last but not least the temperance reform. Oh! Spiritualists, pray without ceasing, but while you pray work, for what does to pray without ceasing mean but to work. Every obstacle in the way of the education and the Spiritualization of humanity must be removed, until we have a people where though intoxicating liquors should flow through the streets as rivers to the ocean there would be none to drink it because none would desire it.

J. M. KINGMAN.
Pittsfield, Mass.

Ascended Higher.

Passed to spirit life from his home in Alliance, Ohio, April 2, 1907, Mr. Harry C. Russell, aged 51 years. The disease was cancer of the stomach, from which he suffered terribly the last few weeks of his illness.

On the evening of April 4th, the local fraternal orders, the K. O. T. M. and the Ben Hur, gave their impressive ritualistic services at the home and on the following day the fraternal order of Eagles gave their touching service at the Independent Church (Spiritualist), and under the leadership of Mr. Reese Jones, rendered sweetest music, and also served as pall bearers. This was followed by the funeral address by the writer, and was the fulfillment of a request made several years ago by Mr. Russell. In his address the speaker gave a brief explanation of the teachings of Spiritualism, and said that Mr. Russell had proved to his own satisfaction that they were true, and he gladly and fully accepted them. He also explained that the deceased wanted the listeners to know that he was a Spiritualist, and requested that the speaker explain its teachings on this occasion.

The speaker made it clear that Spiritualism was the true comfort at the time of death, both to the one departing this life, and the bereaved one left behind.

There were many relatives and friends present from out of town, and the large attendance and many beautiful floral offerings were evidence of the love and esteem in which the deceased was held.

His wife, Mrs. Flora Russell, is well known, and has many friends among Spiritualists, as her sweet voice and Spiritualistic songs have charmed them at their camp meetings, state and National conventions for years. Their kindly thoughts and sympathy will bless her in this hour of sorrow.

Harry Russell was a good man, a true Spiritualist, a faithful member of the Alliance Society and a good worker in the cause of Spiritualism. His earthly form will be greatly missed in the home, but his spiritual presence will comfort and cheer his good wife and children, his dear aged mother and sisters and brothers in their sorrow.

E. W. SPRAGUE,
Detroit, Mich.

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Hindu Spiritualism

Its Aim and Scope Comprehensively Defined.

The Progressive Thinker is EDUCATIONAL along new lines of thought. For a long time Spiritualist papers absolutely refused to publish cases of obsession, or moral obliquity on the part of fakes and mediums, fearing the same would hurt the cause. This paper recognizing NOTHING BUT THE TRUTH as the fundamental basis of Spiritualism, it has, therefore, often presented conditions that existed in our Cause and which are exercising a baneful influence, retarding progress in the right direction.

The fact that DANGEROUS OBSESSIONS frequently occur, often resulting in insanity, should be known by all Spiritualists.

The one is guided rightly, and is educated along correct lines, who wants to know SPIRIT RETURN as it is, in all of its KALEIDOSCOPIC characteristic—its angelic bright side, its dark side, and the road that leads to a hell (and as some claim to annihilation), and the one that leads to a heaven surpassing in BEAUTY, GRANDEUR AND LOVELINESS the loftiest imagination of poet, philosopher or seer.

The readers of this paper are the best POSTED CLASS in the world on Occult and Spiritualistic subjects. They know the exact status of Spirit Return in all of its kaleidoscopic characteristic, possessing knowledge that can not be obtained from any other source in this country. Read the following chapter from The Hindu Spiritual Magazine, published at Calcutta, India:

The sacred books of the Hindus declare that there are seven lokas or places in the spiritual world as, for instance, Bhu, Bhuba, Swa, Juna, Maha, Tapa and Satya.

These are scientific divisions; but for practical purposes we have divided the lokas into three only, viz., the Hell, the Hades, and the Heaven. In the Hell reside earth-bound souls; in the Hades, the souls of ordinary men; and in the Heaven those of superior men.

Spirits in the higher spheres rarely come to communicate with mortals, unless they have some great object in view. Thus the high inspirations, intellectual and religious, come from them. Spirits from the second sphere come only when they are summoned or to serve mortals to whom they might be attached. Thus, they will give warning of a danger, they will even sometimes give information leading to the discovery of a lost article, or the detection of a criminal.

Spirits from the lowest sphere, as a rule, come of their own accord. We say as a rule, for sometimes they too are summoned by those who deal in black magic. But as they are very much earthy, the other world does not please them much, and so they never let slip an opportunity to come back to this earth whenever they find an open door, which, however, they do but rarely. Thus if they find a medium, they enter his body slowly and gradually, and eventually they obtain complete possession of it. And when they have done this, they refuse to leave it, and make it their own as did the old man to Sindabab in the Arabian Nights. And this is called demoniacal possession.

This demoniacal possession, or obsession, though very dreadful to the victim, is of very great use to mankind. For, such cases completely establish the survival of men after death—a knowledge most precious to mankind.

Scientists like Crookes, or careful investigators like Hodgson may prove this truth in a scientific way after a great deal of research, trouble and ingenuity, but a case of obsession proves the survival after death at once and to the meanest intellect too. Just read the account of the ghosts at the dak Bungalow in Hazaribagh (vol. I., No. 2). Who can, after such experience, refuse to believe in spirits and the moral government of the universe? These obsessions also give mortals an opportunity of knowing something definite about the spirit world.

The knowledge can be obtained in this manner. A man obsessed is nothing but a dead man with a material body. Do you want to see a spirit walking amongst men? If so you find him in a man or woman who is obsessed. Do you want to see a spirit face to face in broad daylight? Then find a man who has been possessed by an earth-bound soul.

In spiritual circles spirits take possession of the faculties of the medium and come in contact with mortals. But these spirits, as a rule, cannot take complete possession of the faculties of their mediums; and the result is that the mind of the mediums asserts itself at times, so that the communications from the spirits become unreliable. And this is the reason why even good mediums commit mistakes, and often talk nonsense.

But in the case of obsession the spirit obtains complete control of the faculties of his victim; and so obsession means practically a spirit among men on earth. One of the most wonderful cases on record is that of Lurancy Vennum and Mary Roff. We quote from Dr. Peebles' "Spirit Obsessions."

"Of this case of possession, referred to by Professor James, of Harvard, and Dr. Hodgson, I can speak knowingly, positively, for Mr. Asa B. Roff, only recently deceased, was one of my patients several years ago. I knew him not only intimately, but knew his cultured daughter, Minerva Alter, sister of Mary Roff, that possessed the body of Mary Lurancy Vennum. It was my further privilege to know other members of this excellent Roff family, and some of the Watseka citizens who were witnesses of this singular psychic, not of a double consciousness, but of an actual re-possession again by a spirit of human body.

"The history very briefly told is this: Miss Vennum when about fourteen, had a series of attacks called hysteria. She was so annoyed by spells of hearing her name called out of the silence by night that her mother frequently slept with her.

"Not feeling well on the eleventh day of July, she fell to the floor, apparently dead. She thus lay five hours. When falling at other times, she declared that she saw spirits, describing and identifying them. In these further trances she saw angels and beautiful spirit scenery. Physicians, the Rev. Mr. Baker, and others pronounced her insane and proposed putting her into a lunatic asylum.

"At the crisis, Mr. Roff and Dr. Stevens, of Janesville, called, finding her sitting by the stove, hands upon her knees, eyes staring wildly, thoroughly obsessed. Dr. Stevens, by magnetic treatment and a strong will, dispossessed the evil influences; and then Miss Vennum said, 'I see many good, bright spirits here, and among them one Mary Roff,' whereupon Mr. Roff remarked promptly, 'That's my daughter Mary. She has been in heaven these twelve years.'

"Counseling with the spirits it was here arranged that Mary Roff take the place of the former wild demon influences. Miss Roff had many strange experiences before she passed to the spirit-world. On Feb. 1, 1878, she took complete control of Lurancy's body, and dressed to go home to Mr. Roff's residence.

"From this time 'Rancy' Vennum did not know her parents, and took no interest in family affairs. In fact, it was not her, but Mary Roff dwelling in her body, and she hourly pleaded to go home.

"Mrs. Roff and her daughter, Mrs. Alter, hearing of these strange things, called to Mr. Vennum's, when Mary Roff, in Lurancy's body rushed to meet them. She threw her arms around their necks, and wept for joy. On Feb. 11, 1878, the Vennums sent their daughter (her body possessed by Mary Roff) to Mr. Roff's residence, where she was perfectly happy. She knew where everything was about the house, and talked of hundreds of things that happened when she was a girl in her own body. She said the angels told her that she was to stay with them till some time in May, a happy, contented daughter, and a loving sister in a borrowed body.

"While in Mr. Roff's house, she did not know the Vennums, nor would she recognize them. She declared that she frequently saw spirits, — frequently went to heaven, naming those whom she there met. Some of her tests were remarkable.

"On May 7, she told Mrs. Roff that Lurancy Vennum was coming back into her body again. It was a sad and tearful hour. Mary, after saying good-by sat down, was entranced, and Lurancy had control of her own body. She looked anxiously, wildly around, and asked, 'Where am I? I was never here before.'

"Mr. Roff replied, 'You are at Mr. Roff's, brought here by Mary to cure your body.'

"'Lurancy wept and said, 'I want to go home.'

"In about five minutes the change came again, and Mary was once more in Lurancy's body. She was overjoyed, asking them to sing her girlhood song, 'We Are Coming, Sister Mary.' Her conversation at this time, though joyous, was exceedingly serious. She informed them that the good angels told her she could not remain long, as her work was about done; but she assured them that she should often return to them as a loving spirit and expressed the fear that they would not be able to recognize her. She had been the instrument under angel guidance of seeing Lurancy's health restored, of giving almost unbounded joy to her parents and relatives, and of adding tangible proofs of the future, immortal existence."

This case is certified as true by Prof. James, by Dr. Hodgson and Dr. Peebles. It occurred in Watseka and was seen by a large number of citizens. The case is known as Watseka wonder. It absolutely establishes survival after death.

These obsession cases are so common in India that hospitals have been established in this country solely for the cure of obsessed persons. We have already tried to explain why they are so plentiful in India. Among Hindus the opinion prevails that an earth-bound soul can liberate himself or herself by the help of men below. So, when dead, it tries to find a medium to communicate its condition and wishes to friends. If it has no such friends, it makes itself disagreeable in every way, so that the victims try, for their own sake, to liberate the soul from bondage. Thus it is that cases of obsession are so frequent in India.

When Dr. Peebles came to India before, he made enquiries about some of these hospitals. These institutions are more frequent in Southern India. Thus we find, in Dr. Peebles' work on "Spirit Obsessions":

"There is a small temple at Dattatrya, on the confluence of the Krishna and Cunch Ganga.

"I saw several obsessed persons there. The place is very famous for curing people suffering from obsession."

And again:—

"There are various Saivite and Vishnuvite temples which are famed for relieving persons from obsessing pichases (earth-bound souls). The informant of Dr. Peebles saw a score of times the phenomenon at the Hanumanta and Durga Temples."

Regarding these obsession hospitals a friend writes that formerly he had no knowledge of their existence. But he went to Konkan in Southern India for the purpose of collecting facts for a History of Sivaji, which he was then contemplating and which he subsequently wrote. He was led to visit a beautiful place situted on the shores of the Arabian Sea. Besides the place being considered a sanitarium, there is a celebrated temple, so every morning a vessel leaves Bombay for it. "My object was," says he, "to see the principal Fort of Sivaji at Raigarh, and while there I heard the fame of the Temple of Rari Hareshwar."

Our correspondent continues: "In course of conversation, my host informed me that a very interesting Brahmin ghost had made his appearance in the Temple. I could not at first understand what he meant, but he informed me that people obsessed were brought to the Temple of Hari Hareshwar for cure, and they were almost invariably relieved of their "possessions." Hearing this I lost no time in paying a visit to the Temple. My curiosity was soon satisfied. After the worship of the image had been finished, the patients were brought forward. They were made to sit in a row, and the priest brought holy ashes and sprinkled them on the persons of the obsessed. The effect was instantaneous—some swooned away and some fell down as dead. Others shouted while still others began to show the anguish of their soul in various ways.

"But a woman among them attracted my attention as also of other spectators. She was repeating the Vedas! First, a woman is prohibited from reading the Vedas. Secondly, she belonged to a very low caste and was, therefore, illiterate. The Vedas are, as you know, only accessible to the highest and most learned Brahmins. As I knew Sanskrit I could understand what she said, and I was, I assure you, enthralled by the spectacle of a low-caste perfectly illiterate woman repeating the Vedas!

"But my attention was soon distracted by the howlings of another woman. It appeared to me that she was possessed by perhaps the most ferocious ghost in existence, whose object was evidently the destruction of the world. He was making himself disagreeable in every way and trying to frighten every one. The priest accosted this terrible soul and asked his name, but he refused point blank. Thereupon the priest left him to return to the Image, and prayed awhile for help. Returning to the woman he commanded the ghost, who possessed her, to come to the post. This time the ghost perhaps found himself unable to disobey, for he came humbly to the post. The priest then ordered some invisible spirits, who evidently attended upon the Deity to tie the hands of the woman to the post. But though no chain was visible, nor any spirit, the possessed woman twined her hands round the post as if she was being tied by others. It looked as if the attendant spirit had heard the command of the priest and tied the woman's hands to the post with an invisible chain. The priest next ordered the spirits to thrash the ghost soundly. And though nobody saw anything it appeared that some invisible hands were fully applying an invisible birch on the back of the ghost or rather the woman, as every stroke was being followed by a piercing shriek from the woman, that is, the evil spirit who possessed her, till at last the latter prayed for mercy. He was forgiven and the woman relieved of her tormentor."

Now it appears that every such hospital is in charge of some guardian spirits, who evidently were, when on earth, votaries of the Deity in the Temple. Their work lies in helping the priest to exorcise ghosts. The exorcising means not only the relief of the possessed patients, but also the liberation of the earth-bound souls who possess them. Their object then in obsessing persons generally is that by this means they might be brought to the Temple and helped by the attendant spirits in being liberated from their bondage.

The correspondent continues: "I saw the woman who repeated the Vedas at her lodgings when I heard that she had almost given up her food. Ordinarily she talked to herself but occasionally a Brahmin repeated the Vedas through her. This Brahmin at last quitted her."

STRENUOUS WORK.

Account of Labors in Minnesota, and Some Practical Reflections.

During the early part of the winter I could not dare accept of the many calls for my services, but as my mother's health permitted me to do some work after the holidays I engaged with the Minnesota State Spiritualist Association to serve them for two months, and began my labors the first Sunday in February, by speaking for the Band of Peace Society of Minneapolis, of which Mrs. Lowell is regular pastor.

The next three Sundays I served the St. Paul Spiritual Alliance, with large audiences and pleasant atmosphere to work under. Then came the State Mass Meeting, which has been before repeated in the columns of the Thinker as a "Grand Success."

The first Sunday in March I spoke for the North Minneapolis Spiritualist Society of which Mr. Harry Hegdahl is regular speaker, and found a nice strong band of willing workers there also. Then the State sent me out to Blue Earth for a series of meetings assisted by Mr. Hegdahl and Mrs. Paul Buehler of Minneapolis. The meetings increased in number and interest until there was not even any more standing room the last evening, and many wishes for a speedy return.

I was next sent to Bemidji, Minn., accompanied by Mr. Hegdahl and Mrs. Harold Courtney of Minneapolis, for another series, with grand results. We held our meetings in the beautiful Court House Hall and it was well filled. Bemidji once had a nice prosperous society, we were informed, but when Mrs. Smith, who was the regular speaker, ceased her labors there, the society was suspended on account of not having the proper speaker to carry it on. And right here I wish to make this point: Many societies are in the same condition for the lack of capable ministers to keep them anve.

Our cause needs qualified workers badly and that is one of the reasons the Churches of other denominations are so full of our people, and it is a shame too. The complaint one continually hears is, We would attend Spiritualist meetings if we could endure it; but one is continually annoyed with listening to outraged English, bad grammar and poor logic, reminding one of the need of an educated ministry or at least of having cultivated brains through which to reflect inspiration.

But to return to my report, after returning from Bemidji to the cities I learned of the serious illness of Brother Brooks and as I am the vice-president of the Wisconsin State Association I felt I owed my office my first duty, hence asked to cancel my last two weeks' engagement and came home intending to start for Milwaukee to assist the secretary to put on the coming annual convention; but on returning found my mother quite feeble again, and learning of Brother Brooks' improvement, I did not go. But as her health is much improved, I will be en route for Milwaukee the 11th of April and stay there for about ten days, then I return again to the Twin Cities to make up the canceled engagement again for the Minnesota State Association for May.

Friends, Spiritualism is dear to me! And I love to do all in my power to promote it wherever I can, and while I found the Minnesota Association gracious, courteous and fine to work for, I cannot help but feel a part of a jealous pride in the state of my adoption—Wisconsin—and I do hope the Spiritualists of that state will wake up and not let the state of Minnesota leave them too far behind. You have had a noble President in Brother Brooks, and he has had a good and willing state board backed by a willing and conscientious Secretary, and no one could help seeing that President Brooks has strained every nerve during his yearly service to wipe the blot of indebtedness from off the State Calendar of Wisconsin, until he collapsed. But I am sorry to say I fear too few have appreciated his efforts, as he has surely manifested a spirit of devotion and self-sacrifice. For if every Spiritualist in the state had even contributed one dollar it would have gone a good ways toward lifting the burden for I feel sure your officers are conscientious about this debt, if you are not, and I can't understand how you can feel the joys that the message of the spirit brings without a pang of fear at your neglected duty.

Minnesota can raise hundreds of dollars to carry on missionary work in their state and pay their workers ungrudgingly, and what is Wisconsin going to do?

I do hope whoever the coming officers of the incoming election will be, they will be sustained financially until the banner of Spiritualism in the state of Wisconsin is white as snow. Friends, you owe it to the cause and to your spirit friends, and to yourselves, if you are true Spiritualists, and we hope you are, as to us Spiritualism is the grandest religion on earth.

And now I bring this already too long letter to a close by stating that I still have the month of June open to engagements and am engaged to serve the Clinton Camp for the first two weeks of their session. Would be glad to serve any other camp after that and am also open to engagements for the coming winter season. Will serve at funerals, weddings, etc. My address is:

CATHARINE McFARLIN,
Plainview, Minn.

PROGRESS IN PITTSFIELD, MASS.

Anniversary Celebration by a Young Society.

To the Editor: A very busy woman has been trying for months to find time to write you a little about the work for Spiritualism which has been going on in Pittsfield for the past year.

A little more than a year ago the Massachusetts State Association was invited to come to Pittsfield and hold a meeting for the purpose of ascertaining whether there were any people in the place sufficiently interested to attend a meeting in the interest of Spiritualism. A hall was procured and the meeting advertised in the local papers. About one dozen people were interviewed as to whether they would like to attend such a meeting; further than this it was not known whether there would be any larger number in attendance, and it was thought if there should be as many as twenty it would be a surprise and would be well worth holding the meeting. The president of the Association, Dr. Fuller, who is as every one knows, a fine speaker, with Mr. Hatch, the treasurer, and Mrs. Hatch, his wife, the secretary, came. They also brought a good medium, Mrs. Maude Litch. The meeting was a grand success. Contrary to all expectations 100 people were present. Through the efforts of Dr. Fuller and Mrs. Hatch a temporary society was formed called The First Spiritualist Church of Pittsfield. Later a more permanent organization was completed and meetings have been held weekly ever since. As is the case with all beginnings, finances are slow to come, and we have only been able thus far to hold meetings with speaker but once a month. The attendance has been good all the time showing that effort should be made to have the cause represented here although it may be only in a small way.

Among those who have ministered to us, all of them good, are Mrs. A. J. Pettengill of Malden, Mass.; Mrs. Whiting of Springfield, Mass.; Oscar A. Edgerly, Mrs. Butler of Lynn, Mass.; Mrs. Reynolds of Troy, New York. On April 30th we are to have Mrs. Cunningham from Cambridge, Mass.

We have just held an anniversary meeting, with Helen Temple Brigham for speaker, who captivated the people. We are hoping to continue the work, and though our growth may be slow we trust it will be healthy and sure.

The following paper was written and read by myself at our anniversary meeting:

Fifty-nine years have rolled by since the advent of Modern Spiritualism. It has been the custom on these anniversary occasions to have a somewhat detailed history given of the origin and onward march of this movement. Of the past I shall say but little. Spiritualism came to a world fast lasping into materialism, and in a simple way, through little children. The common people heard of it gladly, and were comforted, and assuredly its teachings and the facts given, proving the continuity of life.

Reverends and men of learning were also drawn into giving it attraction. Nearly all the reverends were not long in deciding it to be the work of the Devil. The men of learning that there must be some other explanation of the phenomena found than that which it claimed for itself. So they have tried, each in his own way, these 59 years to put it down, to smother it, but like Banquos ghost, it will not down. It has come to stay, and is fast taking its place in the world as a Science, a Philosophy and a Religion.

Another class of learned men have pronounced it unworthy of investigation, and have ignored it, except, maybe, to sneer at its claims. Among those who have after fair and thorough investigation acknowledged its truth we find the names of Flammarion, Prof. Robert Hare, Cromwell F. Varley, Zollner, Rudolph Virchow, Carl Du Prel, Count Alexander Aksakof and many others. Prof. Thomson Jay Hudson, as our N. S. A. president has written, "of just name and fame, and exceptionally gifted in his special line of study, has gone so far as to declare that he who doubts psychic phenomena is not entitled to be called a skeptic, he is simply ignorant."

I am moved to speak particularly this evening of Alfred Russel Wallace, as I have recently read his Life, written by himself, in which he so candidly speaks of all his investigations of Spiritualism, and of his associations with Spiritualists. The latter do indeed owe him a great debt of gratitude. Now that so many men of science are looking into the matter and the Psychic Research Society is doing its work, Spiritualists need no longer be so much on the defensive, but can take time to live more in the present of Spiritualism.

Although fifty-nine years is not very long when compared with the rise and progress of other forms of religion, yet we can see greater progress in the length of time than in all that have preceded it, and a glorious future for it. Many deny us the term religion. Well, this depends on ones definition of the term. If as one Great Book says, "Pure religion and undefiled is to visit the widow and fatherless in their affliction and keep one's self unspotted from the world"; and in another place "What is required of thee but to deal justly, love mercy and walk humbly with thy God," and "Do unto others as ye would they should do unto you." I claim Spiritualism teaches all this. If you tell me its followers do not practice all this, I say, let the followers of other religions who are without sin, cast the first stone. Spiritualists have to most bitterly acknowledge the short-comings of many of its professed followers.

It would seem that this Truth came to the world simply for the purpose of establishing the fact that man can not die. I have sometimes felt to say: Would that it had stopped there, because of the many things which have attached themselves to it—the things which have been done in its name. It has been well night disgraced by commercialism and fakism as well as by the unholy lives of some of its professed followers. As I write there arises before my subjective vision a pure white banner with the word Spiritualism inscribed in letters of gold upon it, and these words come to me: Oh, Spiritualists, hold high above the debris with which ignorance and misunderstanding are seeking to cover it, this pure white banner, and it shall remain to you. So I would fain cast to the winds all that which greed and malice would attach to it, and speak only of its present best and of the eternal progression which it teaches.

Thorough students of Spiritualism seek to understand life by tracing through cause and effect its successive developments from the lowest forms of vegetable life on through all the forms of animal life up to man as we find him today, a dweller on this planet earth, everywhere subject to natural law. Recognizing an unseen power which in the vegetable may be termed motion, in the animal, sensation; and in man, soul! not stopping here they go on, and through the established scientific facts of the phenomena of Modern Spiritualism seek to learn of his future and of natural law in the spirit world. All forms and expressions of religion have had somewhat to do with an unseen power which men have little understood but have named God, also with a life hereafter. So the followers of Spiritualism have found that its teachings of this power and a life hereafter are more rational and natural than those of any other religion; so natural that I would from this time on we might call it as I am sure we one day shall, Naturalism; but not because of the ridicule and unpopularity with which the word Spiritualism has been surrounded. It is fast outgrowing all that.

As a form and expression of religion it has fought its way until there is scarcely a city or town where effort is not being made to have it represented, and many cities and towns maintain flourishing societies. We have our State Associations and a National Association working for the benefit of all smaller organizations.

We have, too, one educational institution, the Morris Pratt Institute, at Whitewater, Wisconsin. These institutions do not claim perfection, but aim to put Spiritualism before the world in its highest and best form. The true workers in these associations are trying to help those who are called to espouse this unpopular cause, to be worthy of their work and to make it sacred.

I should be false to duty if I neglected this opportunity to say that Spiritualism as an organized movement must fail in part of its mission if it does not stand and work for the three great reforms upon which all others hinge, that of the equality of men and women in all the walks of life, the emancipation of the industrial world from the system of wage slavery, and last but not least the temperance reform. Oh! Spiritualists, pray without ceasing, but while you pray work, for what does to pray without ceasing mean but to work. Every obstacle in the way of the education and the Spiritualization of humanity must be removed, until we have a people where though intoxicating liquors should flow through the streets as rivers to the ocean there would be none to drink it because none would desire it.

J. M. KINGMAN.
Pittsfield, Mass.

Ascended Higher.

Passed to spirit life from his home in Alliance, Ohio, April 2, 1907, Mr. Harry C. Russell, aged 51 years. The disease was cancer of the stomach, from which he suffered terribly the last few weeks of his illness.

On the evening of April 4th, the local fraternal orders, the K. O. T. M. and the Ben Hur, gave their impressive ritualistic services at the home and on the following day the fraternal order of Eagles gave their touching service at the Independent Church (Spiritualist), and under the leadership of Mr. Reese Jones, rendered sweetest music, and also served as pall bearers. This was followed by the funeral address by the writer, and was the fulfillment of a request made several years ago by Mr. Russell. In his address the speaker gave a brief explanation of the teachings of Spiritualism, and said that Mr. Russell had proved to his own satisfaction that they were true, and he gladly and fully accepted them. He also explained that the deceased wanted the listeners to know that he was a Spiritualist, and requested that the speaker explain its teachings on this occasion.

The speaker made it clear that Spiritualism was the true comfort at the time of death, both to the one departing this life, and the bereaved one left behind.

There were many relatives and friends present from out of town, and the large attendance and many beautiful floral offerings were evidence of the love and esteem in which the deceased was held.

His wife, Mrs. Flora Russell, is well known, and has many friends among Spiritualists, as her sweet voice and Spiritualistic songs have charmed them at their camp meetings, state and National conventions for years. Their kindly thoughts and sympathy will bless her in this hour of sorrow.

Harry Russell was a good man, a true Spiritualist, a faithful member of the Alliance Society and a good worker in the cause of Spiritualism. His earthly form will be greatly missed in the home, but his spiritual presence will comfort and cheer his good wife and children, his dear aged mother and sisters and brothers in their sorrow.

E. W. SPRAGUE.
Detroit, Mich.

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Seventh Annual Convention

Of the Wisconsin State Spiritualists' Association.

[From Our Special Correspondent.]

The Seventh Annual Convention of the Wisconsin State Spiritualists' Association is bringing together a large number of delegates and friends from all parts of the State. The St Charles Hotel, one of the finest and most home-like in the city, is the headquarters for the officers, delegates and visitors at the convention.

The reception tendered to visitors and delegates by the Association Monday evening was well attended, notwithstanding the day had been most unpleasant.

The President, Geo. H. Brooks, genial as ever, showed the results of his recent illness, but all were glad to see him well again.

Mrs. McFarlin, the vice-president, had also arrived and was looking well and beaming as usual.

Miss Louise Loebel, the active and efficient secretary, being a resident of Milwaukee, was most charmingly active in receiving and introducing the guests to each other. All the speakers and delegates who had arrived in the city—and a goodly number of local workers and prominent Spiritualists of the city, were present. Several students from the Morris Pratt Institute were present, having been granted their usual spring vacation of one week at this time in order to enable them to attend the convention.

Mr. Brooks, in brief, and appropriate introduction called upon the officers of the State Association for remarks. After a most beautiful musical selection by Mrs. Dr. Ray, of Milwaukee, Mrs. Abbott and Miss Spaulding gave recitations (students of the Morris Pratt Institute), Mrs. Smead (local worker), Mrs. McFarlin, Miss Loebel and Mrs. Cora L. V. Richmond, all made brief addresses, concluding with a poem by Ouina.

Refreshments were served and the delightful evening closed with promises to meet early on the morrow for the work of the convention

Tuesday, April 10.—10:30 A. M.

Invocation by Mrs Richmond.

The convention was called to order by President Brooks, and twe Committees appointed on Rules and Credentials.

Pending the reports of these committees an informal meeting was held.

The chairman called on Mrs. Richmond, Mrs. Witte, Miss Spaulding, Mrs. Smead, and Mr. Jones, who made remarks and suggestions for the coming work.

Committee on Rules (chairman, Mrs. Smead), reported Roberts' Rules of Order.

Committee on Credentials (Mrs. McFarlin chairman), could only make partial report.

Afternoon Session.

Secretary (Miss Louise Loebel), read minutes of last convention and subsequent board meetings, which occupied all the time until 3 p. m., when Mrs. Catharine McFarlin, vice-president of the association, made an address, replete with interesting personal experiences, pathetic and humorous, and an earnest appeal to all workers to bear forward the real work of the association.

Messages followed from two home workers, and remarks from Mrs. Smead, an earnest and beautiful spirit in the body.

Evening Session.

The evening session was delayed in opening (announced at 7:45) waiting for the promised presence of the Mayor, who was to welcome the convention to the city. But no Mayor or representative of that official came, and the convention welcomed itself and went on with the program. A large audience was present.

A piano solo by Mrs. Dr. Ray, a song by the congregation, invocation and address by Mrs. Cora L. V. Richmond, who received a warm welcome, and whose guides reached the people with an address that was greatly appreciated.

At the close of Mrs. Richmond's address she presented the following preamble and resolutions which were read by the chairman and were passed by a rising vote of the audience:

[See Report of Committee on Resolutions, in which those of Mrs. Richmond were incorporated.]

(The vote was preceded by a brief and glowing tribute to Mr. W. T. Stead for his courage in announcing his belief in the knowledge of the truth of Spiritualism, and his great work in the Cause of International Peace through arbitration.)

Mrs. Nivers, teacher of oratory at the Morris Pratt Institute, daughter of Moses Hull, was introduced, and more than delighted the audience with two recitations. Her work is indeed surpassingly fine.

Mrs. Georgia Gladys Cooley gave excellent satisfaction in the messages she gave, although she is weary from a long journey and watching by the bedside of her mother, recently arisen.

The meeting closed with benediction by Mrs. Richmond.

Wednesday Morning.—10:30 A. M.

Convention called to order. Mr. Brooks called for reports of committees and appointed other committees.

The morning session was occupied with the reading of the President's Report, and that of the Secretary. Your correspondent can truly say that these reports are brief, masterly and cover an amount of work accomplished that amply justifies the selection of those two officers to serve the Wisconsin Association.

A remarkable feature is that in both instances they are the first reports of the kind that the President (Mr. Brooks), and the Secretary (Miss Loebel) ever made. Your correspondent would mention some of the salient points, but feels certain the entire reports will be published in The Progressive Thinker for the benefit of the societies throughout the State of Wisconsin, and encouragement of workers in other states.

The most encouraging financial feature of the year's work will be the wiping out of the largest debt (amounting to several hundred dollars) of the association, which was in existence before the present official board took up the work.

At 2 p. m. pending reports of committees, the meeting took up the subject of the Morris Pratt School, and the various speakers made enthusiastic remarks concerning it.

At 3 p. m., Professor Weaver gave the regular address of the afternoon, on "Nature's Laws." It was a masterly address and adapted to students of Life in all ages and conditions. Professor Weaver was most enthusiastically applauded.

raising a fund in aid of this Convention. And also to those who have donated articles to be sold for the benefit of the Association.

Resolved: That too much praise cannot be given to our Sisters, Mrs. Schneider, her two daughters and Mrs. Waite, Mrs. Hattie Smith, Mrs. Smead and Miss Richards for the wonderful work they have accomplished under difficulties in creating and serving meals during this Convention.

Resolved: That we thank the friends in this city who have so freely extended the hospitality of their homes to delegates and members of this convention—this spirit and action is most sincerely appreciated.

Resolved: That we thank all who have assisted in the work of this convention (without hope of reward or fear of punishment) who were not members, and many of them not residents of the State.

Resolved: That in furnishing delightful music, Mrs. Dr. Ray, Miss Golden and Miss Grace Smith have our sincere thanks.

Resolved; That this Convention acknowledge with thanks and appreciation the courtesies of the Press of this city for their friendly attitude toward this Convention and the Cause in general, and the Manager of the St. Charles Hotel for rates and favors to officers and visitors.

The Arisen Ones.

Whereas, As in the course of the year, the harvest of arisen ones has been quite large and many of our prominent workers and dear friends have been called home;

Resolved: That this Convention extends its sympathy to the friends of Mrs. King of Milwaukee, Geo. B. McKnight of Oldfield, Mrs. Winter of Milwaukee, Mrs. Robert Schilling of Milwaukee, Miss Jennie Botiker of Milwaukee, Master Oscar O. Vitig, for the loss in mortal form of these arisen ones, but we rejoice in the knowledge if their continued life and activity.

Whereas, That in the passing on of our Brother Moses Hull, life-long worker for humanity, teacher, leader, friend, President of the Morris Pratt School, the cause in this State and throughout the world has lost in the mortal side one of the grandest, noblest and best of men, one of the most intellectual and spiritual minds and one most devoted to the highest interests of humanity;

Resolved: That we extend to the wife, Mrs. Mattie E. Hull, noble woman and worthy companion of Moses Hull, and to the daughters and household, our sincere and heartfelt sympathy and to the members of the Morris Pratt Institute, its faculty and pupils our most fervent love and sympathy. But we know that not being dead, "He yet speaketh" and that his noble spirit worketh ever for our grand cause.

Whereas, In the transition of Theodore J. Mayer, the treasurer of the N. S. A., the National Association has met with a loss that is not to be measured in words. An earnest and devoted Spiritualist, a sympathetic friend, a promoter of valuable and beneficent institutions, a financial bulwark.

Resolved: That we extend to the officers and trustees of the N. S. A and the members throughout the United States our sympathy and appreciation of this great vacancy that has gone, but ever realizing that he will still watch over and aid as far as possible the work of the N. S. A, so dear to his heart. We trust and know that in his arisen state, he will more than ever be a helper and friend.

Resolved: That in the passing on of Jennie Hagan Brown the cause has been deprived of one of its most interesting, winning and gifted speakers, whose lectures and improvisations have charmed thousands. We extend our sympathy to the bereaved husband, and share the mortal loss with all Spiritualists who have known her. Yet, she also has joined the band of arisen workers.

Respectfully submitted,
CORA L. V. RICHMOND.
CATHARINE McFARLIN,
Committee.

Milwaukee, April 18, 1907

Unanimously adopted by the Convention.

Personnel of the Convention.

The long and short of it is that Brother Brooks (long) and Sister McFarlin (short) make a good more than average president and vice-president.

It is no libel on others to say that Miss Louise Loebel should have a label marked "First Prize" as secretary.

Brother W. E. Bristol has never, never, never decamped with the surplus in the treasury of the W. S. S. A. Why? First, Because he is honest, and, Second, there is money in the treasury.

Professor A. J. Weaver of the Morris Pratt Institute is delegate from that society to the Convention, but he can't get away from his pupils, several are at the Convention. They idolize him. Yet, we are told the M. P. I. does not uphold idolatry.

Mrs Abbott, of the Morris Pratt Institute is assistant secretary of the Convention, and no wonder, for besides being genial and accomplished, she has a most prodigious memory, as that recitation she gave us Monday evening at the reception proves. If all the minutes (and hours, too), of the Convention were lost, she would find them in her memory box

Delegates and members all remarkably good looking. A number of young people.

Report of Committee on Resolutions.

Whereas, a great International, world-wide and heaven inspired movement is now taking form and activity under the name of International Arbitration. The peace movement so long delayed, so fervently longed for promises to bring effective results in the near future; and whereas, both the letter and the spirit of modern Spiritualism are in perfect accord with the principles of justice, liberty and peace; and whereas, a conference National in significance and scope is now in session in New York favorable to and a preparation for the International Congress to be held at The Hague, June 15;

Resolved: That this convention send to our esteemed and eminent coworker, W. T. Stead of London, now in New York, our greetings and the hearty sympathy of the Spiritualists of Wisconsin (and we believe of the whole United States) with the movement for Universal Disarmament, Arbitration and Peace of which he is so devoted a champion, and we invoke the blessings of heaven and Our Arisen Statesmen and Philanthropists and lovers of peace on the deliberations of the Conference, now in session in New York.

Resolved: That the President of this Association and Convention be empowered to send the substance and spirit of these resolutions to Mr. Stead and the Conference in New York.

(The above was unanimously passed by the Convention, Tuesday evening.

Whereas, we recognize the great progress that our cause has made throughout the world; in the organization of a new Scientific Association for the investigation of the phenomena by scientific men, and in the spread of the essential truths of our philosophy in general literature, and in the liberalizing of the sermons of the clergy of all denominations, and believing that the time is not far distant when Spiritualism will be the religion of the world;

Resolved: That this association press forward with the work so well begun and so ably borne forward in this State, one of the pioneer states, in giving Spiritualism to the world.

Resolved that the organization of local societies and their continuance depends on the securing of local workers and settled speakers, and if one society is not able to bear the financial burden alone, we recommend that three or four towns unite in employing a speaker.

Resolved: That the importance of training the children of Spiritualists in the fundamental truths of Spiritualism cannot be too urgently stated and we recommend the establishment of Sunday-Schools and Lyceums even if there are only a few children.

Resolved: That we recognize in the Morris Pratt Institute the one desirable school in advanced studies (established by the spirit world through the mediumship of Mrs. Hayes) and earnestly urge our friends throughout the state and everywhere to sustain that school; for we have evidence by the presence and work in this Convention of Professor Weaver, Mrs. Nivers and some of the students of that school of the good work it is doing.

Resolved: That as the Spiritualistic press must be for some time to come the principal means of disseminating our philosophy and knowledge of the phenomena, we urge upon our people everywhere the importance of sustaining that press.

Resolved: That we thank most fervently the Spiritualists and mediums of Milwaukee and throughout the State, who gave their services and the use of their homes for the purpose of

Afternoon Session.

Report of Committee on Ways and Means closed the business session of the present convention.

At 3 p. m. the meeting, mostly in the hands of the German societies and workers in the city and delegates from other parts of the state. No more earnest or intelligent workers are found than these Germans.—

Afternoon Session.

Music by Mrs. Ray, Miss Smith.

Invocation, Mrs. Richmond, congregational singing.

Address by Mrs. Richmond, after answers to questions, on "The Majesty and Power of the Human Spirit."

Inspirational poem, subject given by the audience.

Brief remarks by Chairman.

Recitations by Mrs. Nivers (better than ever).

Messages by Mrs. Georgia Gladys Cooley, all recognized.

The platform workers have been thoroughly appreciated by the convention and audiences.

Thus closes one of the most harmonious, business-like and spiritual conventions ever held in the state, (or elsewhere. Perfect harmony prevailed.

The 59th Anniversary at Ashtabula, Ohio.

The 59th anniversary of modern Spiritualism was fittingly celebrated by the Ashtabula Psychic Research Society at G. A. R. Hall, March 31st. At the evening service the hall was crowded beyond its capacity. Friends from Geneva and Conneaut assisted with their presence and helped to make our day one of immense value, both socially and spiritually.

The hall was nicely decorated with bunting and flags. Beautiful flowers were everywhere in evidence. The sweet harmonious conditions seemed to baptise us all anew, and invigorate us in our efforts to do honor to the occasion.

The readings by Mrs. Van Tassell of Ashtabula, and Mrs. Grant of Conneaut, were of a very high order, and strictly in keeping with the occasion, so beautifully rendered; they were a valuable feature of our program.

At the beginning of the afternoon session the President called upon Mrs. Lyman Ward, who chanced to be in the audience. She responded with some wholesome remarks.

Mrs. Sadie Herrick, whom we were fortunate enough to have with us, favored us most pleasingly with several solos. Messages were also given in the evening by Mrs. Herrick and were very favorably received.

Mrs. Wallace spoke both afternoon and evening. Her poetical remarks were forcible and did much to impress the audience with the beauty

GLORIOUS CELEBRATION.

By the Oldest Association in the World.

The First Association of Spiritualists of Philadelphia, Pa., which is also the oldest society in the world, may well be proud of the celebration at its temple, 12th and Thompson sts., Philadelphia, on Sunday, April 7, in commemoration of the 59th anniversary of the advent of Modern Spiritualism, for it was deserving of more than passing notice.

The venerable president, Captain Francis J. Keffer, "The Dear Old Captain," who is well loved by young and old, presided over the morning and evening service The faithful secretary and treasurer, F. H. Morrill, was at his post of duty. Samuel M. Stretton did good service at the organ, and the other officers were on hand looking after the interest of the society. The work of the Woman's Progressive Union was noticeamle everywhere. Lunches were served to a large number of people.

The decorations were indeed beautiful, the rostrum being transformed into a bower of loveliness, with a profusion of blooming plants and choice fragrant cut-flowers, fitting emblems to inspire all with higher, more noble living, for truly this is the real mission of the religion of Spiritualism, the religion of a right everyday living.

In the morning service, G. Tabor Thompson, the speaker of the Association, read part of a chapter from the Bible, and took for the subject of his morning discourse, "Woman's Place in Spiritualism," paying a fitting tribute to the Fox Sisters, and the long list of noble women workers in our cause.

The afternoon was devoted entirely to lyceum work. The recently elected conductor, Robert Williams, is instilling new life into this work at the temple, and the little ones acquitted themselves in a very creditable manner. The Guardian, Mrs Myers, and the secretary, Mrs. Birtwistle are also deserving of special mention in the training of these little blossoms of humanity. It was a beautiful sight to behold so many bright young faces animated with the spirit of joy and happiness, and many showed marked talent in their different ways.

The lyceum conducted by George W. Brelsford, at Parkland, Pa., was invited to participate in the exercises, and rendered several numbers in a pleasing manner.

Floral Heights Lyceum was also invited to co-operate with the Temple Lyceum, but the conductor being unable to take her little band, prepared and read a paper on Lyceum work, closing with one of the Lyceum pieces, "Floral Heights Happy Lyceum Band."

G. Tabor Thompson spoke kindly and interestingly to the children, giving some good and wholesome advice, recognizing the good this work is destined to do. Mrs Hannah Luce also spoke in a loving manner to the children. Nearly three hours were given to this work, which was much enjoyed by all.

Following the song service in the evening, G. Tabor Thompson delivered a very fine address on, "What Does Spiritualism Stand For?" Handling his subect in a scholarly, masterly manner, which left a good impression on his large audience.

Mrs. F. Essenwanger, who is a very pleasing message bearer, followed.

Throughout the day music and singing formed a prominent part of the program. The solos by Alexander Jackson, a Philadelphia boy only 15 years of age, is deserving of special mention.

Mr. Thompson has recently published a song book, called the "Psychic Songster," mostly his own compositions. This book has met with great favor, and is in general use at the temple.

During the morning Mr. Thompson introduced a novel and original plan to raise the debt of $200 against the society, to Mr. Morrill, the treasurer, who had paid the amount out of his own pocket for incidental expenses. Mr. Thompson brought forward a glass dish containing 200 chestnuts, on the top of which rested a good fresh hen's egg. He told how each chestnut represented one dollar of the indebtedness, that for every dollar pledged a chestnut would be given, and he desired to raise the full amount before the day closed; not only the full amount, but he hoped to raise a sum over as a nest egg. Should he succeed, Mr. Morrill was to have the egg for his breakfast.

The chestnuts were to be planted, and the young plants brought to the Temple one year hence, and the largest one selected to be placed in some public park, as a memorial of the 59th anniversary. The rest of the trees to be sold at auction, and the proceeds turned into the treasury of the society.

Well! it was a grand success; money sufficient to liquidate the debt was pledged, and some over for the "nest egg." The egg was presented to Mr. Morrill, who received it with many thanks to the audience for raising this debt, which relieved him greatly. He was then presented with one of the finest bouquets, and Captain Keffer received another.

And now, friends, I hope to have a very good report to make next year in regard to some very fine young chestnut trees.

ELIZABETH M. FISH.

and value of Spiritualism.

D. A. Herrick, the speaker of the day, delivered three masterly addresses. His language was beautiful, logical and convincing. The most sweeping claims were made for Spiritualism. Tender and touching were his references to our arisen friends. Every address was listened to with rapt attention and caused many strangers to enquire and wonder.

Truly a sweet ending of a very profitable month's work. A great work has been done, great good has been accomplished.

Brother Herrick has been a credit to our cause, has aided us with our Temple fund, by way of seances and contributions, this with several additions to our membership, makes us feel frateful.

JOHN WALLACE,

Ashtabula, O., April 7, 1907.

[Advertisement.]

WORTH A DOLLAR TO ANY ONE—COSTS YOU ONLY 12 CENTS NOW.

"Mysteries of the Seance," that little book [written by a devout Spiritualist] which has been the means of exposing hundreds of fakes, can now be had for only 12 cents. All Spiritualists and investigators should have it for their own protection. It tells how all the fake work is done, and points out the way to detect the trickery every time. Just enclose 10 cents and a red stamp to us and we will do the rest. DO IT NOW. LUNT BROS., 119 Cedar Street, Rochester, N.Y.

THE EASTER BELLS.

Hear the song of the Easter Bells, as joyfully they fling
Their gladsome notes in the morning breeze, in the hours of budding spring;
Hear them tell their merry notes, unchanged through changing years,
Notes with love's message vibrant, as the nascent spring appears.
How comes it that your nimble tongue so early taught to sing
Your prayerful song in joyous notes, at opening of the spring?
How comes it that those tongues of sadder, graver tone,
Until like mine they utter notes of gravity alone?

How comes it that, (they answer back with notes of laughing scorn)
How comes it that yourself's so changed since in life's budding Morn?
Then laughter's shout was on your lips, your heart o'erflowed with bliss,
And even to your finger tips, you thrilled at mother's kiss.
And now, to-day, you're silv'r'd, gray, your voice rings not with joy;
And whither fled the vaulting pride that stirred you when a boy?
These notes, they said, are clanging loud, they unisoned reply,
Are echoes of the song which thrills through human destiny.

That song sometimes is sung in glee, surchanged with joyful note,
But oftener far it but vibrates the swelling in the throat.
For sorrows played upon our chimes, since first they poised us here
A hundred hundred times for once that laughing joy comes near.
But learn ye this (and murmuring low they settled down to rest),
Not those alone who listen to the song of joy are blessed,
But blessed are they, thrice happy blest, who gather from the roll
Of sorrow's chimes a subtler joy, to stay the fainting soul.

Nay, of the million notes we chime, but few are caught by men,
And even pleasure's song contains a a thousand notes of pain;
For thus has nature planned her scheme, that those who keenest quaffed
The cup of pleasure, these should drink of sorrow's deepest draught.

CHAS. MONTAGUE.

Spokane, Wash.

SUNSET ON THE RIVER.

How grand the beauteous sunset when shadows slowly fall!
Across the flowing river the echoes softly call.
The sky a brilliant opal, the sun's rich golden ray,
Spread shifting varied lights as twilight shadows play.
No artist brush can paint the mingling light and shade,
The opalescent searchlight that tints the forest glade.
Harken from the distance to echo of the hailing,
From snowy-plumed heron across the river sailing,
The gentle, waving wing, like white and floating mist,
Will carry him across the Western amethyst.
The purest angel white and downy feathery garment,
Was given to the heron for his nuptial adornment,
How proud the egret moves through air ere comes the night!
With noble grace and rapid, he taxes aerial flight,
And as the shadows fall, peeps forth the palid moon,
While distant echoes call so like a dying swoon;
For far across the river, in yonder willow's pond,
His lonely mate is calling, of whom he is so fond.
The sun is slowly sinking while Luna proudly looms,
Now lights the snowy heron and folds his magic plumes.
While yonder ship at anchor awaits the break of day,
The evening star is shining while the currents sweetly play.
A song of the deep, deep sea the lonely sailor sings;
A distant melody the south wind gently brings.
And when the day is done we bless the Mighty Giver
For all the glowing splendor, the sunset on the river

—Marie Elizabeth Lamb.

BEYOND.

It seemeth such a little way to me
Across that strange country—the Beyond;
And yet, not strange, for it has grown to be
The home of those of whom I am so fond;
They make it seem familiar and most dear,
As journeying friends bring distant regions near.

So close it lies that when my sight is clear
I think I almost see the gleaming strand
I know I feel those who have gone from here
Come near enough and sometimes touch my hand.
I often think but for our veiled eyes
We should find heaven right round about us lies.

I cannot make it seem a day to dread
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones so long dreamed about.
I love this world, yet shall I love to go
And meet the friends who wait for me I know.

I never stand above a bier and see
The seal of death set on some well-loved face
But what I think, "One more to welcome me
When I shall cross the intervening space
Between this land and that one 'over there;'
One more to make the strange Beyond seem fair.

And so for me there is no sting to death,
And so the grave has lost its victory,
It is but crossing—with a bated breath
And white, set face—a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

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Mrs. Jacquet in Iowa.

To the Editor: Here I am in the hospitable home of Mr. J. D. Sketchley, one of your long time subscribers to the Spiritualist paper of America.

Mr. Sketchley and friends are of the old Virginia stock, and know how to most loyally entertain. I am meeting with fine success here; have had two large circles. I lectured last Sunday afternoon in the Universalist Church, and every pew was filled; so you see, friends, Webster City, is not so far behind the times in spiritual affairs.

Brother N. G. Olmstead and wife are true and very enthusiastic workers also. I held a circle in their beautiful home, and met with excellent success. Both Mr. Sketchley and Olmstead are never so happy as when communing with the dear departed ones.

It would pay any good honorable medium to come here and hold a series of meetings. And, oh, that such speakers as Elizabeth Harlow, Mrs. Lillie, Dr. Geo. B. Warne, and our most worthy president pass through such towns as Cedar Rapids and Webster City. Iowa towns certainly need a revival of true spiritual work.

I said in my last that after I got through with Webster, Leigh and Lemars, I would be done with Iowa, but I should have added, "with my engagements in the state; but I find I will not be through with Iowa even then, as I am expecting to remain until after the Clinton Camp meeting. I will be here some time, and any mail will reach me here if addressed in care of J. D. Sketchley.

MRS. E. J. JACQUET.

Webster City, Iowa.

The Anniversary at Galveston, Texas.

Our Anniversary extended over ten days. On the 22nd and 23rd we held our annual Bazaar. The night of the 22nd the Lyceum gave an entertainment consisting of recitations, singing and tableaus. It was well attended. Sunday, the 24th, Mrs. S. J. Chambers was ordained a minister of the gospel of Spiritualism by Mrs. Carrie M. Hinsdale, President of the Texas State Association, who has been engaged as our speaker for three months. On March the 31st we celebrated the anniversary of the 59th advent of Modern Spiritualism. The rostrum was elaborately trimmed with palms and cut flowers arranged in an artistic manner, rendering it a bower of beauty. Coming as it did, on Easter Sunday, we combined with it our usual memorial service. Two chairs were beautifully decorated in memory of Moses Hull and Mr. Mayer, and placed on the rostrum. Many others were decorated, their loved ones sitting beside them, knowing that the one passed on occupied the vacant chair. Mrs. Hinsdale's remarks were soul-stirring; very touchingly she spoke of the loved ones who had passed to higher life. She is indeed a fine inspirational speaker. On the afternoon of the 31st, she named the baby daughter of Mr. and Mrs. Harry Wilson. Our society is increasing its membership.

MRS. J. E. MUNN, Sec'y.

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IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

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What a Martian Would Think If He Visited the Earth.

A Discourse by Mrs. Cora L. V. Richmond, Chicago, Feb. 17, 1907

Of course it is hypothetical as far as you are concernod, yet in these days of many systems of knowledge and of many ways of arriving at knowledge, we are not obliged to wait for the laggard footsteps of science to declare that some things are known under the sun that it takes science a long time to accept. People have known about spirit and about spirit intercourse many years before the Psychic Research Society was thought of. There are thousands of people who are living now who knew about the other world by clairvoyance and spirit manifestations long before the Psychic Research Society condescended to have existence.

Planets are under the scrutiny of astronomers, but there are those endowed with other gifts, and among those who have these gifts are those who are the recipients of inspiration concerning other worlds.

Our teaching is, that the planets in proportion to their distance from the sun are more perfect; those nearer the sun are less perfect. As far as you know the planets Mercury is the least unfolded and Neptune is the greatest in unfoldment. Although there will be found to be twelve planets, including the Asteroids as one planet, when all are discovered in the solar system.

So naturally the planet Mars is the next in advance of the Earth, and if our teaching be true, then the inhabitants of Mars are in every way superior to the inhabitants of Earth. The planet Mars itself being the next step in advance is realizing in its material, mental and spiritual aspects that which you are just hoping to realize, or longing to realize. It is like the next grade in school. You have to pass the examination in the lower degree before you can enter the higher. So with the inhabitants of Earth; their next step or degree will be the planet Mars.

Admitting that there may be visitants from Mars, they have to pass into the atmosphere of Earth first to become dwellers upon the Earth. The special messengers in Grecian mythology were "Jove's Thunderers," those gods who dwelt near men as tutelar deities. Among the inhabitants of India they were divas, divine messengers, Avatars chosen to bear a message to the time and place, not as inhabitants of Earth simply, but as superior beings.

An inhabitants of Mars approaching the Earth would not approach it as you would approach with uncertainty a primary school, but as, civilized nations, so-called, approach some of those islands of the sea where civilization has not extended. Of course there must be a degree of sympathy between the condition of Earth and the inhabitants of Mars, or nothing could be done for you by those ministering presences from Mars.

Supposing such a life were approaching the Earth and there was an object for its finding expression here in human form. From the very first that child would be different from other children. From the first the Earth would seem to be an alien place; perhaps there would be some years of nostalgia, a sort of reminiscence of something lost; the Earth would seem to be different from the preceding state. If you were taken from a beautiful home, even in early childhood, and surrounded by inferior things to those that you had been accustomed to, there would be a sort of reminiscence and a longing for the beautiful lake, the beautiful mother you might have left behind, for the beautiful things that had surrounded you. So there are people who from the very time of their earliest thought and existence seem to be "home-sick." Perhaps some of these in growing older will evince some great power, some great ability, and often in such cases they come for a distinct purpose which they had in view, a distinct mission. In such cases although the parents or family might seek to govern them, they are not able to govern them.

Suppose Joan d'Arc, when the voice came to her inspiring her to go forward to save France, might have been a messenger? Suppose William Lloyd Garrison, when he first heard the voice concerning the abolition of slavery, when the great cry of the world was for the release of those in thralldom, still not accepting the thought of the sword, but always the higher and more perfect methods, suppose him as a messenger. We are only supposing this. But suppose in the midst of earthly existence that there would be those feelings that it is cold, cheerless, lonely.

It is true that substances are not as pliable here as on some other planets; and grown up people here would seem to them as grown up children. Their knowledge would seem to be infantile. You have known some people to walk directly to a height, to some particular position while others were slowly plodding on; but usually it would be the case that the visitor from Mars would present something so far in advance of the age that the tidings would be in fact only to those vivified by knowledge from within.

But suppose a Martian could plant the seed of a great truth and could live to bear it forward to maturity and could then realize its ripening, and suppose in doing this that all the time he was aware that no one in the world knew, necessarily, that he was doing this; as certain older teachers set an example for the children to follow. Many times those who announce a great mathematical proposition or a great mechanical discovery know that it cannot be adopted in the age in which they live. They place it on record; they place it where people will be able to realize it when they grow up to it and know that it has been announced. The announcement of a truth in the Earth's atmosphere, that is two or three hundred years, or a thousand years in advance of the growth of the people, nevertheless produces an impression on the most advanced lives here and remains a permanent possession until the people grow up to it.

Supposing a teacher, a greater teacher than any you know in this city, and you have some very great ones, was to visit you; suppose some one especially endowed with the divine sympathy for children and for teaching, for instance, like Dr. Parker, was to come and visit all the schools and give something so far in advance of the thought of the age that every one would know that it could not be adopted—but it would form an ideal, even as Froebel did, and wait for the future teaching to adopt the plan; that would be with regard to the Earth, or with regard to the schools of Earth what the visitant from Mars would be with regard to the Earth. It would not be the result of a long line of prophets like those in Israel; it would not be a culmination like the result of some schools of art or philosophy, but it would be a scintillant, shining light, not as great as that of a Messiah, but in some directions similar.

You may not know where to place Edison, since he not only announces, but realizes, and seems to fulfill in his personality that which others have announced; yet, he says, all these best things come to him, his inventions, his discoveries, in those hours when his body is asleep, and his spirit is apart from the earth. How do you know but what Edison has known and experimented on the planet Mars, where substances are more pliable, where the atmosphere does not offer so great a degree of resistence? Would not your slow progress in the adoption of these faster and finer methods refuse to yield to them, and all material influences discourage anyone unless that one was really endowed by a mission, and came to present something to you? Think how long, comparatively, the improved methods of transportation have been in their adoption. Think how long a suffering people have been in the adoption of these methods. Think of the condition of your thoroughfares and roads when there might be good roads throughout the country. The automobile is the compulsory agent for bringing about good roads. That wonderful man from Ohio who started out for Washington with his wonderful advance guard (Coxies Army), could not compel the government, even with his unarmed army to listen to the cry of the people; but the automobile can compel it, of course, because its demonstration of the necessity must be responded to.

But the great perception is to know that these things can be foreseen hundreds of years before their adoption. Steam as a motor power was slow in possessing the minds of the people. Your sapient legislators were sitting in Congress declaring that the steam engine could never be practical, while it was demonstrating its practicality. The telegraph was thought to be merely a matter of ornament or amusement. When Dr. Franklin, imitating Prometheus, stole the same fire from the heavens, he was not impaled upon a rock for doing this, but his discovery was impaled for a long time. There have been thousands of inventions put aside as impractical and useless, merely because the people were not ready, and commerce would not adopt them. How many improvements have been in the same way set aside! Air ships could have been practical long ago if the people had been ready, and even now the most successful ones are not encouraged. The truth is, when a Martian comes and announces an air ship, and goes away, the world grows up to it by the birth of the inventor and manufacturer who are ready for the idea. But commerce responds the latest because commerce must be "safe." There are a great many possessions in the earth today and upon the earth that are but waiting for you to be ready.

Of course you have a great many new things and a great many mysterious things and a great many things that the present civilization regards as necessities that a later civilization will put aside.

By and by you will not shut out the fresh air and sunshine from your dwellings and places of work or business. There will be room enough for all occupations and room enough for all buildings where there will be sunshine and all the vitality that the sunshines and fresh air can give. Now you regard it as a wonderful thing that you have these immense structures, and you never think them too high, however high. If there is a Martian embodied here today, doing his best for people not to have them, you do not know him. By and by you will. If there is a Martian embodied here today teaching civilization a better way, you are not ready, the world is not ready. They must be as veritable prophets for the time fulfilling their work, not heeding the sluggard and laggard steps of the people.

The truth is, these various steps that are taken emphasize and exemplify the better way. It requires a poet to perfectly read and interpret a poet; but you all have more poetic perception than you are aware of. It requires an artist to clearly understand what an artist means by his picture. It requires an artist to gaze upon the sunset and know what the Master has painted there in colors. It requires a real humanitarian, a true philanthropist to know the great step that is needed, and not to heed the hue and cry that goes forth, that "it will wield so disturbing an influence—it will upset all existing institutions." Certainly. Institutions are the outgrowth of human conditions, they do not make them, and just as soon as they do not serve their purpose there comes some one along to knock them down. But you are not ready, you do not want them torn down, you are not ready for the next structure. But at the same time "Thy will be done." Oftentimes it is done through seas of human bloodshed.

One of the arguments raised against woman's suffrage—and that cannot be any more—is, they say that women cannot fight. That argument has been knocked out. Of course, we know that with the urgency or necessity of the time, whatever it is, the thing that is to come and that is best to be done will be done. Of course, if it is best the Houses of Parliament may see it clearly sooner than your legislators, because England is very susceptible when the riot act is being read. The members of Parliament are afraid to meet the women in argument. In such an emergency England took an added step in advance in abolishing the corn laws, because the people went up there and demanded bread; they DEMANDED BREAD! So the "bread of Life' that the people hunger for (the right to live) may come to them in various ways, but always along the pathway where there has been some one to sow the seed.

We do not think the women of this country are ready to go up to the state legislature or to Congress in the same attitude that the women of England went to the Houses of Parliament, but Susan B. Anthony, Elizabeth Cady Stanton and others have been doing this morally and mentally for the last sixty years. Their fruitage has come in the steps that woman has taken in advance in schools, in colleges, in industrial pursuits, in the privileges of labor, and added compensation for her work; all this is the result of the Woman's Suffrage Movement. Men will give women higher wages and all that, but not the ballot, but that is what they are crying for, for that is the sine qua non of citizenship. If the ballot is of any value to man it is equally valuable to woman as a citizen. If it is of no value, where is the need of discouraging woman? Politicians assume that it is the ballot that makes the man. We think the state of man's advancement makes the ballot; and we think the time will come, perhaps, when women will vote, but it will be at such a time when voting may not be so necessary as it is now. The world grows to the achievement of its ideals by what we have said of these particular visitants. What Elizabeth Cady Stanton, as first president of the Woman's Suffrage Association, announced becomes the fulfillment of the age when law-making and law-fulfilling will be the least thing and the least necessary. People who are well governed, individuals who are well governed, are not restrained from stealing or attempting murder by the laws on the statute books, nor do they aid in the perfect well being of the community by the fear of the penalties for these crimes. If you are honest in your daily dealings it is because you are honest. If you are dishonest you employ a lawyer to keep you out of jail, as many bankers and senators do to enable you to do a thing within legal boundaries that you will not do outside. But the average honesty of the world is based upon the old adage that "honesty is the best policy." We would drop the last word, so the world grows to its inheritance by the announcement of certain principles that you aim to live up to. We think the world is living up to the highest that it can today, meaning not the highest that it ever will be able to, but in accordance with the highest conditions considering the state of growth, and the state of the personal and collective morality of the community. The morality of the community consists of the individual morality of the members of the community. So when public opinion, under the high ideal announced by some prophet, reaches the realization of that ideal, of course, it may be long ages after the prophet is dead to the world. But both the announcement and the fulfillment may come under the dominion of that angelic life that makes the announcement.

Therefore, while the earth, as said before, would seem to one from Mars to be very inferior, it would seem a desert place almost compared to Mars. It would also be a place in which an inhabitant from Mars would exercise a distinctive mission and influence, and in his coming announce a distinctive purpose, whether it be like John the Baptist, saying, "Prepare ye the way of the Lord and make his paths straight," or whether it be like Victor Hugo, saying: "The time will come when you France, you Italy, you Spain, you Russia, you Germany, you England, you America, you all the nations of the earth will be linked together in one Sisterhood of nations." Victor Hugo saw that vision, the poet-prophet who knew he would not remain in the physical form long enough to see it fulfilled, but he also knew that inevitably the time would come when it would be fulfilled. How dreary and desolate the waiting would seem if the prophet or teacher did not see through all the shadows of the intermediate years and know that the triumph would ultimately come.

The day of peace has been declared. Peace societies, national and international, world wide, have been formed for the abolition of war; for the disarmament of nations, and for the ceasing to celebrate your national holiday with loud noises and loud acclaim like that of battle. But all this prophecy the nations do not heed; they go on getting armies; they go on building warships; they go on using the elements of physical destruction; but that announcement stands clear in the horizon of the few, though the one who made the announcement first knew that wars would intervene through all these hundreds of years, that "Peace on earth and good will to mankind" would not have immediate fulfillment.

The love of peace prevails after justice prevails, and it can no more be peace until justice prevails than it can be during the time that injustice is here. All injustice is warfare. Therefore, when the nemesis from Mars comes to inspire a sword like that of General Grant, we know that it means something. We know that it is not simply military ambition like that of Napoleon; we know that it is not just to overcome an army equally well equiped, but it stands for a light in the world. The difference between a Napoleon and a Grant is, that a Napoleon is the nemesis of ambition. He taught the sublime lesson to the nations of Europe that one can spring up from obscurity and make all the nations of the earth, even Rome, quail; and yet he could illustrate but one thing, personal ambition. A Grant can say to the world, that a citizen, a quiet, unambitious man can take possession of the sword for a cause and show the world what freedom means; then when it is no longer necessary withdraw as speedily from the sword as it was taken up. Without any personal ambition, but receiving an ovation from the world as no one else ever did, was General Grant's experience after the arms of war were laid aside.

The truth is, that when one has a work to do, as Abraham Lincoln had, he comes equipped for it. You have celebrated his birthday sinte you last met here. The nation has at last accepted the wonderful light of his great personality, and has made a national holiday of the anniversary of his birth here, and business has consented to stop in memory of Abraham Lincoln. Dreaming along the waters of the western rivers or using his muscular frame for the ordinary necessities of life, the great mission that he came to fulfill was upon him from the first, and when he stepped forth with the words against chattel slavery, he also carried within his soul the next great step of human progress, and he knew that industrial freedom should follow, and in that message that he gave to Congress, that especial last message, he urged the working men of this country to beware of the gradual encroaching power of capital. What did he mean? He meant just that which is surrounding you today. And he would by no means exclude woman from the full privilege of citizenship; and what did he mean? He meant that one half of the race should be recognized as equal with the other half—Prof. Thomas to the contrary, notwithstanding. And the fact that the great herald of Freedom was in the air, for the voice that compelled him to govern the nation was the result of what his birth was destined to fulfill. None the less is that great spirit power upon the nation today to fulfill his ideals in those other and added directions.

So, to return to other themes, this electric light which to you is so wonderful, is superseded on the planet Mars by an especially wonderful and beautiful arrangement of the solar rays. The time will come here when it will not be electric light nor storage batteries, but the solar light and heat will be stored up in the summer time for winter use. The time will come when the higher range of the vibrations of the sun will be employed in your conversation with Mars. There is a Martian here who is seeing to it now, who is impressing and inspiring inventors along that line. Edison is closely allied to that thought and expects not only to feel the pulse of the sun with regard to its action upon the earth, but expects that his solar engine will be fulfilled in his day. When you have imprisoned the solar light and solar heat this Martian will have fulfilled his mission, and will have gone on his way. Perhaps the man most unheeded, one least recognized, from whom the machinist steals an invention, is the one who is the visitant; perhaps the one who declares in the most peaceful and unostentatious way his lines of life, his desire for doing the best to all humanity, is a visitor. You do not recognize who may live next door to you; he may be called eccentric, but when he dies the greatest obituary you will read, the greatest monument you will build to his memory is: "He was an honest man." So rare is this, so wonderfully does it shine out when it is written upon the slab of marble, or printed in the obituary notice, it forms one of the most beautiful monuments that a human being could have. If you leave a legacy to your sons and daughters, which would you rather leave, that record or a hundred million dollars? A man may think he is perfectly honest and have a hundred million dollars; but he is not, he cannot be—though he has no perception of the proposition—he is the victim of the conditions of the times that permit one man to accumulate so much money. He does not realize that there are no distinguished alienists employed to feel the mental pulse of the multi-millionaire to decide, by his mental vibrations, whether he be sane or not. But there will be something more potent than that;—The time will come when every sane man will refuse to have more money than is necessary for his daily bread or needs. That will be sanity.

The visitant that is upon the earth today is ferreting out, is finding out all these weaknesses, and is showing you the better way. Not always by warfare; sometimes it is in the lines of peaceful and direct unfoldment and education, and the great steps that have been taken toward this end are expressing themselves. There are more people today amenable to the Golden Rule than in any other age of the world. With all the crime and the luxurious living that there is in the world, there are more people ready for the simple life, for the light that is shining upon the world today is illuminating the spiritual avenues until there is such an awakening, such a desire to know, and such interest in that which shall be the spiritual enlightenment that you cannot keep the people back.

One thing is perfectly evident at this hour: A visitant from Mars has opened up the spiritual avenues of information and of human thought so there are more people ready to build up society from within than ever there were before. Perhaps that is why legislation is neglected; perhaps that is why you do not go to the primary meetings. The one thing the people need to know is, that they must vote, and act, and think each day according to their highest convictions for that day; and perhaps exalting the ideal and the bringing in the knowledge of the spiritual power will aid in awakening in human lives something of this up-building from within.

More and more the visitant from Mars is telling you abroad in the world that the Martians are waiting for you to recognize the signals that have been placed upon Mars for years and years, waiting for you to advance sufficiently. The means have been suggested here for the purpose. If you had attained more knowledge; if there were more powerful telescopes; if there was recognition of intuition; if there were protected messages through mediums who can give them without being influenced by their surroundings, or by position, or by money, that which they know to be true, and more perfect methods of arriving at the fruition of the inventions by inventors who are obscure.

You may not know it, but it is positively true, from information received through the Patent Office in Washington, prominent electricians for the benefit of electric companies have kept back inventions through which many of these things would have been realized today. And, but for persecution and oppression and ridicule many revealments from the realm of spirits would have been long ago an adjunct in established science for scientific men to realize what is passing in the great realm beyond.

Fifty years ago when a woman in Boston was entranced to paint as well as she could, not being a trained artist, what were called pictures of the inhabitants of Mars and Jupiter, her own brother, who was a professor at Harvard, and a number of his brother professors went to her studio to see these pictures just to please her. They went away shouting with laughter as soon as they were on the street, thinking, of course, that something was the matter with her brain. But it now transpires that Camille Flammarion, one of the first astronomers of this age, has suggested that if Mars and Jupiter are inhabited they have probably unfolded along different lines from the inhabitants of Earth, and they really may be endowed with wings. Had those professors known of the life on those planets they might not have laughed so heartily at the pictures of the lady. It may be those who saw the angels in ancient days saw them with wings. Whatever their method of flight, they may have seen those who had already learned to navigate the air; those who had learned the powers that you are trying to grasp which are already fulfilled in Mars. They wonder that the people have to walk upon the earth, when to them the air is as navigable as your seas here are.

The day of scoffing and ridicule is at an end. Anything that is worthy of being thought about is worth being investigated; and when added vision shall reveal more and more that in your midst there are not only "clouds of witnesses" of your own arisen ones, statesmen, scientists, seers and philosophers, but from those other worlds beneficent angels and spirits who are helping to guide and lead you, will you not be more ready to open the door of intuition to allow these messengers to enter? And then instead of being clad in red, the messengers of Mars, not the red planet, will come clothed in white, and will teach you to know the strength and the legitimate light of the next step of planetary existence.

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THE NEW THEOLOGY.

A Segment of it is Located in England, and it Stirs the Whole World—Religious Belief of Coming Century Is Sketched by Pastor Campbell—City Temple Thronged — Reform Wave Reaches Into All Corners of Society, Displacing Frivolity.

A man has sprung up in London who has set the whole of Britain by the ears as regards religious beliefs. He is Rev. R. J. Campbell, M. A., minister of the City Temple, London. This church was built by the admirers of the late Dr. Parker, and from its pulpit was expounded the orthodox Christian faith until his death.

There is some question as to the ethics of Dr. Campbell's course in taking possession of the temple built by Dr. Parker's admirers, and making it the place of expounding what is now termed the New Theology. But this criticism does not appears to have weight with Dr. Campbell, for in the book just issued, wherein he sets forth fully his ideas concerning the Christian religion, and his manner of interpreting it, he does not mention this stricture on his present position.

After all it ought not to matter to the men whose money built the beautiful temple what kind of theology was preached from the pulpit, so that it had in it the salt that has not lost its savor.

The important thing about Dr. Campbell's preaching is that it is effective. He has aroused England as it has not been aroused before since the days of the Reformation. Everybody, almost, seems to be talking religion.

So much criticism was leveled at Dr. Campbell that he wrote his book to explain his position. In the opening chapters he says:

"Christianity has for the moment lost its hold. Can it recover it? I am sure it can, if only because the moral movements of the age, such as the great labor movement, are in reality the expression of the Christian spirit, and only need to recognize themselves as such in order to become irresistible. The wagon of socialism needs to be hitched to the star of religious faith. But have the churches spiritual energy enough to recover their lost position? That depends upon themselves. If they consent to be bound by dogmatic statements inherited from the past they are doomed. The world is not listening to theologians today. They have no message for it."

Soul Is Self-Consciouness.

Dr. Campbell thinks he has. He believes in moral honesty, to begin with. "It is one thing to know that you are a lover of truth," he says; "it another thing to realize it, when your immediate safety would bid you hedge and lie."

"The universe is God's thought about himself," is one of his definitions. "The body is the thought-form through which the individuality finds expression on our present limited plane; the soul is man's consciousness of himself, as apart from all the rest of existence and even from God.

The soul, therefore, according to the "New Theology," is what we make it. What we are here to do is to grow in soul until it becomes pure spirit. There is nothing peculiarly new or startling in this. In fact, Dr. Campbell in his book does not depart from any of the fundamental beliefs of accepted Christian doctrine. Add to the teachings of the New Testament the Hindu teachings, and explanations of consciousness by modern psychologists, together with a belief in Jesus as the highest expression of God's consciousness in the human form, and you would seem to have compassed the article of faith in the New Theology, as interpreted by Dr. Campbell.

The author of "The New Theology"—I refer to the book—is a clear and lofty reasoner. He has a sublime idea of man and his relations to the universe. He does not doubt the divinity of Jesus, but he declares it to be a limited divinity, a man made perfect by love. To this state, says Dr. Campbell, all men are to finally come.

Dr. Campbell denies that the New Theology is Unitarianism, although, he says, "present-day Unitarianism is preaching with fervor and clearness the foundation of the New Theology. It is only the sectarian Unitarians who would try to claim it for their own denomination; the best and most outstanding exponents of Unitarianism would not wish to do anything of the kind; for they know well enough that historically speaking they have not consistenly stood for it, any more than any other denomination. The New Theology does not belong to any one church, but to all.

Does Not Believe in Conversion.

"For my own part, I would not even take the trouble to try to turn a Roman Catholic into a Protestant. Let every man stay in the church whose spiritual atmosphere and modes of worship best accord with his temperament, but let him recognize the deeper unity that lies below all creeds."

Dr. Campbell is a theorist. He writes well, and his book will give delight to religious controversialists for a long time to come. But after all, religion is something more than theory. What is the use of proving that it was possible for the Savior to conquer sin, sickness and death 2,000 years ago, and then telling the poor starving soul in the garret that Jesus took with him to heaven all his healing powers, all the blessing that might serve to relieve the human family of its heavy burdens of sorrow and woe? What the world wants today is an active spirit of help, not a fine-drawn theory of the evolution of the soul. Had Dr. Campbell read further into his Hindu books, from which he evidently draws his theory of incarnation, he would have found this statement: "Nothing that is without beginning can have an end." Also the reverse reasoning, "Whatever has a beginning must have an end."

This is certainly logic, and it makes it impossible that man should be anything less than immortal if he is anything. But the poor we have always with us, and the Salvation Army preaches a religion more vital than words.—Charles Eugene Banks in Chicago Examiner.

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What a Martian Would Think If He Visited the Earth.

A Discourse by Mrs. Cora L. V. Richmond, Chicago, Feb. 17, 1907

Of course it is hypothetical as far as you are concernod, yet in these days of many systems of knowledge and of many ways of arriving at knowledge, we are not obliged to wait for the laggard footsteps of science to declare that some things are known under the sun that it takes science a long time to accept. People have known about spirit and about spirit intercourse many years before the Psychic Research Society was thought of. There are thousands of people who are living now who knew about the other world by clairvoyance and spirit manifestations long before the Psychic Research Society condescended to have existence.

Planets are under the scrutiny of astronomers, but there are those endowed with other gifts, and among those who have these gifts are those who are the recipients of inspiration concerning other worlds.

Our teaching is, that the planets in proportion to their distance from the sun are more perfect; those nearer the sun are less perfect. As far as you know the planets Mercury is the least unfolded and Neptune is the greatest in unfoldment. Although there will be found to be twelve planets, including the Asteroids as one planet, when all are discovered in the solar system.

So naturally the planet Mars is the next in advance of the Earth, and if our teaching be true, then the inhabitants of Mars are in every way superior to the inhabitants of Earth. The planet Mars itself being the next step in advance is realizing in its material, mental and spiritual aspects that which you are just hoping to realize, or longing to realize. It is like the next grade in school. You have to pass the examination in the lower degree before you can enter the higher. So with the inhabitants of Earth; their next step or degree will be the planet Mars.

Admitting that there may be visitants from Mars, they have to pass into the atmosphere of Earth first to become dwellers upon the Earth. The special messengers in Grecian mythology were "Jove's Thunderers," those gods who dwelt near men as tutelar deities. Among the inhabitants of India they were divas, divine messengers, Avatars chosen to bear a message to the time and place, not as inhabitants of Earth simply, but as superior beings.

An inhabitants of Mars approaching the Earth would not approach it as you would approach with uncertainty a primary school, but as civilized nations, so-called, approach some of those islands of the sea where civilization has not extended. Of course there must be a degree of sympathy between the condition of Earth and the inhabitants of Mars, or nothing could be done for you by those ministering presences from Mars.

Supposing such a life were approaching the Earth and there was an object for its finding expression here in human form. From the very first that child would be different from other children. From the first the Earth would seem to be an alien place; perhaps there would be some years of nostalgia, a sort of reminiscence of something lost; the Earth would seem to be different from the preceding state. If you were taken from a beautiful home, even in early childhood, and surrounded by inferior things to those that you had been accustomed to, there would be a sort of reminiscence and a longing for the beautiful lake, the beautiful mother you might have left behind, for the beautiful things that had surrounded you. So there are people who from the very time of their earliest thought and existence seem to be "home-sick." Perhaps some of these in growing older will evince some great power, some great ability, and often in such cases they come for a distinct purpose which they had in view, a distinct mission. In such cases although the parents or family might seek to govern them, they are not able to govern them.

Suppose Joan d'Arc, when the voice came to her inspiring her to go forward to save France, might have been a messenger? Suppose William Lloyd Garrison, when he first heard the voice concerning the abolition of slavery, when the great cry of the world was for the release of those in thralldom, still not accepting the thought of the sword, but always the higher and more perfect methods, suppose him as a messenger. We are only supposing this. But suppose in the midst of earthly existence that there would be those feelings that it is cold, cheerless, lonely.

It is true that substances are not as pliable here as on some other planets; and grown up people here would seem to them as grown up children. Their knowledge would seem to be infantile. You have known some people to walk directly to a height, to some particular position while others were slowly plodding on; but usually it would be the case that the visitor from Mars would present something so far in advance of the age that the tidings would be in fact only to those vivified by knowledge from within.

But suppose a Martian could plant the seed of a great truth and could live to bear it forward to maturity and could then realize its ripening, and suppose in doing this that all the time he was aware that no one in the world knew, necessarily, that he was doing this; as certain older teachers set an example for the children to follow. Many times those who announce a great mathematical proposition or a great mechanical discovery know that it cannot be adopted in the age in which they live. They place it on record; they place it where people will be able to realize it when they grow up to it and know that it has been announced. The announcement of a truth in the Earth's atmosphere, that is two or three hundred years, or a thousand years in advance of the growth of the people, nevertheless produces an impression on the most advanced lives here and remains a permanent possession until the people grow up to it.

Supposing a teacher, a greater teacher than any you know in this city, and you have some very great ones, was to visit you; suppose some one especially endowed with the divine sympathy for children and for teaching, for instance, like Dr. Parker, was to come and visit all the schools and give something so far in advance of the thought of the age that every one would know that it could not be adopted—but it would form an ideal, even as Froebel did, and wait for the future teaching to adopt the plan; that would be with regard to the Earth, or with regard to the schools of Earth what the visitant from Mars would be with regard to the Earth. It would not be the result of a long line of prophets like those in Israel; it would not be a culmination like the result of some schools of art or philosophy, but it would be a scintillant, shining light, not as great as that of a Messiah, but in some directions similar.

You may not know where to place Edison, since he not only announces, but realizes, and seems to fulfill in his personality that which others have announced; yet, he says, all these best things come to him, his inventions, his discoveries, in those hours when his body is asleep, and his spirit is apart from the earth. How do you know but what Edison has known and experimented on the planet Mars, where substances are more pliable, where the atmosphere does not offer so great a degree of resistence? Would not your slow progress in the adoption of these faster and finer methods refuse to yield to them, and all material influences discourage anyone unless that one was really endowed by a mission, and came to present something to you? Think how long, comparatively, the improved methods of transportation have been in their adoption. Think how long a suffering people have been in the adoption of these methods. Think of the condition of your thoroughfares and roads when there might be good roads throughout the country. The automobile is the compulsory agent for bringing about good roads. That wonderful man from Ohio who started out for Washington with his wonderful advance guard (Coxies Army), could not compel the government, even with his unarmed army to listen to the cry of the people; but the automobile can compel it, of course, because its demonstration of the necessity must be responded to.

But the great perception is to know that these things can be foreseen hundreds of years before their adoption. Steam as a motor power was slow in possessing the minds of the people. Your sapient legislators were sitting in Congress declaring that the steam engine could never be practical, while it was demonstrating its practicality. The telegraph was thought to be merely a matter of ornament or amusement. When Dr. Franklin, imitating Prometheus, stole the same fire from the heavens, he was not impaled upon a rock for doing this, but his discovery was impaled for a long time. There have been thousands of inventions put aside as impractical and useless, merely because the people were not ready, and commerce would not adopt them. How many improvements have been in the same way set aside! Air ships could have been practical long ago if the people had been ready, and even now the most successful ones are not encouraged. The truth is, when a Martian comes and announces an air ship, and goes away, the world grows up to it by the birth of the inventor and manufacturer who are ready for the idea. But commerce responds the latest because commerce must be "safe." There are a great many possessions in the earth today and upon the earth that are but waiting for you to be ready.

Of course you have a great many new things and a great many mysterious things and a great many things that the present civilization regards as necessities that a later civilization will put aside.

By and by you will not shut out the fresh air and sunshine from your dwellings and places of work or business. There will be room enough for all occupations and room enough for all buildings where there will be sunshine and all the vitality that the sunshines and fresh air can give. Now you regard it as a wonderful thing that you have these immense structures, and you never think them too high, however high. If there is a Martian embodied here today, doing his best for people not to have them, you do not know him. By and by you will. If there is a Martian embodied here today teaching civilization a better way, you are not ready, the world is not ready. They must be as veritable prophets for the time fulfilling their work, not heeding the sluggard and laggard steps of the people.

The truth is, these various steps that are taken emphasize and exemplify the better way. It requires a poet to perfectly read and interpret a poet; but you all have more poetic perception than you are aware of. It requires an artist to clearly understand what an artist means by his picture. It requires an artist to gaze upon the sunset and know what the Master has painted there in colors. It requires a real humanitarian, a true philanthropist to know the great step that is needed, and not to heed the hue and cry that goes forth, that "it will wield so disturbing an influence—it will upset all existing institutions." Certainly. Institutions are the outgrowth of human conditions, they do not make them, and just as soon as they do not serve their purpose there comes some one along to knock them down. But you are not ready, you do not want them torn down, you are not ready for the next structure. But at the same time "Thy will be done." Oftentimes it is done through seas of human bloodshed.

One of the arguments raised against woman's suffrage—and that cannot be any more—is, they say that women cannot fight. That argument has been knocked out. Of course, we know that with the urgency or necessity of the time, whatever it is, the thing that is to come and that is best to be done will be done. Of course, if it is best the Houses of Parliament may see it clearly sooner than your legislators, because England is very susceptible when the riot act is being read. The members of Parliament are afraid to meet the women in argument. In such an emergency England took an added step in advance in abolishing the corn laws, because the people went up there and demanded bread; they DEMANDED BREAD! So the "bread of Life" that the people hunger for (the right to live) may come to them in various ways, but always along the pathway where there has been some one to sow the seed.

We do not think the women of this country are ready to go up to the state legislature or to Congress in the same attitude that the women of England went to the Houses of Parliament, but Susan B. Anthony, Elizabeth Cady Stanton and others have been doing this morally and mentally for the last sixty years. Their fruitage has come in the steps that woman has taken in advance in schools, in colleges, in industrial pursuits, in the privileges of labor, and added compensation for her work; all this is the result of the Woman's Suffrage Movement. Men will give women higher wages and all that, but not the ballot, but that is what they are crying for, for that is the sine qua non of citizenship. If the ballot is of any value to man it is equally valuable to woman as a citizen. If it is of no value, where is the need of discouraging woman? Politicians assume that it is the ballot that makes the man. We think the state of man's advancement makes the ballot; and we think the time will come, perhaps, when women will vote, but it will be at such a time when voting may not be so necessary as it is now. The world grows to the achievement of its ideals by what we have said of these particular visitants. What Elizabeth Cady Stanton, as first president of the Woman's Suffrage Association, announced becomes the fulfillment of the age when law-making and law-fulfilling will be the least thing and the least necessary. People who are well governed, individuals who are well governed, are not restrained from stealing or attempting murder by the laws on the statute books, nor do they aid in the perfect well being of the community by the fear of the penalties for these crimes. If you are honest in your daily dealings it is because you are honest. If you are dishonest you employ a lawyer to keep you out of jail, as many bankers and senators do to enable you to do a thing within legal boundaries that you will not do outside. But the average honesty of the world is based upon the old adage that "honesty is the best policy." We would drop the last word, so the world grows to its inheritance by the announcement of certain principles that you aim to live up to. We think the world is living up to the highest that it can today, meaning not the highest that it ever will be able to, but in accordance with the highest conditions considering the state of growth, and the state of the personal and collective morality of the community. The morality of the community consists of the individual morality of the members of the community. So when public opinion, under the high ideal announced by some prophet, reaches the realization of that ideal, of course, it may be long ages after the prophet is dead to the world. But both the announcement and the fulfillment may come under the dominion of that angelic life that makes the announcement.

Therefore, while the earth, as said before, would seem to one from Mars to be very inferior, it would seem a desert place almost compared to Mars. It would also be a place in which an inhabitant from Mars would exercise a distinctive mission and influence, and in his coming announce a distinctive purpose, whether it be like John the Baptist, saying: "Prepare ye the way of the Lord and make his paths straight," or whether it be like Victor Hugo, saying: "The time will come when you France, you Italy, you Spain, you Russia, you Germany, you England, you America, you all the nations of the earth will be linked together in one Sisterhood of nations." Victor Hugo saw that vision, the poet-prophet who knew he would not remain in the physical form long enough to see it fulfilled, but he also knew that inevitably the time would come when it would be fulfilled. How dreary and desolate the waiting would seem if the prophet or teacher did not see through all the shadows of the intermediate years and know that the triumph would ultimately come.

The day of peace has been declared. Peace societies, national and international, world wide, have been formed for the abolition of war; for the disarmament of nations, and for the ceasing to celebrate your national holiday with loud noises and loud acclaim like that of battle. But all this prophecy the nations do not heed; they go on getting armies; they go on building warships; they go on using the elements of physical destruction; but that announcement stands clear in the horizon of the few, though the one who made the announcement first knew that wars would intervene through all these hundreds of years, that "Peace on earth and good will to mankind" would not have immediate fulfillment.

The love of peace prevails after justice prevails, and it can no more be peace until justice prevails than it can be during the time that injustice is here. All injustice is warfare. Therefore, when the nemesis from Mars comes to inspire a sword like that of General Grant, we know that it means something. We know that it is not simply military ambition like that of Napoleon; we know that it is not just to overcome an army equally well equiped, but it stands for a light in the world. The difference between a Napoleon and a Grant is, that a Napoleon is the nemesis of ambition. He taught the sublime lesson to the nations of Europe that one can spring up from obscurity and make all the nations of the earth, even Rome, quail; and yet he could illustrate but one thing, personal ambition. A Grant can say to the world, that a citizen, a quiet, unambitious man can take possession of the sword for a cause and show the world what freedom means; then when it is no longer necessary withdraw as speedily from the sword as it was taken up. Without any personal ambition, but receiving an ovation from the world as no one else ever did, was General Grant's experience after the arms of war were laid aside.

The truth is, that when one has a work to do, as Abraham Lincoln had, he comes equipped for it. You have celebrated his birthday since you last met here. The nation has at last accepted the wonderful light of his great personality, and has made a national holiday of the anniversary of his birth here, and business has consented to stop in memory of Abraham Lincoln. Dreaming along the waters of the western rivers or using his muscular frame for the ordinary necessities of life, the great mission that he came to fulfill was upon him from the first, and when he stepped forth with the words against chattel slavery, he also carried within his soul the next great step of human progress, and he knew that industrial freedom should follow, and in that message that he gave to Congress, that especial last message, he urged the working men of this country to beware of the gradual encroaching power of capital. What did he mean? He meant just that which is surrounding you today. And he would by no means exclude woman from the full privilege of citizenship; and what did he mean? He meant that one half of the race should be recognized as equal with the other half—Prof. Thomas to the contrary, notwithstanding. And the fact that the great herald of Freedom was in the air, for the voice that compelled him to govern the nation was the result of what his birth was destined to fulfill. None the less is that great spirit power upon the nation today to fulfill his ideals in those other and added directions.

So, to return to other themes, this electric light which to you is so wonderful, is superseded on the planet Mars by an especially wonderful and beautiful arrangement of the solar rays. The time will come here when it will not be electric light nor storage batteries, but the solar light and heat will be stored up in the summer time for winter use. The time will come when the higher range of the vibrations of the sun will be employed in your conversation with Mars. There is a Martian here who is seeing to it now, who is impressing and inspiring inventors along that line. Edison is closely allied to that thought and expects not only to feel the pulse of the sun with regard to its action upon the earth, but expects that his solar engine will be fulfilled in his day. When you have imprisoned the solar light and solar heat this Martian will have fulfilled his mission, and will have gone on his way. Perhaps the man most unheeded, one least recognized, from whom the machinist steals an invention, is the one who is the visitant; perhaps the one who declares in the most peaceful and unostentatious way his lines of life, his desire for doing the best to all humanity, is a visitor. You do not recognize who may live next door to you; he may be called eccentric, but when he dies the greatest obituary you will read, the greatest monument you will build to his memory is: "He was an honest man." So rare is this, so wonderfully does it shine out when it is written upon the slab of marble, or printed in the obituary notice, it forms one of the most beautiful monuments that a human being could have. If you leave a legacy to your sons and daughters, which would you rather leave, that record or a hundred million dollars? A man may think he is perfectly honest and have a hundred million dollars; but he is not, he cannot be—though he has no perception of the proposition—he is the victim of the conditions of the times that permit one man to accumulate so much money. He does not realize that there are no distinguished alienists employed to feel the mental pulse of the multi-millionaire to decide, by his mental vibrations, whether he be sane or not. But there will be something more potent than that;—The time will come when every sane man will refuse to have more money than is necessary for his daily bread or needs. That will be sanity.

The visitant that is upon the earth today is ferreting out, is finding out all these weaknesses, and is showing you the better way. Not always by warfare; sometimes it is in the lines of peaceful and direct unfoldment and education, and the great steps that have been taken toward this end are expressing themselves. There are more people today amenable to the Golden Rule than in any other age of the world. With all the crime and the luxurious living that there is in the world, there are more people ready for the simple life, for the light that is shining upon the world today is illuminating the spiritual avenues until there is such an awakening, such a desire to know, and such interest in that which shall be the spiritual enlightenment that you cannot keep the people back.

One thing is perfectly evident at this hour: A visitant from Mars has opened up the spiritual avenues of information and of human thought so there are more people ready to build up society from within than ever there were before. Perhaps that is why legislation is neglected; perhaps that is why you do not go to the primary meetings. The one thing the people need to know is, that they must vote, and act, and think each day according to their highest convictions for that day; and perhaps exalting the ideal and the bringing in the knowledge of the spiritual power will aid in awakening in human lives something of this up-building from within.

More and more the visitant from Mars is telling you abroad in the world that the Martians are waiting for you to recognize the signals that have been placed upon Mars for years and years, waiting for you to advance sufficiently. The means have been suggested here for the purpose. If you had attained more knowledge; if there were more powerful telescopes; if there was recognition of intuition; if there were protected messages through mediums who can give them without being influenced by their surroundings, or by position, or by money, that which they know to be true, and more perfect methods of arriving at the fruition of the inventions by inventors who are obscure.

You may not know it, but it is positively true, from information received through the Patent Office in Washington, prominent electricians for the benefit of electric companies have kept back inventions through which many of these things would have been realized today. And, but for persecution and oppression and ridicule many revealments from the realm of spirits would have been long ago an adjunct in established science for scientific men to realize what is passing in the great realm beyond.

Fifty years ago when a woman in Boston was entranced to paint as well as she could, not being a trained artist, what were called pictures of the inhabitants of Mars and Jupiter, her own brother, who was a professor at Harvard, and a number of his brother professors went to her studio to see these pictures just to please her. They went away shouting with laughter as soon as they were on the street, thinking, of course, that something was the matter with her brain. But it now transpires that Camille Flammarion, one of the first astronomers of this age, has suggested that if Mars and Jupiter are inhabited they have probably unfolded along different lines from the inhabitants of Earth, and they really may be endowed with wings. Had those professors known of the life on those planets they might not have laughed so heartily at the pictures of the lady. It may be those who saw the angels in ancient days saw them with wings. Whatever their method of flight, they may have seen those who had already learned to navigate the air; those who had learned the powers that you are trying to grasp which are already fulfilled in Mars. They wonder that the people have to walk upon the earth, when to them the air is as navigable as your seas here are.

The day of scoffing and ridicule is at an end. Anything that is worthy of being thought about is worth being investigated; and when added vision shall reveal more and more that in your midst there are not only "clouds of witnesses" of your own arisen ones, statesmen, scientists, seers and philosophers, but from those other worlds beneficent angels and spirits who are helping to guide and lead you, will you not be more ready to open the door of intuition to allow these messengers to enter? And then instead of being clad in red, the messengers of Mars, not the red planet, will come clothed in white, and will teach you to know the strength and the legitimate light of the next step of planetary existence.

THE NEW THEOLOGY.

A Segment of it is Located in England, and it Stirs the Whole World—Religious Belief of Coming Century Is Sketched by Pastor Campbell—City Temple Thronged — Reform Wave Reaches Into All Corners of Society, Displacing Frivolity.

A man has sprung up in London who has set the whole of Britain by the ears as regards religious beliefs. He is Rev. R. J. Campbell, M. A., minister of the City Temple, London. This church was built by the admirers of the late Dr. Parker, and from its pulpit was expounded the orthodox Christian faith until his death.

There is some question as to the ethics of Dr. Campbell's course in taking possession of the temple built by Dr. Parker's admirers, and making it the place of expounding what is now termed the New Theology. But this criticism does not appear to have weight with Dr. Campbell, for in the book just issued, wherein he sets forth fully his ideas concerning the Christian religion, and his manner of interpreting it, he does not mention this stricture on his present position.

After all it ought not to matter to the men whose money built the beautiful temple what kind of theology was preached from the pulpit, so that it had in it the salt that has not lost its savor.

The important thing about Dr. Campbell's preaching is that it is effective. He has aroused England as it has not been aroused before since the days of the Reformation. Everybody, almost, seems to be talking religion.

So much criticism was leveled at Dr. Campbell that he wrote his book to explain his position. In the opening chapters he says:

"Christianity has for the moment lost its hold. Can it recover it? I am sure it can, if only because the moral movements of the age, such as the great labor movement, are in reality the expression of the Christian spirit, and only need to recognize themselves as such in order to become irresistible. The wagon of socialism needs to be hitched to the star of religious faith. But have the churches spiritual energy enough to recover their lost position? That depends upon themselves. If they consent to be bound by dogmatic statements inherited from the past they are doomed. The world is not listening to theologians today. They have no message for it."

Soul Is Self-Consciouness.

Dr. Campbell thinks he has. He believes in moral honesty, to begin with. "It is one thing to know that you are a lover of truth," he says; "it it another thing to realize it, when your immediate safety would bid you hedge and lie."

"The universe is God's thought about himself," is one of his definitions. "The body is the thought-form through which the individuality finds expression on our present limited plane; the soul is man's consciousness of himself, as apart from all the rest of existence and even from God.

The soul, therefore, according to the "New Theology," is what we make it. What we are here to do is to grow in soul until it becomes pure spirit. There is nothing peculiarly new or startling in this. In fact, Dr. Campbell in his book does not depart from any of the fundamental beliefs of accepted Christian doctrine. Add to the teachings of the New Testament the Hindu teachings, and explanations of consciousness by modern psychologists, together with a belief in Jesus as the highest expression of God's consciousness in the human form, and you would seem to have compassed the article of faith in the New Theology, as interpreted by Dr. Campbell.

The author of "The New Theology"—I refer to the book—is a clear and lofty reasoner. He has a sublime idea of man and his relations to the universe. He does not doubt the divinity of Jesus, but he declares it to be a limited divinity, a man made perfect by love. To this state, says Dr. Campbell, all men are to finally come.

Dr. Campbell denies that the New Theology is Unitarianism, although, he says, "present-day Unitarianism is preaching with fervor and clearness the foundation of the New Theology. It is only the sectarian Unitarians who would try to claim it for their own denomination; the best and most outstanding exponents of Unitarianism would not wish to do anything of the kind; for they know well enough that historically speaking they have not consistenly stood for it, any more than any other denomination. The New Theology does not belong to any one church, but to all.

Does Not Believe in Conversion.

"For my own part, I would not even take the trouble to try to turn a Roman Catholic into a Protestant. Let every man stay in the church whose spiritual atmosphere and modes of worship best accord with his temperament, but let him recognize the deeper unity that lies below all creeds."

Dr. Campbell is a theorist. He writes well, and his book will give delight to religious controversialists for a long time to come. But after all, religion is something more than theory. What is the use of proving that it was possible for the Savior to conquer sin, sickness and death 2,000 years ago, and then telling the poor starving soul in the garret that Jesus took with him to heaven all his healing powers, all the blessing that might serve to relieve the human family of its heavy burdens of sorrow and woe? What the world wants today is an active spirit of help, not a fine-drawn theory of the evolution of the soul. Had Dr. Campbell read further into his Hindu books, from which he evidently draws his theory of incarnation, he would have found this statement: "Nothing that is without beginning can have an end." Also the reverse reasoning, "Whatever has a beginning must have an end."

This is certainly logic, and it makes it impossible that man should be anything less than immortal if he is anything. But the poor we have always with us, and the Salvation Army preaches a religion more vital than words.—Charles Eugene Banks in Chicago Examiner.

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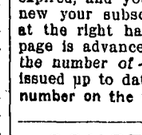
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Correspondent writes:

"Mrs. Alice Sexsmith, of Chicago, ministered to the Psychical Research Society, of Rockford, Ill., on Sunday evening, April 14, to a very good house. Her address was well received and happily adapted to the occasion. This was followed by spirit messages, nearly all of which seemed acceptable to recipients, and were welcomed as truths from the unseen. President McDougall, in introducing Mrs. Sexsmith, related the experience of Dr. Funk, of the Widow's Mite memory, and intimated the learned gentleman's critical tests, were over critical, and the conclusion unreasonable. Mrs. Weaver is engaged for service to the society for the evening of April 21."

Rev. Alice Baker, State Missionary for Oklahoma, writes that the anniversary services held at Lawton were exceptionally fine. The meeting was closed with a consecration service—consecrating several children to the gospel of Spiritualism. The Lawton church is the leading one in the state. Mrs. Baker has also visited Walter and found quite an interest manifested. Until May 1, letters will reach her addressed in care of Rankin Hotel, Lawton, Okla. Her home address is 449 Live Oak street, Dallas, Texas.

Charles S. Simmons writes: "Our State Missionary, Rev. Alice Baker, is working away faithfully in Lawton, for the local society there. She does, however, fill engagements in the adjoining country towns through the week. She has many calls from different parts of the state from individuals who have the cause at heart, and wish to organize societies and build up the Cause of Spiritualism. But our missionary is hampered in her efforts by the State organization not having funds to assist in the work, but she works away courageously, meeting every opposition with a faith that is sure to win all in the end. I wish to say a few words of commendation for the officers of Lawton society: The President, Brother Rankin, and his family have attended meetings when they were sick, and scarcely able to be about; our faithful secretary, B. Parmenter, never fails. Other members do their work quietly in their own way, only caring for the approval of a happy conscience and the loving communion of the angel world."

Mrs. S. A. Smith writes from Excelsior Springs, Mo.: "The Anniversary meeting was held here April 7, the first of the kind we have ever had. It was also the anniversary of Mrs. McHenry's work here in the Cause. Fifteen years ago she first took up the work to advance our beautiful religion, with many phases of ignorance to contend with here. She has blazed a way for our blessed cause. The meeting was crowded, and good order prevailed."

Wm. Lynch writes from Portland, Me.: "I will try to briefly outline the Anniversary Exercises held by the First Spiritualist Society of Portland, Me., March 31, 1907. Two services were held, afternoon and evening. The hall was very prettily decorated and an abundance of flowers, potted plants and ferns were placed upon the rostrum. Professor R. A. Macurda, of Lynn, was the speaker and medium of the day. The evening service was especially impressive. Prof. Macurda lecturing, following it with spirit messages of a remarkable degree for correctness. The day will be long remembered by the Spiritualists of Portland as one beautifully spent. At the close of the evening service the President and Board of Directors waited upon Mr. Macurda and tendered him a call to serve the society as pastor for the coming year from June 1907 to June 1908, placing as an inducement a nice weekly salary. The Professor made the board happy by accepting the call and will enter upon his duties the First Sunday in June."

J. W. Gill writes: "Saturday, the 28th inst., a special memorial service will be held at the evening meeting of the Christian Spiritualists, Van Buren Palace, Madison street and California avenue. A cordial invitation is extended to our co-workers, as this evening is to be devoted to the memory of mediums now passed on. This will be Mrs. Gill's last meeting till fall, as she must take a needed rest till camp opens. Sunday, the 14th, we had another very large audience in the evening. Our speaker lectured on the subject, "Seek and ye shall find," Mrs. Gill following with spirit messages."

Mary Hahn writes from San Francisco, Cal.: "I am glad to send to The Progressive Thinker the joyful tidings of San Francisco's 59th Anniversary of Modern Spiritualism, by all the societies under the auspices of the California State Spiritualist Association. It was the first great gathering after the fire and we did not know how we would come out; but the Ladies First Spiritualist Aid Society started the ball rolling, electing the different committees; they started the work with a will. Everyone they called on to help gave their hearty co-operation. Madam Young, Pastor of the Church of the Soul, Mrs. S. Eberhardt, minister in the Medium's Protective Association; Mrs. A. Sexton, president of the Ladies' Aid; Mrs. Kate Harveston, minister under the California State Spiritualist Association, and many others gave very substantial evidence towards meeting expenses. What big hearts they all have. The Anniversary opened at 945 Golden Gate Avenue, Jefferson Square Hall, at 10 a. m.; conference and circle led by Mrs. Sarah Seal; very interesting. 2 p. m., instrumental music by Mrs. Norton; opening remarks by Mrs. Ella York, chairman of the committee; address by Mrs. M. E. Howe, missionary California State Association; messages by Mrs. Wren; song by Edith Norton; messages by Mrs. Kate Harveston; address by Mrs. Addie L. Ballou; messages by Mrs. Canary; recitation by Mrs Price; messages by Mrs. Place; address by Mrs. Mary Welsh; closing song by audience; 7:50 p. m. instrumental music by Leonard Brothers; address by Mrs. Kate Harveston; Instrumental duet by Prof. and Madame Young; address by Mrs. Sarah Seal, also messages; Indian music led by Prof. Young, for the benefit of the Indian guides; messages by Madame Young; address and messages by Mrs. M. E. Howe; messages by Mrs. Sadie Eberhardt; solo by Mrs. Arthur Melvin; closing song by the audience. What a glorious and harmonious work was done on the 59th Anniversary by stricken San Francisco Spiritualists."

The Spiritual Science Society of Rockford, Ill., has for the past six weeks been holding a series of Sunday evening meetings in K. of P. Hall, on South Main street, under the leadership of Madame Brunswick, of Chicago. The meetings have been well attended and the message work was most excellent. On the 7th of April, the rostrum was occupied by Mrs. Susie Thompson, of Chicago. This was her first appearance in Rockford, and she created a very favorable impression. Her message work was bright, direct and of such a positive character that the large audience present was well pleased. She will again serve the society on the evening of April 21. The society is doing well and the large attendance they are having shows an increasing interest in the cause for which all Spiritualists will rejoice.

W. D. Noyes writes: "We left Tacoma, Wash., March 7, and went direct to Cottage Grove, Ore., and held two public meetings in Masonic Hall, and one parlor meeting. We were entertained by that true Spiritualist, Mrs. Stouffer. Then to Roseburg, and held the first public Spiritualist meeting there. Quite a large number of people met us at the I. O. O. F. Hall. Our next stop, Grant's Pass. We held three meetings in the Court House, and then to Medford, one public meeting. Then to Ashland, one meeting to a large audience. The Ashland Society owns its building. A store on the ground floor; office and hall on second floor. The society has a fine hall, library, banquet room, and kitchen. The hall is rented every week night. The front office and store rent for $90 per month. Profits on the building, $80 per month. Other societies ought to become wise. We go from here to Chico, Cal."

Frank T. Ripley writes from Ashtabula, Ohio: "The First and only Spiritualist Temple ever built in Ohio from the ground up, is to be dedicated here the last of May. It is built of brick with stone facing. It has an auditorium that will seat 400 people. It has a dining room and kitchen in the basement. It is a beautiful building. The society here is very prosperous, for it owns the temple. Mr. John Wallace, a long-time Spiritualist, president, Brother Sheldon is its treasurer. Both are subscribers to The Progressive Thinker. I find a large subscription list to the paper here in Ashtabula—larger than any other Spiritualist paper. I have the pleasure of serving this society this month. Here is where you find the best of harmony, all working together for the good of the cause."

Dr. C. A. Burgess lectured in Rockford, Ill., on Sunday, April 14.

M. Lizzie Beals writes from Worcester, Mass.: "For the first Sunday in March, Rev. Juliette Yeaw of Leominster, occupies our platform at G. A. R. Hall, 35 Pearl street. Her work is too well and favorable known to need any comment. The second and third Sundays in March, Mr. Thomas Cross, of Fall River, served our society very acceptably. The last two Sundays in March Mrs. Ruth A. Swift, of Haverhill, occupied our platform. Sunday, March 31st services were held in commemoration of the 59th Anniversary of Modern Spiritism. The President, Woodbury C. Smith, gave a descriptive historical account of the birth of Modern Spiritualism, its growth and power as an organized movement, standing to-day as a great factor in the world's progress. Inspirational poem by Miss Florence Nichols, followed by spirit messages, which were all readily recognized. Solo by Lillian Hanson Gray, and address and ballot reading by our speaker, Mrs. Ruth A. Swift. The annual Fair and Supper of the Woman's Auxiliary was held March 27, and met with unusual success, adding over one hundred dollars to our treasury."

Miss Ada M. Came writes from Cambridge, Mass.: "The Cambridge Spiritual Industrial Society held its regular meeting in Cambridge Lower Hall, 631 Mass., ave., Mrs. Emma E. Zwahlen president. Miss Nellie Putnam was the speaker and message bearer, and gave great satisfaction to the many present. She is a stranger to the Cambridge audiences. The next meeting will be April 26; and Miss Putney will be the speaker."

Sunday, the 28th of April, Mrs. Dr. Juliet H. Severance will speak for the Hyde Park Occult Society.

Mrs. Semsoth writes from Brooklyn, N. Y.: "As we feel much interested in all the meetings mentioned in The Progressive Thinker, which we sell readily from week to week, we will let others hear from us. Our medium, Miss Emma C. Resch, is doing a grand work in spreading the truth. She has occupied this platform, not missing one Sunday, without salary of any kind, unassisted by anyone, and as a church body we feel very proud of her. We have a building fund nicely started and hope to soon have our home church. We have opened our doors from the start free to all, and have been more than successful. Our work goes on in perfect harmony, and harmony is the foundation of success. Anyone who would like to donate to our church in loving memory of some loved one, can do so by sending the same to the treasurer J. P. Loeb, 708 Hancock st., Brooklyn. Mr. Loeb is to be thanked for the solos he has sung gratis during the past three years. We wish all societies success, and invite any who should be in Brooklyn to be with us at our services."

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

THE FRATERNAL ORDER OF SPIRITUALISTS.—Ferd. C. Suhrer, 95 Loomis street, Chicago, writes: "The apparent lack of co-operation among Spiritualists in general and the extreme need of the fraternal Soul of Brotherhood which draws closer and makes stronger the ties of human sympathy was fully realized by Alex Caird, M. D., who conceived the idea of establishing the Fraternal Order of Spiritualists in Chicago, whose influence will permeate the entire world. That our object is being slowly and surely understood, is apparent from the growing correspondence with those seeking information and otherwise showing a pleasing interest. We have already had the services of speakers and mediums of national fame, and have been successful in carrying out our idea of interchanging workers with societies in this and other cities to the extreme satisfaction of those interested, which will in time lead to the establishment of a Fraternal Camp Association, and will enable us to engage the foremost workers in the country to serve the different societies in Illinois and other states. We are now furnishing platform and circle mediums to societies in places near Chicago, and to those who are in need of such help our mediums will accept the first call for car fare and entertainment, when arrangements can be made for future engagements. This offer is a grand opportunity for Spiritualists where there is no society or meeting. Any society or person wishing to join or ask for further information will please address, Ferd. C. Suhrer, Secretary, 95 Loomis st., Chicago."

Despite the nervous strain to which she has recently been put, watching at the sick bed of her now arisen mother, the pang of sorrow caused by the loss of that sweet physical presence, the long journey to and from Portland, Oregon, and the still more recent dispatch announcing the serious illness of her husband, Mrs. Georgia Gladys Cooley filled her engagement with the Wisconsin State Association, by becoming its message bearer at the convention, April 16, 17, and 18. And from reports, she was even more highly appreciated for her excellent work that ever before, and was the recipient of an armful of pink and white carnations, and lots of enthusiasm from the audience besides.

Our Sandusky, Ohio, correspondent, writes: "W. V. Nicum, of Dayton, O., visited our city Sunday, April 14, and delivered two eloquent addresses before the Psychic Research Society. Mr. Nicum is a forceful and logical speaker, and his words carry conviction to the minds of all who hear him. This was his first visit here, but it is hoped that he may be induced to cross the state again, and lend his talents for the benefit of the cause in this section at another date. Spiritualism has need of such able and willing workers as Mr. Nicum, and his lectures cannot but reflect credit to the cause."

E. H. Thompson writes: "The Fraternal Daughters of the First Society F. O. O. S., held their semi-weekly tea-party, April 17, at 406 Ogden ave., in Atlas Hall, and are pleased to state that it was both a social and financial success. In the evening at 8 p. m., we had tests and messages, and short talks from the following: Sisters Squire and Knapp, and Mrs. Dr. Caird, and Brothers Thompson and Travis. This being the first time in our society for Sister Knapp and Brother Travis, to speak from the rostrum, and we sincerely hope to hear from them often in the future. Our next meeting is Wednesday, May 1st, 2 p. m. All are cordially invited."

Mrs. M. E. Jenkins writes from Windsor, Ont.: ""The First National Spiritual Church, Detroit, Mich., celebrated the 59th Anniversary in Prismatic Hall, 140 First st., with special services. The hall was nicely decorated with festoons, and palms, flowers, and potted plants were grouped about the platform, making an altar of flowers. A beautiful white dove was suspended over the desk by white ribbons. Mrs. W. E. Jenkins was the principal speaker for the evening, assisted by Mrs. M. Cain. Special music was given by Mrs. Bebeley and son, who gave excellent selections of classical music, on piano and violin; also Miss Nellie Goucher played some fine selections, which were enjoyed by all, making a pleasant anniversary service."

Mrs. Geo. Williams writes from Cleveland, Ohio: "The Ladies' Spiritualist Temple First Society of Fullerton street, Cleveland, Ohio, have the pleasure of having with them the Rev. Geo. W. Kates and wife. These two estimable persons are drawing large audiences on Sundays, and also on Thursday evening, at the message meetings. They will remain with us during April and May. The Church Fair will be held Tuesday and Wednesday, April 23 and 24. A fine supper will be served at all these meetings for the small sum of fifteen cents. Everybody is welcome at all of these services. Come and have a good social time with us."

S. Stephenson writes: "The Anniversary Services held in Sandusky, O., was a grand success. Mr. W. E. Jenkins of Windsor, Canada, was the speaker for the season. Her lectures were of a high order, and many spirit messages were given, which were recognized. Special singing by the choir, with piano and violin selections. Prof. Longley's beautiful song, "Only a Thin Vail Between Us," was rendered with feeling and sweetness by a quartet. The President, Mr. T. Jackson and his officers deserve much credit for the able manner they have kept their meetings open every Sunday, in spite of the late disaster by fire of the old hall. The temple was beautifully decorated with flowers and potted plants. The large and commodious hall was crowded to its utmost capacity."

A Markel writes: "Sunday evening, April 14, The Students of Nature, 461 W. North avenue, had the pleasure of listening to an inspired lecture by Mrs. Schumacher, the pastor, on 'Be Careful What You Say!' Sister Smith and Sister Buntrock gave messages, which were recognized. Mrs. Schumacher has gone to Milwaukee, Wis., answering a mission call to the Christian Science. Will return April 20."

Addie Jeter writes from Apalachicola, Florida: "There being a little band of us here who are interested in psychic research, we secured the services of Mrs. Carrie E. S. Twing, who came here at the close of the camp at Lake Helen, and delivered a series of lectures, beginning April 6, and closing April 14. She gave some soul-stirring addresses; also many test readings which were all good. At the close of the meeting we organized with thirty members, what will be known as 'The Apalachicola Psychic Research Society.' Officers elected were, Dr. W. T. Marler, president; Mrs. U. M. Wright, vice-president; Mrs. A. Jeter secretary and treasurer. We have applied for charter to the Board of the N. S. A."

Ferd. C. Suhrer writes: "The services of the Fraternal Order of Spiritualists, on Sunday, April 14, were attended with their usual success. Messages and the reading of sealed letters by the guides of our mediums proved advantageous to many. The initiation of members followed and all who were present assumed the obligations of the Order. This service is impressive and each one fully realized its importance. In May another opportunity will be given those to be initiated who were not present; the date will be given later. The circles at 4 o'clock were all filled with anxious ones awaiting a greeting from some loved one, and the mediums were kept busy for another hour, when the march to supper began, in which nearly everyone in the hall joined. The sweet music of Professor Singer's violin was welcomed, as that able artist was absent for several Sundays, being out of the city. Mrs. Edith Hill has accepted the duties of pianist, to the delight of the congregation, and we are fortunate in securing the services of such an efficient musician. Rev. Thos. Seeley Warner was not with us in the evening on account of illness, and we missed his usual timely discourse. Our platform mediums again voiced messages that carried hope and comfort to those in need. Do not forget Sunday, April 28. Rev. Thos. Grimshaw, pastor of the Spiritualist Temple of St. Louis, Mo., will be with us again, and no Spiritualist can afford to miss hearing what he will have to say. Our services commence at 2:30 sharp. Hygeia Hall, 406 Ogden avenue, corner Robey street, top floor. All are made welcome."

Mrs. S. A. Walters-White writes: "The Second Spiritual Church of Brooklyn, N. Y., will continue its meetings through May, and possibly June; that, however, will depend on the Thermometer. The Church was opened the first Sunday of December, last, and has held successful meetings Sunday evenings since, at 1246, Bedford avenue, with Mrs. Louise Miller as message bearer, and your correspondent as lecturer. The Progressive Thinker is on sale. All are welcome, and the seats are free; 8 o'clock the service begins."

U. S. Weeman writes: "Miss Chrissie M. Bartle, of New Brunswick, N. J., addressed the Cathedral Classes of the First Spiritual Church of Brooklyn, last Sunday afternoon. The lady demonstrated a very unique study called the "Vibration of Names and Numbers." This is not a new science, but an old truth revived and reinforced. Its origin can be traced into the mystical depths of Egypt and India, and around it hovers the psychic atmosphere of ancient occultism. For more than an hour and a half, Miss Bartle kept her intelligent audience in close rapport with her subject, and their interest continued to the finish. The science can be taught to any person of average intelligence, even a child may learn how to keep within the law of his vibration. Miss Bartle intends to visit some of the camps this summer, including Lily Dale, Onset and Lake Pleasant. Her work will consist in giving readings and forming classes whereby every student can learn to help himself and others. Her class at Lake Pleasant last Summer, was large and enthusiastic, and more than one business man can testify to the practical application of her science."

S. A. Huntington of Malden, Mass., writes of the Progressive Spiritualist Society, F. S. Sheriff, president: "The Rev. F. A. Wiggin served our Society the second time in his second course of lectures and ballot reading, on Thursday evening, April 11. He chose for his theme, "All Roads Meet Out Yonder." His address was able and logical. After the lecture he devoted about 40 minutes to ballot reading, giving many fine messages. He will be with us on the evening of the 18th and 25th. Sunday services, April 14, at the 3 p. m. circle. Sisters Barry and Johnson of Everett, Mass., and others took part. Mrs. R. A. Swift of Haverhill, Mass., was the speaker at the evening service. She gave a very interesting address, after which many ballot readings. Mrs. Carrie H. Tainter of Derry N. H., will be the speaker on the 21st, and Mrs. B. W. Belcher of Marlboro, Mass., on the 28th."

Helen Stuart-Richings closes a month's engagement with the Meadville (Pa.) society, on Sunday, April 21st, and then goes to Conneaut, O. Mrs. Stuart-Richings is desirous to correspond with secretaries for unengaged dates, in 1907-8. Address her at Boston, Mass., General Delivery.

Mary B. Hill writes: "April 17 was the last of the meetings in the hall of the Band of Harmony, but in spite of the absence of the pastor, Mrs. Richmond, who was spirited away to participate in the Wisconsin State Spiritualist Association, the hall was filled, and great tribute was given to her who has borne this banner of light for 56 consecutive years, one whose "armor of Truth" has shielded her from all missiles of dogma, superstition and ignorance, and who has never failed or grown weary in sowing the seeds of truth, but has been a most earnest advocate, a most willing instrument in the hands of the spirit world, a bright and shining star in the spiritual ranks. On May 2nd, the Band of Harmony will meet at the home of Mr. and Mrs. Richmond, 3802 Ridge Boul., Rogers Park. Supply yourselves with supper. Afternoon session begins at 3:30 o'clock; evening at 7:30. Clark street and Limits car; take Halstead to end of line; there take Evanston car to Lunt avenue."

William Hassmann writes: "The audience at the hall of the North Star Spiritual Union, 1546 Milwaukee ave., last Sunday evening, April 14, had the pleasure of welcoming Sister C. Mueller, who for the first time after her illness for the past eight weeks, came to greet her many friends. Brother Winters opened the ceremony with a short prayer, followed by Sister Mueller, who, hardly able to stand on her feet, gave a very touching lecture, thanking the mediums and her many friends for the charity which they had bestowed upon her during her illness. Many tears were shed listening to the pathetic voice of the frail little sister. Brother and Sister Winters, who so faithfully conducted the meeting during the sister's absence, were presented with a large bouquet of American Beauties; also Sister Mueller was presented with a large bouquet of flowers from the Society. Sister Winters then gave some very fine tests to those present, followed by Sister Mueller, who, being so weak, not being able to stand, was seated in a chair, giving many messages and brought sunlight and happiness to many."

Mr. Thomas Grimshaw of St. Louis, Mo., lectured for Dr. Caird's Society last Sunday, delivering one of his eloquent, soul-stirring addresses.

Mrs. McBride writes: "I, for one, feel that the Spiritualists of Lansing, Mich., are looking at the true light that Spiritualism brings to all who seek it in truth. We have between twenty-five and thirty good workers in our Ladies' Aid. We have a sum in the bank toward building a Temple. The Local Society holds meetings in the Magi Temple every Sunday, and we always get something good."

Brother Orrin Merritt writes from Genoa, Ill.: "During the past three or four years, we have been holding public meetings once a month, with interest steadily increasing. We were disappointed last month in not being able to hold a meeting as usual. Mrs. Georgia Gladys Cooley, who was to be with us was compelled to cancel the date owing to the sickness and death of her mother What we lost in March, however, we made up on the tenth of this month, when Mrs. Sexsmith of Chicago was with us. She gave one of the most interesting talks that it has been our privilege to hear in a long time. There were 150 people present in the hall and all were so well pleased that they made the meeting a financial success as well as showing unusual interest in the Spiritualistic belief. We expect Mrs. Cooley with us some time in May.

D. G. Hill writes: "On Sunday, April 14, the Golden Rule Spiritualist Society was granted the usual fine audiences, both afternoon and evening In the afternoon we had a dear sister, Mrs. Wasson (formerly Mrs. McEntyre), lately from Canada, as speaker and message bearer. To mention her name is evidence of the splendid work she did. In the evening Dr. J. H. Randall was the speaker, with Mrs. McIntyre-Wasson as message bearer; their work gave great satisfaction. Sunday evening, April 28, our speaker will be sister Mrs. J. L. Fravel of Austin, followed by the beautiful christening service of three little folks. This service will be conducted by the guides of Mrs. Nora E. Hill. The speaker for Sunday evening, May 5, will be Dr. George B. Warne; May 12, Dr. J. H. Randall, with Mrs. Isa Cleveland as message bearer; May 19, Attorney Charles Hughes. O'Donnell College Hall, S. Paulina st., between Washington boul. and Park ave. Open doors; all welcome."

The Chicago Herald has the following dispatch from Pittsburg, Pa.: "A "ghost" has kept the Thaw family in fear of Lyndhurst, the family mansion here, for five years. Belief that the specter of a relative of the family who killed herself in the house in 1902, nightly stalks its halls is said to have determined Mrs. William Thaw to sell the property. The secret came out to-day, after having been suppressed for years. In the spring of 1902 a Kentucky woman, wife of a Presbyterian minister and a relative of Mrs. William Thaw, while visiting Mrs. Thaw, at Lyndhurst committed suicide by hanging in the bath room. Not a word of the tragedy was allowed to go any further. Mrs. William Thaw, mother of Harry K. Thaw, has since declined to stay in Lyndhurst save when surrounded by a large party, as she is superstitious. She has advertised Lyndhurst for sale and has built another residence near. It is said that Harry Thaw has always urged his mother to sell this house, which he asserted was "haunted" since the suicide, and that Harry never would sleep there without a light in his room."

C. L. Hatch writes from Appleton, street, Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual with business meeting at 4:30 p. m. The evening was devoted to varied sources of amusement, recitation (comic), by Mr. Griffith; Whistling solos, by Mrs. Lewis, and singing of many war songs, led by Mrs. Lovering. Dancing was then enjoyed until 10:30 p. m. Mr. Sam. Graham, violinist, and Miss Sanches, pianist. All enjoyed a good time on this, our Colonial Holiday. Next Friday a benefit will be given the society by Mrs. B. W. Belcher, medium.

Miss E. Fielding writes from Washington, D. C.: "Memorial Services were held in Gude's Hall, in honor of the late Theodore J. Mayer, treasurer of the National Spiritualists' Association. Mrs. Mary T. Longley was the speaker of the evening, assisted by H. D. Barrett, president of the N. S. A.; Rev. Grimshaw of St. Louis; Dr. G. B. Warne of Chicago, vice-president of the N. S. A.; Mr. Stevens of Pittsburg; Mr. I. C. I. Evans, and all the officers of the N. S. A. were here to do honor to the occasion. Mr. F. A. Wood, president of the First Association of Spiritualists of this city introduced the speakers. It is needless to say the occasion was sad but beautiful, each speaker doing honor to his memory by clothing in language the choicest thoughts and sayings, coming from the fertile brains of the high estimation in which he was held by rich and poor, high and low. Mr. Henry C. Brumhaus, of Wheeling, West Va., was a caller at the headquarters of the N. S. A., The annual election of officers for the First Association: Mr. F. A. Wood, president; Mrs. M. J. Stephens, vice-president; Mrs. H. D. Morgan, secretary; Mr. W. Crowell, treasurer. Mr. and Mrs. Perrie Keeler will entertain the Ladies' Auxiliary, with a euchre party. The Temple League holds meetings as usual in the Pythian Temple. Mr. Alfred Terry and Miss Susie Clarke will close their meetings in April. Miss Clarke will go to Jamestown, and then home to Cambridge, Mass."

MARRIED—At Meadville, Pa., Wednesday, April 17, by Rev. Helen Stuart-Richings, Mr. Isaac Onspaugh and Mrs. Eva M. Thompson.

The Psychic Riddle.

By I. K. Funk, D.D., LL.D., Editor-in-Chief of "The Standard Dictionary"; Author of "The Widow's Mite, and Other Psychic Phenomena," "The Next Step in Evolution," etc.

A book full of psychic suggestions, supported by startling experiences, all told in a wonderfully conservative way. It harmonizes with the judgment pronounced by The Review of Reviews, New York, on the author's previous publication of this subject: "A very sensible, cautious, level-headed piece of work all through;" and also with the judgment on the same book pronounced by the Cleveland Record: "There has never been so fair and painstaking a book put forth on this subject as this one." Price, $1.00.

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1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.

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THE OHIO STATE ASSOCIATION.

The Place of Holding the Convention Changed.

A majority of the members of the O. S. A. have requested the president of the above named association to hold the next state convention at Sherwood, Defiance county, Ohio. Under these circumstances, therefore, I, Fred D. Dunakin, president of the Ohio State Spiritualist Association, do instruct you, Carl A. Sollinger, secretary of the O. S. A., to call our next annual convention for the year 1907, for Sherwood. Notify all officers and delegates to meet at said place, May 24, 25 and 26, to transact the business and perform the duties pertaining to said convention. All delegates will be entertained free of charge, so come and insure success, and live a few days in the country. Further information given by the secretary.

By order of
FRED D. DUNAKIN,
President O. S. A.
CARL A. SOLLINGER, Secretary.
4405 Clark Ave. S. W., Cleveland, O.

ELEVENTH ANNUAL CONVENTION.

The New York State Association of Spiritualists.

The annual convention of the New York State Association of Spiritualists will be held at Plymouth Spiritualist Church, in the City of Rochester, June 7, 8 and 9. There will be three meetings daily; the day sessions for the first two days are to be business sessions, and the election of officers will occur Saturday afternoon, June 8. All evening meetings and the day sessions of Sunday will be devoted to lectures, music, spirit messages, and other phases of mediumship. A large number of eminent speakers and mediums will participate in the exercises. All auxiliary societies are expected to send delegates, and all individual members are invited to come and take part.

SARAH A. WOODRUFF,
Colden, N. Y. Secretary.

Helena Blavatsky.

A Wonderful Psychic Who Founded the Theosophical Society.

We present below a thrilling history of the woman who for many years mystified scientists and occultists all over the world.

THE LIFE OF HELENA BLAVATSKY IS ONE THAT DESERVES TO BE STUDIED. SHE WAS A CONTRADICTION WITHIN HERSELF, AN ENIGMA, A PROBLEM TO BE SOLVED, YET AT TIMES ONE OF THE BEST PSYCHICS THAT EVER LIVED, AND THE FOUNDER OF A SECT NOW NUMBERING 100,000 ADHERENTS. THE PHENOMENA OCCURRING IN HER PRESENCE AT TIMES BORDERED CLOSELY ON THE MIRACULOUS, AND ATTRACTED TO HER MANY ADHERENTS.

HER LIFE IS A VOLUME TO BE STUDIED, INASMUCH AS IT ILLUSTRATES THE IMPORTANT FACT THAT PSYCHIC POWER IS OFTEN POSSESSED BY THOSE WHO ARE ERRATIC, DECEITFUL, AND WHO WILL RESORT TO TRICKERY OF THE BASEST KIND, IF NECESSARY TO FURTHER THEIR ENDS. BUT WHAT WONDERS SHE COULD PERFORM. SHE PRACTICED HER MARVELS, HAD AIR-SENT LETTERS FROM THE SNOW MOUNTAINS OF TIBET, PRODUCED TEAPOTS FROM UNDER HER CHAIR, WALKED ABOUT FAMILIARLY WITH VISIONARY "MASTERS," AND THE HINDUS BOWED DOWN AND WORSHIPED HER.

FAR MORE THAN THAT, SHE COULD ALWAYS EXTRACT THE GREATEST AMOUNT OF JOYOUS AND ROBUST EXCITEMENT OUT OF THE ASTONISHMENT OF HER SPECTATORS, IF HER ATTEMPT SUCCEEDED, OR FURIOUS WRATH AT THEIR LACK OF SYMPATHY IF SHE FAILED. SHE PRODUCED STRINGS OF BEADS OUT OF THE AIR; SHE MADE TWO HANDKERCHIEFS GROW WHERE ONE GREW BEFORE; SHE DEPOSITED WRITTEN ANSWERS TO QUESTIONS ASKED A MOMENT BEFORE, BEHIND PICTURE FRAMES; SHE GREW BUNCHES OF GRAPES OUT OF BOOKCASES; QUOTED FROM BOOKS SHE HAD NEVER SEEN, IN LANGUAGES SHE DID NOT KNOW; SHE CAUSED OBJECTS SELECTED BY THOSE PRESENT TO APPEAR AND DISAPPEAR AT WILL.

THUS THIS WOMAN PERFORMED HER PSYCHIC MARVELS, AND FORMED FROM HER OWN PERSONALITY THE NUCLEUS OF A GREAT SECT, WITHOUT HER PSYCHIC POWERS THAT COULD NOT HAVE BEEN ACCOMPLISHED, AND THE RESULT FURNISHES ANOTHER ILLUSTRATION OF THE IMPORTANT FACT THAT THEOSOPHY HAS FOR ITS BASIC STRUCTURE SPIRIT RETURN, THE SAME AS SPIRITUALISM HAS, FOR WITHOUT THE ASSISTANCE OF THOSE ON THE OTHER SIDE, MADAM BLAVATSKY WOULD HAVE BEEN POWERLESS TO PERFORM THOSE WONDERFUL FEATS. THUS IT IS THAT SPIRIT RETURN IS THE SUPERSTRUCTURE NOT ONLY OF SPIRITUALISM, BUT THEOSOPHY —RIVALS IN MANY RESPECTS.

In the last century arose a woman [as comprehensively and interestingly set forth in the Chicago Record-Herald], who with inspired certainty turned aside from worn out sources of excitement, and blazed a new trail into a new world where excitement is to be had for the asking—excitement that never palls; that in her case grew keener and intenser during all the years of a long and infinitely varied life. Leaving on one side the too well known and constantly narrowing bonds of the material world, Helena Blavatsky, by stepping into the as yet almost wholly unexplored world of psychic phenomena, succeeded in living a life of sixty years in which there was not one dull moment. The true and disinterested lover of risk and excitement must feel a bitter envy in reading the life of Madam Blavatsky. She had more than her share; with every breath she drew she lived through a crisis in her life—which most of us can manage only two or three times.

Her worshipers insist that she was animated solely by a love of humanity and a pure desire to give it a new and true religion. Her detractors cry that she was a cheap impostor, dealing in coarse tricks of jugglery to deceive her credulous disciples.

Long before her special and wonderful powers as a soldier of fortune in the world of the unseen were developed, she showed the same craving for risk and excitement that she later grew to be able to satisfy in so complete a manner. She was born, in 1831, in Russia, a daughter of a family of good though not noble descent. A wild, undisciplined girl, fond of dark corners and paroxysms of adventurous exploits, she was the despair of her family. She rode any horse on a man's saddle, and defied any and all orders or requests with dashing and unfailing rebellion, keeping her family in the wildest turmoil of apprehension of her next crazy notion. But more than this, she surrounded herself constantly with a throng of invisible companions, playfellows or frightful enemies, until she frightened the younger children almost into convulsions. She insisted that everything had a personality, even to her shoes and chest of drawers, some kindly, some terrifying. She disappeared at times wholly, and could be found only after long search in out of the way, remote locality, and she had a strange power over birds and animals.

Of course, like all imaginative children, she made up "pretend" playmates, many and divers, and was often found talking and playing with them. One such vision of early childhood she claimed to have met in later life, and to have known him as though she had been brought up with him. At seventeen she married a man old enough to be her grandfather, because her governess laid her a wager that she couldn't make him propose—another striking proof of the sporting instinct carried to the nth power. After three months of the cat and dog battle that would naturally result from such a marriage, she ran away from her husband, her family, her country, and for ten years indulged to its fullest extent her passion for adventure by world wide wanderings.

Her father supplied her with money; and there are a few hints to be gained through his connection with her. We see her in Paris, arousing the enthusiasm of an old mesmerist, who sees in her the possibility of great development as a medium; we catch a glimpse of her in London; we see her rushing to Canada to try to meet a real James Fenimore Cooper Indian, and then, disgusted with the contrast between the real and her ideal, descending to New Orleans and studying the voodoo Negro experts in the black arts, and continuing through Texas to Mexico. About this time she received a large legacy from a godmother, which she dissipated in a short time, throwing the money, as she always did when she had any, to the winds with both hands. She thought that she had bought some large tracts of land in America, but soon forgot where they were located, and thought no more of them, as the project of going to India to study the Oriental mystic science took possession of her.

Around the Cape she went to Ceylon, and thence to Bombay. It is to be remembered that all this took place in 1852, when globe trotting was not the domestic pastime it has since become. For the first time, just before this expedition, she joined forces with others and went with two companions, an English occultist and a Hindu adept in occult science; but the party broke up soon after their arrival in India, in the complete inharmony which always followed Madam Blavatsky's attempt at co-operation. She left India and returned to England; thence to New York and to Chicago, at that time the crudest of Western boom cities. There were no railways to the far West, a circumstance which allured one of her temperament, and she made the trip to San Francisco in an emigrant's caravan.

A Himalayan Retreat.

From there she went back again to India, where she was lost to sight for two years, during which she always said she was making a "Himalayan retreat" and laying the foundation for her system of philosophy. In 1858, when she returned to Russia, the world knew of her. Vaguely, with curious, distorted versions, the story of her eccentric wanderings and strange powers began to be known.

For ten or twelve years she lived with various members of her family in Russia and in the Caucasus Mountains. During this time her remarkable powers as a medium showed themselves more and more clearly. No disinterested person, reading of the psychic phenomena which took place about her, can doubt that she had strange powers in this direction, any more than he can doubt the intense delight she took in exercising them to the mystification of her observers, a passion which grew upon her as the years passed; until there can be little doubt of the fact that when she failed to control these powers, or they were not complete enough to satisfy her, she pieced them out with various tricks and devices.

For a period of years she lived thus, reveling in the excitement produced by her gifts as a medium. There was not one of the familiar phenomena which she did not spring on her amazed and long suffering family; who, unless they shared her sublimely robust taste for excitement, must have grown heartily weary of so disconcerting a visitor. She surrounded the most simple operations of every day life with mystery. Arm chairs glided about like house cats. Tables became alternately as light as a feather or impossible to move, according as she could most thoroughly dismay her skeptical brother, and she played pranks on her father, a rugged old unbeliever in the occult, until she frightened the poor man into the most abject credulity.

Involved with the Police.

Once indeed she nearly involved the whole family in an alarming fracas with the police, by her suspiciously complete knowledge of the details of a murder which had been committed near them. The hard hearted police officials pooh-poohed at the idea of supernational powers, and Colonel Hahn (Blavatsky's father) had all the difficulty in the world to assure them that there was no foul play in the matter.

When family life grew dull, Helena would liven things with a few phenomena calculated to drive any housekeeper mad. She waved her hand, and in the ensuing darkness her invisible forces turned all the furniture topsyturvy, even the heavy sideboard. It is related to her credit that this was gently done so that none of the carving was injured; but it is not stated she set them upon their feet again or lighted the lights. One imagines it difficult to keep housemaids under such conditions. Some of the phenomena sound like the cheapest of claptrap mediumistic tricks, and others foreshadow the amazing and inexplicable powers that were displayed in her later life.

After a time, this lover of change felt the need of making more than a few people shake in agitated shivers, and the early '70's saw her launched upon a new sea, as tumultuous and gratefully productive of tempests as any she had known. The next twenty years, the last of her life, are a veritable kaleidoscope of every imaginable and unimaginable variety of spice. She allied herself with the Spiritualists when they were throwing all America into convulsions of wonder. She withdrew from them when they were discredited by a series of detected impostures.

She made one of the most remarkable examples of conversions known in religious history, in attaching Colonel Olcott to her. She was at this time a monstrously fat, middle aged woman, excessively ugly, with a taste in dress both barbaric and slovenly. She smoked incessantly, she swore like a trooper, she was subject to ungovernable fits of passion over the slightest incident of every day life; she was notoriously unwise in her judgment of people, taking up with the most fervid eagerness creatures who turned out unscrupulous sharpers; she was regarded by the world in general as a prodigiously entertaining charlatan. Yet she attached to her Colonel Olcott, well known man of letters, gallant ex-soldier in the Civil War, refined gentleman, and a prominent figure in the best circles of New York intellectual society. From that time to the day of her death, he lived on terms of great though respectful, not to say venerating, intimacy with her, and never failed to regard her as a Heaven sent teacher to impart pure and uplifting spiritual truths to suffering humanity. It is noteworthy of the patent purity of their relations that, in spite of the closeness and intimacy of their daily life together, there never was a breath of scandal about them; nor indeed ever about Madam Blavatsky, notwithstanding the amazing amount of talk which centered on her, and the wild eccentricities of her life.

With Colonel Olcott she founded the Theosophical Society in 1875, in New York, after a lamentable failure of a beginning she had made in Cairo a few years before. At this time she was immensely talked of in the American press; and the stories that are told of her remarkable psychic powers are startling. All during the second half of her life she performed every day feats, or tricks, or illusions —whatever one may choose to call them—that sound incredible. From time to time she was exposed in some juggling of secret cabinets, with sliding doors, absent confederates, and the like; but she continued to do things that seemed impossible to suspect of fraud. People who did not believe in her at all, were constantly forced to amazement by her powers.

One skeptic was told to think of something that he wished. In a stuffy little room in a city flat, he wished for a fresh plucked rose; and, looking up, saw one descend toward him, all dewy and fresh. He put it in his buttonhole, where it wilted and died like any rose, and he always kept the leaves as a souvenir. Another time she took a ring, which someone had admired, from her finger, held it closely for a moment, and then, opening her hand, showed two rings identical, but for the color of the stone. She would read the contents of a letter by holding it closely to her forehead, and mark the paper inside of a sealed envelope in any way that might be desired.

Skeptical reporters from the newspapers went to her strange, cluttered little apartment, prepared to make fun of the fat Russian woman, and to this day they shake bewildered heads over the wonders she showed them, and the disconcerting tricks played on their incredulity. The furniture of the whole room hummed and sang at her word, and from a closed and locked piano flowed forth the strains of any selection desired. She said that she was in the hands of "The Masters" (high priests of occult science in India), that they took possession of her and used her as an instrument for furthering their holy ends; and she frequently was able to show their apparitions to those about her.

Instances of Her Magic.

It is impossible to record the innumerable instances of seeming magic which arose every day, the grotesque and useless tests with which she delighted to mystify people. Although many of her wonders appear incontestably genuine, they all have one curious trait in common. Never were they of any moment or significance. Like the idle writings of Planchette, they were indubitably psychic in origin, but wholly lacking in dignity or worth. It seemed to be her idea that people would be converted to Theosophy by marveling at her display of psychic legerdemain.

Far more than that, she could always extract the greatest amount of joyous and robust excitement out of the astonishment of her spectators, if her attempt succeeded, or furious wrath at their lack of sympathy if she failed. She produced strings of beads out of the air; she deposited written answers to questions asked a moment before, behind picture frames; she grew bunches of grapes out of bookcases; quoted from books she had never seen, in languages she did not know; she caused objects selected by those present to appear and disappear at will; and she produced phenomena that would not materialize in her spectators' experience till long afterward.

New York in particular, and America in general, stared and exclaimed and wondered; but the most amazing and fantastic feats of mediumship did not impress hard headed Americans as the best material for building a new philosophy of life; and, finding such crass materialism somewhat daunting, she went to India in 1877, taking with her the devoted Colonel Olcott. Here the society took a firm grip on life and began to increase mightily. Colonel Olcott's dignified and sincere personality added much to the general credit of the organization, and consistency was given to the intellectual side of the esoteric movement by his keen mind and his grasp on the significance of some of the tangled maze of facts and powers and psychic capacities of Madam Blavatsky.

She practised her marvels, had airsent letters from the snow mountains of Tibet, produced teapots from under her chair, walked about familiarly with visionary "masters," and the Hindus bowed down and worshiped her. She was ostracised by the white population of Madras for her association with the natives; but this was far from a disadvantage to her in the eyes of the outside world. She wrote vigorously with the furious energy of her actions, spreading far and wide her doctrines, and it was not long before she was heard of.

She and her Theosophical Society became vastly important. People who believed in her and in the strange mixture of Buddhism, Spiritualism, and Blavatskyism which she was developing, were becoming more numerous, and people who intensely disliked what one English review called roundly "the complex and repulsive nature of the impostor," became louder and more sweeping in their accusations of fraud. The Theosophical Society flourished like a green bay tree, and its detractors racked their brains and the dictionary for epithets vigorous enough to apply to it.

In Whirling Excitement.

Again we see the powerful and enigmatic figure of its founder, placed where she fain would be and was all the days of her life, in a whirling stream of excitement. She wrote books—"revelations of divine truth unexampled," or "coarse and stupid plagiarisms," according to the point of view. She made triumphant circuits in India, was received with great pomp by native sovereigns, with a circus like array of elephants and processions of white horses, fit to make a small boy's mouth water. She ran a sort of Hindu retreat in India where she was worshiped by white robed, brown skinned acolytes, and when she wanted a change she went to London, the stronghold of conservative conventional feeling, and was worshiped by dark robed, English-women.

Grave scholars took her up and cast her down, wrote articles trying ponderously to extract the true from the false in her doctrines; disciples turned against her and claimed to expose cheats and sleight of hand performances. After one such frightful explosion in the ranks of the faithful, the indomitable woman wrote triumphantly to an ex-devotee who had tried her best to ruin her, "I have a thousand strings to my bow, and God Almighty Himself could not make some of my disciples disbelieve in me."

As she grew older and feebler, so that she was necessarily more stationary, she still procured for herself the wherewithal to live in a state of furious excitement; she repelled with a ferocious virulence attacks on her; she took part with a wild absence of restraint in the continued and turbulent quarrels in her society.

Could Not Be Daunted.

Up to the last she continued the dauntless and irresponsible soldier of fortune. Where the intrigante, where the imposter pure and simple, where the religious enthusiast, would have striven by smooth words and placating actions to keep the loyalty of those devoted to her, she risked it a thousand times by her roughness and utter indifference to them. She swore at the devoted and refined Colonel Olcott, the mainstay of her enterprises, like a dragoon of the guard, and he took it as "one of the hardships of his initiation into a higher world." She confessed certain frauds callously to non-believers, and as callously denied the confession afterward. Never for a moment did she attempt to direct the seething flood of her impulses into the channel of "good policy."

And like all true soldiers of fortune who put their trust wholly and with a sublime insouciance in chance, her indifference served her well. She began her adult life as the run away girl bride of an obscure Russian officer, and by the sheer force of her personality molded to her will a considerable part of modern intelligent society. During a long life she not only had more variety, excitement, spice, danger, risk, notoriety, and influence than any other woman in the world, but when she died, on May 8, 1891, she was the acknowledged head of a community of one hundred thousand followers, scattered all over the globe, organized into a powerful force, with journals in London, Paris, New York, and Madras. What soldier of fortune of the opposite sex can point to as great an achievement?

DOROTHA CANFIELD.

THE CLINTON CAMP.

Some Reflections in Regard to the Same by the Secretary.

While arranging the program for the coming meeting which will be held at Mt. Pleasant Park, Clinton, Iowa, beginning July 28, and closing August 25, I am reminded that it is the 25th anniversary of this camp.

A quarter of a century has passed since it was spoken into existence; a quarter of a century and it has sprung from a weed-grown forest to a place of beauty. Conceived in the brain of man to here establish a park center for the teaching and preaching of the gospel of Spiritualism, which means a new heaven and a new earth through new and humane spiritual concepts, a committee banded together to arrange for the first meeting. Speakers and mediums were engaged, tents secured at an enormous rental in which to domicile the guests, while crude boards composed a "speaker's stand," and formed seats in the grove for the comfort of the audiences.

Time speeds on. One by one the tents gave way for more substantial cottages, until today the tent city is no more.

A commodious lodging hotel, pavilion, auditorium, dining hall and restaurant are permanent fixtures, while beautiful flower beds dot the grounds, and electric lights equal the noon-day sun in their brilliancy.

Holmes has said the one great thing in life is not so much where you stand but which direction are you going. Each year has found the M. V. S. A. pressing forward, and the interest spreading until this season's program, scintillating with names of the most eminent statesmen and divines from sectarian churches, will in all probability prove to be the most interesting in the history of the camp.

Hon. Champ Clark, who is famous for his loyalty to his state, Missouri, has consented to deliver one of his most popular lectures August 18. Mr. Clark is conceded to be one of the wittiest and most entertaining speakers on the floor of Congress, and his eulogy on Lincoln in a recent speech at Pittsburg touched the heart-strings of humanity and proved the spirit of reconciliation and fraternity.

Some two or three ministers from Clinton have suggested a willingness to assist us and will find a place on our platform. Unity is the teaching of God. The dissemination of the truth from the individual standpoint of these friends help to make Spiritualism felt in all the circles of life. Let us then honor intellectual labor in all its forms, and from whatever source it comes.

We are proud of our own brilliant leaders when we name Mrs. Cora L. V. Richmond, Thomas Grimshaw, Mr. and Mrs. Sprague, Mrs. Cooley, Mrs. Catharine McFarlin, W. F. Peck, Frank Ripley, Mrs. Jaquet and others who will aid us in the solution of living problems and make the assembly of 1907 a grand success.

Come friends and learn with us, for knowledge and truth can never be exhausted. The most earnest seeker must confess that for all his attainments he seems only a child playing by the sea shore, while the great ocean of undiscovered truth stretches away before him.

MRS. M. B. ANDERSON,
Secretary.

Clarksville, Mo.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties needless cares, etc. Price, 25 cents.

"Materialization." By Mme. Emma d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents. Price, 50 cents.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

UNIQUE SPIRITUALIST SOCIETY.

Its Celebration of the Anniversary of Spiritualism.

The 59th Anniversary of Modern Spiritualism was a memorable day in the history of the People's Spiritual Association of Los Angeles, Cal., memorable not only because of the many interesting features of its program and the large audiences which enjoyed them with hearty appreciation, but memorable especially because of the marked success of the principles of its inauguration.

The People's Association which assembles every Sunday in Burbank Hall is not yet a year old, and this 59th anniversary is the first one it has been possible to celebrate. There seems a popular significance in the fact that this should have occurred on Easter Sunday, as though in commemoration of the spirit which gave it birth, from the earnest desire of its founders—a desire for the resurrection of the true Christ Spirit within the material body of Spiritualism and the opening of broader fields of wisdom and enlightenment.

In harmony with the spirit of its inception all mediums, speakers, musicians and others who have in any way aided in the upbuilding of the Association, or in its anniversary program have donated their services, while those of other Spiritualist Societies and churches have usually been paid.

This People's Association has no organization save for the transaction of business. It has no rules or regulations, no aspirants for office, no lobbies or wire-pulling machines and no "axes to grind," but from its success thus far, it occupies one of the largest halls in the city. It has a free developing circle every Sunday morning at 9:15, which has been one of the best and most harmonious within the knowledge of its many attendants. It has a People's Conference open for all at 10:30, and tests given later. This association owns a tract of about eighteen acres of exceptionally desirable land within twenty minutes ride from the business part of the city, where many of its members are preparing to build homes. A large auditorium is expected to be in readiness for the camp-meeting in August, where some of the best talent in the United States is expected. A State Charter has also been secured and an organization perfected for building an educational institution on the grounds, to be known as The American University of the Science and Philosophy of Life," and designed to cover all phases of science, phenomena and philosophy pertaining to life here and hereafter.

The Convention proper began with a feast of good things on Saturday afternoon, a feast of music, a feast of eloquence, and a feast of spirit communion which culminated in the superior work of Mrs. Sanford Johnson, slate-writing medium, who answered numbers of questions passed in from the audience and placed on a table without any possibility of her seeing them. Those who sat near could distinctly hear the spirit raps as they rapidly indicated where to find each question after it was answered. Without looking at the question Mrs. Johnson then passed it to the chairman or to someone who read it to the audience, proving in every instance the accuracy of names and details with which it had already been answered.

A feast of coffee, sandwiches, cake, and countless other substantial things followed the afternoon session.

The evening program was greeted with a very large and enthusiastic audience. The opening address was made by Prof. or Rev. McLean, so widely known in many cities for his eloquence and inspirational poems. Certainly never could his genius or his gifts have lifted an audience on the crest of thought waves which enveloped them more successfully than on Saturday night, until from the state of their exaltation he landed them gracefully amid the breezy merriment and pungent spices of several extemporaneous poems; then a final and touching poetical tribute to the little daughter who brings to him so many helpful messages from the Unseen World.

Fine music and other excellent addresses followed before Mrs. J. J. Whitney was called to the platform as a message bearer. Mrs. Whitney is widely known as one of the best if not the best trance medium in the United States, yet she has for many months donated her time and services in the People's meetings at Burbank Hall, and has also taken time to organize and lead the Sunday morning circle where so much of good and helpfulness has come from her labor of love. Never did she give more striking evidence of a masterful and unseen intelligence linking her vocal organs with the unseen world than in the messages, incidents and prophecies so clearly and rapidly given, together with long and difficult names in full of the spirits who brought them and the individuals in the audience or their friends to whom the messages were given. Incidents and names unknown to the medium and unknown to anyone in the audience save to the ones addressed, which fact was repeatedly vouched for by the ones receiving the messages, who in some instances declared they were total strangers in the city and strangers to the medium and to everyone present.

After the messages, Dr. Althea Briggs was called to the rostrum and stated that her call was merely to find an owner for a small gold watch and chain which she held in her hand. It is a very plain and unpretentious one, she said, which doubtless would not attract the attention of the casual observer, but as I scan it closely it appears the most beautiful watch I have ever seen, for it is studded full of priceless jewels, jewels of every form and tinting set in many powerful designs of symbolic meaning. Beautiful thought jewels which the alchemy of love and lasting gratitude have created deep in the hearts and memories of all who had given these jewels or conceived the symbols of their setting. May the brilliancy of these priceless gems ever illumine the pathway of her to whom they are given, enriching life with softer tints and warmer glow than the past has given; proving themselves to be of far more value than gold for which so many strive and more lasting than Time which this trinket measures. Before Mrs. Whitney had fairly recovered from the trance in which she had so recently stood before the audience she was "chained" with the golden thread and dragged to the front.

"May its rhythmic 'ticks' measure for you the cycle of many happy future years—years in which you will always feel that the time given to the Sunday morning circle at Burbank Hall was time well spent, to you as well as to the many members who have been so greatly benefited in them." With a bow and hasty departure of the speaker, Mrs. Whitney was left in a genuine confusion and embarrassment which the audience evidently enjoyed much more than did the lady herself. "I don't know what to say—I just do not know what to say"—she faltered at last in such unfeigned bewilderment that a ripple of spontaneous laughter shot through the entire audience. Confusion on the one side and rich, merry laughter on the other were happily mingled for some moments, sending everybody home with sharpened appetites for the sessions of the following day, which were both largely attended by cultured, intelligent and highly appreciative audiences.

The Sunday morning session had many very interesting features, including also the usual song service and conference.

Sunday afternoon Mrs. Mattie Hull delivered a very able and interesting address, reviewing the history of Modern Spiritualism which all thoroughly enjoyed. But that which sank deepest and most ineffaceably into our hearts was the courage and heroism with which she is sustained in her great bereavement. All who have ever known Moses and Mattie Hull have ever been touched by the sweetness and beauty of the unfeigned devotion which cemented such a perfect union during the many years of their married life, and sustained them ever in the labor of love and sacrifice which they gave for the Truth they loved and fearlessly proclaimed; the Truth for which Moses Hull in reality sacrificed his mortal life so recently. All who know the meaning of the deepest human heartthrobs know that from a human standpoint, Mattie Hull has nothing left to live for. Were it not for the solace which comes to her from the touch of invisible hands and the whisper of unseen lips there would be little indeed to feed the flickering flame of life which still sheds forth its helpful light to the world in the fragile frame of Mattie Hull.

There were numerous other speakers, musicians and helpers in the various sessions of the convention who received warm appreciation, but space will not here permit the tribute they merited. Among these were Mrs. Brooks, who sang so beautifully the words and music which were inspired as she sang from the guidance of an unseen singer; Miss Freda Geltzer, one of the youngest mediums who has ever appeared before the public in giving test messages, and last of all is much—very much of appreciation due to Mrs. Nettie Howell, whose never ending faithfulness and devotion to the cause, planned and directed the convention through its more laborious stages, just as she has arranged or financed or pushed ahead so many other helpful or philanthropic undertakings in the interests of Spiritualism and the interests of humanity

ALTHEA C. BRIGGS.

Los Angeles, Cal.

WOMEN AND THEIR WORK.

At Montrose, Colo., Mrs. Amanda S. McKee has been elected to succeed herself as city treasurer. She was the candidate of both Republicans and Democrats.

Twenty-six women have just been graduated from the law school of the University of New York.

Women physicians are employed in the State Hospitals at Toledo, Cleveland, Dayton and the institution for epileptics at Gallipolis, Ohio. Those appointments are made by the Governor.

Woman suffragists of Illinois had legislative hearings at Springfield, March 29th, on three important measures. In the evening they were given a reception by Governor and Mrs. Deneen at the Executive Mansion.

At the woman suffrage meeting held in Exeter Hall, London, the night following the defeat of the suffrage bill a collection was taken which amounted to £1,100. The "suffragettes" are evidently acquainted with the American maxim that "money talks."

A petition for equal suffrage, signed by 142,128 women, has been presented to the Swedish Parliament.

Anniversary in Detroit, Mich.

I conducted anniversary seances, assisted by Mr. and Mrs. Penna, Sunday evening, at 55 Grand River Ave., Detroit, Mich., and although the rain fell in torrents, still the hall was filled with an earnest class of Spiritualists and investigators. The hall was simply a bower of beauty. Palms and cut flowers with other decorations made it most attractive, and a small chain draped in white, with ferns and smilax covered with tiny white blossoms, reminded many parents of the little ones who have been transplanted to more congenial climes, but with the knowledge that at our transition we shall meet them again in the sweet sometime. A large chair was also covered with the sweetest of flowers, each flower representing our arisen friends, while a white dove was nestled among the foliage at the top of the chair, which seemed like a benediction of peace that fell over the assembly. Mrs. Penna gave several demonstrations of spirit power. Her messages seemed to comfort many hearts, and as the friends brought in more flowers she described the spirits who came before, at the same time presenting them with a flower in loving remembrance of their arisen friends. Then after singing, my guide, Miss Rosa Lathrop, gave nearly all of her messages in poetry that brought tears of joy to those fortunate enough to receive them, after which I described the spirits as they appeared before me, which I hope brought sunshine into the lives of the recipients. I must not fail to mention the singing by babe Penna, so sweet and yet so comforting. She is simply a musical prodigy that will be heard from later. Thus closed another anniversary which was one of the best ever held in this city.

REV. NELLIE S. BAADE,
Detroit, Mich.

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(Advertisement.)

STRANGE PREDICTIONS

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MISS EFFA M. TRYON.

Prof. Postel:

Dear Sir—You are certainly the most wonderful astrologer living. Every one of your predictions came true. I consider that you not only saved me from an awful death, but prevented the loss of hundreds of dollars. I trust that many people will profit by your advice. Sincerely,

MISS EFFA M. TRYON.

The accuracy of recent predictions made by this eminent Astrologer has caused many of his friends to believe that he possesses a supernatural power, but he modestly asserts that his predictions are due alone to a scientific understanding of natural laws. The many thankful letters Prof. Postel has received from people who have benefited by his advice furnish ample proof that he is sincere in his work and has a kindly feeling toward humanity.

Readers of this paper can obtain a reading free of charge by addressing a letter to Prof. Postel, Dept. 487, No. 126 West 34th street, New York. Simply say you wish a reading of your life, stating your birth date, sex and whether married or single. If you wish to do so you may inclose 10 cents (silver or stamps) to pay postage and clerical work; however, the reading will be promptly sent, whether you inclose the 10 cents or not.

Father Tom and the Pope,
Or a Night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "potteen," and an Irish recipe for "conwounding" the same. Paper, 25 cents; cloth, 50 cents.

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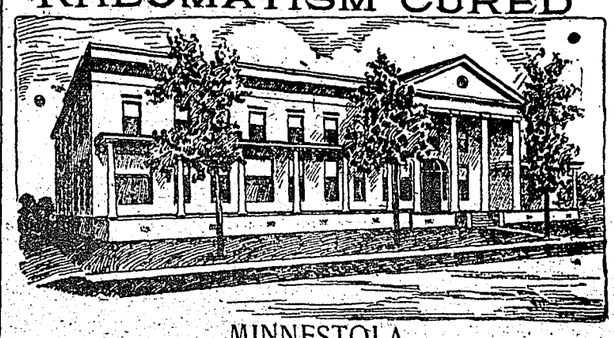
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Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

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Thirteen Weeks	25cts
Single Copy	5cts

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SATURDAY, APRIL 27, 1907.

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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

Not Wiser or Better for Preaching

That learned English scholar, author and Parliamentarian, Samuel Laing, in his "A Modern Zoroastrian," thus casually compliments, over the left, the Christian clergy:

"In the course of a long life I have gained innumerable ideas, and experienced innumerable influences from contact with the world, with fellowmen, and with books; but although I have heard a good many sermons, I cannot honestly say I ever got an idea or an influence from one of them which made me wiser, or better, or different in any respect from what I should have been had I slept through them."

There are other persons who can write in the same strain with Hon. Mr. Laing. The writer who was in the weekly habit for years of listening to the preaching of an endless hell, learned to hate, with all the intensity of his nature, a system of religion taught in those sermons, which so dishonored the Almighty Father as to represent him the founder of an infernal prison for purpose of eternal torture of those who would not believe he held incestuous relations with his own child, a finite Jewish maiden, and then allowed the fruit of that union to die on a cross, to appease his own infinite anger. That hatred drove us from the church, and made us despise a religion fabricated along such damnable lines.

Col. Ingersoll on Spiritualism.

The brave Ingersoll, who joyed to find the grain of gold in every creed, thus expressed himself in regard to the religion of the immortals:

"There are several good things about the Spiritualists. First, they are not bigoted. Second, they do not believe in salvation by faith. Third, they do not expect to be happy in another world because Christ was good in this. Fourth, they do not preach the consolation of hell. Fifth, they do not believe in God as an infinite monster. Sixth, the Spiritualists believe in intellectual hospitality. In these respects they differ from our Christian brethren, and in these respects they are far superior to the saints. * * They ask all to investigate, and then to make up their minds from the evidence. Hundreds of thousands of well educated, intelligent people are satisfied with the evidence, and firmly believe in the existence of spirits. For all I know, THEY MAY BE RIGHT."

There was candor and cordiality, something rarely met with from a churchman.

The Coward's Castle.

Rev. Dougherty, pastor of Zion Baptist Church, Springfield, Ill., entered his pulpit on the 6th inst., "armed with a gun," says a news dispatch, which he placed on the sacred desk beside the Bible. A warrant was sworn out against the preacher by one of the members of the church, who said the pastor threatened to shoot daylight out of any person who should interfere with his preaching.

The pulpit has been known for many years as a coward's castle, because the occupants decline to allow any person to controvert, or even question statements made therein. Rev. D. made his cowardice conspicuous by his display of a deadly weapon, and his faith in orthdox teaching by threatening to use force in the promulgation of his creed.

RESIGNED.

The secretary of the Illinois State Association, Dr. H. A. Cross, of Chicago, has resigned. The name and address of his successor will be announced in the columns of this paper at some future date.

Reason must be our last guide and judge in everything.—John Locke.

The Mosaic Account of Creation.

We are asked to relate facts in regard to ancient Christian writings which are claimed to have been recently discovered; and give an account of late "finds," which completely upset the Mosiac account of creation.

The subjects would require too much space to be treated in a single article, so we will reserve the "Christian writings" for reviewal at another time.

We have before us as we write "Fresh Light from the Ancient Monuments," by Rev. A. H. Sayce, A. M., LL. D., professor of Comparative Philology in Oxford University. It was published by the Religious Tract Society, London. Where can better Christian authority be found?

The author, a Sanscrit scholar, after telling how it chanced the great library of Assurbanipal was discovered, and the pantiles covered with inscriptions in wedge-shaped characters were deciphered, and the language was discovered, then relates what was found on those plates.

The translations are too numerous and comprehensive to be detailed at length, so we will briefly recount some of the points detailed.

There was found the story of creation by the gods, as related in Genesis, before the translator changed the plural gods into a single person. These gods performed the same tasks, and in the same order as the "inspired" Bible writer relates them. These gods made living creatures, the cattle of the field, the beasts of the forests, the creeping things. They made man and woman. On a gem was found engraved a tree. On either side of the tree sat a man and woman, and they were pointing to the fruit on the tree, as if the subject of conversation. Behind the woman, standing on its tail, was a snake, the serpent of the inspired volume. It seems in conversation with the woman. It was doubtless on this occasion the serpent told the good Eve: "In the day thou eatest thereof thou shalt not surely die," thus giving god the lie, who had asserted to the contrary.

Of course the Fall of Man, occurred at that time, requiring the death of the Son of God on a cross 4,000 years after for redemption. The Garden of Eden, in the valley of Euphrates, planted by the hands of the gods, from which our first parents were expelled, was found. Yes, and the cherubs, with their bright swords glistening in the sun, were there guarding the gate, to prevent the return of the unfortunate Adam and Eve.

Adam proves to have been a Babylonian word, and the Adamites were "the white race," whilst the Semites were known as "black heads."

Strange, is it not? That Sabbath which we were taught to keep holy, proves to have been a Babylonian sacred day before a Jew was ever known. We quote from "Fresh Light from the Monuments," p. 24:

"The seventh day was observed as a day of rest among the Babylonians, as it was among the Jews. It was even called by the same name of Sabbath, defined in an Assyrian text as 'a day of rest for the heart.' * * On that day flesh cooked on the fire may not be eaten, clothing may not be changed, white garments may not be put on, a sacrifice may not be offered, the king may not ride in his chariot or speak in public, the augur may not mutter in a secret place, medicine of the body may not be given, nor may any curse be uttered."

This paragraph on page 10:

"The monuments of Egypt, of Babylonia, and of Assyria have been rescued from their hiding-places, and the writing upon them has been made to speak once more in living words. A dead world has been called again to life by the spade of the excavator and the patient labor of the decipherer. We find ourselves, as it were, face to face with Sennacherib, with Nebuchadnezzar, and with Cyrus, with those whose names have been familiar to us from childhood, but who have hitherto been to us mere names, mere shadowy occupants of an unreal world. Thanks to the research of the last half-century, we can now penetrate into the details of their daily life, can examine their religious ideas, can listen to them as they themselves recount the events of their own times or the traditions of the past which had been handed down to them."

Without following the revelations from the monuments further, giving an account of the Deluge, the Tower of Babel, and the many attendant events, which priestcraft has taught us was revealed by God to man through the inspired Moses, we open to the same author's "Hibbert Lectures," and there, in an extended note, pages 26 and 27, find the story of Moses in the Bullrushes, where the kid was found, and is almost unquestionably proved an occurrence on the Euphrates, instead of on the Nile, and related to Sargon. The story was stolen from the monuments, and was made to do duty in Egypt, to the glory of a mythical Moses.

The whole account of the Jews in Egypt is believed by critical scholars to have been fiction. The Egyptian Exploration Fund spent many years of zealous labor in an earnest search for some trace of the Jews in that country, but found nothing. Those who have searched among the Babylonian records are confident they were drawn upon, and were adapted to the needs of possibly Ezra, to make it appear the Jews resided for a time in Egypt.

We are conscious attempts have been made by theologians to interpret discoveries in Egypt as traces of Jews. Bricks made without straw were found and that has been cited as evidence, and of the cruelty of the Egyptian taskmaster. Bricks made without straw were found in the ruins of Babylon—so wrote Sayce. This is corroborative evidence that Babylonian records were drawn upon for facts when Genesis was compiled.

The truth is, the Old Testament—all of it of a historical character—is a compilation of very late date, plagiarized from the records of Phenicia, Syria, Babylonia, Egypt, etc., and adapted to the formation of what constituted a Jewish library, consisting of a series of tracts. The love stories, and songs of the seraglio, now labeled Songs of Solomon, with chapter head lines to deceive: "The church's love of Christ; The mutual love of Christ and the church; The church professeth faith in Christ," etc. The headlines illy fit the libidinous songs which, published outside the Bible, would arouse the watchful Anthony Comstock into immediate activity, and a prosecution for obscenity would follow.

Only Church Pettifoggers.

Wrote Rev. Minot J. Savage: "I had a minister say to me some years ago: 'What I think in my study is one thing; what I think wise and best to give the people from my pulpit, that is another thing.'"

These words of Rev. Savage quoted by him from an orthodox preacher, coincide with the statement of Bishop Grafton, of Fond du Lac, Wis., before reported, who said:

"We of the clergy have been made by the church her ministers to teach, not what we think is true, but what she puts into our mouths to teach."

According to this idea, an Agnostic who denies the fall of man, of total depravity, of an atonement by a crucified Savior, and who repudiates the whole story of the immculate conception, birth, growth and preaching of Jesus, is all right so long as he keeps in line while preaching, with what his clintele have taught him to say.

Thomas Paine's Creed.

"I believe in one God, and no more; and I hope for happiness beyond this life. * * I trouble not myself about the manner of that future existence. I content myself with believing, even to positive conviction, that the power that gave me existence is able to continue it in any form and manner he pleases, either with or without this body. * * I do not believe in the creed professed by the Jewish Church, by the Roman Church, by the Protestant Church, nor by any church I know of. My mind is my own church. To do good is my religion."

The above extracts are all from Thomas Paine's Age of Reason, as is the following, showing very clearly he possessed mediumistic powers, and that he was conscious of it.

"There are two distinct classes of what are called Thoughts; those we produce in ourselves by reflection and the act of thinking, and those that BOLT INTO THE MIND OF THEIR OWN ACCORD. I have always made it a rule to treat those voluntary visitors with civility, taking care to examine, as well as I was able, if they were worth entertaining; and IT IS FROM THEM I HAVE ACQUIRED ALMOST ALL THE KNOWLEDGE I HAVE."

Many a medium has made the same statement, almost in Paine's own words, but ignorant that he, or others, had made the same admission.

Here is another statement of Paine's on which the eye fell as we were closing the book:

"Any system of religion that has anything in it to shock the mind of a child, cannot be a true religion."

The Wisconsin State Spiritualists' Association.

Mrs. Cora L. V. Richmond has been the speaker for every evening of the Wisconsin State Association Convention, April 16, 17, 18. This is the fourth annual convention Mrs. Richmond has attended of the Wisconsin State Association. We know what that means.

TATE HOSPITAL.

Clever Recitations and Impersonations by Mrs. Richings.

The entertainment given at the Hospital Opera House, Gowanda, N. Y., March 26, by Mrs. Helen Stuart-Richings, the Scotch-American reciter and impersonator, was a very pleasing and diversified performance. Mrs. Richings has a happy way of establishing friendly relations with her audience, and her elocutionary efforts were rewarded with hearty applause and an unusual number of encores. Her first selection was a patriotic legend of "Christmas, 1776," in which a certain bewitching Penelope Penwick occupies the attention of the British revelers while Washington is crossing the storm-beaten Delaware. In the "Yellow Bird" she gave a delightfully life-like imitation of a feathered songster, and in "Fine Feathers" the dialogue between a haughty rooster and a humble gosling was highly amusing. Especially good was a group of three old-fashioned songs sung in the old-fashioned way—the Scotch "Laird o'Cockpen" as rendered by a braw Highlander, "Lord Lovel" as a demure English dame of uncertain age and voice would have sung it, and "O, Religion," a negro hymn shouted with all the pious fervor of a good Methodist colored sister in camp meeting time. The last recitation, representing a wild and woolly cowboy calling off for the dance in a "Colorado Ball Room," amused the audience extremely.

The first impersonation in costume, on the program, "A Naughty Little Girl," was one of the cleverest things ever seen on the Hospital stage. It is not so very hard for an actress in the early twenties to seem to throw off a dozen years, but Mrs. Richings is at the meridian of life and yet she counterfeited "a cute and sassy kid" of ten years or thereabouts with a perfect accuracy that was really amazing. The child's naive story of turning somersaults on her mother's bed, eavesdropping under the parlor sofa and drinking stolen champagne evoked the liveliest applause. The next number was a costume impersonation of "A Broth of a Boy," a rollicking young Irishman who sang and danced and bragged about the colleens in true Tipperary style. The entertainment concluded with "Simple Mary Ann," a backwoods damsel whose excruciating costume and baby red parasol provoked almost as much mirth as her ludicrous confidences about her "paw and maw," and the ear-splitting results of the twenty-five cent singing lesson. Musical interludes by the Hospital orchestra under the direction of Prof. Jay completed the program of a very successful entertainment.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

THE NEW LIGHT.

In Which We See Death Under a New Aspect.

Every day that passes brings us "nearer our home where we lay our burdens down," and where we shall meet those who long since have departed hence. May we be so fitted through the disciplinary life of earth that we shall feel worthy to stand in the presence of these risen souls. How our hearts should throb with rapture when we think of that time. Far from being filled with fear or dismay at the thought of death, we should rejoice that we are counted worthy to go—that we are not to be left to longer suffer the slings and arrows of outrageous fortune, but that our release has come and we are to go home to our father's house, that "house not made with hands, eternal in the heavens."

Great should be our joy that we are chosen to take that journey. If our faith is worth anything it should support us at such a time.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Such should be our thought whenever we hear the call "Come up higher."

But, alas! how few those who call themselves Christians are of this mind. There must be something wrong with their theology, when they lose all hope and courage, and are so full of fear when death touches them or theirs.

"See how we grovel here below,
Fond of these earthly toys,
Our souls, how heavily they go,
To reach eternal joys."

It must be that we don't really believe it is "eternal joy" we are seeking. Why is it that all our church-going does not help us at such a time? We surely ought to have more to comfort us when our loved ones leave us. It must be because we cling to the earthly form, and cannot rise to the higher thought that the body is not our friend, our mother, our brother, our child. We see only the prostrate form, our thoughts are with that, our tears blind us and our grief prevents us from seeing the risen spirit.

"There is no death—although we grieve
When beautiful familiar forms
That we have learned to love are torn
From our embracing arms.

"Although with bowed and breaking heart
With sable garb and silent tread
We bear their senseless dust to rest,
And say that they are "dead"—

"They are not dead! They have but passed
Beyond the mists that blind us here
Into the new and larger life
Of that serener sphere.

They have but dropped their robe of clay,
To put their shining raiment on;
They have not wandered far away,
They are not lost nor gone.

Lo! disenthralled and glorified,
They still are here and love us yet.
The dear ones they have left behind,
They never can forget.

"And sometimes when our hearts grow faint
Amid temptations fierce and deep
Or when the wildly raging waves
Of grief or passion sweep;

"We feel upon our fevered form
Their gentle touch, their breath of balm,
Their arms enfold us, and our hearts
Grow comforted and calm.

For, ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is Life. There are no dead!"

"He is not the God of the dead,
But of the living, for all live unto Him."

And as Gerald Massey wrote:

"Nor fear the grave, that door of heaven on earth,
All changed and beautiful ye shall come forth,
As from the dark, cold clouds the winter showers
Go underground to dress, and come forth flowers CLEORA.

RACE SUICIDE AGAIN.

A Mother's Explicit Views on the Subject.

In The Progressive Thinker of April 13, I notice an article from the pen of Hattie Winter, in answer to an article by E. C. Barnett, who it seems, had given his opinion in a rather curt manner, in regard to race suicide.

Miss Winter is right. It truly was very hard a few years ago for the children of the poor to obtain even a common school education. I myself am one of that class; a poor man's child, I wanted to learn. I read the old Webster's spelling-book at home, learned to write at home, and at seventeen got married, raised eleven children, and I love them everyone. My oldest is a man, almost fifty-five, and is still my darling son. He lives in Idaho, and though he was the oldest of eleven, we are lovers yet. He is almost a self-taught man; but I am told by his youngest brother, who was with him ten years, that he can hold an argument on any subject and come out ahead of his opponent.

I say these things to show Mr. Barnett that poverty need neither make children degenerates nor ignoramuses; and a real mother will love and have the welfare of a dozen children in her heart; and though sickness, poverty, and death are inmates of the home, that mother's love remains the same. And here I want to say that I believe the destruction of the little ones, a race suicide, as Roosevelt terms it, to be the lowest, meanest, and wickedest kind of murder; and I fear that those who commit that crime will find no place of forgiveness, either here or hereafter. I am seventy-three years old, have no excuse to make for poor writing.

MRS. CAROLINE JACKSON.
North Baltimore, Ohio.

DR. LEWIS BUSHNELL.

Dr. Lewis Bushnell, at the ripe age of 81, passed serenely to spirit life on the evening of April 19, at his home on Randolph street, this city. He was a most excellent man from every point of view, a prominent Spiritualist of many years' standing, and a powerful magnetic healer. He had a host of friends who will miss his genial presence. Further particulars next week.

I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.—Ingersoll.

Soft is the music that would charm forever.—Wordsworth.

The Notorious "Rev. Dr." Moore

A Comprehensive Pen Picture of Budd Lake Camp Meeting Resort, Illustrating the Trend of Legerdemain Spiritualism, the Greatest Curse our Heaven-Born Cause Has to Contend With.

The notorious "Rev. Dr." Moore is now in Los Angeles, Cal., and is probably carrying on the same game that he did in New York.

California is an attractive place for those who have been compelled to leave the East in consequence of questionable practices in connection with occult phenomena.

During Moore's whole remarkable career, he never presented a genuine materialization, yet his methods deceived the public, just as the sleight-of-hand performer deceived his audience by his artful tricks.

In Los Angeles Moore is protected by law, paying $50 a month for a license, and thus will be able to carry on his legerdemain work. To license any one to hold a materializing seance where deception is practiced is almost as bad as to license a gambling hell, a house of prostitution, or a place where young girls are led to ruin and despair.

Read the following from Robert H. Crowe, of New York, illustrating the low strata occupied by that notorious resort, Budd Lake Camp, a place that has reflected from the start the feats of bogus mediumship, and at the same time bear in mind that the Light of Truth has been the acknowledged organ of Moore and all other fake mediums in our ranks, thus besmirching our Cause.

To the Editor: With regard to the matter published in your paper, concerning the "Rev. Dr. Hugh R. and Mrs. Cora H. Moore and Company," I may state I have made a patient and thorough search into the "phenomena" produced at 120 West 13th St., New York City, N. Y., by the above mentioned parties, and have accumulated a mass of facts, which if you deem fit for publication, will startle all believers in "materialization. If you can procure a "Light of Truth" of the latter part of July, 1906, you will find therein an article written by Col. Charles McArthur, describing a seance held by the "Rev. Dr." and Co. in the large tent on the camp grounds at Budd Lake, Morris Co., New Jersey. The first of the article written by the Col. explains how the camp ground was selected, and will explain this matter better than I can and will save time and trouble. Previous to the first and only "Materializing Seance" held in the tent, seances were held in the "Moore's" living rooms, three in number, situated at extreme south end of the third floor of the Forest House Hotel. The rooms mentioned were situated so that they were entirely cut off from all others, the first room being at the head of the stairs and the third at the end of the corridor, and bounded by the south and east walls, the three rooms connected with each other from the inside, having also individual connection with the hall. The first was the bedroom of Niobe and Irma Moore, children of the "Rev. Dr."; the second the bedroom of the "Rev. Dr." and wife, also was used as the cabinet; the third was the seance room and contained nothing but a few chairs. The rooms were numbered, first 49, second 47, and third 45. When I first visited the Budd Lake Assembly there were about 70 guests, among whom were the following: Frank Montske, "Trumpet Medium"; Louis J. Cohen, "Do."; Martin Teitzen, "Magnetic Healer," Mrs. H. E. Strickland and Miss Tessie White. These persons made a habit of disappearing after supper every evening, and were not seen again until after a seance the next morning. This created suspicion among the "Rev. Dr.'s" followers who thought and asserted that they recognized in the "Spirits," the voices and mannerisms of some of the persons I have mentioned as suspects, especially Louis Cohen and Mrs. Strickland. The outcome of this suspicion resulted in the demand for a test seance, which demand worried the "Rev. Dr." very much, as the seance was demanded late in afternoon, it of a consequence resulted in failure, "Pansy" being the only one who "materialized."

Mrs. Moore was very indignant and apparently much hurt by the followers questioning her mediumship, and as a consequence the gentlemen who on behalf of the rest of the community demanded the "test" approached, Mr. Moore, and expressed their regret for having caused the trouble. The "Dr.," however, decided that he would convince the most skeptical, and the next morning called a meeting of his "spirits," and asked their advice on giving a test seance, the meeting resulting in Martin Teitzen, Tessie White, and Mrs. Strickland being selected as the persons to perform at the "test seance" that evening. Frank Montske being very much scared dropped out, and did not impersonate again for some time. The "Rev. Dr.'s" father, Chas. Moore, was then summoned to prepare the hiding places for the "spirits." The hiding places were of course in the rooms of the Moores; in room 49 was a bureau from which Chas. Moore removed the back and also the bottoms of the drawers; in room 47 the same operation was performed on the bureau there; the parts removed were then taken to Mrs. Strickland's room (50 directly opposite room 49), and concealed between the mattresses. On the evening of the same day, directly after supper, the three selected "spirits" disappeared and went straight to the "Moore's" room, where they remained and prepared for work, putting on their "spirit robes," veils, etc. After the people gathered for the seance, Mrs. Moore told her confederates to get to their hiding places. Martin Teitzen went into the bureau from which the back had been removed. The bureau was then pushed into place against the wall; this took place in room 47; Mrs. Strickland going through the same performance in room 49, while Tessie White went into a large trunk in the same room. When this was done, the "Rev. Dr." announced to his audience in room 45, as the seance held on the previous evening had not proved entirely satisfactory, that this seance would be under strictly test conditions. He then invited Mr. Fred A. Baker, Milo Grant Rice, "Leut." Wallace Sheppard, and Mr. Fred D'Ath, to inspect the rooms. Mr. Baker at first declined, saying that if the people under suspicion could be located during the seance that he would have no doubt. Mr. Moore replied that as he was not responsible for any person in the hotel, he could not satisfy Mr. Baker in that respect. The above mentioned gentlemen then proceeded to "examine" the rooms, and of course they found nothing. During the inspection Mr. Rice suggested the locking of the connecting door between room 49, the bedroom of Niobe and Irma Moore, and room 47, the bedroom of Mr. and Mrs. Moore, which was used as a cabinet. Mr. Moore, however, declined to do so, saying that the children might be suddenly taken sick or become frightened, so Mr. Rice's suggestion unfortunately was overruled. The "Committee" then declared their satisfaction; the lights were turned down and the "seance" began. "Dr." Moore began his usual lecture and did not forget to rake his followers for their doubt and unbelief. He was cut short, however, by Mrs. Moore who sat in room 47, the cabinet, and whispered to him that the "spirits" were suffocating in their confined quarters and could not be released until the people commenced to sing, the noise of which would drown the moving of the bureaus. The seance proceeded and before the opening hymn was finished Martin Teitzen appeared in the full regalia of an Indian Chief, Big Moose, a guide to J. Wallace Bunker. Immediately after this Mrs. Strickland appeared to Mrs. Taylor as her mother, and Tessie White to Col. Chas. McArthur as his adopted Indian daughter, Bluebell. After this the farce went merrily along, and was voted by all a huge success, thus once more establishing "The Rev. Dr.'s" reputation, but still leaving a little suspicion in the minds of a few.

Perhaps the explaining away of who "Pansy" really is will be a help to some of those who still believe in the "Rev." H. Moore. "Pansy," who is the "Chief Guide" of the "Rev. Dr.," is supposed to be the spirit of a little Indian girl who passed over some sixty years ago, at the age of four; she always "returns" in the form of a little child as she claims that by coming back in a childish form she is able to win the sympathy and affections of the admirers better than if she came in a grown up form. This is as the "Dr." explains it. His daughter Niobe, aged 12, performs the "Pansy" large form, and the younger daughter, Irma, aged 7, takes the part of the small "Pansy." The children never do any talking; Mr. Moore being an excellent mimic produces a childish voice which is supposed to emanate from "Pansy" as she sits on "her Moories" knee (this is what she terms him), and addresses her admirers.

Previous to the camp, "Pansy" promised that the seance would be held in a large tent there. Col. Chas. McArthur's article in the Light of Truth of the latter part of July gives a good description of what occurred at that one and only "materializing seance" as seer from the inside, but he makes a mistake when he stated that Frank Montske, Martin Teitzen and Louis J. Cohen, were in the audience, for "Pansy" appointed these persons, with the addition of Chas. Moore, to act as patrols to keep watch on the outside of the tent while the seance went on.

On the evening of this seance the confederates went upstairs immediately after supper and donned their spirit garb which was concealed by their ordinary clothing; they then came down and mingled with the rest of the people on the grounds. Shortly after eight o'clock the lights were put out in the tent and the "seance" began. During the first hymn, Mr. Chas. Moore obligingly pulled the stakes and raised the back wall of the tent where the cabinet was situated, and allowed Mrs. H. E. Strickland, Tessie White, Louis J. Cohen, Martin Teitjen, Frank Montske and the two Moore children, Niobe and Irma, to enter. They then prepared to give the promised seance which passed off successfully, the spooks getting out a few minutes before Moore allowed the lights to be turned up. This seance, however, was the last of its kind held in the tent, as the natives of the district proved too curious for the "Rev. Dr." and he dared not repeat the performance for fear of discovery, so he had to go back to room 45.

Mr. McArthur asserts (in the Light of Truth in the article previously mentioned) that 17 spirit forms appeared at one time on the platform at this seance. I am able to state on good authority that there were only the forms of the confederates, the "medium," Mrs. Moore, and the two children, thus making in all eight "very material forms."

When "materializing seances" were not going on at room 45, the "Rev." S. O. Fenner, the famous trance ballot test medium, and wife of Philadelphia, held "etherealizing" seances in that room. Mrs. Strickland performed the "ethereal forms" at all of these seances held by Fenner. At one of these, Col. Charles McArthur, Lieut. W. Sheppard, U. S. A., Milo Grant Rice, Mrs. Etta L. Taylor, Mr. and Mrs. Fred A. Baker, Mr. Isaac Mann, Miss Jennie Marland, Mrs. Sarah Walters, Mrs. Von Kanzler, Mrs. Pills, and Mrs. Hannah Beard, were present. Mrs. Strickland appeared as the "ethereal forms"; to Col. McArthur as his wife, children and Indian; to Lieut. Sheppard, U. S. A., as his sweetheart, Bessie Lynch; to Milo Rice as his wife Anna and daughter; to Mrs. Taylor as her pet Indian Walbo, her mother and daughter; to the Bakers, as his mother Margaret L. Baker; to Mr. Mann as his wife and daughter; to Miss Maitland as her brother; to Mrs. Von Kanzler, Sarah Walters, as their mother; to Mrs. Pills as her guide Bertha; to Mrs. Hannah Beard, as her sister Carrie, Guides Posseus, Powers, Snow Rock, and her adopted spirit daughter Lottie.

The forms of course being "ethereal" could not talk, and Mr. and Mrs. Fenner kindly officiated by trumpet as each form appeared. Mrs. Walters and Mrs. Von Kanzler, about this time, wrote a note to Williard J. Hull of the Light of Truth informing him that they had at different times seen the persons suspected enter Moore's rooms on seance night in their spirit robes, and denouncing him (Moore) as a trickster, but Mr. Hull instead of publishing the letter sent by the ladies forwarded it to the "Rev. Dr." with a copy of his answer to them, and a note; nothing further has been heard of this in the Light of Truth.

ROBERT H. CROWE.
1788 Amsterdam Ave.,
New York City, N. Y.

WHEN THE SOUL IS FULL OF WOE.

Respectfully dedicated to Georgia Gladys Cooley, of Chicago, and Eliza Beth Schauss, of Toledo, O., each of whom has recently parted with a mother, and each an active speaker and medium in the out-field work.

It is hard to smile with gladness unto
all the world around,
When the bursting heart of sadness is
in teardrops almost drowned;
It is hard to bring much sunlight to
the souls in trouble bowed,
When one's own life seems so darkened by the presence of a cloud.

It is hard to give sweet comfort, with
one's own soul full of woe;
It is hard upon the moment to let all
one's sadness go;
It is hard to calm tornadoes in one's
own life when they come,
And breathe sweet cheer to others
who in sadness are struck dumb.

It is easy to spread splendor and good
feeling when the heart
With its rhythmic, vibrant pulsing,
plays its full harmonic part;
But with sunlight almost banished
from one's spirit for the time
By the death of a sweet mother, there
seems little left sublime.

But to think of her arisen to a brighter, purer sphere
Than she ever could have entered
while her spirit lingered here
Seems to touch a chord responsive
and a smile excludes the cloud,
And sweet flowers and bright sunlight tint the darkness of death's shroud.

It were better to go smiling from the
tomb of grief and woe,
And resume again your labors ere the
teardrops cease to flow,
For the world is starving ever for the
comfort you can give,
In the proof that their dear kindred
in a higher life shall live.

But 'tis hard to smile with gladness
unto all the world around,
When one's bursting heart of sadness
is in teardrops almost drowned;
And 'tis hard to bring bright sunlight
to the souls in trouble bowed,
When one's own life seems so darkened by the presence of a cloud.

DR. T. WILKINS.

ANNIVERSARY POEM.

During this anniversary season,
my mind dwelling upon it, I received
clairaudiently the following poem
which I believe was given me by
James G. Clark:

Arise and hail the glorious day
"Foretold by seer and sung in
story,"
When error's fortress would give way
And all the world be crowned with
glory.
Dark clouds have rolled from o'er the
sky,
The sun is rising in its splendor,
Which drives away the darksome
night,
And gives the dawn rays warm and
tender.

And with the night has risen and
flown
An ominous brood, on noisesome
pinion,
They hate the light, and will not stay,
And hasten back to hell's dominion
Old superstitions bald and grey,
Dogmas and doctrines long time
cherished,
Have risen and flown at dawn of day,
Or in the light of Truth have perished

Let them begone! The darksome
brood
Will not be bound by error longer;
The soul of man sees Freedom's dawn;
The light of Truth is mightier,
stronger;
She comes, and on her radiant brow
Shineth the light of love in splendor
And man receives her message now,
In words of love so sweet and tender.

She points, and through the mists that
hang,
We see the faces, long-time vanished;
They live, they speak, they love, they
know,
Thus are our fears forever banished.
Let us rejoice and hold our feast,
Our Easter and our Christmas ever,
Arisen from power of creed and priest
Salvation comes by soul endeavor.

O, souls immortal, who have wrought
This precious boon to sorrowing
mortals,
Accept our heartfelt tribute now,
For throwing wide the heavenly
portals.
Help us to hold the banner high,
With its silken folds of white unfurled,
Until the wrong shall disappear,
And freedom crown a suffering
world. MRS. R. S. LILLIE.

An Excellent Test.

In New Hampshire where I was raised, there was a young girl of my acquaintance who died soon after I came West. Planchette will write very readily under my hand. One night I was writing and this girl came and wrote for me. I asked her (mentally) if she could be seen if we had a medium. She said she could. There was living in the same house with us Mrs. E., a very good clairvoyant. I said, "Mrs. E. is coming in this evening, will you show yourself to her?"

She said, "I'll try."

I then said, "You stand at my left."

She said, "I will."

In the evening Mrs. E. came and sat conversing with my wife. I sat on the opposite side of the room about twelve feet away. Mrs. E. stopped in the midst of her conversation and said "Mr. Stevens, there is a young lady standing at your left." She then described her perfectly.

Now Mrs. E. never saw or even heard of the young lady. There is no one (except myself and wife) west of New Hampshire who ever saw her or even heard of her. Mrs. E. was not in a trance state; she just broke in on her regular conversation, and after saying what she did, resumed conversation with my wife. I asked her afterwards how she could describe the young lady so well. She said, "Why, I saw her just as plain as I now see you."

C. N. STEVENS.

One solitary philosopher may be great, virtuous and happy in the midst of poverty, but not a whole nation.—Isaac Iselin.

Success is full of promise till men get it; and then it is last year's nest from which the bird has flown.—H. W. Beecher.

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., APRIL 27, 1907 NO. 909

Spiritualism Defended.

Even In Far-Off India It Has Noble Defenders.

To the Editor of the "Englishman," Calcutta, India:

Sir.—As a spiritualist I would like to answer C. M. G.'s letter appearing in your issue of the 24th inst.

Regarding his statement that "the theory of man's inherent immortality" is itself anti-Christian I would refer this modern Sadducee to Christ's answer to the Sadducees of his day vide Mark XII Chapter, 26th and 27th verses. "For as touching the dead that they rise; have ye not read in the book of Moses, how in the bush God spake unto him saying I am the God of Abraham and the God of Isaac and the God of Jacob. He is not the God of the dead but of the living."

Regarding it being wrong to hold communication with the so-called dead? or as "C. M. G." puts it "one is forbidden to deal with familiar spirits," which by the way admits that spirits or rather the so-called dead? are conscious, I would refer him to the 9th Chapter of St. Mark in which, what we would now call "a spiritualistic seance," was held by Christ and his disciples, and that according to the 4th verse of that Chapter "There appeared unto them Elias with Moses," and also Christ after his death appeared to his disciples when they were in a room with all the doors closed or in other words he "materialised." So that Christ both when he was alive held communication with the so-called dead? and when he was dead"? or as spiritualists say "passed on to a higher life" he communicated and held intercourse with his disciples and if we would follow his example we should do the same.

Regarding the statement that it is "the devil and the fallen angels that represent the dead relatives and friends of people," when a spirit communicates with us either by knocks on a table, or by writing or speaking through a trance medium or by any other method we do, as St. Paul advises us to do, "try the spirits," and ask them to prove that they are the persons they represent themselves as being or in other words, prove their identity, and if "C. M. G." or any of your readers would like to know how this is done I would refer them to the following books as it would take too much time and space to explain:—

1. Mrs. Piper and the Society for Psychical Research with an introduction by Sir Oliver Lodge.

This book gives the methods and results of the British Society for Psychical Research in their investigation of the trance medium Mrs. Piper which investigation extended over a period of more than 14 years.

2. Researches in Modern Spiritualism by Sir William Crookes.

3. Miracles and Modern Spiritualism by Alfred Russell Wallace the friend and fellow worker of Darwin, and numerous other books by Dr. Peebles, E. Wallis, A, Smedley, etc., etc.

C. C. A.

Dr. Peebles Replies.

To the Editor of the "Englishman," Calcutta, India—Sir: In your issue of January 24th my name is mentioned and a direct attack is made upon Spiritualism by one "C. M. G." whose full name and address should have been given. I am sure that your combined liberalism and hospitality will allow me a reply.

This writer who so vigorously attacks Spiritualism has all the religious ear-marks of the Seventh Day Adventists, a small sect with its original head-center in Battle Creek, Michigan, where I have lived much of the time for fifty years. I personally knew Elder and Eldress White, the latter was a visionist who professed to have visions from God stating that the world was about to end and Jesus Christ was to immediately come in His Glory, destroying the wicked and saving the elect. These prophesying have all along proved complete failures. This "C. M. G.," with all Adventists, believes that there is nothing naturally immortal in a man—that he dies as does the mosquito or the grass-hopper—that Plato and Socrates, Tennyson and Abraham Lincoln with the countless millions of the great and the good of the past are dead—unconsciously dead and will remain dead till some future resurrection, which will take place no one knows when. It is recorded that Jesus said:—"Now that the dead are raised Moses showed at the bush" and so forth; and Moses and Elias "appeared on the Mount of Transfiguration," appeared and "talked." Other passages of the Scriptures teach a similar doctrine. However, this matter of "the immortality of the soul," this Adventist must settle with all Christian denominations, for they all believe the conscious soul to be immortal. Personally, I never use the phrase "immortal soul" considering the phrase the "immortal spirit," a much stronger and more potent word to express the continuity of conscious life. God is called the "Father of the Spirits of all flesh." Jesus upon the Cross cried out into "Into Thy hands I commend My Spirit." In Job we read thus: "In whose hand (nephesh) is the soul of every animal, and the (ruach) spirit of all flesh that is human." I quote from memory but I am sure I give the correct idea.

"The central truth of Spiritualism is that the dead are conscious," says this "C. M. G." This remark of his is but half of the truth. The central truth of Spiritualism, is that the conscious spirit the "atma" in man, is immortal and has the power after death, under proper conditions, to communicate with human beings. This writer also says that it is "forbidden" in the Bible to converse or "deal with familiar spirits." But surely, the Bible would not condemn what did not exist. This class of Bible texts clearly prove so far as they are authoritative that Spiritualism was a fact in Jewish times. It is a recorded fact in all Bibles. The Shastras abound in the facts and phenomena of spiritual manifestations. The most learned men of the world today such as Sir William Crookes, Sir Oliver Lodge the distinguished Alfred R. Wallace, the compeer of Charles Darwin, the distinguished W. T. Stead, editor of the London "Review of Reviews," Professor Hyslop of the New York University and I might quote scores of similar illustrious men who after years of investigation have become pronounced Spiritualists.

"All heathen religions," writes this critic, "teach a conscious existence in death, and therefore, are susceptible to the influence of Spiritualism." "Heathen religions" in so far as they teach "the conscious existence of the spirit in an after death, prove themselves to be infinitely superior to the soul-sleeping doctrine of the Adventists, or the endless hell torments of Calvinistic sectarians.

"That Spiritualism is a doctrine of the devil is admitted by some of its own advocates." This is a shameful false statement; for Spiritualists do not believe there is a personal semi-omnipotent devil roaming up and down the earth deceiving people. There is quite enough deception and lying and slandering and moral wickedness afloat in the world without any personal devil to incite these emotions.

By the way, who made the Seventh Day Adventist devil? When God pronounced His works "all good" did this include the devil? What intelligent, rational man ever saw the devil? If the devil through mediums proves a future existence to atheists and materialists and exhorts people to be good and spiritually minded is he not to be honored both for his industry and his high moral teachings? I never knew of but one person that ever actually saw this personal devil and that was Eldress E. G. White, the corner-stone visionist of the Seventh Day Adventists. She declared that she saw him and that he "still bears a kingly form. His features ("Early Writings," page 24) are still noble . . . that brow which was once so noble I particularly noticed . . . His eyes were cunning, shy, and showed great penetration. His frame was large, but the flesh hung loosely, about his face and hands. As I beheld him, his chin was resting upon his left hand. He appeared to be in deep thought. A smile was upon his countenance which made me tremble," and so forth.

In line with this she further says, "Satan was seeking a dispute with Jesus, concerning his being the Son of God, and Satan, to manifest his power, (page 27) carried Jesus (she does not say just how he carried him) to Jerusalem and set him upon the pinnacle of the temple and there tempted him." Now mark! This Seventh Day Adventist devil sometimes "smiles," has a kingly form, a noble brow, a receding forehead, cunning eyes, and a "large frame with the flesh hanging loosely about his hands;" and yet strange—strange to tell "seven" of "Him"—seven of these monsters "were cast out of Mary Magdalene." These are Luke's words "Out of whom (Mary) went seven devils." Adventists insist that we must take the Bible just as it reads. And yet, when we read in the 20th chapter of Isaiah that "the Lord commanded his servant Isaiah to walk naked and bare-foot three years for a sign" and so forth, they think there must have here been a mistranslation. This writer in quoting from that old pessimistic agnostic (Ec. 9:6) was not in a sense so very wide from the mark, simply because there are no "dead." In fact, there is no absolute death in God's universe. Modern science shows that the very corpuscles that constitute the atom are alive. God is conscious, energy and life "imminent" in all the universe. What we in our blindness call death, the angels call birth, And physically death is simply the severing of the co-partnership existing between the physical body and the conscious spirit. To this end it is reported that Paul said "there is a natural body and a spiritual body." Theosophists term it the "astral body" and the American Transcendentalists term it the "etheric body." It is this spiritual body that aided by the intelligent spirits of the Heavens can so manipulate the auras, emanations, atomis, electrons, ions and other subtle substances as to produce what are termed the "Materialisation of spirits." This I have repeatedly seen, and seen them also after a few moments, dematerialise and vanish. This people, this little narrow-minded sect of Seventh Day Adventists whom the Evangelical denominations do not recognise as orthodox Christians, are called in America "Soul-sleepers," of "Devil-admirers"? because they insist that Spiritualism, mesmerism, hypnotism, clairvoyance and kindred occult phenomena are all the works of the devil.

Spiritualism is not as this nameless "C. M. G." asserts "anti-Christ," nor is it anti-Krishna, but is a well-established fact—a blessed truth—proving a future existence, comforting the sick and brushing away the mourner's tears. Well did the illustrious Alfred R. Wallace, pensioned by the late Queen Victoria, say, "My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proven quite as well as any facts are proven in other sciences."

And the eminent Dr. Thomson J. Hudson writes in his Law of Psychic Phenomena, (page 206) thus—"The man who denies the phenomena of Spiritualism is not entitled to be called a sceptic; he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."

J. M. PEEBLES, M. D.

NOT FOR THYSELF.

Not for thyself, O violet fair,
To bud and bloom and die;
The maiden plucks thee for her hair,
In children's hands you lie.

Not for thyself, alone, dear bird,
Is sung that plaintive song;
Some tender human soul is stirred,
As thy sweet notes prolong.

Not for thyself, pure little child,
Those dimpled cheeks and hands;
Those tresses bright, and blue eyes mild,—
A mother understands.

Not for thyself, poor, tired heart;
Toil on and hope anew;
Some loved one, of your life a part,
Is glad because of you.

ALICE M. WARREN.

Proctorsville, Vt.

Dr. Hidden and Spiritualism.

Some Mistakes and Corrections Noted by Harrison D. Barrett.

Editor Daily News:—My attention has been called to your review of an address given by Dr. C. W. Hidden of your city, in the Dudley street Baptist Church, Boston, Feb. 17. As Editor-at-Large of our movement, and president of the National Spiritualists' Association of the United States of America and Dominion of Canada, I respectfully request space in your columns to reply to certain statements that the speaker made on the occasion in question. There are more than 300,000 avowed Spiritualists in America, who are actively supporting the movement as their souls' religion. There are at least 1,500,000 unattached believers and investigators, who accord Spiritualism a quasi support, as it seems to them, at times, to be the truth they need.

Dr. Hidden said many kind things of Spiritualism and its followers with which neither they nor the writer have any exceptions to take. Some of his statements are not clear, while others are quite misleading. Let me place Spiritualism's central claim in its true light before your readers. It claims to be a religion, pure and undefiled, impressing its followers to be doers of good deeds, and inspiring them to maintain pure moral characters before all of the world. "Good works and the maintenance of pure moral characters," as laid down by the Apostle James, means something to them. With this statement from the only New Testament writer who ever presumed to give a definition of religion, the Spiritualists link the recognition of God.

The following is our "Declaration of Principles," adopted at our National Convention, held in Chicago in October, 1899:

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of nature, physical and psychical, are expressions of Infinite Intelligence.

3. We affirm that a correct understanding of such phenomena and living in harmony therewith, constitute the true religion.

4. We affirm that the process of life is not interrupted by the change called death, but that man lives on, a conscious being beyond the tomb.

5. We affirm that communion between the seen and unseen worlds is a fact scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye even so unto them."

The foregoing is offered in evidence of the claim that to all intelligent Spiritualists, Spiritualism is a religion. Let me at this point further correct Dr. Hidden. No intelligent Spiritualist presumes to claim that psychic phenomena, or demonstrations, prove the immortality of the Soul. They assert, with truth, that such phenomena only prove that men and women, as intelligent entities, survive the change called death. No living being can prove the soul's immortality until it can be shown that at least one intelligent entity has lived eternally. This is a mathematical impossibility. Spiritualism, however, does affirm the eternality of God, and declares that man is the child of God, hence is as old and will continue to live as long as his parent lives. In this sense only, does Spiritualism have aught to say of a demonstrated Immortality. When the existence of Infinite Intelligence, is accepted, then, by inference and logical reasoning, man's eternal duration may be declared.

With Dr. Hidden's denunciations of fraud, of counterfeiting, of the dark, commercial seance, and other deceptions practiced by tricksters in the name of Spiritualism, every true Spiritualist is in full accord, with this advantage on the side of the believer—he is trying to clean out the Spiritualistic temple, and has no time to mind other people's business. Had Dr. Hidden, as a Spiritualist, worked heart and hand with the anti-fraud, anti-commercial elements in our own ranks, it would have been more to his credit than it was to openly consort with some of them for the sake of official position, and possible leadership. I want to be just to him, however, and must say here that he has always been an open opponent of the shams practiced under the cloak of materialization, trumpet and other dark seance nonsense. When he was a Spiritualist, it is known that he did little or nothing to remove the evils of which he complains.

Against the true teachings of Jesus, the honest Spiritualist has not one word to say. That Primitive Christianity and Modern Spiritualism are branches of the same great tree of Truth, no intelligent person among us will deny. That Spiritualism, as a power for good in the world is on the wane, any intelligent person can see is a mistake. It is moving scientists, philosophers, and even the theologians as they never have been moved before. The intelligent ministers of the present day are turning to its sacred truths for bread with which to feed the despairing members of their flocks. It is softening pulpit utterances as never before in the history of the ministry, and is comforting untold millions as they stand weeping beside the biers of their beloved dead, with the uplifting assurance that the departed live beyond the grave. It has put scientific Atheism and its twin brother, Materialism, to flight, and glorified the grave as the open door to a brighter world. Its motto is "Equal rights for all, special privileges to none," while its watchword on earth and in spirit spheres is "Progression."

It has been called upon to aid Science, and has shown the children of men that sulphur can be put to far better uses than to be wasted in burning those non-material things—human souls—throughout all time. It has proved itself the strong ally, the genuine friend of philosophy by giving it a true basis, far removed from the one offered by Materialism. It has become the expounder of ethics, and led the way to a higher civilization for all mankind over the broad road of duty, on each side of which every traveler will find the beautiful flowers of love and sympathy to inspire him to press forward. It has revealed most clearly to the sight of all who have eyes to see, the perfect law of consequences, and demonstrated that each mortal must reap as he sows. It has told every traveler over the roadway of life, that there never was and is not now any forgiveness for sin, save that obtained by each individual through his personal efforts to perfect his character. In fine, Spiritualism is the religion of life, here and hereafter. It has gone into the laboratory of God, and there in the rare alembic of purity, rewrought the lessons of life eternal. It has rolled the stone away from the sepulchers of millions of human souls, and bidden the smiling angels of Love and Wisdom to come forth. It is God's truest revelation to man—a religion by which to live—a religion to sustain men as they graduate from the world of sense into the radiant spheres of the supernal world.

Yours for truth,

HARRISON D. BARRETT,
President N. S. A. and Editor-at-Large.

Evolution of the God and Christ Ideas.

The word God is to me a sound conveying no clear or distinct affirmation. —Chas. Bradlaugh.

Any person who attempts to define the absolute, to describe that which lies below phenomena, attempts the impossible.—B. F. Underwood.

From the most remote period of primitive man, the various races have had a belief that there must be something outside, independent and superior to, the universe, and from this absolutely impossible hypothesis all of the various forms of religion have arose. This work dilates on this idea and shows that there is absolutely no exception in civilized and semi-civilized races of man.

In Huxley's "Man's Place in Nature," this assumption of a God does not occur. The word "God" is not within its pages.

This work will be found beneficial to all inquiring minds that are eager to have a full and fair understanding of those mystic nonentities that have in all ages been a fetter upon the intellectuality and individuality of man.

The Gods must be dethroned, and man, instead of gazing into void and empty space, will sooner or later realize the necessity of his own attention.

The Vedas is the the oldest bible in existence. The Shasters, Puranas and Zendavesta are of very ancient date, and are held in sacred remembrance by millions.

The author, Hudson Tuttle, has clearly set forth the ideas of these ancient bibles in shape so that the reader with due diligence can comprehend them. Man in all past ages and the present has been the prey of priests and kings. A few heroic souls have stemmed the tide against the encroachments of these, and labored to free the mind from the thraldom of superstition. Man has not only had imaginary gods but virgin-born saviors as well. This may be fully realized by reading the work in question. But the Jewish Savior is considered of the most importance. Did he ever live, or was he a myth? This question has engaged the attention of some of the most learned critics. To my mind I must confess that while there is no contemporary history to substantiate the claim, I think he lived. There must have been some foundation for the New Testament.

But the accounts set forth therein are so contradictory within themselves they cannot be a solid foundation to stand upon. This matter is very clearly brought out in Waite's History ch. xxvii, a work that ought not to ever be allowed to go out of print. Let Mr. Waite be heard:

"It is true that Jesus himself at no time during his preliminary examination, either before the council or before Pilate or on his way to execution, or at the crucifixion, gave any intimation that he was about to die for the sins of the world."—5th edition, page 531.

The greatest Biblical scholars hold that the four gospels were not in existence in the first century. How, then was it that the sayings and doings of this man were kept and handed down to the writers of Matthew, Mark and Luke, saying nothing of John, which was of later date.

"Was Christ Crucified?" by Austin Bierbower, a Jewish lawyer of Chicago, labors to the end to prove that there were no laws in those days in that country demanding a crucifixion; if this an irrefutable fact, the crucifixion of Jesus Christ is a falsehood. It has proven to be a worthless tax of great scholars and critics from Irenæus to the present day, and all of these labors have been and will continue to be futile of demonstration or even proof as to the origin of the four gospels.

It is held that the Savior was to be of the blood and seed and root of David. If that is true, he was of human origin and forever vitiates the claim of an immaculate conception, and being the son of any ghost real or imaginary. Matthew says he was born in the days of Herod, the king; Luke says he was born in the days of Cyrenius, some nine years later. See Waite, 3rd edition, page 322; also Dr. Brown's Researches in Oriental History, page 213. Let the most learned scholar of Protestant Germany be heard, Schleiermacher, "the most indispensable conditions are wanting. No one has yet met with the slightest degree of success." He means in attempting to reconcile their chronological absurdities.

Mr. Tuttle has endeavored to portray this matter to the understanding of the English reading public; his work is of research and critical examination, and deserves a liberal patronage from the public; all who diligently read its pages will know more of the absurdities of the mystic gods and saviors of past ages. Let Waite and Brown be read in connection, which will furnish much valuable matter for the consideration of all students of religious lore. B. G. FENTON.

Chardon, Ohio.

Heart keeping is the secret of happy housekeeping.—Anon.

REFLECTIONS.

As Presented by Miss Elizabeth Harlow.

To the Editor:—A late Progressive Thinker has so much in it that has set me to thinking, I wish to express myself as well.

First, Mr. Barrett's splendid article that has run through two issues, is one that should make every true Spiritualist think, and deeply too. We certainly have the broadest concept of life yet unfolded to man, and if truth is worth anything, it is worth fighting for if necessary. That such fraud is practiced in its name, is most dreadful to me. It proves one thing, that the individual who practices it has no realization of its teachings, for if the law of cause and effect is a fact, these very creatures that are making a business of deception are weaving around their own spirit nature a web that will be most dreadful to them when they stand face to face with themselves the morning after death.

I firmly believe that all the dollars they have reaped from such practice will become as needles on which they will find themselves resting; and the more suave and sympathetic they dress up their fraud to get into the confidence of their dupes, the more dreadful will be their own state.

I know of no crime so heinous as to play upon the heart-strings of love and grief for money, as the notorious Moore did, and as many more do whom I might mention, that are not in the field of materialization.

As to those who have left us, it is, indeed, a sad commentary upon us. But is Spiritualism or Spiritualists ALL to blame? I know full well that the Cause does not support TALENT and WORTH as much as it should, and no one deplores it more than I, and with Mr. Barrett I say the days of martyrdom are past, and the age of tramp Spiritualism is PAST. So long as we will consent to be tramps, so long we will get a tramp's portion and place. I WANT and Demand MORE for myself and the CAUSE I represent. To the men and women who had others dependent upon them and could not get support on our platform, I have nothing to say; but there are two instances which come to my mind I would use for illustration: One is our friend Jamieson, who converted our Moses. It is always amusing to me, but as well disgusting, when I read the excuses he makes for leaving the Cause. To me it is evident he did not intelligently understand the teachings of Spiritualism; if he had, no matter how many fake materializations he ran against, he would have been a Spiritualist still. To me, if every medium in the country is proven a fraud; I AM A SPIRITUALIST; there is no other sane view of life to me. So if Mr. Jamieson had no deeper grasp of this truth than that, it was a most fortunate exchange for the Cause when Moses came in and he went out. We have lived and grown in spite of it all. The other one is the "Backslider" you quote this week. I happen to know this gentleman and his history all the way from the humble home of boyhood up through the days of being a Temperance lecturer, a kind of Salvation Army preacher, into a Doctor, playing patent medicines, or trying to, on into Spiritualism. Wherever he has been he has created a "brain-storm" for a little while and then has sunk into oblivion. Well do I remember the days at Lake Pleasant when he and Bradley Newell created such a furor, and during it they lined their pockets.

He personally said to me once when we were in Cummington, Mass., that I was a fool to work for what I did; that such opportunities for getting money never lasted long, and we must use them; and be ready for the next that came. It is a well-known fact if it had not been for this very Doctor, and two or three since his day, The Waverly Home for Aged Spiritualists at Boston, would now be paid for. I feel we are better off with him as a backslider.

I feel that Spiritualism is not all to blame. There are so many that can work for awhile when everything is going fine, but when the tests come, they are found wanting. "Any dead rat can float with the tide, but it takes a good live one to go against it."

Just a word to Mr. Barrett. No one deplores "big words" more than I. A lot of words, big or little, never set the people thinking, but the man or woman who has a few ideas, even though you do not agree with them, always do. And dear Mrs. Luther was the Master who went before and made the trail that I might follow after and build. She would never have been the iconoclast she was had it not been for the "intensity of her Soul," you speak of, and I feel she did leave much in the place where she took away.

And with Mr. Barrett, I feel the Spiritualists are not devoted enough, to try, at least, to LIVE THE LIFE of the Spirit, and this will be the one condition to draw us together and make us better. I plead for more vital effort in living what we teach. To me religion is simply finding our spiritual place in the spiritual Universe. This found, all is well.

ELIZABETH HARLOW.

Wanted—Crumbs of Knowledge.

To the Editor:—I am still seeking for truth and knowledge upon the subject of reincarnation.

In The Progressive Thinker, No. 906, Jessie S. Pettit-Flint, in "A Reply to Mr. Dague," says, "My experience and studies of thirty years lead me to accept re-incarnation as a fact," also, "I gladly share all the crumbs of knowledge I have been able to gather in this great school of life."

With your permission, Mr. Editor, I will kindly ask our friend to share "the crumbs of knowledge" she has gathered on this subject—with the readers of The Progressive Thinker, giving the full particulars of the whys and wherefores that make her such a firm believer in the theory.

I have not gathered one crumb of evidence in three score years, and have never met a person who could give me one.

L. P. WHEELOCK.

Madison, Wis.

With all the consecration ceremonies poured over a church it is not half so holy as the home.—L. K. Washburn.

Startling Prophecies.

Giving the Views of a Spirit and a Mortal.

Mr. W. J. Colville is a Spiritualist lecturer, and claims to get all his ideas from the spirit world. He says that he never prepares his lectures, and doesn't know beforehand what he is going to say. He pours forth a flood of eloquent discourses for two hours, concluding with an impromptu poem on any subject selected by the audience.

On a recent Sunday (at San Diego) he gave an interesting address on the "New Heaven and the New Earth," with especial reference to the sensational prophecies made by Mr. Lee Spangler of New York, who has predicted the coming destruction of Chicago, Boston and New York, and that the Atlantic and Pacific oceans will be swallowed up in great chasms to appear in the bed of these oceans, the result of which will be that this globe (like the planet Mars) will have no more oceans, and the dry beds of the Pacific and Atlantic will be available for man's use, occupation and cultivation.

Upon the vast and fertile plains thus restored to man's use a new and higher civilization on earth is to be developed, and all nations are to live there in peace and harmony.

Inasmuch as many people are liable to be alarmed and disturbed by the terrible nature of these predicted catastrophes, it is interesting to know what a prominent lecturer claiming to be the inspired mouthpiece of the spirit world, has to say on the subject of the predictions.

Mr. Colville said: "I don't believe these visions are to be taken literally, any more than St. John's visions in the Revelations are to be taken literally.

"I have never had any vision of Chicago and New York being swallowed up. These prophecies are largely exaggerated."

Then he went on to say that great changes on earth are usually preceded by signs and wonders, both inwardly and outwardly and the inward and outward changes were connected. He even hinted that in the past the surface of the earth had caved in owing to the errors of mankind, and made the startling statement that a planet formerly existed between the orbits of Mars and Jupiter, and was destroyed through the sons of the people disobeying God's laws, and the fragments of this planet now form the asteroids.

There is no fatalism in prophecy. All we can do is to point out the tendency of the age and foresee that certain results must follow if a certain course is followed.

Edward Bellamy wrote two epoch-making books, "Looking Backward" and "Equality," the purport of which was to show that if we work together co-operatively (as the angels do in heaven), we can establish a new heaven on earth, and Ignatius Donnelly wrote another book entitled, "Caesar's Column," to show that if we pursue the life of selfish competition, strife and disharmony it would result in disaster and revolution.

But the world to-day is in a state of great upheaval and unrest—strikes, lockouts, and war between labor and capital!

A change is coming over the minds of the people. Instead of blind worship of mammon the day is coming when to be unduly rich will be considered a calamity. The people are turning from their idols; brightened by rays from the celestial spheres a great change for good is beginning, and the upward tendency is increasing. The wise ones will say:

We want no extremes of poverty on the one hand or riches on the other, but a comfortable competency for every one.

This is the ideal for the co-operative commonwealth which is coming. I don't believe in these predicted overwhelming disasters. I don't believe the destruction of San Francisco or any other city is a sign of Divine wrath. There are a great many good people in Chicago and New York, and a great deal of evil, but all cities are pretty much alike in this respect.

All destruction comes from within, and is the natural consequence of our own acts, and not from the external.

Rome was not destroyed by the Vandals from the North; that was merely the natural inevitable consequence of the internal dissensions within the state between patricians and plebeians. The seeds of destruction were first sown within the Roman empire. You can't have a healthy, clear complexion outwardly if you are inwardly diseased.

I admit that a tidal wave is coming, and an upheaval in New York and Chicago, but it is a spiritual upheaval, the result of the present dissatisfaction with political and social conditions, and this will be the new heaven, it will leave the people purer, happier and more united.

All these changes work for good. If sudden death comes from earthquakes and tidal waves, it is not nearly so calamitous as people suppose. Those who are suddenly killed experience no pain, and when they wake up on the other side many of them can't realize that they have passed over.

We are asked, "Why don't the spirits warn us and save the lives of many good people?"

In the first place some people's hides are so thick that no warning will penetrate, and the only thing for them is to experience the calamity; it does them good spiritually; and good people are there because their aid is needed right there, and the helpless ones could not get through without them.

On the other hand others who live in the light are warned away because their time to pass over hasn't come; they are needed here and have other work to do.

I was in San Francisco just before the earthquake, intending to stay three or four weeks, but was peremptorily ordered by the spirit voices to take steamer to New Zealand after only five days in San Francisco. I did so, and the first thing on arrival in New Zealand was to read about the earthquake. I was warned, because my work on earth isn't done yet.

Again I had a similar experience of a warning whilst traveling by rail some years ago in the East. There was a woman on the cars who was clairvoyant. She suddenly called out, "I see a vision of a terrible accident to this train, and I'm going to get out at the next station. I warn all to get out, there's danger along the road."

I got out with her, and as I stood by her on the platform the passengers stood on the cars and laughed and hooted. I told them I preferred to be on the side of safety. Next morning we read in the paper that the train had been wrecked and many injured.

So in San Francisco, just before the earthquake, a woman went along the streets predicting the coming destruction of San Francisco. Of course people thought her crazy, and paid no attention to her; so what is the good of warning people? But these calamities, if they do happen, all work out for good. We are all safe in God's keeping, but it is not pleasant nevertheless to go through some of these experiences, I admit.

I would rather err on the side of credulity than take chances of plunging over a precipice. I would rather pay heed to a prediction than reject all truth.

Chicago and New York will be overturned, I do believe, but it will be spiritually, not necessarily materially.

We are entering on a new cycle in the world's history—we are in a state of interregnum.

Self-seeking and competition means a state of independence—every man for himself. Before the competitive age appeared we were in a state of dependence. Now we are entering on an age of inter-dependence—mutual co-operation. First it was dependence, then independence, and now it is to be inter-dependence, when through the co-operative commonwealth man will work out his destiny and make this earth a terrestial paradise.

When a new age begins, there is a new climate. Siberia had once a tropical climate. Siberia has a great and wonderful future. Russia will be reconstructed and the great slavonic race will show a wonderful development in art, and produce a superb literature. Now she is going through a great scourging and suffering great humiliation, but will emerge into a new and glorious life when the people will rise in their might and shake off the chains of selfdom.

In conclusion the speaker predicted a glorious future for San Francisco and all the Pacific Coast which will be dotted with cities that will be centres of culture and civilization—there will be commercial prosperity, but more valuable than that will be spiritual, moral and artistic development.

[Notes by a Spiritualist who reports the above lecture.]

So far as concerns throwing any light on the probability of Mr. Lee Spangler's prophecy being realized, Mr. Colville's lecture is not satisfactory. He simply says he doesn't know anything; he's had no vision, and he doesn't believe it, and if true it is not a physical calamity that is threatened but a spiritual upheaval; and curiously enough he omits all reference to the prophesied swallowing up of the oceans in the earth's interior — a prophecy which in one respect would be more stupendous in its consequences to mankind than the destruction of a dozen cities, and yet he hints at a change of climate, which latter would assuredly be one result of the disappearance of the oceans.

According to Mr. Colville's own admission, it is quite possible for Mr. Spangler to receive a true vision of future events, whilst Mr. Colville is unable to receive any evidence whatever since he tells us he stood by the side of a clairvoyant who predicted the train wreck which saved his life and yet he foresaw nothing. And further, he justifies himself by saying he preferred "to be on the side of safety" and thus impliedly advises others to be "on the side of safety" in connection with Mr. Lee Spangler's prophecy.

The fact is, it is no reflection on the power of Mr. Colville's spirit guides that they are unable to foretell coming events. By analogy, a man on top of a high mountain can see much further than one on a lower elevation and yet that would be no reflection on the latter, who in turn can see much further than those in the valley, who may be highly moral and good people.

So it is with regard to prophecy. Only the loftiest spirits can foresee coming events, and if they see fit to give warning to mankind they select a suitable mouthpiece like Mr. Spangler who may possess little ability on other lines. In fact, prophecies have sometimes in the past come through the mouths of halfwitted boys or old women.

Mr. Colville's criticism leaves the matter where he found it, though his advice is excellent, and he sees the true spiritual significance of it all.

In the writer's opinion it takes a bold man, in view of the recent earthquakes, to say that these prophecies are impossible. They are quite possible—similar things have happened before—and we ought to take every precaution by removing human lives and treasure from the threatened points to places of safety. To be forewarned is to be forewarned. If the people were to take these prophecies seriously, nine-tenths of the suffering can be obviated. One conclusion we can deduce and that is that California will be a safe refuge for all who can get away.

F. A. BINNEY.

San Diego, Cal.

Who Knows?

Editor Progressive Thinker: Recent developments have led me to ask a question that may, to many, savor of the grotesque. It is this: Can disease be communicated from an excarnate spirit to a living human body?

HERBERT A. HARRELL,
Chicago, Ill.

A good Christian should never go to law; rather should he give up his coat and his pants, and everything that he hath. Churchmen never go to law; they are the most docile and easy creatures in the world on matters of business.—Voltaire.

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35 CHICAGO, ILL., APRIL 27, 1907 NO. 909

Spiritualism Defended.

Even In Far-Off India It Has Noble Defenders.

To the Editor of the "Englishman," Calcutta, India:

Sir.—As a spiritualist I would like to answer C. M. G.'s letter appearing in your issue of the 24th instant.

Regarding his statement that "the theory of man's inherent immortality" is itself anti-Christian I would refer this modern Sadducee to Christ's answer to the Sadducees of his day vide Mark XII Chapter, 26th and 27th verses. "For as touching the dead that they rise; have ye not read in the book of Moses, how in the bush God spake unto him saying I am the God of Abraham and the God of Isaac and the God of Jacob. He is not the God of the dead but of the living."

Regarding it being wrong to hold communication with the so-called dead? or as "C. M. G." puts it "one is forbidden to deal with familiar spirits," which by the way admits that spirits or rather the so-called dead? are conscious, I would refer him to the 9th Chapter of St. Mark in which, what we would now call "a spiritualistic seance," was held by Christ and his disciples, and that according to the 4th verse of that Chapter "There appeared unto them Elias with Moses," and also Christ after his death appeared to his disciples when they were in a room with all the doors closed or in other words he "materialised." So that Christ both when he was alive held communication with the so-called dead? and when he was dead"? or as spiritualists say "passed on to a higher life" he communicated and held intercourse with his disciples and if we would follow his example we should do the same.

Regarding the statement that it is "the devil and the fallen angels that represent the dead relatives and friends of people," when a spirit communicates with us either by knocks on a table, or by writing or speaking through a trance medium or by any other method we do, as St. Paul advises us to do, "try the spirits," and ask them to prove that they are the persons they represent themselves as being or in other words, prove their identity, and if "C. M. G." or any of your readers would like to know how this is done I would refer them to the following books as it would take too much time and space to explain:—

1. Mrs. Piper and the Society for Psychical Research with an introduction by Sir Oliver Lodge.

This book gives the methods and results of the British Society for Psychical Research in their investigation of the trance medium Mrs. Piper which investigation extended over a period of more than 14 years.

2. Researches in Modern Spiritualism by Sir William Crookes.

3. Miracles and Modern Spiritualism by Alfred Russell Wallace the friend and fellow worker of Darwin, and numerous other books by Dr. Peebles, E. Wallis, A. Smedley, etc., etc.

C. C. A.

Dr. Peebles Replies.

To the Editor of the "Englishman," Calcutta, India—Sir: In your issue of January 24th my name is mentioned and a direct attack is made upon Spiritualism by one "C. M. G." whose full name and address should have been given. I am sure that your combined liberalism and hospitality will allow me a reply.

This writer who so vigorously attacks Spiritualism has all the religious ear-marks of the Seventh Day Adventists, a small sect with its original head-center in Battle Creek, Michigan, where I have lived much of the time for fifty years. I personally knew Elder and Eldress White, the latter was a visionist who professed to have visions from God stating that the world was about to end and Jesus Christ was to immediately come in His Glory, destroying the wicked and saving the elect. These prophesying have all along proved complete failures. This "C. M. G.," with all Adventists, believes that there is nothing naturally immortal in a man—that he dies as does the mosquito or the grass-hopper—that Plato and Socrates, Tennyson and Abraham Lincoln with the countless millions of the great and the good of the past are dead—unconsciously dead and will remain dead till some future resurrection, which will take place no one knows when. It is recorded that Jesus said:—"Now that the dead are raised Moses showed at the bush" and so forth; and Moses and Elias "appeared on the Mount of Transfiguration," appeared and "talked." Other passages of the Scriptures teach a similar doctrine. However, this matter of "the immortality of the soul," this Adventist must settle with all Christian denominations, for they all believe the conscious soul to be immortal. Personally, I never use the phrase "immortal soul" considering the phrase the "immortal spirit," a much stronger and more potent word to express the continuity of conscious life. God is called the "Father of the Spirits of all flesh." Jesus upon the Cross cried out into "Into Thy hands I commend My Spirit." In Job we read thus: "In whose hand (nephesh) is the soul of every animal, and the (ruach(spirit of all flesh that is human." I quote from memory but I am sure I give the correct idea.

"The central truth of Spiritualism is that the dead are conscious," says this "C. M. G." This remark of his is but half of the truth. The central truth of Spiritualism, is that the conscious spirit the "atma" in man, is immortal and has the power after death, under proper conditions, to communicate with human beings. This writer also says that it is "forbidden" in the Bible to converse or "deal with familiar spirits." But surely, the Bible would not condemn what did not exist. This class of Bible texts clearly prove so far as they are authoritative that Spiritualism was a fact in Jewish times. It is a recorded fact in all Bibles. The Shastras abound in the facts and phenomena of spiritual manifestations. The most learned men of the world today such as Sir William Crookes, Sir Oliver Lodge the distinguished Alfred R. Wallace, the compeer of Charles Darwin, the distinguished W. T. Stead, editor of the London "Review of Reviews," Professor Hyslop of the New York University and I might quote scores of similar illustrious men who after years of investigation have become pronounced Spiritualists.

"All heathen religions," writes this critic, "teach a conscious existence in death, and therefore, are susceptible to the influence of Sulritualism." "Heathen religions" in so far as they teach "the conscious existence of the spirit in an after death, prove themselves to be infinitely superior to the soul-sleeping doctrine of the Adventists, or the endless hell torments of Calvinistic sectarians.

"That Spiritualism is a doctrine of the devil is admitted by some of its own advocates." This is a shameful false statement; for Spiritualists do not believe there is a personal semi-omnipotent devil roaming up and down the earth deceiving people. There is quite enough deception and lying and slandering and moral wickedness afloat in the world without any personal devil to incite these emotions.

By the way, who made the Seventh Day Adventist devil? When God pronounced His works "all good" did this include the devil? What intelligent, rational man ever saw the devil? If the devil through mediums proves a future existence to atheists and materialists and exhorts people to be good and spiritually minded is he not to be honored beth for his industry and his high moral teachings? I never knew of but one person that ever actually saw this personal devil and that was Eldress E. G. White, the corner-store visionist of the Seventh Day Adventists. She declared that she saw him and that he "still bears a kingly form. His features ("Early Writings," page 24) are still noble . . . that brow which was once so noble I particularly noticed . . . His eyes were cunning, shy, and showed great penetration. His frame was large, but the flesh hung loosely, about his face and hands. As I beheld him, his chin was resting upon his left hand. He appeared to be in deep thought. A smile was upon his countenance which made me tremble," and so forth.

In line with this she further says, "Satan was seeking a dispute with Jesus, concerning his being the Son of God, and Satan, to manifest his power, (page 27) carried Jesue (she does not say just how he carried him) to Jerusalem and set him upon the pinnacle of the temple and there tempted him." Now mark! This Seventh Day Adventist devil sometimes "smiles," has a kingly form, a noble brow, a receding forehead, cunning eyes, and a "large frame with the flesh hanging loosely about his hands;" and yet strange—strange to tell "seven" of "Him"—seven of these monsters "were cast out of Mary Magdalene." These are Luke's words "Out of whom (Mary) went seven devils." Adventists insist that we must take the Bible just as it reads. And yet, when we read in the 20th chapter of Isaiah that "the Lord commanded his servant Isaiah to walk naked and bare-foot three years for a sign" and so forth, they think there must have here been a mistranslation. This writer in quoting from that old pessimistic agnostic (Ec. 9:6) was not in a sense so very wide from the mark, simply because there are no "dead." In fact, there is no absolute death in God's universe. Modern science shows that the very corpuscles that constitute the atom are alive. God is conscious, energy and life "imminent" in all the universe. What we in our blindness call death, the angels call birth. And physically death is simply the severing of the co-partnership existing between the physical body and the conscious spirit. To this end it is reported that Paul said "there is a natural body and a spiritual body." Theosophists term it the "astral body" and the American Transcendentalists term it the "etheric body." It is this spiritual body that aided by the intelligent spirits of the Heavens can so manipulate the auras, emanations, atomis, electrons, ions and other subtle substances as to produce what are termed the "Materialisation of spirits." This I have repeatedly seen, and seen them also after a few moments, dematerialise and vanish. This people, this little narrow-minded sect of Seventh Day Adventists whom the Evangelical denominations do not recognise as orthodox Christians, are called in America "Soul-sleepers," of "Devil-admirers"? because they insist that Spiritualism, mesmerism, hypnotism, clairvoyance and kindred occult phenomena are all the works of the devil.

Spiritualism is not as this nameless "C. M. G." asserts "anti-Christ," nor is it anti-Krishna, but is a well-established fact—a blessed truth—proving a future existence, comforting the sick and brushing away the mourner's tears. Well did the illustrious Alfred R. Wallace, pensioned by the late Queen Victoria, say, "My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proven quite as well as any facts are proven in other sciences."

And the eminent Dr. Thomson J. Hudson writes in his Law of Psychic Phenomena, (page 206) thus—"The man who denies the phenomena of Spiritualism is not entitled to be called a sceptic; he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."

J. M. PEEBLES, M. D.

NOT FOR THYSELF.

Not for thyself, O violet fair,
To bud and bloom and die;
The maiden plucks thee for her hair,
In children's hands you lie.

Not for thyself, alone, dear bird,
Is sung that plaintive song;
Some tender human soul is stirred,
As thy sweet notes prolong.

Not for thyself, pure little child,
Those dimpled cheeks and hands;
Those tresses bright, and blue eyes mild,—
A mother understands.

Not for thyself, poor, tired heart;
Toil on and hope anew;
Some loved one, of your life a part,
Is glad because of you.

ALICE M. WARREN.

Proctorsville, Vt.

Dr. Hidden and Spiritualism.

Some Mistakes and Corrections Noted by Harrison D. Barrett.

Editor Daily News:—My attention has been called to your review of an address given by Dr. C. W. Hidden of your city, in the Dudley street Baptist Church, Boston, Feb. 17. As Editor-at-Large of our movement, and president of the National Spiritualists' Association of the United States of America and Dominion of Canada, I respectfully request space in your columns to reply to certain statements that the speaker made on the occasion in question. There are more than 300,000 avowed Spiritualists in America, who are actively supporting the movement as their souls' religion. There are at least 1,500,000 unattached believers and investigators, who accord Spiritualism a quasi support, as it seems to them, at times, to be the truth they need.

Dr. Hidden said many kind things of Spiritualism and its followers with which neither they nor the writer have any exceptions to take. Some of his statements are not clear, while others are quite misleading. Let me place Spiritualism's central claim in its true light before your readers. It claims to be a religion, pure and undefiled, impressing its followers to be doers of good deeds, and inspiring them to maintain pure moral characters before all of the world. "Good works and the maintenance of pure moral characters," as laid down by the Apostle James, means something to them. With this statement from the only New Testament writer who ever presumed to give a definition of religion, the Spiritualists link the recognition of God.

The following is our "Declaration of Principles," adopted at our National Convention, held in Chicago in October, 1899:

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of nature, physical and psychical, are expressions of Infinite Intelligence.

3. We affirm that a correct understanding of such phenomena and living in harmony therewith, constitute the true religion.

4. We affirm that the process of life is not interrupted by the change called death, but that man lives on, a conscious being beyond the tomb.

5. We affirm that communion between the seen and unseen worlds is a fact scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye even so unto them."

The foregoing is offered in evidence of the claim that to all intelligent Spiritualists, Spiritualism is a religion. Let me at this point further correct Dr. Hidden. No intelligent Spiritualist presumes to claim that psychic phenomena, or demonstrations, prove the immortality of the Soul. They assert, with truth, that such phenomena only prove that men and women, as intelligent entities, survive the change called death. No living being can prove the soul's immortality until it can be shown that at least one intelligent entity has lived eternally. This is a mathematical impossibility. Spiritualism, however, does affirm the eternality of God, and declares that man is the child of God, hence is as old and will continue to live as long as his parent lives. In this sense only, does Spiritualism have aught to say of a demonstrated Immortality. When the existence of Infinite Intelligence, is accepted, then, by inference and logical reasoning, man's eternal duration may be declared.

With Dr. Hidden's denunciations of fraud, of counterfeiting, of the dark, commercial seance, and other deceptions practiced by tricksters in the name of Spiritualism, every true Spiritualist is in full accord, with this advantage on the side of the believer—he is trying to clean out the Spiritualistic temple, and has no time to mind other people's business. Had Dr. Hidden, as a Spiritualist, worked heart and hand with the anti-fraud, anti-commercial elements in our own ranks, it would have been more to his credit than it was to openly consort with some of them for the sake of official position, and possible leadership. I want to be just to him, however, and must say here that he has always been an open opponent of the shams practiced under the cloak of materialization, trumpet and other dark seance nonsense. When he was a Spiritualist, it is known that he did little or nothing to remove the evils of which he complains.

Against the true teachings of Jesus, the honest Spiritualist has not one word to say. That Primitive Christianity and Modern Spiritualism are branches of the same great tree of Truth, no intelligent person among us will deny. That Spiritualism, as a power for good in the world is on the wane, any intelligent person can see is a mistake. It is moving scientists, philosophers, and even the theologians as they never have been moved before. The intelligent ministers of the present day are turning to its sacred truths for bread with which to feed the despairing members of their flocks. It is softening pulpit utterances as never before in the history of the ministry, and is comforting untold millions as they stand weeping beside the biers of their beloved dead, with the uplifting assurance that the departed live beyond the grave. It has put scientific Atheism and its twin brother, Materialism, to flight, and glorified the grave as the open door to a brighter world. Its motto is "Equal rights for all, special privileges to none," while its watchword on earth and in spirit spheres is "Progression."

It has been called upon to aid Science, and has shown the children of men that sulphur can be put to far better uses than to be wasted in burning those non-material things—human souls—throughout all time. It has proved itself the strong ally, the genuine friend of philosophy by giving it a true basis, far removed from the one offered by Materialism. It has become the expounder of ethics, and led the way to a higher civilization for all mankind over the broad road of duty, on each side of which every traveler will find the beautiful flowers of love and sympathy to inspire him to press forward. It has revealed most clearly to the sight of all who have eyes to see, the perfect law of consequences, and demonstrated that each mortal must reap as he sows. It has told every traveler over the roadway of life, that there never was and is not now any forgiveness for sin, save that obtained by each individual through his personal efforts to perfect his character. In fine, Spiritualism is the religion of life, here and hereafter. It has gone into the laboratory of God, and there in the rare alembic of purity, rewrought the lessons of life eternal. It has rolled the stone away from the sepulchers of millions of human souls, and bidden the smiling angels of Love and Wisdom to come forth. It is God's truest revelation to man—a religion by which to live—a religion to sustain men as they graduate from the world of sense into the radiant spheres of the supernal world.

Yours for truth,

HARRISON D. BARRETT,
President N. S. A. and Editor-at-Large.

Evolution of the God and Christ Ideas.

The word God is to me a sound conveying no clear or distinct affirmation. —Chas. Bradlaugh.

Any person who attempts to define the absolute, to describe that which lies below phenomena, attempts the impossible.—B. F. Underwood.

From the most remote period of primitive man, the various races have had a belief that there must be something outside, independent and superior to, the universe, and from this absolutely impossible hypothesis all of the various forms of religion have arose. This work dilates on this idea and shows that there is absolutely no exception in civilized and semi-civilized races of man.

In Huxley's "Man's Place in Nature," this assumption of a God does not occur. The word "God" is not within its pages.

This work will be found beneficial to all inquiring minds that are eager to have a full and fair understanding of those mystic nonentities that have in all ages been a fetter upon the intellectuality and individuality of man.

The Gods must be dethroned, and man, instead of gazing into void and empty space, will sooner or later realize the necessity of his own attention.

The Vedda is the oldest bible in existence. The Shasters, Puranas and Zendavesta are of very ancient date, and are held in sacred remembrance by millions.

The author, Hudson Tuttle, has clearly set forth the ideas of these ancient bibles in shape so that the reader with due diligence can comprehend them. Man in all past ages and the present has been the prey of priests and kings. A few heroic souls have stemmed the tide against the encroachments of these, and labored to free the mind from the thraldom of superstition. Man has not only had imaginary gods but virgin-born saviors as well. This may be fully realized by reading the work in question. But the Jewish Savior is considered of the most importance. Did he ever live, or was he a myth? This question has engaged the attention of some of the most learned critics. To my mind I must confess that while there is no contemporary history to substantiate the claim, I think he lived. There must have been some foundation for the New Testament.

But the accounts set forth therein are so contradictory within themselves they cannot be a solid foundation to stand upon. This matter is very clearly brought out in Waite's History ch. xxvii, a work that ought not to ever be allowed to go out of print. Let Mr. Waite be heard:

"It is true that Jesus himself at no time during his preliminary examination, either before the council or before Pilate or on his way to execution, or at the crucifixion, gave any intimation that he was about to die for the sins of the world."—5th edition, page 531.

The greatest Biblical scholars hold that the four gospels were not in existence in the first century. How, then was it that the sayings and doings of this man were kept and handed down to the writers of Matthew, Mark and Luke, saying nothing of John, which was of later date.

"Was Christ Crucified?" by Austin Bierbower, a Jewish lawyer of Chicago, labors to the end to prove that there were no laws in those days in that country demanding a crucifixion; if this an irrefutable fact, the crucifixion of Jesus Christ is a falsehood. It has proven to be a worthless tax of great scholars and critics from Ireneus to the present day, and all of these labors have been and will continue to be futile of demonstration or even proof as to the origin of the four gospels.

It is held that the Savior was to be of the blood and seed and root of David. If that is true, he was of human origin and forever vitiates the claim of an immaculate conception; and being the son of any ghost real or imaginary. Matthew says he was born in the days of Herod, the king; Luke says he was born in the days of Cyrenius, some nine years later. See Waite, 3rd edition, page 322; also Dr. Brown's Researches in Oriental History, page 213. Let the most learned scholar of Protestant Germany be heard, Schleiermacher, "the most indispensable conditions are wanting. No one has yet met with the slightest degree of success." He means in attempting to reconcile their chronological absurdities.

Mr. Tuttle has endeavored to portray this matter to the understanding of the English reading public; his work is of research and critical examination, and deserves a liberal patronage from the public; all who diligently read its pages will know more of the absurdities of the mystic gods and saviors of past ages. Let Waite and Brown be read in connection, which will furnish much valuable matter for the consideration of all students of religious lore. B. G. FENTON.

Chardon, Ohio.

Heart keeping is the secret of happy housekeeping.—Anon.

REFLECTIONS.

As Presented by Miss Elizabeth Harlow.

To the Editor:—A late Progressive Thinker has so much in it that has set me to thinking, I wish to express myself as well.

First, Mr. Barrett's splendid article that has run through two issues, is one that should make every true Spiritualist think, and deeply too. We certainly have the broadest concept of life yet unfolded to man, and if truth is worth anything, it is worth fighting for if necessary. That such fraud is practiced in its name, is most dreadful to me. It proves one thing, that the individual who practices it has no realization of its teachings, for if the law of cause and effect is a fact, these very creatures that are making a business of deception are weaving around their own spirit nature a web that will be most dreadful to them when they stand face to face with themselves the morning after death.

I firmly believe that all the dollars they have reaped from such practice will become as needles on which they will find themselves resting; and the more suave and sympathetic they dress up their fraud to get into the confidence of their dupes, the more dreadful will be their own state.

I know of no crime so heinous as to play upon the heart-strings of love and grief for money, as the notorious Moore did, and as many more do whom I might mention, that are not in the field of materialization.

As to those who have left us, it is, indeed, a sad commentary upon us. But is Spiritualism or Spiritualists ALL to blame? I know full well that the Cause does not support TALENT and WORTH as much as it should, and no one deplores it more than I, and with Mr. Barrett I say the days of martyrdom are past, and the age of tramp Spiritualism is PAST. So long as we will consent to be tramps, so long we will get a tramp's portion and place. I WANT and Demand MORE for myself and the CAUSE I represent. To the men and women who had others dependent upon them and could not get support on our platform, I have nothing to say; but there are two instances which come to my mind I would use for illustration: One is our friend Jamieson, who converted our Moses. It is always amusing to me, but as well disgusting, when I read the excuses he makes for leaving the Cause. To me it is evident he did not intelligently understand the teachings of Spiritualism; if he had, no matter how many fake materializations he ran against, he would have been a Spiritualist still. To me, if every medium in the country is proven a fraud, I AM A SPIRITUALIST; there is no other sane view of life to me. So if Mr. Jamieson had no deeper grasp of this truth than that, it was a most fortunate exchange for the Cause when Moses came in and he went out. We have lived and grown in spite of it all. The other one is the "Backslider" you quote this week. I happen to know this gentleman and his history all the way from the humble home of boyhood up through the days of being a Temperance lecturer, a kind of Salvation Army preacher, into a Doctor, playing patent medicines, or trying to, on into Spiritualism. Wherever he has been he has created a "brain-storm" for a little while and then has sunk into oblivion. Well do I remember the days at Lake Pleasant when he and Bradley Newell created such a furor, and during it they lined their pockets.

He personally said to me once when we were in Cummington, Mass., that I was a fool to work for what I did; that such opportunities for getting money never lasted long, and we must use them, and be ready for the next that came. It is a well-known fact if it had not been for this very Doctor, and two or three since his day, The Waverly Home for Aged Spiritualists at Boston, would now be paid for. I feel we are better off with him as a backslider.

I feel that Spiritualism is not all to blame. There are so many that can work for awhile when everything is going fine, but when the tests come, they are found wanting. "Any dead rat can float with the tide, but it takes a good live one to go against it."

Just a word to Mr. Barrett. No one deplores "big words" more than I. A lot of words, big or little, never set the people thinking, but the man or woman who has a few ideas, even though you do not agree with them, always do. And dear Mrs. Luther was the Master who went before and made the trail that I might follow after and build. She would never have been the iconoclast she was had it not been for the "intensity of her Soul," you speak of, and I feel she did leave much in the place where she took away.

And with Mr. Barrett, I feel the Spiritualists are not devoted enough, to try, at least, to LIVE THE LIFE of the Spirit, and this will be the one condition to draw us together and make us better. I plead for more vital effort in living what we teach. To me religion is simply finding our spiritual place in the spiritual Universe. This found, all is well.

ELIZABETH HARLOW.

Wanted—Crumbs of Knowledge.

To the Editor:—I am still seeking for truth and knowledge upon the subject of reincarnation.

In The Progressive Thinker, No. 906, Jessie S. Petlit-Flint, in "A Reply to Mr. Dague," says, "My experience and studies of thirty years lead me to accept re-incarnation as a fact," also, "I gladly share all the crumbs of knowledge I have been able to gather in this great school of life."

With your permission, Mr. Editor, I will kindly ask our friend to share "the crumbs of knowledge" she has gathered on this subject—with the readers of The Progressive Thinker, giving the full particulare of the whys and wherefores that make her such a firm believer in the theory.

I have not gathered one crumb of evidence in three score years, and have never met a person who could give me one.

L. P. WHEELOCK.

Madison, Wis.

With all the consecration ceremonies poured over a church it is not half so holy as the home.—L. K. Washburn.

Startling Prophecies.

Giving the Views of a Spirit and a Mortal.

Mr. W. J. Colville is a Spiritualist lecturer, and claims to get all his ideas from the spirit world. He says that he never prepares his lectures, and doesn't know beforehand what he is going to say. He pours forth a flood of eloquent discourses for two hours, concluding with an impromptu poem on any subject selected by the audience.

On a recent Sunday (at San Diego) he gave an interesting address on the "New Heaven and the New Earth," with especial reference to the sensational prophecies made by Mr. Lee Spangler of New York, who has predicted the coming destruction of Chicago, Boston and New York, and that the Atlantic and Pacific oceans will be swallowed up in great chasms to appear in the bed of these oceans, the result of which will be that this globe (like the planet Mars) will have no more oceans, and the dry beds of the Pacific and Atlantic will be available for man's use, occupation and cultivation.

Upon the vast and fertile plains thus restored to man's use a new and higher civilization on earth is to be developed, and all nations are to live there in peace and harmony.

Inasmuch as many people are liable to be alarmed and disturbed by the terrible nature of these predicted catastrophes, it is interesting to know what a prominent lecturer claiming to be the inspired mouthpiece of the spirit world, has to say on the subject of the predictions.

Mr. Colville said: "I don't believe these visions are to be taken literally, any more than St. John's visions in the Revelations are to be taken literally.

"I have never had any vision of Chicago and New York being swallowed up. These prophecies are largely exaggerated."

Then he went on to say that great changes on earth are usually preceded by signs and wonders, both inwardly and outwardly and the inward and outward changes were connected. He even hinted that in the past the surface of the earth had caved in owing to the errors of mankind, and made the startling statement that a planet formerly existed between the orbits of Mars and Jupiter, and was destroyed through the sons of the people disobeying God's laws, and the fragments of this planet now form the asteroids.

There is no fatalism in prophecy. All we can do is to point out the tendency of the age and foresee that certain results must follow if a certain course is followed.

Edward Bellamy wrote two epoch-making books, "Looking Backward," and "Equality," the purport of which was to show that if we work together co-operatively (as the angels do in heaven), we can establish a new heaven on earth, and Ignatius Donnelly wrote another book entitled, "Caesar's Column," to show that if we pursue the life of selfish competition, strife and disharmony it would result in disaster and revolution.

But the world to-day is in a state of great upheaval and unrest — strikes, lockouts, and war between labor and capital!

A change is coming over the minds of the people. Instead of blind worship of mammon the day is coming when to be unduly rich will be considered a calamity. The people are turning from their idols; brightened by rays from the celestial spheres a great change for good is beginning, and the upward tendency is increasing. The wise ones will say:

We want no extremes of poverty on the one hand or riches on the other, but a comfortable competency for every one.

This is the ideal for the co-operative commonwealth which is coming. I don't believe in these predicted overwhelming disasters. I don't believe the destruction of San Francisco or any other city is a sign of Divine wrath. There are a great many good people in Chicago and New York, and a great deal of evil, but all cities are pretty much alike in this respect.

All destruction comes from within, and is the natural consequence of our own acts, and not from the external.

Rome was not destroyed by the Vandals from the North; that was merely the natural inevitable consequence of the internal dissensions within the state between patricians and plebeians. The seeds of destruction were first sown within the Roman empire. You can't have a healthy, clear complexion outwardly if you are inwardly diseased.

I admit that a tidal wave is coming, and an upheaval in New York and Chicago, but it is a spiritual upheaval, the result of the present dissatisfaction with political and social conditions, and this will be the new heaven, it will leave the people purer, happier and more united.

All these changes work for good. If sudden death comes from earthquakes and tidal waves, it is not nearly so calamitous as people suppose. Those who are suddenly killed experience no pain, and when they wake up on the other side many of them can't realize that they have passed over.

We are asked, "Why don't the spirits warn us and save the lives of many good people?"

In the first place some people's hides are so thick that no warning will penetrate, and the only thing for them is to experience the calamity; it does them good spiritually; and good people are there because their aid is needed right there, and the helpless ones could not get through without them.

On the other hand others who live in the light are warned away because their time to pass over hasn't come; they are needed here and have other work to do.

I was in San Francisco just before the earthquake, intending to stay three or four weeks, but was peremptorily ordered by the spirit voices to take steamer to New Zealand after only five days in San Francisco. I did so, and the first thing on arrival in New Zealand was to read about the earthquake. I was warned, because my work on earth isn't done yet.

Again I had a similar experience of a warning whilst traveling by rail some years ago in the East. There was a woman on the cars who was clairvoyant. She suddenly called out, "I see a vision of a terrible accident to this train, and I'm going to get out at the next station. I warn all to get out, there's danger along the road."

I got out with her, and as I stood by her on the platform the passengers stood on the cars and laughed and hooted. I told them I preferred to be on the side of safety. Next morning we read in the paper that the train had been wrecked and many injured.

So in San Francisco, just before the earthquake, a woman went along the streets predicting the coming destruction of San Francisco. Of course people thought her crazy, and paid no attention to her; so what is the good of warning people? But these calamities, if they do happen, all work out for good. We are all safe in God's keeping, but it is not pleasant nevertheless to go through some of these experiences, I admit.

I would rather err on the side of credulity than take chances of plunging over a precipice. I would rather pay heed to a prediction than reject all truth.

Chicago and New York will be overturned, I do believe, but it will be spiritually, not necessarily materially.

We are entering on a new cycle in the world's history—we are in a state of interregnum.

Self-seeking and competition means a state of independence—every man for himself. Before the competitive age appeared we were in a state of dependence. Now we are entering on an age of inter-dependence—mutual co-operation. First it was dependence, then independence, and now it is to be inter-dependence, when through the co-operative commonwealth man will work out his destiny and make this earth a terrestial paradise.

When a new age begins, there is a new climate. Siberia had once a tropical climate. Siberia has a great and wonderful future. Russia will be reconstructed and the great slavonic race will show a wonderful development in art, and produce a superb literature. Now she is going through a great scourging and suffering great humiliation, but will emerge into a new and glorious life when the people will rise in their might and shake off the chains of selfdom.

In conclusion the speaker predicted a glorious future for San Francisco and all the Pacific Coast which will be dotted with cities that will be centres of culture and civilization—there will be commercial prosperity, but more valuable than that will be spiritual, moral and artistic development.

[Notes by a Spiritualist who reports the above lecture.]

So far as concerns throwing any light on the probability of Mr. Lee Spangler's prophecy being realized, Mr. Colville's lecture is not satisfactory. He simply says he doesn't know anything; he's had no vision, and he doesn't believe it, and if true it is not a physical calamity that is threatened but a spiritual upheaval; and curiously enough he omits all reference to the prophesied swallowing up of the oceans in the earth's interior — a prophecy which in one respect would be more stupendous in its consequences to mankind than the destruction of a dozen cities, and yet he hints at a change of climate, which latter would assuredly be one result of the disappearance of the oceans.

According to Mr. Colville's own admission, it is quite possible for Mr. Spangler to receive a true vision of future events, whilst Mr. Colville is unable to receive any evidence whatever since he tells us he stood by the side of a clairvoyant who predicted the train wreck which saved his life and yet he foresaw nothing. And further, he justifies himself by saying he preferred "to be on the side of safety" and thus impliedly advises others to be "on the side of safety" in connection with Mr. Lee Spangler's prophecy.

The fact is, it is no reflection on the power of Mr. Colville's spirit guides that they are unable to foretell coming events. By analogy, a man on top of a high mountain can see much further than one on a lower elevation and yet that would be no reflection on the latter, who in turn can see much further than those in the valley, who may be highly moral and good people.

So it is with regard to prophecy. Only the loftiest spirits can foresee coming events, and if they see fit to give warning to mankind they select a suitable mouthpiece like Mr. Spangler who may possess little ability on other lines. In fact, prophecies have sometimes in the past come through the mouths of halfwitted boys or old women.

Mr. Colville's criticism leaves the matter where he found it, though his advice is excellent, and he sees the true spiritual significance of it all.

In the writer's opinion it takes a bold man, in view of the recent earthquakes, to say that these prophecies are impossible. They are quite possible—similar things have happened before—and we ought to take every precaution by removing human lives and treasure from the threatened points to places of safety. To be forewarned is to be forewarned. If the people were to take these prophecies seriously, nine-tenths of the suffering can be obviated. One conclusion we can deduce and that is that California will be a safe refuge for all who can get away.

F. A. BINNEY.

San Diego, Cal.

Who Knows?

Editor Progressive Thinker: Recent developments have led me to ask a question that may, to many, savor of the grotesque. It is this: Can disease be communicated from an excarnate spirit to a living human body?

HERBERT A. HARRELL,

Chicago, Ill.

A good Christian should never go to law; rather should he give up his coat and his pants, and everything that he hath. Churchmen never go to law; they are the most docile and easy creatures in the world on matters of business.—Voltaire.

Where Is Heaven? Where Is Hell?

A Vivid Portrayal of Both States or Places

There has recently been in two of the Melbourne papers a discussion on What and (incidentally) Where is Heaven? and the Anglican Archbishop, whose discourse led to the discussion, has suggested a new theory and locality for it [as set forth in Harbinger of Light]. It is remarkable that a matter of such importance to humanity should have remained in obscurity so long and that no rational theory with regard to it has been formulated by the theologians of any of the Christian denominations. A city paved with gold, a great white throne, an anthropomorphous God, supported by the Son and Holy Ghost, and surrounded by the multitudes of the saved, praying and singing, with the knowledge that the majority of their brethren were suffering hell torment—this is literally the biblical description and strictly orthodox presentation. How puerile and insufficient to satisfy the aspirations of a thinker! Annihilation would be preferable. The Archbishop's suggested theory, though an improvement, is lamentably insufficient. It is based upon the doctrine of "The Judgment Day" (which is in perspective, and meantime we must assume that the *spirits of the dead are sleeping*) and after that event all life on our earth would be destroyed. The New Jerusalem would descend from heaven and in this recreated state there would be entirely changed conditions, everything would be spiritualized, and pain, sorrow, and death would be unknown.

Contrast this with the Spiritualists' belief derived from modern seers, and confirmed by thousands of exalted intelligences now dwelling in the spirit spheres, all but the lowest of which are heavenly in degree. First as to its location, it is affirmed that this (and other inhabited worlds) is constantly spiritualizing matter, and throwing off refined emanations, which ascend and form a circle or zone some fifty miles from the earth's surface; somewhat analogous to, but less dense than the rings of Saturn. This may be called the second sphere. Still finer particles emanate from this, and from a third sphere, and so on until a more universal plane is reached where spirits from other worlds mingle. Each of these spheres is a step in the ladder of progress, and the judgment—so to speak—is at death, the spirit gravitating to the plane that it belongs to according to its life and actions in the body. Those who have led a good life find conditions in harmony with their desires and when their aspirations are for higher conditions the way of attainment is shown them, which is not for the asking, but for the earning. Hudson Tuttle, the mediumistic author of Arcana of Nature, and the Arcana of Spiritualism, two admirable scientific works (the first of which is largely quoted from by Buchner in his "Force and Matter"), says, in the course of his explanation of the philosophy of the formation of these zones: "Spiritual atoms, being affected by the same laws, partake of the earth's rotary motion, and revolve with it. If the spheres completely surrounded the earth, as first supposed, the earth remaining at rest, as soon as it began to move the superior velocity of the equatorial regions over the poles would draw away the particles from the latter and concentrate them at the equator, producing a zone, the axis, or it would revolve parallel with the equator."

Forty-five years ago an advanced spirit communicating with the writer said:

"Not a flower dies upon the earth but its counterpart spirit rises to form another flower in the spheres," and followed with a description of the spheres corresponding with what we subsequently read in Hudson Tuttle and Andrew Jackson Davis' work.

Professor Robert Hare's experiences were the same as our own; his father, who had been in the spirit world for fifty years, giving him a detailed description of the spheres pertaining to this world in harmony with what we have described. The refined matter when it aggregates in these zones or spheres is prone to assume the form it had here, though more perfect and delicate in its expression and, as everything corresponds in relative density, all is as natural to the spirit as is this world to the mortal. To quote Tuttle again:

"The surface of the sphere is solid earth, in which trees and flowers take root, and the waters of the ocean surge perpetually on the shore. An ethereal sky surges overhead, and the stars shine with increased effulgence. The spirits breathe its spiritual atmosphere, they drink its crystal waters, they partake of its luscious fruits, they bedeck themselves with gorgeous flowers."

Andrew Jackson Davis, the seer and author of Nature's Divine Revelations (now in its 36th edition) and twenty-eight other volumes, in a glowing description of scenes in the summer land says:

"There were also curious vines that grew all over very lofty trees, instead of leaves the vines gave out countless throbbing flowers. Each corolla pulsated like a harp, and when I looked more intimately and carefully I saw that every flower seemed to be conscious that it was a part of a divine plan. Along the river, of which I first spoke, I saw what appeared to be grasses, but they were not such as I have seen on earth, and yet they were emanations from the heavenly soil. They were what might be termed mossy grasses, but the fibres were silken and reflected the rainbow colors of the diamond. The exquisite fine fibres, composing the mossy grasses along the margin of the ariel Gulf-stream on a purple brilliancy which was mellowed softly down until it seemed to lose itself in a sort of atmospheric immensity of its own! As I gazed, it seemed to blend and lose itself with innumerable seas of color! I have tried to get some repetition of the effect of that color by visiting our Galleries of Painting; but I have seen nothing like it on canvas in the picture of any earthly artist. Church's 'Heart of the Andes'—the deep, rich, immense colors of the Cordcrillas, and the infinito repose expressed in the marvelous depths of that picture—seem to be the merest physicalism compared with that which, in 1855, was first reflected upon the cerebro-telescopic eye."

These brief "word pictures" convey an idea far transcending in beauty, and adaptability to the desires and requirements of humanity, and give a higher conception of the wisdom and justice of God than any orthodox description or conception of heaven we have met with. The idea of an arbitrary dividing line between Heaven and Hell is utterly repugnant to human ideas of justice; the majority of mankind would be near this dividing line, and to assume that the difference of a grain where two men were weighed in the balance would consign one to heaven and the other to hell is a gross libel on the justice of the Supreme Ruler of the Universe.

Heaven is a condition attainable by a good life; to be good is to do good. This is not done by talking piously but living holily, and those who diligently try to help their fellows, and leave the world a little better than they found it, will get a foretaste of heaven while in the body, and congenial conditions in "The house of many mansions" spoken of by the founder of Christianity whose parable of the Good Samaritan illustrates the Spiritualistic idea of a good man.

W. H. T.

WHERE AND WHAT IS HELL?

This is a question which is and has been agitating the mind of Christendom [as set forth in the Two Worlds], and a question which still remains unsolved by the Christian world. In the past the clergy universally taught that it was a place of everlasting torment, where the spirits of the departed burned, or were otherwise tormented and punished in a very material, physical sort of manner by Satan and his satellites, and that there was no return for those who entered its portals. As the ages rolled on and men's minds gradually evolved, this belief became more and more of a standing joke among the cultured classes, until doubt and disbelief gradually permeated the masses, for men were beginning to use their own brains and do their own thinking, instead of paying others to do it for them, with its inevitable consequences, viz., being led by the nose in whatever way the past expounders of religions listed.

The student of the past will observe how the clergy slowly and almost imperceptibly changed and broadened their teachings, and now at the present day it is seldom one hears this hell-fire and everlasting torment doctrine preached. It is wonderful what changes in the mode of thought takes place with the lapse of time. If the clergy had preached 100 years ago as they do now, their very lives would have been in jeopardy. As the human mind evolves, it views things from an ever-widening standpoint, and is able to grasp and assimilate greater and broader truths. Reformers are usually men and women with ideas and knowledge somewhat in advance of the masses; hence the reason they have so tough and uphill a fight to get reforms for the benefit of the human race established and accepted. The average individual has an inherent dislike to anything new, particularly when it interferes with his habits of life; and the older one grows in certain ways of thinking and habits the harder it is to get him to alter them, even if he be a physical wreck in consequence of such wrong habits of life.

Hell is a place and a condition of mind. There are many degrees of hell. **Every man creates his own heaven or hell by his life here on earth.** There is no avenging Deity awaiting him on the other side to inflict punishment upon him. God works through law and law only. There are spiritual laws and physical laws. Physical laws govern physical atoms, and if for instance you abuse the laws of physical health, whether wilfully or ignorantly, the punishment is the same. You simply bring it upon yourself by your own acts. Man's evolution upward toward physical and spiritual perfection is by means of natural selection and the survival of the fittest.

The abodes of those spirit beings who once lived upon earth as men and women are all around the earth at various distances, all the spheres gradually and harmoniously blending into each other, there being no line of demarcation between each. Those nearest the earth are the hells, the lowest being the worst where profound darkness, wretchedness, and misery most appalling reign supreme.

To make it plainer, let us follow the life of a man who has lost his physical body, and who during his earth life has given full rein to the desires of the flesh; who has made no endeavour to cultivate his higher or spiritual faculties; who was grossly selfish, living for the gratification of his miserable perishable body only. Such a man, on passing out of his physical habitation, finds himself so weighted with the magnetism of earth, so gross, so closely approaching physical matter that he cannot rise beyond the earth, so earth perforce must be his dwelling place.

He is exactly the same man only the body he now functions with and through is the spirit counterpart of his physical body which permeates the latter during his earth life, only with the difference that his spirit body is composed of atoms in a different form and arrangement which give off a class of vibration which the physical eyesight, ears, touch, cannot register, therefore to us he is invisible, intangible, imponderable, except to those whose spiritual senses are aroused and active and who possess clairvoyant vision. On the contrary, he himself would tell you he is as solid, real, and as alive as when encased in a physical form. He still retains all his likes and dislikes, gross passions, and strong desires for physical gratifications, but he finds to his utter dismay he cannot gratify them.

By that powerful law of attraction of like attracting like, he haunts the dens of vice and iniquity as was his custom, and poor fellow, he is doomed to witness others gratifying themselves as he once did, and as all his desires impel him to do now, but alas! he cannot, he has lost the instrument—his physical body by which alone it was made possible. Everything to him is cold, miserable, wretched, dark; the fires of ungratified desire burn within him fiercely and give him no rest. His mind is uncultivated; his spiritual faculties quite dormant and undeveloped; his associates on the spirit side are people who are gross, carnal, selfish, and evil-minded like himself. His footsteps are dogged by many of those to whom he has done injury while upon earth, and who, being perhaps as gross as he, entertain no thought of pity or forgiveness, and bitterly reproach him with his wrong-doing. He finds to his alarm he cannot turn a deaf ear to them, that somehow, in some unkind and bitter thought and word levelled at him is like the stab of a sharp knife.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Jacob G. Drake, a veteran Spiritualist, was born in Virgil, Cortland Co., New York, October 4, 1829. Passed to spirit life April 7, 1907; aged 77 years. He has been a resident of Toledo, Ohio, forty years, having come there from Dunkirk, N. Y., in 1867, to take a position with the Lake Shore railroad. This position he held up to the time of his death. Funeral was held Tuesday afternoon at 2 o'clock, at his late residence, 1339 Woodland avenue, conducted by Rev. Fred. D. Dunakin, of Cecil, Ohio. Interment was in Woodland.

Mr. Charles Bates, for 73 years a highly respected resident of Grand Blanc, Mich., passed to the higher life, March 30, 1907, in the 98th year of his life. His genial good nature made him a favorite with all. He was a strong advocate of Spiritualism, and was for many years blessed with strong healing powers.

T. P. McWAIN.

Passed to high life from his home in Converse, Ind., Mr. Joe. Darby, "Uncle Joe," age 86 years. Mr. Darby was a man of great intellect, having been a close student of liberal thought for more that 50 years and also known through the entire section as one of the best posted men in that vicinity. He leaves several daughters and grand-children to mourn his departure and joins a host of loved ones beyond the "Border Line." Services were conducted by Will J. Erwood.

Passed to high life from her home in Elkhart, Ind., Mrs. Katherine Palmer, who has had nearly two years of physical weakness and pain. Mrs. Palmer was thoroughly convinced of the continuity of life, and many times expressed her confidence that the grave does not end all. She leaves a companion and several children and a number of grandchildren to mourn the absence of her physical presence. At her request the services were conducted by Will J. Erwood.

Mrs. Eliza Allen, wife of Oscar Allen of Fredonia, N. Y., formerly of Lilly Dale, passed to higher life April 4, aged 58 years. She lived and died a true Spiritualist, a dear, patient, good woman. Her friends are legion. Mrs. Clara Watso of Jamestown, officiated at the funeral. Her discourse was fine. Friends and loved ones came from far and near to pay their last respects of love and sympathy. She has gone home.

L. D. PUTNAM.

Dr. A. B. Spinney went on March 29, near Maple Rapids, Mich., to give the funeral discourse of Lewis Reynolds, one of the most prominent citizens in that section, a member of the Middleton and Maple Rapids Odd Fellows lodge, and was the owner of a large, beautiful farm and farm house. He passed to spirit life March 29, 1907, aged 80 years. Mr. Reynolds in his early life was a Methodist; after that he was a United Brethren and for about thirty years he has been a Spiritualist. He was a man of the highest integrity and lived in keeping with his religious profession. Dr. Spinney of Belding, gave an eloquent address of one hour, that pleased the family, friends and his brother Odd Fellows.

John Luick of Belding, Mich., passed to the higher life March 20, after a long illness, at the age of 78. He moved to the township of Otisco in 1844, helping to subdue the wilderness in that part of Michigan. One of his sons, Frank T. Luick, is a Spiritualist and editor of the Belding News, as is also the widow of the deceased, Louisa Luick. Eight children survive him. The deceased earnestly requested that Julia M. Walton give his funeral address, "that" as he remarked, "my children, most of whom are in the orthodox and Catholic churches, may see that we have speakers as brilliant and polished as any that the orthodox church possesses." The funeral was held at his residence, and largely attended, by the most respected and intelligent of the citizens of Belding.

Passed to the higher life March 25, 1907, Mrs. Rhoda Ann Robert, age 79 years, from her home on Vega ave., Cleveland, O. She was the mother of six children, five of whom, with her husband, had gone before, and awaiting her coming. She leaves one daughter, Mrs. Rufus Roberts. Three grand-daughters and one great grandson. She was a true Spiritualist, and had been for over forty years. At her request, I W. Pope conducted the services at the house and Riverside Cemetery. COR.

Mrs. Mary Kinner Grute passed into the higher spiritual life April 2, 1907, at the residence of her son John, 11234 Bellflour Rd., Cleveland, O., aged 81 years; a pioneer Spiritualist whose soul was in tune with the infinite. The beauties of heaven and the joys of the spirit world will all join to give honor and love to such noble souls as hers. The husband Charles Grute passed to spirit life several years previous. Her life was a prayer and benediction. By request I. W. Pope conducted the services.

COR.

Mr. J. M. Harris of Williamsfield, Ashtabula County, Ohio, was called to the higher life, April 10, 1907, aged 65 years. He became a Spiritualist about 20 years ago. His wife, Mrs. R. A. Harris, and one daughter, and one son survive him.

A. F. SEE.

Passed to spirit life, from the home of his grandson, Geo. W. Jewett, Sanford Taylor, aged 90 years. Mr. Taylor had been an expert accountant and book-keeper, and a believer in Spiritualism many years. He was an exceptionally intelligent and thoroughly good man, and had been tenderly cared for in the home of his later years. The writer conducted the funeral service JULIETTE YEAW.

Leominster, Mass.

The transition of Miss Anna A. Baker, Sturgis, Mich., occurred at Frost, Minn., April 5th, in the 78th year of her age. Miss Baker was one of the early settlers of Sturgis, A staunch Spiritualist, a member of the Harmonial Society for many years, and one of its official board at her death. The funeral services were held at the home of her nephew, Ed. B. Gray, with whom she lived in Sturgis, and was conducted by the writer, assisted by Hon. S. B. McManus, an old-time friend, April 9.

HENRIETTA L. LICHTIG.

Prayer; Its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.

FOR THE FUTURE.

A Few Thoughts by One Who Believes That in Union There is Strength.

President Barrett's article in the recent issue of the P. T. should not be allowed to go by without deep and serious expressed thought by the individual who believes in the beautiful philosophy of spirit return. He has shown many things in their true light, and has put many propositions squarely before those who should constitute the individual units to help to lift up this beautiful cause.

No one in the ranks of organized effort in this behalf is better fitted for these thoughts than he is, and his words should bear great weight on the future action.

Look up! Lift up! could be used very appropriately for those who are anxious to do all they can to lift up this beautiful philosophy.

Spiritualism is not new. It is as old as mankind itself. It has always been disgraced and brought in disrepute by its own devotees. However, the opportune time for its development came when in free and intelligent America its phenomena was again presented in a way that made men think. The seed at this time fell in good soil, and was watered by good, intelligent men, and if carefully watched and cultivated will become a mighty giant that will furnish shelter for all mankind.

It is said that it took science one hundred and fifty years to prepare for the work it has done in the past fifty years. This is also true with this philosophy. The printing press, broad-minded, liberal editors, a country with a broad constitution that allows men to express their own convictions; a country also in which criticism is a goad to compel men to do right, and this unmercifully used at times by the newspapers which are today the creators and regulators of public thought, has been, and will be a powerful factor to pave the way for the true spiritual kingdom of brotherly love so earnestly advocated by Jesus, but misunderstood even by his own immediate disciples.

Thus the proper psychological era has arrived in which this Christ principle is beginning to grow, and it should be our duty to encourage in the right direction all that we can.

Some fourteen years ago broad minded, intelligent men and women said we will write and aid all we can. Questions of policy will be discussed and acted upon in a united intelligent way. We will show the world that we stand for right, truth and justice. We will help to separate the wheat from the chaff, and straw as well as from the tares. This process is now going on, and the result already is shown in the higher opinion men have of these brethren.

Spiritualism by this united effort is on a higher plane than it ever was before in the world's history. This should be encouragement enough to act as a stimulus for each individual unit who believes in it to help lift it to a still higher plane.

We can help to lift it up by becoming individual units in this organized effort. In union there is strength; any thing that will tend towards diversion is a backward step. Encourage the leaders and aid them. Each society should be a unit for strength.

In these days men have learned that to do things in a modern way great combinations of units are required. Organized Spiritualism can do well to copy after the modern idea. Money and influence are necessary to carry forward the work.

The churches have learned that by a strong organization they can do much more than by single units. Organized Spiritualism can learn much from them.

Good intelligent teachers are needed and these should be encouraged in the right way so that they may take pleasure in their calling.

But what of these teachers? Are they simply to spout like the preachers of bygone days, with a large stock of enthusiasm to sing, talk, pray and eat chicken? No. Right here is where Spiritualism can make itself or land upon the rock upon which the church is about to strand. However, the church has learned that it can do some good, and everywhere church hospitals are springing up that are of great benefit to humanity. The practical work of the Y. M. C. A., the social center, the real practical prison reform work of the Volunteers, and also the practical work of the Salvation Army will never die. "Straws show which way the wind blows."

"What we want is a religion that will teach the people how to live."

To the man who knows Gray's Anatomy, life has no future terrors."—Conan Doyle.

"If mothers were educated like doctors for race reproduction, the latter would be less needed."—Dr. Alice B. Stockham.

"Inasmuch as ye have done it unto the least of them, my brethren, ye have done it unto me."—Jesus.

The future religious teacher must do practical things—he must be able to help his brethren to share their burdens.

The man or woman who can tell the mother that it is not teething, but improper or bad food that makes her child sick, is the one who will be appreciated. The man who shows that alcohol destroys the arteries, kidneys and heart, preaches a temperance lecture that bears weight and permanent good.

The practical help and training for this life is perhaps of infinitely as much advantage as the theoretical about the future life.

A practical suggestion to Spiritualists is, teach them the rudiments of anatomy, physiology, hygiene and bacteriology, at their school in Whitewater. This could be begun without any extra expense or hardship, in a small way, and gradually enlarged until their teachers would combine many practical things that would make them teachers that any community would desire, and indeed could not do without.

Literature on health could emanate from this center. Practical hospital work and nursing could be taught. Mothers could be taught that the enormous death rate in childhood is mainly due to ignorance and neglect.

By such a course, Spiritualism could by a united effort show the world that it is no whit behind, but a leader in this practical Christ principle of brotherly love, and hence be lifted to a higher plane of practical usefulness than it is even now.

The one important thing that is needed is a united effort to help to put the practical suggestions of President Barrett into effect, and I am quite sure this can best be done by organization. Let the uplifting process go on. Organize! Encourage your society to become a unit in this mighty force that is doing so much to lift up and place upon a higher plane, this beautiful altruistic cause.

DANIEL S. HAGER, M. D.

Chicago, Ill.

Character Building.

An Important Movement for Spiritualists to Consider.

Following the example of over one-fifth of the states of the Union, a bill has been introduced in the Illinois Legislature, requiring a certain amount of moral and humane instruction in all public schools, the aim being not only to teach children how to conduct themselves as social beings in relation to each other as regards right and wrong, but through the systematic teaching of kindness and justice to all, both human and dumb—to those that cannot strike back as well as to people who can—to furnish an ideal of nobleness that strikes at the very roots of both cruelty and crime, since crime is but cruelty grown up.

That crime is increasing, that morality does not keep pace as it should with the rapid growth of mental culture shows there is some vital omission in our educational system, which can be remedied only by laying more emphasis on Character-Building through the Co-education of Heart and Head.

George T. Angell, Pres. American Humane Education Society: "All the criminals of the future are children now, life men who may throw railroad trains off the track, or put dynamite under our churches, or burn half a city some windy night. They are all children now and we are educating them. Shall we give them an education of mercy or not?

"All the Governors and Legislators and Presidents of the future are children now; the men in whose hands will be the great questions of peace and war. Shall we train them in thoughts and habits of mercy or not?

"Just so soon and so far as we pour into our schools the songs, the poems and lessons of mercy toward the lower creatures, just so soon and so far shall we reach the roots not only of cruelty but of crime. A thousand cases of cruelty and crime can be prevented by humane education for every one that can be prevented by prosecution."

Col. J. W. Cottrell, Supt. Detective Association: "With twenty years experience as an officer, I find in searching for the cause of crime that the lack of humane education is the principal one."

(It is fast becoming a matter of statistics "that humane education lowers the criminal record.")

The Boston Journal of Education: "This teaching kindness to animals may seem a simple thing; but the more one looks into its merits the more penetrating this spiritualizing influence proves to be, causing a change of conduct, inspiring justice and compassion in the place of selfishness and cruelty.

"Kindness to animals is not a mere sentiment, but a requisite of even a very ordinary education. Nothing in arithmetic or grammar is so important for a child to learn as humaneness. As a discipline it is most valuable."

Meeting of New York Association of Principals of Schools: "It is certainly true that many teachers deplore a tendency to unruliness and disregard to lawful authority among the children in the public schools. * * * The feeling that there should be some factor for obtaining a moral effect in the pupils' training seems well nigh universal over the United States."

General Federation of Women's Clubs, St. Louis: "Whereas, It is the conviction of many people interested in the right development of children that, although thousands of noble and conscientious teachers are voluntarily doing a great work in character-building, the schools do not yet provide sufficiently for the moral education of the young; Resolved, That this conference recommends that the matter of more definite and more intelligent ethical instruction shall receive special consideration by the educational section of the General Federation for the next two years."

Conference of the Congress of Mothers, Chicago; "Resolved, that we pledge our efforts to secure through the general consent of educators, through legislation or through some method some system of definite training in morality * * * in our public schools. The saving to the country in prisons, reformatories and police service would be incalculable."

B. J. Tice, A. M., Supt. of Schools, Mass.: "Fellow-teachers, let us make our teaching stronger and richer. * * * Let us reach out and take in humane education. * * * Too many of us are buried in our text-books; are mere word-jugglers, fact-peddlers and mind-stuffers. Let us put away all these things and teach. Let us become character-builders. Such work will compel people to realize the grandly important truth that teaching is the profoundest science; the highest art; the noblest profession."

To the many noble, thoughtful teachers of our state who have already learned the moral value of humane teaching, the passage of this bill can be neither a reflection on nor a hardship, while it can but prove a help to those younger or less experienced teachers whose attention has not been called to the subject. One teacher said, "Nothing ever helped me so much to manage these rough boys as teaching kindness to animals." Another teacher after two years' trial of humane education wrote, "I find it to be the best kind of discipline and worth any amount of effort."

The bill also prohibits vivisection in all public schools. To familiarize children with the dissection of either living or dead animals is not only unnecessary (since all needed facts can be illustrated by charts and manikins) but morally dangerous; shocking to the sensibilities of a normal child and likely to wake the latent criminal tendencies of an abnormal one. What more dangerous than to arouse that horrible sense of satisfaction at the sight of blood and to have in common with the very instinct of murder. Better a child ignorant of anatomy rather than one from whom all the bloom of sympathy and wonder has been crushed.

Two little girls after witnessing experiments at schools went home and to the horror of their friends were found cutting open the throat of a live duck "to see where the quack came from." A boy was found nailing down a cat preparatory to cutting her up alive "since that was the way the teacher did." These two instances are not quoted as having taken place in our state, but enough cases have come to our soon to put up the bars against such "brutalisation of childhood."

William T. Harris, A. M., LL. D., Commissioner of Education, United States: "I am glad to learn of some movement against a practice too widely extended of dissecting animals before children in the elementary schools. I think it wellnigh useless, so far as teaching children a knowledge of anatomy is concerned, and at the same time very injurious to their moral and aesthetic feelings.

Hon. Andrew D. White, LL. D., late President of Cornell University: "In my opinion experiments involving either the infliction of pain or death upon helpless animals in the presence of children should be discouraged."

Hon. Arba N. Waterman, ex-Judge of Illinois Appellate Court, Chicago: "Civilization in its moral aspect consists in a heightened sympathy with, and consideration for, those men or animals in our power. It is impossible to train a child to indifference as regards the suffering of a helpless dog, and at the same time to be mindful of the rights of little children."

Rev. Dr. H. W. Thomas, Chicago: "The practice of vivisection in the higher schools of our country, medical and other colleges, has been carried, to say the least, to the borders of abuse, and its introduction to the public schools should be discouraged and condemned by all who have the highest good of the rising generations at heart."

Samuel J. Barrows, Editor of The Christian Register, Boston: "The development of the spirit of love, mercy and justice is more important than to turn the school room into a butcher's shop or a dissecting room to gratify an intellectual curiosity."

"Better even a world without physiology than without pity."

MANCHESTER, ENGLAND.

Ladies Overcome—Remarkable Scenes at a Spiritualist Meeting—One woman Carried Out—Others Had to leave—Mrs. Lole F. Prior, the Central Fgure.

Some remarkable scenes were witnessed last night in the Co-operative Hall, Downing street, where Manchester Spiritualists celebrated the 59th anniversary of modern Spiritualism.

Though the gathering was not in the nature of a seance, the proceedings and the atmosphere had rather an overpowering effect on a number of ladies.

Several had to leave the hall, and at one stage the proceedings were interrupted for some time by the collapse and subsequent hysterical outbreak of a woman near the platform.

Efforts to calm her failed, and she had to be carried out by a number of gentlemen. The scene had the effect of upsetting others, who also left the hall.

All the doors were thrown wide open, but even then a number of highly-wrought women might be noticed leaving their seats, and weakly making their way out into the air.

Some of those who left, it was explained, were not Spiritualists, but people who came in anticipation of a seance, and who had worked themselves up to a high pitch of nervous excitement in anticipation of a communication from the spirits.

Rev. R. T. Campbell, Prophet.

Some remarkable speeches were made.

Councilor J. T. Ward, of Blackburn, held that there was not sufficient investigation in home circles. Many of the mediums were receiving remuneration and not giving that amount of friendly helpfulness that was given in former times.

The address of the evening was delivered by Mrs. Lole F. Prior, American National State missionary medium, who described Spiritualism as "the greatest cause in the progress of religion that the world has ever known."

Spiritualism, if rightly understood, eliminated selfishness and compelled toleration to all men. It was wide as the universe, and knew no horizon, and in time would destroy the lines of nations, and would prove to the world that all men were brothers.

This was the message that had been brought to her when the invisible ones thought fit to communicate with her.

Spiritualism was older than fifty-nine years. If they were to take the phenomena out of the various Bibles of the world what would be left? When the demonstration of spiritual communication was taken out of them there was nothing left but philosophy.

Referring to "that noble, wonderful, inspired man, Rev. Mr. Campbell, of the City Temple," Mrs. Prior declared "as one who has met this gentleman, I feel I must bow before him. If there was ever a prophet born into this world he is one.

"It is true that what he has given to the world as a New Theology is old Spiritualism. But I honor the man who stands up and says: "Spiritualism I don't know as yet, but I hope it is true.'

"He recognizes that what is vital in religion is impressed in Spiritualism."

No Homes for Aged Mediums.

Proceeding the speaker claimed that the wonderful gift of mediumship was either a glorious blessing or a damnable curse.

"I don't wish to be personal," she continued, when I say that Spiritualists do not make the right conditions for the mediums.

"If all the Spiritualists of the world acknowledged themselves as such in these days it would be a society of two millions."

Commenting on the growth of the movement during the last 59 years, Mrs. Prior said they had not done enough for the spirit world. "Where are our meeting places?" she asked, "our hospitals, and homes for the aged mediums, our representatives in the halls of justice."

Mr. John Walreck expressed the hope they had done Rev. Mr. Campbell no harm that night. He was doing a lot of good in the right direction, and if he were to declare himself a Spiritualist he cound not go on doing it.—Daily Despatch, Manchester, Eng.

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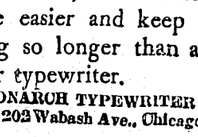
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VOL. 35 CHICAGO, ILL., MAY 4, 1907 NO. 910

The Haunted Palace.

A Rendezvous of Spirits, in Which Extraordinary Manifestations Took Place, as Related in the Annals of Psychic Science, London, Eng.

In view of the fact that certain unauthorized and wholly inaccurate versions of the incidents detailed below have been published, I consider it advisable to set forth in due sequence the events as they actually occurred; in order that those who take an intelligent interest in such phenomena may have a trustworthy and authentic account at first hand, and be able to form a judgment, whether favorable or not, as regards the interpretation of the facts, based upon an unimpeachable narration of the facts themselve.

On a certain winter evening, at the end of the nineties, Prince Nicholas Bagration, of Troubnikoff Bor, Russia, accompanied me to a concert. The music being indifferently performed, we left early, and returned to my apartment, which was situated on the second floor of an old palazzo dating from the fourteenth century, in the Via dei Bardi, Florence. On entering the drawing room the Prince suddenly remarked, "Why, this room is full of spirits! Don't you notice it?" "Yes," I replied, "I have always felt it, and whenever I want to practice after eleven at night I am invariably driven away. Suppose we put our hands on the table and see what will come of it?" The suggestion was agreed to, and we took our places accordingly.

The first communication we received was from an entity who gave the name of Rosie Mortimer, and I entirely failed to remember anything about such a person until she reminded me of certain curious circumstances, that need not be gone into here, under which I had visited her years before upon her death-bed. She then offered to tell me anything I wished to know, and I thereupon asked her about the spirits that seemed to infest the house. "If you want to know about the murder," she replied, "I will call the Cardinal." The table became still; then it began to move again, but in a totally different manner, twice tracing the sign of the Cross, and rapped out:

"I am Niccolo Ridolfi del Tolomei. My church name was Formosus. I was twice Archbishop of Florence."

"That is nonsense," said Prince Nicholas. "Nobody was ever twice Archbishop here."

"You do not believe me," replied the Cardinal. "Go to the Archbishop's Palace and see for yourself. The Archbishop is rough and stupid, and will not show you the archives; you must fee the servant. And now I will go away."

That ended the seance. But next day Prince Nicholas went to the Palace, where everything fell out exactly as the Cardinal had foretold. The Cardinal-Archbishop Bausa would not assist him so he fee'd the servant and got what he desired. The fact was established that Ridolfi had been Archbishop of Florence first in 1515 under Leo X., that he had been forced into exile during a political upheaval, and that he was reinstated in his office in 1532.

For several nights the conversation with the Cardinal was continued, a third person, whom I will call Mr. H., taking down the letters as they were rapped out. The Cardinal told us that a murder had been committed in the palace in 1472; the murderer's name he refused to give, but the victim was one Luigi Baldi, his page and the lover of his wife; and the body was buried where the murder took place, in what is now the hall. The fact of the murder came to the Cardinal's knowledge under the seal of confession long after, and it was of particular interest to him as the murdered youth was his son.

"You wicked old man!" here interrupted H,

"I mean my son in the Church," explained the Cardinal. "Four people are still unhappy; myself, the murderer, the wife, and victim, whose bones are lying in an unconsecrated place." He then went on to tell us that in former days the palace belonged to a family named Ilarione, and that then it was arranged quite differently — statements corroborated by the present owner. The body, he said, was hidden under the stones of the hall, between the window and the door leading to the corridor, and added that none of them would be happy until a service for the remission of sins had been performed by a priest. As the proprietor refused to have the tiles removed so that the body could be properly buried, a service on the spot would do as well.

We then asked about the nature of the sufferings endured by the parties to the crime, and he replied that they consisted in the murderer being compelled, as a punishment, to repeat the deed every evening between eleven o'clock and midnight. We immediately enquired whether it would be possible to see the murder, and the table did not move. I then suggested—it being Thursday—that Prince Nicholas and Mr. H. should come and dine with me on the following Saturday. The table rapped out: "Do so. We will do our best."

On Saturday evening, Mr. H. arrived first, saying that the Prince had been in town all day, but would come in a few minutes. Soon afterwards he came in, looking very white. He said he was glad to have got here, for a strange thing had happened to him during the afternoon. He had been paying one or two visits and had gone to see a lawyer, and whenever he came out of a house or a shop there was waiting outside a Franciscan monk who stared at him with large hard eyes. The monk had a hooked nose, and always kept one hand covering the lower part of his face. He followed the Prince wherever he went, and when at last he arrived at the Piazza d'Ognissanti, where he had to meet a friend, the monk was standing in the doorway of the monastery. Prince Nicholas asked his friend if he did not see him too, and the latter said no, he saw nothing. Then for the first time the Prince thought it must be a spirit. He went on to say that he was feeling very unwell, and complained of pains in the palms of his hands and in his legs. At dinner he was very quiet and ate little, and after dinner he asked if he might lie down on the sofa, as he felt very sleepy. "No," I said, "don't go to sleep. Remember that we are going into the hall tonight, and I want to ask the Cardinal first what we are to do." So very sleepily he put his hands upon the table.

Our summons was promptly answered by Rosie Mortimer, who gave us a message from the Cardinal to say that he couldn't come. "But why not?" I asked in surprise. "He has always come to us before!" "He has drawn substance from the Russian," she replied. "To-night the Russian must sleepy, and you must see the murder through him. It was the Cardinal who was with him today, as he wished to make him familiar with his appearance. He procured the Franciscan robe from a lay-brother who had died at Ognissanti. But he failed to get sufficient substance for the lower part of his face, and that is why he kept it always covered." The Prince did not seem to like all this. "No wonder I feel so queer," he said. "Well, I suppose I must go into a trance." Thereupon I asked Rosie how I was to wake him if he slept. "Wave a handkerchief in front of his face," she replied.

At a little before eleven we went into the hall. We had a lamp and the Prince sat on a sofa where we could see the corner in which Luigi Baldi was murdered. As the clock struck the hour I said to him: "Now you have to go to sleep." He was asleep in a second. Then he got up and walked to a chair, drew another towards him, and sat as if in conversation with some one. He then knelt down before the chair, rose, crossed himself, and looked towards the corner, trying apparently to get there but not being able. He groaned and sobbed, and I saw the tears rolling down his face as though in agony. At last in one bound he reached the corner; stooped down, still sobbing, and seemed to be lifting something heavy, looking meanwhile at his right arm. Then he appeared to put the weight down, gazed up and all round the hall, walked back to his chair and stretched his legs out straight in front of him. I waved the handkerchief in front of his face, and he awoke, crying, "Take me away! I have seen the most awful thing I ever witnessed in my life."

The following account of his vision was dictated by him to me word for word as it stands here:

"I first saw a man dressed in a long dark robe, with a small dark skull-cap on his head, very piercing dark eyes and a rather large nose. He was clean-shaven, and looked like a priest. He had a touch of red near the throat, small buttons all down his robe, a ring, and a cross hanging from a chain round his neck. He was sitting on a chair. I approached him and knelt down, while he laid his hand on my head and blessed me. Then he held my arm and told me not to move away from him. Immediately afterwards I saw the tapestry moved from the door and a man go behind it; but what age he was or what he was like I could not see, except that he was dressed in dark clothes. Moonlight was streaming in at the window. Then the door opened again, and I saw a dark-haired woman in a white flowing dress, with short sleeves, run in. Her face looked as though she had been crying, and I thought I heard her scream. She ran through another door facing the first one. Following her came a youth, also running. He was dressed in trunk-hose, one striped red and the other blue, a white shirt all puffed coming from under his laced waistcoat, and puffed laced sleeves. He had a pleasant expression, and his fair hair was cut straight over the forehead. He looked very young. When he entered the figure behind the tapestry pulled out a dagger and stabbed him in the back between the shoulders. The boy fell down in a heap, and the figure of the murderer disappeared. I rushed forward to take his head in my arms, but I felt that he was quite dead. Then the room seemed to fill with people, and somebody—I don't know who—said: 'It is half confessed and half forgiven.' At this juncture I awoke, and for several days afterwards I seemed to feel the grip of the Cardinal on my arm. In him, too, I recognized the person who had followed me in the street."

The door through which the woman passed was one of which we did not know the existence until the present owner of the palace told us he had walled it up.

The service of expiation was duly held. The night before this took place there seemed to be great excitement in the flat, much running about and shuffling of feet, but after the service all was quiet.

When it was finished we all laid our hands on the table and a new spirit came, who said: "I am Ilarione the murderer. I have come to thank you; I am now forgiven and am happy." Then another spirit came, who said she had been maid to Giulia Ilarione and was in the house when the murder was committed. Among other historical details given us by the Cardinal were that he was buried in Sta. Maria Maggiore in Rome, that his life is included by Landini in his History, that his portrait still exists at No. 17, Via Maggio—a statement verified by Prince Nicolas—and that the Baldi family are buried at Santa Croce in Florence. He told me to go and see the place. I asked him whether I should apply to the sacristan, and he said: "No. Walk straight up to the high altar, then turn to the left, and there you will find the Baldi stone." I followed his instructions and found everything just as he had said.

HELEN MACLEAN.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

Uplifting and Spiritualizing.

The Uplifting and Spiritualizing Instruction Given to the Psychic Class at the Morris Pratt Institute, by Mattie E. Hull.

I saw in The Progressive Thinker of March 9, 1907, a plea for suggestions for our beloved institute. We of the M. P. I. all welcome the call for aid in this direction. We love the school, and know that all others would love it as we do if they were only acquainted with its teachings. We heartily thank the writer of the article for his good word. But I wish to speak of a certain line of work that I am particularly interested in at this moment, that of the Psychic Class. I will quote from the paper.

A strong and comprehensive Psychic Department is needed — one that grasps the truths of mortal systems of psychology and substitutes for their mistakes the better lessons of the teachers on the higher planes of spirit life. Its principal aim should not be to make every student merely a medium but to teach each one how to attain the fullest unfoldment of mental and soul powers possible for the individual, and make all such real helpers of humanity, as well as instruments for spirit intelligences. Right living of life on this sphere is a perfect fitting for the next one to follow.

That is exactly the teaching we have always received under the leadership of Mrs. Hull. We need no other instructor as long as Mrs. Hull can be spared to us.

She is not only an amanuensis for a band of workers from the spirit side of life, who give us the best teaching for the "fullest unfoldment of mental and soul power possible for the individual." She is a highly inspired teacher. At times we are at a loss to know which is her best work, that which comes from the tongue, or from the pen. NO! WE DO NOT NEED another teacher as long as Mrs. Hull can be spared to us. I feel I must copy from a few of her lessons, which I have had the pleasure of reading to the class this winter several times as the food seemed sufficient for several classes. I have also been requested by the class to use my persuasive power upon Mrs. Hull to have these beautiful messages put in book form for the technical work in the Psychic Class, so that they could be studied as a text book. I assure you, dear readers, that I shall use every bit of oratory I possess, if necessary, to bring about this result, and shall commence my plea as quickly as the noble little woman comes within the sound of my voice.

I am anxious to give you samples of her teachings, and in looking over the many messages that have come to my hands this winter, I find it hard to make a choice. I will give a short portion of the fourth lesson on "Soul Power."

"When one becomes conscious of the awakening of the soul power, he should consider he is in possession of infinite possibilities; he should strive to express himself as one who realizes he must grow through unfoldment, and never assume the tone nor action of a suppliant, or a beggar, at the hands of spiritual beings. * * * It is your privilege to determine what you want to do with life. What door shall open a way to the noblest use of your powers. Should you consecrate your forces to the realm of spiritual work, there are two rules to be studied: One is to learn how to wisely command; the other how to wisely obey. You have a right to choose who shall take possession of the throne within your soul. Do it wisely. Be positive in establishing your rightful conditions. After the relationship has been established and you have full confidence in the associates chosen or accepted, then become negative, and obey while the co-operation continues. Our leading desire is to assist you in a normal way in the evolution of your soul's forces that you may realize the importance of knowing how to become positive to some conditions, and at the same time negative to others."

Signed, "The Band."

One of the most interesting is on the subject of "Vibration," but it would necessitate publishing the whole lesson, and it would make the article too long. I will quote a very short portion of one of the messages on Will.

"Remember we would not decry any phase of mediumship, nor discredit the, blessed work of arisen souls. We do, however, urge that every one who listens to this communication shall exert his will to such an extent that a choice be made as to whose hand even from the invisible side, shall play upon the inner strings of your sensitive souls. Are you to interpret the messages from the spiritual world in the written message, then fully appreciate your ability to do so, but consider your own hand which does the work, ever holding the individuality of the person supreme. Loan the hand at a reasonable time. A wise, well directed will must play an important part in all mediumistic work. "A wise beneficent denizen of the spiritual realm, will never demand a subjugation of your will.

"Remember, beloved student, the noblest test of will power is often manifested in the spirit of renunciation, and there are circumstances when man's sublimest strength is shown not in the accomplishment of a victory but in a gracious yielding."

Signed, "Friend of Humanity."

We will now give you a portion of a message on "Spiritual Progress":

"Spiritual progress in its fullest meaning does not necessarily include more development in any one or more phases of mediumship, but a better understanding and a higher appreciating of life in all of its forms, and under all circumstances. Spiritual progress is something apart from metaphysical theories that would loosen every cord that binds one to earth and sends him to dwell among the clouds.

"There are many popular theories extent, relative to the theme introduced in this message, but none more fallacious than that taught by the extreme metaphysician.

"True spiritual progress can have no better definition than this: A strong mastery by the spirit within us over the conditions that otherwise would crush us, brought about by an intelligent recognition of the divine force of the soul.

"Many suppose they have achieved a remarkable growth in spiritual unfoldment when they have psychically unfolded to hear and to see; when they have developed the phases of psychometry and can interpret the vibrations that radiate from inanimate objects; or if at times they can pass into a state of unconsciousness and deliver an address or diagnose disease—not one or all of these are necessarily tests of spiritual progress. We say this because we are sure every one who listens to the reading of these lines must be aware that there are persons who enter into work leading along the lines we have mentioned, who have no motive beyond the lucre that may be obtained in return. We are not decrying the fact that such work asks for reasonable remuneration, but if the only motive is based upon mercenary principles there is no holy ground upon which the person stands, hence there is no real foundation for spiritual progress.

"The test of the growth of a soul must always be proven from within.

"If a psychic is given to avarice or dishonesty of any kind he is not on the road to progress, no matter how remarkable his work may seem.

"The popular preacher who mingles little with the affairs of men, but seeks the solitude of concentration and prayer, and who with every wish gratified, no wants denied, gives no proof of spiritual progess when he presents his sermon to the Sunday congregation—until he has felt the pain throbs that sometimes pierce the heart of humanity, until he has touched the pulse of the great public and knows something of its hot tense beating, what proof has he, what proof has his friends that he is growing spiritually.

"There is another important point to touch before we leave this theme. One can seldom judge of the spiritual progress of a denizen of the spirit world; it cannot as a usual thing be fairly presented through sensitives or psychics. We might say this is almost universally true, regardless of the time in which the spirit person has been in the spirit world, if the controlling intelligence be ever so profound and the sensitive cannot respond when the control would strike his dominant tone, to use a musical term, then he is compelled to express himself on a common mental plane, or perhaps by personating through the sensitive, or by describing the cause of transition.

"We cannot say too much in encouragement of the cultivation of our spiritual nature. Strive to grow, to progress in every way along the line of spirituality; then when a grand soul touches the atmosphere of your inner life, you will more truly respond, and the arisen ones will rejoice that through human lips they can give the results of their spiritual progress in the spirit world."—"The Band."

One I shall now copy is such a beautiful description by Mrs. Hull herself of the conditions that surround her in many of her seasons of sitting that I want the lovers of this beautiful philosophy to have it to read. However I shall not give it in full.

"Beloved members of the Psychic Class,—I have just experienced a delightful season, for a brief time with my arisen friends.

"I had thought I might be compelled to forego my sitting today, as business matters compelled the attention of Mr. Hull and myself nearly all the morning; but the opportune time came and like a child, with a prospective feast of good things, who would naturally rush into the banquet when the door opens to admit an entrance, I immediately seized the opportunity, and am fully repaid. I know, however, the 'flow of soul' is not for me alone. The hush of my heart is as holy as hours when angels have flown." * * *

"My dear comrades, I feel how imperfect my translation of useful and beautiful thoughts must be, when I sit and listen almost breathlessly at times to the Voice which on many occasions has seemed so mysterious to me.

"How many times this stanza in Father Ryan's poem, "The song of the Mystic," comes to me when I sit in a conscious state and receive the message from my unseen teachers and cherished friends:

"'Far out on the deep there are billows,
That never shall break on the beach;
And I have heard songs in the silence,
That never shall float into speech;
And I have had dreams in the valley
Too lofty for Language to reach.'

"I see several of our band of spiritual workers about. I wish I could describe the circle as I behold it this minute, but the description would cover pages and the writing would become wearisome.

"I must speak of the noble soul who from the earliest work of the Psychic Class had been with us, the Friend of Humanity. He sits very close to me, and his right hand is somewhat elevated as though holding something. I see a soft yellow light shining over the whole hand, and extending several inches from the hand in a perfect circle. I am given to understand that he is at present the medium between myself and some spirit power apart from himself. Nearly opposite me, and a few feet away, I am shown a room which seems the duplicate of the room in which we hold the Psychic Class, only it is so much more beautiful as you can imagine the spiritual realm to be more beautiful than that of earth. The seats are arranged as ours are, and while I do not see human forms and faces, I know the chairs are occupied, and from every one radiates the color, such as I have seen respectively in the grouping of the M. P. I. Temple. The seats are covered with soft white drapery that scintillates and shines at times, then nearly fades from my sight. Sweet melody floats out on the air. I have held my breath to listen. I caught only four lines. They run thus:

"'Many a soul desires to know
If there is a place where heart dreams come true,
A place where thoughts our loved ones reach
That never in earth were framed in speech.'

[Then came the refrain.]

"'Yes beloved, in a land we know,
Many a beautiful dream comes true.'

"I turned to the noble man at my side and said: 'Can you explain this vision, and who has inspired the song?'

"He answered:

"'The vision of the group, whose faces you could not discern was presented simply to show you, for the benefit of those who will hear these words that you may know just how the noble class in the upper room in the loved Temple looked to the invisible friends, when every soul is attuned to love, harmony and peace and fully consecrated to the work of the hour.'

"'Every thought modifies the radiation of the soul's aura. No twilight sky, with its wonderful transformation of clouds, is more beautiful, nor is it half as interesting to study as the marvelous changes caused by the thought waves sent from a human soul. When this fact is universally known a new mental world or state will be evolved, and right thinking will produce right living, hence you must learn that all goodness, beauty, truth and harmony, must reach from within, outward, and then man's greatest success is achieved.'

"'There need be no impatience nor worriment relative to the unfoldment of mediumistic state. It is known that the source of it all lies within self. The springs of inspiration are within each one; it is for you to decide whether the stream of inspiration that is to reach humanity through your organism shall be clear, beautiful and refreshing, or dark, muddy and depressing.

"'Your Psychic Class in its best condition, represents harmony and beauty; live and work for the possible.

"'Peace be with you.

"'The Friend of Humanity.'

And peace is with us, and has been with us through the winter. Such messages could bring nothing but peace.

We try to conduct the class—in fact all the classes—in the way that best pleases the pupils. They are men and women in the M. P. I., and know what they want, and so we co-operate with them, and are all students, and all enjoy our work in every department.

Reading the messages to the class awakens thoughts, to express which occupies the remainder of the period. One period each week is devoted to these messages, and another to talks by two of the students on certain spiritual subjects, followed by mediumistic powers, in any phase the student feels to give.

Often during the period, independent raps will emphasize every point of thought given. Upon inquiring of the spirits as to their errands, they inform us they are simply attending the session with us.

MRS. ALFA HULL NIVER.

MR. BARRETT'S LETTER.

It Is Greeted With Hearty Approbation.

With deep satisfaction have I read Pres. Barrett's sane expose of the present status of Spiritualism. His words are like "apples of gold in pictures of silver." They are words of wisdom gleaned from long experience in the fore-front of our propaganda. One point, especially, is so well taken that I want to add my word of approval.

The great army of Spiritualists who insist upon "Signs and wonders," in season and out of season is offset by as vast an army who totally abjure all demonstrations of continuity of life.

We want to reach as many people as we can. We want to gain friends and adherents from every class in the nation. To do this we must put into our Spiritualism all the tact we possess; we must not force people.

For those devoted societies who undertake the holy task of teaching the ethics of Life before and after death, it is well to hold meetings of instruction distinct from meetings of demonstration. This method will have weight with the two distinct types of humanity, viz., the exoteric, who must be reached by means of the five senses; and the esoteric, who find logic, reason and interior illumination quite sufficient evidence of immortality. I know many people who prize the religious, philosophic and scientific teachings of Spiritualism's inspired speakers, who would never enter a seance room, and vice versa.

Let societies adopt Mr. Barrett's suggestion: hold two types of meetings; be resourceful enough to feed all classes who are drawn to them. Portion the Truth out according to the needs of each, and note the gratifying results. Neglect in this essential has created the New Thought, and various other movements.

Be "all things to all men," a Religion for the religionist; a Philosophy for the philosopher; a Science for the scientists, and Phenomena for the phenomenalist.

Yours for Universal Spiritualism.

BESSIE BELLMAN,
Vice Pres. K. S. S. A.
707 Church St., Winfield, Kan.

Mind is a Wireless Telegraph.

Are you a sensitive? There is no doubt that some persons are so organized as to make natural sensitives. They have remarkable intuitive power, which means that they receive impressions easily. Supposing two sensitives to be closely related to one another or drawn together by a bond of sympathy, and supposing them to be in different parts of the world, and the life of one to be in danger, the first thought he would project into space would be for his distant friend. If that friend is actively engaged at the time the message may be lost, but if he happens to be in a passive state his brain will receive some impression, clear or confused, which will make him think of the absentee and render him anxious, as if something had gone wrong with him. Such messages are more common at night, because we are less preoccupied than during the day. By means of this wireless telegraphy an image is produced on the brain which is projected outwards, causing the absent friend to be seen as if in body, and even the actual circumstances of his dangerous position may be produced. Thus saith Dr. Bernard Hollander of London.

JOHN A. HOWLAND.

"BEWILDERED SPIRITS."

Reflections Thereon by Lewis Peterson.

To the Editor: The startling significance of the work performed at the circle described in No. 905, under the heading, "Bewildered Spirits," is so far-reaching that I again beg leave to call the readers' serious attention thereto. Unfortunately, as a general thing, unless we have been awakened by some such personal experience, we are too apt to glance over articles of the greatest importance in a superficial way, and all too quickly look elsewhere for other sensations.

I fear this is true in very many cases, and therefore it may seem almost a waste of time to write them out and go to the large expense of puting into print in order to cause the reader to think, and think deeply. One such case, if authentic, is as valuable as any number can be, and as to that, I have had anxious inquiries, and am, as certain of its genuineness as of my own existence. Let us, therefore, devote a little more thought to this case; it deserves it.

It was a private circle to which I was invited by my good friend and spirit brother, Carlyle Petersilea, and they came several miles in order to tender me the invitation. Pardon me now if I digress a little. I feel free to mention his name, because a new hope has been kindled in the breast of thousands by reading the soul-inspiriing writings of the Petersileas.

"Mary Anne Carew," for instance, telling of her birth into spirit-life, and experiences in the summer-land, is one of the sweetest books that was ever handed down by means of the fully inspired organism of a mortal. Knowing the extremely truthful channel through which it came as well as I do, I am pleased to know that it is on sale at the office of this paper.

Shall I now anticipate a little by telling that we contemplate bringing out two new books? one of which will be entitled, "Solon and Mary," a sequel to "Mary Anne Carew." It was inspired by Solon, and tells of the experience of the angels, Solon and Mary after they crossed the beautiful lake, and entered the angelic city.

The other, manuscript was inspired by that great writer, Charles Dickens. He entitles it, "A Celestial Wanderer," in which he graphically describes his entry into, and wanderings, and experiences in, the spiritual realms. They are keenly interesting, which is all I had better say on that subject at present.

And now your attention to the circle work again. The medium came into the circle with two slates in his hand, which we saw thoroughly cleaned. He also brought a new tablet for our inspection, from which were torn eight sheets, and let fall to the lap of one of the lady sitters, from which they were quickly taken and placed between the slates, which were fastened together by stout rubber bands. The medium seemed to stand irresolute for a few moments, when he held out the slates to me, which I grabbed by the two corners as he held his. I immediately felt a force within, something like the turning on of a slight current of electricity. I think in less than two minutes of time he said, "All right, separated the slates and let the papers fall to the floor. On picking them up we found seven of them fully covered with writing on one side in different colors, but the other sheet was as clean and white as when put in, besides which there was considerable writing on the inside of one of the slates. Considering the short time consumed, it was indeed a wonderful performance.

I am not able to figure out that it is within the possibilities of human achievement, and am forced to the conclusion that it was done by the higher skill of disembodied souls, for in my philosophy, "There is no death." Here is, indeed, a nut to crack for those who differ on that point, and it is up to them to put on their thinking caps and furnish a better solution.

LEWIS PETERSON.

Seattle, Washington.

THE SPIRIT REALMS.

Think and Sing in Harmony With the Inner Life.

To the Editor: In your issue of March 23d, under the heading "More Notes of a Lady's Experience," is an article by Mrs. Alice D. Green, in which she details some of the minutia of life in the spirit land.

Historians in giving a history of our country are careful to give sufficient detail to make the history easily understood, but in spirit-land history it seems we have but little of everyday vocations of life there.

"What the boy "Harry" says in Mrs. Green's letter, is extremely interesting to me. I could read such experiences every day, and not tire. Such experiences are full of promise, and are prophecies of what may yet be ours in the sweet by and by.

The lack of details in relation to the ever active life in the spirit realms, is a sad imperfection on the part of our speakers, mediums and writers. Fundamentals or basic principles we must have; but who would call a house finished with only its frame work erected? We must have doors and windows, partitions and stairways, and points of several kinds before we can call the house finished. Then various kinds of furniture must be brought in with paintings and ornaments, yet who speaks, except in a general way, of things and conditions that give joy "over there."

The most pleasurable of all my dealings with spirits was listening to details of life beyond the tombs, and my limited clairvoyant observations increased that pleasure.

Our music is sweet, but some of our songs are not in harmony, it seems to me, with the conditions of the inner life. They should reveal the condition of the soul of things. Burns at times touched deeply the soul of things on the mortal side of life, while Watts sang in harmony with the soul of the church, and Byron in harmony with a gay world. Let us sing in harmony with the beauties of the inner life as we understand it, viewed from a Spiritual standpoint.

WM. PHILLIPS.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent. —Horace Walpole.

ANNIVERSARY IN DETROIT.

Dr. Julia M. Walton Addresses Detroit Spiritualists.

On Sunday, March 24th, the writer was called upon to address the Earnest Workers' Society of Detroit, Mich., to hold exercises in their cozy hall on Michigan Ave. The occasion was the Anniversary of Modern Spiritualism, to be commemorated, also to hold memorial services for R. Winkler and Mr. Lambert, named for they have earnestly and unselfishly wrought for the purpose of sustaining the National Spiritualist Association, contributing $25 to that organization this year; and a number of dollars to the Michigan State Spiritualist Association, to help the M. S. S. A. and the Mediums' Home. Have had fine audiences in their hall, and have sustained their great-hearted and kind pastor, Mrs. Mary A. Stein, who seems to have the love and confidence of this band of Earnest Workers.

Two chairs were decorated and placed near the platform. The floral decorations profuse and beautiful, exhibiting the fraternal and unselfish spirit of the members of the society, for those whom it holds in such kindly remembrance. The hall was full to overflowing, and the hard-working and intelligent secretary of the society, Frank M. Halfman, was forced to deny many admittance to the hall.

Mrs. Dr. Fish gave sweet and correct messages and tests from our arisen friends to many in the audience, after the address by Dr. Julia M. Walton.

Mrs. Hurnie and Mrs. Line, both good mediums, and of the kind that is much in evidence in Detroit, always willing to step in the background for the great medium and speaker, kindly gave way that Mrs. Walton might give the audience the benefit of her psychic powers, after Mrs. Dr. Fish. Truly the air was permeated with harmony, and the spirit of love and toleration reigned wholly, no wonder that the angel world gave such satisfactory and correct messages and tests to many strangers, when the united thought of the other mediums present was to aid them with their loving helpful thoughts.

Mrs. Stein, the pastor, was ill but bravely kept her place in the chair, and gave a short but very fine eulogy upon the arisen members.

On the following Tuesday evening, March 26, a reception was given Mrs. Walton, at the home of Dr. and Mrs. Fish, at their parlors in the Star Sanitarium on Trumbull Ave. The weather was very discouraging this evening, but quite a number of guests ventured out despite the storm, and a delightful evening was spent by all.

The writer will ever find the pleasant reception at the home of Dr. and Mrs. Fish one of the pleasant little memories of her life.

JULIA M. WALTON.

WHAT IS LIFE?

Life and Matter Coexisted Eternally.

Life! what is life, where does it come from? Had life on this planet a beginning? When? How? Philosophers have been seeking for the beginning of life in some animalcule which is supposed to have had its origin in spontaneous generation. A couple of years ago the Chautauqua at Jewell City, Kan., had a kind of scientific preacher who gave lectures on evolution. Among other things he said, "the very fact that there is life in this world is proof to me that there is a God."

Well, I don't deny the existence of a God, but the existence of life is no more a proof of a God than the existence of matter. There is today not a scholar living who does not believe that matter is eternal. Matter had no beginning, and matter will have no end.

All things that anybody can possibly think of are eternal. There are today plenty of so-called professors who think that perhaps there is no life except on this planet. Space goes on and on in all directions forever. All space is filled with matter.

Life exists naturally. Life exists for the same reason that matter exists. Life is necessary to the existence of matter, and matter is necessary to the existence of life. If life could be taken out of matter, then matter would cease to exist. Life and matter exist together in the present state of things, for about the same reason that oxygen and hydrogen exist together that water may have an existence.

There is organized matter in all the living animals and in all the living vegetable kingdom. Also there is organized life in living things both animal and vegetable. Unorganized life exists everywhere, in all so-called lifeless or dead matter. There is life—unorganized—in the very dirt under our feet. Scientists tell us that every thing vibrates. There is a constant vibration to everything. The molecules and atoms of which matter is composed are in constant motion, in constant vibration. What it that vibration? What causes it? Life. Take the life away and the vibration will stop and there would be no vibration, no life and no matter.

How or where did the first life cell have a beginning? I don't know. Perhaps by spontaneous generation. We trace all the animal kingdom down to a single cell. In this cell there is life, as all physiologists are agreed. Then there is a union of two cells, male and female; then and there is where organized life begins. At the union of the two cells is where the eternal life and spirit has its beginning. The above is true of both the animal and vegetable kingdom. Perhaps more anon on this subject—I wish to see what others say about it.

JACOB FULMER.

Jamestown, Kan.

A fool in revolt is infinitely wisen than the philosopher forging a learned apology for his chains.—Rossitter.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

Fame is not got by seeking it. All such pursuit is vain. It may very well come about that a man will succeed through tact and various artifices in making for himself some sort of name. But if there is no inner worth, all will prove empty and ephemeral.—Goethe.

April in England.

Interesting Notes of Scenes, Places and Work, by Mrs. Loie F. Prior.

"When the warm sun, that brings
Seedtime and harvest, has returned again,
"Tis sweet to visit the still wood, where springs
The first flower of this plain."

The first day of April, Easter Monday, in England a Bank holiday, when everyone that can, gets out of the cities, to seaside, woods and meadows. The early spring flowers are in bloom, the trees have cast off their winter bareness, and are adorning themselves in fresh young green, while the birds each is trying to outvie the other in sweet song. All nature has awakened from the drowsy sleep of a hard cold winter; awakened suddenly to shout a glad welcome to the warm sunshine. The sun smiles sweetly and impartially upon all; shines, even here in foggy London, calling all laggards out of bed, telling of the new life to be found on hillside and yale, in glen and meadow, over moor and heath.

Never has spring been more welcome to me; perhaps because I am tired, for the past three months' work has been very hard. With the coming of April I am reminded of the fact, and that the days are passing quickly, bringing near the homeward journey, when I will step once more upon my own native heath, after an absence of more than two years.

My visit to Great Britain has been a great pleasure to me, and I hope the work done will bring its own reward, not to me, but to many who have been wandering in the dark. I have worked hard, covered much ground and had little rest time.

The method of working here is much different from that used in America and in Australasia. In the first place, the teacher (or lecturer) is not paid in actual fee, as much as in the named places; but all traveling expenses and entertainment are defrayed by the societies. I will acknowledge, from the report of some of the public workers here, I dreaded the ordeal of being entertained; however, my experiences have been very pleasant, and in one or two cases novel. I can only speak in the warmest terms as to my reception, wherever I have worked, and the best has been offered me, in several instances every luxury.

In the second place, a teacher is not engaged for more than one Sunday's work, morning and evening. The same society may engage the same speaker many times during the year, but not for consecutive work; in my case, this rule was broken many times. Of course this method necessitates a great deal of traveling, which is hard on the worker and expensive to the societies; while the distances are not great, nor are the railway carriages very comfortable, that is, to one who has been spoiled by the luxury of the railway carriages in the U. S. A. I really think that in time this system will have to be abandoned; the officers of the societies will learn that a month's engagement (or more) will be less expensive to the society, and much better for the health of the teacher. For me it has been pleasant, as I have been able to see much more of Great Britain than I could otherwise have done.

I find the societies well organized, especially in the provinces, usually meeting in a centrally located hall, which is well cared for. Special attention is paid to the music, hence the singing is usually very good, better than in many of the places where I have been in the past ten years. I often wonder why, as Spiritualists, knowing how essential harmony is, for the production of good sequences, either for a speaker or psychic, do not strive to have better music at our meeting places. Is there not still a little of the pagan in us, the pagan that loves the sound of melody? Does not the Roman Catholic appeal to that character when he places stained glass windows in his houses of worship, and holds fast to the "Ceremony Grand?" Is that not one of the secrets of his power over the people? Not that I would suggest that we as Spiritualists, should adopt any of his methods, but at the same time, would suggest that we pay a little more attention to the externals, if by doing so, we can make the conditions better for our teachers, and our teachings more impressive for those who come to be taught.

My first public work in England was for the London Spiritual Alliance. As this august body does not hold Sunday meetings, my work was for clairvoyance and during the week, on Tuesday. The success of the first meeting was such, I was invited to occupy the platform whenever I could do so, without interfering with my other engagements. In all, I believe I gave them seven Tuesdays. The only lecture given in London was for the Marylebone Association, which meets at Cavendish rooms. The societies here usually make up their list of speakers a year in advance, hence, there were no open dates for me and only through the kindness and courtesy of Mr. E. W. Wallis, who gave me one of his dates, was I able to speak in London. I was accorded an attentive and enthusiastic hearing. I have been very nicely received by all the public workers here, without exception.

On Jan. 27 I went to Cardiff, Wales, where there is a very nice society. Their hall has been leased by them for some years, so it is nicely fitted up and kept sacredly for the Spiritualists, they having full control of it. I remained at Cardiff a week, gave four meetings during that time, and was able to see much of the surrounding country. The beauty of Welsh scenery is well known, and I was in the very center of much that is both romantic and historic. The first place of interest that attracted me was Llandaff Cathedral, said to be the second oldest church in Great Britain, as the first church was built here in 170 by King Lucius. There are four Norman arches in the present building, which was constructed in 1485, destroyed by Cromwell and remained a ruin from 1575 until restored in 1869. There are a number of very interesting things to be seen. Old tombs, one dated 1875, old oak carving, and a beautiful altar piece, painted by Dante Rossetti, during its restoration. Of all places of worship which I have been able to visit Llandaff Cathedral has left the most impressive effect.

Another delightful spot, is Caerphilly, a quaint old world village, where there are the ruins of Caerphilly Castle.

When built, when destroyed, there are no authentic records, although the outer walls, which are over 12 feet thick, have the appearance of being shattered by gunpowder. The Castle is part of the estate of the Marquis of Bute, a Roman Catholic, who has been careful to preserve them in all their picturesque beauty. I spent many hours in the old keep, the psychological effect was astonishing. I could see the armored Knights and Ladies Fair.

"Many cetiuries have been numbered,
Since in death the Baron slumbered,"

but his spirit, and the spirits of all his retainers seemed to be walking there.

At Point-y-pridd, where I spent an afternoon, are the ruins of an old Druid shrine. Situated on the highest point, where one has a splendid view of the surrounding country, is the sacrificial stone. There is no doubt in my mind that these people of the past times indulged in human sacrifice. The temple has been built in the form of a serpent, the five stones, three placed in triangular shape, forming the head, and two round ones, on which are signs or figures that resemble our Zodiacal signs forming the eyes, are to be seen, as well as the outlining stones, that formed the body, which coiled about the sacrificial stone.

How one longs to lift the veil of the past, that he might fully understand what took place here. I regretted that I could not remain longer at Cardiff, but the work called me on to Barry Dock, where the coal mined in Wales is shipped, and then trans-shipped. I was at Barry Dock a week, and got a little insight into the lives of the coal miners of Wales.

Liverpool was my next engegement; was there four days, but beyond meeting some very p leasant people, and having large meetings, I was not interested in the city. It is very dirty, and there are many, many unemployed; at the same time some splendidly built business houses and the appearance of great wealth.

From the north (Liverpool) to the south (Bournemouth) was quite a change. Bournemouth is the winter health resort of the English. I was there when the "season" was on. There is a splendid society in this place, with Alfred Russel Wallace as Hon. President. While at Bournemouth I visited Christ church Priory, which is said to have been built with the assistance of an angel of the Lord. Ancient old legends are sometimes found in the most unexpected places. The Priory is built on the banks of the Avon, and the country round about is most peacefully beautiful.

From Bournemouth I went to Nottingham and on February 24 I lectured to packed houses. At the Monday night meetings there were fully sixty turned away, although the hall seated over five hundred people. Of course I visited the lace mills, and saw the girls and men at work. Nottingham Castle, where Queen Elizabeth was once a prisoner, and from which she escaped through an underground passage, which connected with Robin Hood's caves. I visited said caves and walked in Sherwood forest where once rode the gay highwayman with his bold followers.

My next engagement was at Sheffield, where I was the guest of Mr. Appleyard, one of the city councilors. His palatial home was opened for meetings (held in the billiard room) which were a great success. I was a week at Sheffield, a week of pleasure. Each day we drove to the beautiful Derbyshire moors, said to be one of the garden spots of England. When I grow old and weary of life's work, I'll dream of the days spent walking across the Moors! The peaceful landscape, with stone walls (no fences) and cottages, many thatched, and the songs of the larks, high over head quivering in the light and shaking out a rapturous carol, that fills one's soul with gladness.

Perhaps the crowning visit was to Stratford-on-Avon. My pen is too weak to do justice to the most sacred spot in all England; the birthplace of the immortal poet and dramatist, Shakspeare. This spot is the Mecca of all Americans; we come to it as to a shrine. In the church where lie the remains of the Bard, are two beautiful stained glass windows, gifts of Americans, and at the village center is a drinking fountain, the gift of Mr. Childs of Philadelphia. Stratford-on-Avon retains its quaintness, and there are many spots of interest. The house where Shakspeare was born, the cottage of Ann Hathaway his wife, the many gabled house where Washington Irving studied, when he visited Stratford. In the glory surrounding the poet, one loses sight of the fact that once there dwelt in the center of the village, in a quaintly beautiful old oak-beamed house, one whose name every American is familiar with, for he was the founder of one of our greatest seats of learning, Dr. Harvard.

Space will not permit me to go into detail and tell about the drive to Warwick and Warwick Castle, well known in history, nor the picturesque ruins of Kenilworth, about which Sir Walter Scott has woven a garment of romance, which compels one's attention. Never, never will I forget that quiet Sunday evening; the bells, silver chimes, were ringing for even song; the birds, going to bed, were singing the vespers; the sun was waving a scarlet banner, "good night," and into our hearts had stolen peace and rest—the world is very beautiful when the soft light of evening falls.

My next journey was to Scotland. I was there ten days, each day filled full. I opened at Edinburg, "the Athens of the North," and remained three days; the time altogether too short. I visited John Knox's house; well preserved it has been, and is now a museum. St. Giles Cathedral, which has seen many changes, built by the Catholics, it was used to imprison some of the early Covenanters; when Scotland became Presbyterian the Cathedral was turned into three Kirks, then later restored to its former size by the Church of England. It is very beautiful both in archtecture and interior decorations, there are some magnificent stained glass windows. In this church I saw the bronze memorial tablet given by America, as token of admiration for Robert Louis Stevenson.

Holyrood, built by the Stuarts, by James the V., I believe, and for many months the home of the beautiful, but ill-fated Queen Mary of Scots and her unhappy husband, Lord Darnley. The Holy Chapel at Holyrood House, is a ruin, but most interesting, for about it clusters the historic and romantic. Edinburgh Castle, a fortified Castle, from which Mary Queen of Scots, smuggled her little son, turning him over to her friends, the Catholics. The Castle is said to have been built by the Romans. 'Tis now used as barracks, although one sees soldiers everywhere about the Castle, it does not prevent the imaginative mind to see the Duke of Argyle, a prisoner in the tower, nor to recall the fact that he and many others gave their heads for their religion. Oh, the history, the romance, the legends that cluster about this granite built city. And Sir Walter Scott, to whom the most magnificent memorial has been placed (on Princess street), has by his writings lent charm to it all. Ere leaving Edinburgh, I must not fail to mention the fact that a drinking fountain, a memorial to the medium D. D. Home, is also there.

From Edinburgh I went to Greenock and Gourock, on the Firth of the Clyde. At the first named place are the great ship yards, where are built some of the best vessels in the world. The Clyde is a beautiful stream.

Sunday, March 24, I was at Glasgow, where I lectured to packed houses. Glasgow is a busy center, without the romance of Edinburg, a dirty place but a great deal of weath, and very Socialistic. While at Glasgow I spent a day at Ayr, 40 miles distant, stood in the room where the Scotch Bard was born, Robert Burns. I visited "Alloway Kirk," where Tam O'Shanter had his experiences with witches; walked over the "Bridge-o-Doon," where his good horse, minus her tail, carried him safely; and listened to the waters of the rivers sighing "Mary Campbell, my Sweet Mary!" I saw the "Brig-o-Ayr" and the "Two Brigs;" went to the "Tam O'Shanter Inn," and there drank a glass of ale to the memory of the ploughman poet, whose sympathies were so keenly alive that he could feel the pain of a "wee mousie."

I am just returned from Manchester, where I have been attending the anniversary meetings. The enclosed clipping will speak better of the work done than can I.

On the 8th I am leaving for Paris, where I shall be ten days. I will sail from Cherbourg, France, on the 20th of April and hope to reach New York by the 27th, ready for work. I am going to Logansport, Indiana, and all letters may be addressed to me there.

LOIE F. PRIOR.

Logansport, Ind.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world,

SPIRITUAL FLASHLIGHTS.

One Who Found the Great Light in the Works of Andrew Jackson Davis.

To the Editor: Some few evenings ago I was standing on the balcony of our residence enjoying the marvelous flashlights that were being thrown upon us from the warships then at anchor in the bay. After a length of of time, agreeable to the cool breeze from old Pacific, I returned within doors to take up again my most valued Progressive Thinker, and, as I often say, enjoy a sitting with its numerous readers elsewhere.

In its broad and liberal pages I am sometimes inclined to try my ability to send a pen flash, but whether it give more light I am unable to decide; hence I will come in my way, and lend a few thoughts of ye olden time, as a basis to the new age, in which we now live.

On taking up my paper, almost the first item my eyes rested upon was the glad tidings of the hopeful return of the marvelous flashlights of A. J. Davis—he who brought the full light to the understanding of the new age, which had then been ushered in.

I had spent the winter reading the works of Thomas Paine, political and religious, and gathered up the status of the man. I then read several volumes of Swedenborg in a very quiet way. It was interesting, something new to me, and there it rested.

Not long after this I heard that they were having circles at the house of a Methodist friend, where spirits were said to be rapping. I was in a fright for two or three days, when I seemed to be impressed to go and see for myself what there was to be afaid of, and what a lesson it was.

The good seed was then and there sown on a soil hungering for the bread of life. "The angels came to live with me." I might say spirits, but I learned in my cradle days to say angels. I am still old-fashioned. They came with force, until I cried aloud, "What is this power that fills my whole being with such a weight of glory?" I fancied myself alone, but a voice said, "Spiritualism," in tones not to be misunderstood. I then and there embraced the new "Ism," for all the years of my existence.

I had a few dear friends who were in sympathy with me, not of my own household, for in spiritual words even. I was forbidden to speak to them—but to think or not to think, no one can control us.

I soon had the good fortune to have the loan of "Nature's Divine Revelations," a new volume to me of A. J. Davis. I read it with the utmost care, every line, or word, seemed filled to the utmost with Divine inspiration. The light had come with all its fullness. The flashlight of eternal life. I soon had other volumes of his, of which I wish to speak later on.

From my youth up I had been reared in the most liberal Bible truths which to this day so few of us seem to fully understand. I accepted them as most others do, because it said so; but "causality" being large, I wanted to know the truth and be free from others' opinons. I made a study of the former "great medium," with good effect. I with other ignorant ones, in all ages, had so often read of his speaking in parables which he tells them "They could not bear the full light." We, instead of seeking to understand him, in all its brightness, were too apt to cover it with the chaff of materialism, and rest in our ignorance.

With Spiritualism the full light had come, on the wings of science, or electricity, which had been covered with the same debris for all these centuries, since the Mosaic period, when poor Uzzah had given his life by touching the electric "Ark of God," that marvelous dynamo; probably saving the lives of them all, from the endangered explosion.

I soon possessed myself of a later work, "The Magic Staff," by the same author, which has been a help to me of untold value. I hear our speakers of the present day say that we should not lean upon the gospel. But what said our medium, A. J. Davis, of the staff? "Under all circumstances keep an even mind. Take it, try it, walk with it, talk with it, lean on it forever." O, but you say this is not the gospel. Let me ask you what said the former great medium? "In your patience possess ye your souls." Where do they differ? One spoke in parables, the other nearly two thousand years later gave us the full light.

Rake off the chaff of materialism, which has so long been trying to bury it out of sight, and let us again witness the glorious flashlight of truth.

HARRIET S. PARKER.

THE SILENT PARTNER.

The Great Influence That He, She or It Can Exert Over the Mind and Body.

The member who is most valued, and who exerts the greatest and best influence upon the business affairs of the present day is that well-nigh indispensable individual, the Silent Partner.

Although no one seems to have seen him behind the counter, at the desk, or behind the cashier's window, his money and suggestions are alike welcome to the active, visible workers. He, himself, is always silent, so far as spoken words are concerned. Hence the name, Silent Partner. One does not need to talk when others perform that function for one.

Let us, then, ask: "Who is our Silent Partner and thereby learn if all is well with the business of life.

The self-hypnotized "Christian Scientist" has saddled our Silent Partner with a rather meaningless name, "Infinite Mind." Very unsatisfactory! We don't feel ourselves attracted by the cold and distant "Infinite Mind."

It is amusing to note the self-deluded Scientist's unsuccessful struggles with "Infinite Mind." For instance, when a follower of the "Great Plagiarist" becomes hungry, he does not "treat" himself by mentally affirming that hunger is "error!" He goes right on assuming ("affirming," he names it) that the Silent Partner (our jocular name for the soul, because it is the silent partner of the body) "Infinite Mind," and therefore must "square" with "Perfection."

"Silly foolishness!" exclaims the practical man. Can you blame him for thus summing up the round-the-bush reasoning and boomerang logic of the "Scientist?"

"Christian Science" silliness reminds one of the story told of Sheridan's old bridge builder. It seems that Sheridan desired to move his troops over a certain unfordable river, and sent for his bridge builder.

"Now," said Sheridan, "I want a bridge thrown over this river within three days, and have directed the draughtsman to draw plans accordingly. Put your men at work on the bridge soon as possible."

"All right, sir," said the bridge builder.

Two days later Sheridan sent for the bridge builder and asked, "When will the bridge be finished?"

"This afternoon."

"Where are the plans?"

"I didn't wait for them. They won't be done for two whole days yet. If you don't have to have 'em, you can use the bridge this afternoon. A man that knows HOW, don't need no plans."

While the "Scientist" is vexing himself and everyone else near him with "affirmations," calling the "Infinite Mind," "Divine Mind," etc., the Spiritualist cures himself by becoming at one, in harmony with the laws of Nature, quickly as well as successfully. To quote the bridge builder, "A man that knows HOW, don't need no plans."

Those who become enmeshed in the tangled skein of argument, the thousand-so theories, the god-worshiping ideas of bible-reading narrow heads, can never hope to have success crown their efforts toward mental and physical clarity.

Consult the Silent Partner. Hear that still small voice! It's you, yourself, your soul, the Silent Partner (call it an understandable name, however, not "Infinite," etc.), trying to teach you some solid common sense. David Harum would call that "horse sense," I'm sure.

This is a practical age, and theories get rusty. We need to be ourselves more and someone else less. Get that? It's an everyday way of saying, "Be more individualistic, and let the other fellow gang his own gait."

Now, we are not "Scientists," so we'll just "get well," anyway, while the Scientist is sitting over there in the corner with his eyes squinted tightly shut, looking like a tired owl.

And your Uncle Frank will now tell you how to fool disease and sidetrack sorrow.

Now, sickness is merely an inharmonious condition of either our souls or our bodies—sometimes both—therefore we'll consult the Silent Partner.

"Who's he?" asks some one, way back in the rear.

Why, ourselves! Isn't that just too simple for anything—not complicated, no springs, sharp corners or long levers? You just confer with yourself. Try it. You "don't need no plans," but I'll give you the points of the compass, and then you'll have to steer your ship by the polar star of inspiration. These, then, are the points:

After the cares of the day are over, seat yourself quietly. Think harmonious thoughts. For instance, think of the time when you were a little child, lying in the tall grass, looking up into the great blue sky, and watching the white fleecy clouds waving lazily along.

Continue harmonious retrospection until your brain is youthfulized—that is, made young, calm and restful. Let none but pleasant thoughts engage your attention.

Having attained harmony, you will now tell yourself (the Silent Partner), "To-morrow will be a good day. I know it will be filled with success. Harmony is the base upon which rests all success, health and happiness. Therefore I will be in harmony with all I shall do or say to-morrow. Health and harmony are one."

Retire, resolving to awake refreshed and strong, and you will sleep soundly. No dreams will disturb your mentality, for you have WILLED that harmony shall reign supreme.

You will awaken, as you did in those days of long ago—the glorious mornings of that state of perfect harmony known as youth.

Remember how, when you were about ten years old, you awoke at peace with all the wonderful world and its people?

The laws of Nature have no changed since those mornings, and there is no reason why this tranquility should not be yours now.

Keep your spirit ever young if you would never quarrel with the Silent Partner. Youth and Disease never lived in the same house very long, and Disease was never known to come near the castle of Harmony.

Here endeth the first lesson. No collection will be taken.

E. M. SNARRENBERGER.

Galveston, Texas.

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An Interesting Vision.

Occurring in Paris to the Rev. S. H. Anderson, Congregational Minister, Lately Secretary to the Paris City Mission.

During the afternoon of the 4th of July, 1881, [says the Messenger] I was lying between life and death in a quiet house in the northwest of Paris. Unexpectedly and providentially my brother, a doctor, came in and God, "without whom not a little sparrow falleth to the ground," made use of him to prevent my sickness ending in death. I fell into a deep sleep, during which I had a remarkale dream, the remembrance of which fills me with delight and gratitude. As soon as I was able I wrote the details of this happy vision.

In my dream I found myself at the foot of a very high hill with such an extensive plain before me that I could not discern its limits. The scenery was most picturesque, and here and there were trees and rocks, flowering plants and lovely rivers. In the distance stood a magnificent palace, built of a substance that shone like diamonds. Beautiful avenues led up to this edifice. A majestic beast, like a gigantic lion, in a restful attitude, but with head erect as if on the lookout, lay in front of the principal entrance. Many luminous beings in human form, resplendent in light from head to feet, were active about the building.

I questioned a group of friendly persons among whom I found myself, as to where I was. They told me that this was the heavenly country and that the city of which I heard on earth was not "far off." They informed me I was not to stay there but to accompany them to a higher region. I felt perfectly at home with my companions, who acted as guides to me. We soon commenced climbing the beautiful mountains. As we wended upward I was struck with the resemblance of this charming scenery to some of the enchanting spots I had seen in my earthly existence. One incident gladdened me. On the left hand side of our path, a woman and child were kneeling among beauteous flowers of great variety; they were gazing upwards as in prayer. They had such a peaceful and blissful look and appeared so thoroughly human that I felt I could be quite at home in such a place and in such company. Our passing by did not disturb the praying ones. Just after this we entered a thick cloud. How long we stayed in it I cannot tell, nor how we continued to ascend, whether by walking or being carried. A spell of unconsciousness seems to have come over me then.

When we emerged from the cloud a vision that is impossible to describe, burst upon my sight. I stood facing what seemed to be a mountain of white light. I could not see how far it extended. The slope was as regular as that of a pyramid, and the substance of the mountain shone like a bright diamond. I was amazed at the exceeding number of shining beings that appeared on this mountain side. I stood filled with wonder! My contemplation was ended by my companions bidding me continue the ascent. Now we did not walk, but most pleasantly floated upwards like a balloon in the air, and our track was a broad ray of light descending from the summit of the pyramid. As we were being carried upwards I looked now to this side and now to that, to see as much as possible. On a terrace close to the foot of the mountain was a cloud of shining beings clothed in white light; some were standing and some were sitting in circles, and all making soul stirring melody. A little further on I saw spread a long banqueting table. Crystal vases containing fruits and flowers and beverages could be discerned on a cloth of silvery brightness. Very happy looking beings were seated; their robes were not snowy white like the musicians we had just passed, but were sky blue with a silvery radiance. The perfect freedom and happy converse manifested by this numerous company made one wish to linger amongst them. But we had to ascend. The next thing that arrested my attention was on coming in front of a large hall. We could see round a table a considerable number of persons assembled in council. A map was spread before them, and those, I at that time felt to be men and angels, were consulting together concerning some countries marked on it. I was surprised to see signs of anxiety on the countenances of those thus assembled. As I alluded to this one of my companions told me that those in the hall were anxious regarding the state of some of the nations on the earth. I confessed that I had never thought there could be anxiety in heaven. The color of the garments of light worn by the beings we saw here had assumed a greenish hue. We continued our journey and soon came to a place where we could see beautiful lawns and grottoes, shady pathways among trees with creepers reaching in festoons from one to the other, covered with all sorts of pretty flowers, murmuring streams and smooth green grass combined to make this spot a desirable resting place. On seeing groups walking, sitting or reclining here and there, I expressed the thought that these must be resting. One of my guides answered "Yes, they are enjoying sweet repose after having done their work."

We had now drawn near our journey's end. There burst upon our sight a scene of unexpected splendor. We stood facing a very large building emitting from all sides rays of white and golden light. Its beauty I cannot describe, for the style of the architecture kept changing as we admired. Square and round turrets, domes and spires, appeared and disappeared while we looked on, and yet the body of the building remained unaffected by these changes! We could only see the front of the palace and part of the sides. Thick luminous clouds hid the remainder from our view. A flight of shining steps led up to a platform on which was a dais; on either side of the platform were beautiful pillars of a white substance emitting golden light. Behind the platform we could see an entrance, but an overpowering dazzling light prevented our discerning anything within or beyond. At the base of this palace and on each side were seats on which were resting many beings. Many others were flitting about as if in attendance. Young people and little children were numerous here. As I stood enraptured and gazing in astonishment there emerged from this gloriously illumined entrance a most noble and divine being. He came and stood in front of the dais between the two pillars. His flowing robe looked like gold and diamonds commingled and shed forth a white and yellow radiance. His appearance was almost dazzling. His smile was blissful. I saw his hands but not his feet. What a thrill of delight filled my grateful soul as I reverently gazed at him! In a moment all faces had turned toward this kingly being. I heard musical shouts of joy far down behind me and beheld a vast company joining in the ascending song, and there was gladness unspeakable all around. After a time there was a silence and he spoke in a clear voice, which seemed to reach the whole distance, saying, "Leave everything in our hands; we shall do all things well."

I waited wonderingly, when suddenly a mass of brilliant light flashed past me and, shooting downward through the ranks of bright beings, disappeared through the clouds at the foot of the pyramidal mountain. A long trail of light lingered on its track like that seen after the passage of a meteor. Surprised and startled I inquired what it was. I was told it was a Heavenly Messenger who had been sent with lightning speed to help in some distress on earth.

I awoke, and realized that I had had an extraordinary vision and am truly grateful to God for it. In the book of the prophet Joel, it is written (Chap. II., 28 to 31) "Your old men shall dream dreams and your young men shall see visions, before the great and terrible day of the Lord come."

A STANDARD OF THINKING.

As Briefly Stated by L. R. Walker.

Having lately come into possession of nearly a year of The Progressive Thinker, I have been much interested in reading it, and would be glad of a small space in which to comment on some of the articles pointing out undesirable or disgusting portions of the Bible. I do not make an idol of the Bible, nor call myself a Spiritualist, Theosophist, Christian Scientist, nor any other, "ist," but I do claim a small share of common sense, and can see no use in pointing out the defects in a thing when the time might be better devoted to its beauties. Because one does not understand logarithms or differential calculus, there is no reason why he may not use the multiplication table.

Every city has its slums and so-called red-light districts, but visitors are not shown those parts in preference to its beautiful buildings and parks, nor driven through back alleys instead of boulevards.

From beginning to end the Bible is a book of symbols, and there is no occasion to use those not understood. If a dead dog lies in the street every passerby need not have his attention called to it; rather let it be covered up until removed.

There is a little allegory told in this connection of Jesus of Nazareth; every one who passed had a word of condemnation or disgust for the object, but when Jesus came, he looked at it and said: "How white his teeth are." Instead of calling attention to some of the chapters that have been mentioned, why not point out the ninety-first psalm, the one hundred and third, or the one hundred thirty-sixth, or the fourteenth chapter of John, or thirteenth of First Corinthians, or a score of others that are spiritually uplifting and inspiring?

Shakspeare says something to this effect: "There is nothing either good or bad, but thinking makes it so," and in these days of progressive thinkers and thinking, it has come to be almost an aphorism that "one grows to be like unto what one thinks." Paul may not be considered to be a good teacher of morals, but he is credited with one of the best bits of condensed wisdom and philosophy to be found anywhere, and which, if generally followed, would make the world a better place. "Finally, brethren, whatsoever things are true, honest, just, lovely, and whatever things are of good report—if there be any virtue, if there be any praise, think on these things."—Philippians, 4:8.

L. R. WALKER.

Thoughts.

As a man encounters biting serpents, and reptiles that hide amid the foliage, and the stinging insects that suck the honey from the flowers that adorn his pathway—so do adverse influences make dangerous his every pursuit in life. As there are specific antidotes for poisonous bites and stings, when timely taken, so are there influences, seen and unseen, in opposition to evil, if recognized and followed will lead to the ascendency of good.

As the plant circulates oil, sugar, and starch through its cells for its sustenance, and stores up the surplus in its cereals and kernels for future use in the development of its kind, and the animal likewise conveys the energy of substances through its system, and deposits the surplus in its solar-plexus for similar purposes, so the spirit and soul of his spiritual so the spirit and soul of man gathers knowledge through intellectual sources for the maintenance of his spiritual being, the development of his mental powers, and the reproduction of thought.

Man's fate is the result of an act wrought by his own application of natural law, not divinely foreordained, but dependent upon the specific application.

Personal kindness and attachment proceeding from benevolence and goodness of heart, are expressions of that quality of soul which ennobles and beautifies the individual, and gives him power to control opposing conditions.

As one mind transfers thoughts to another, it not only induces assimilation and development in the mental process of the receiver, but is an incentive for further elaboration in that of the giver.

J. BEN. LESLIE.

Buffalo, N Y.

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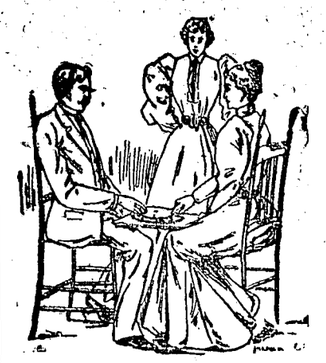
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Spirit Manifestations.

They Come Spontaneously to a Home, and Are Beautiful and Soul Elevating.

You ask me why am I a Spiritualist? I was born a medium. At nine years of age I began to see spirits. Have seen them ever since. I have felt the touch of their hands and heard their voices. I have been controlled by them many times. I have been through the death scenes for many of them. I suppose that was to convince their friends.

There was one experience with spirits that made a lasting impression on me, one I shall carry with me always. It was in 1885 just a few weeks after my marriage to Mr. P., when I heard the voice of an angel over my head sing, then cry, then come close to me, put her hand on my right shoulder, and say, "Don't be afraid; I must come."

After this manifestation one Sunday evening I stepped into the kitchen to put away some dishes. I raised my arm up to put them in the cupboard. Before I could set them down a hand took hold of my arm and pulled it down. I tried three times to put them up, but my arm was pulled back; then I heard a laugh. I then went where Mr. P. was reading. I sat down beside him and said; "I want to tell you something, and I don't want you to laugh at me or call me crazy." I then told him what I had heard and felt. He said: "I would not be frightened. It will not harm you. Just be quiet and see what is wanted. Perhaps you are a medium." I repeated "I will not be a medium."

I will say right here I had no name for what I had heard or seen. I did not know a thing about mediums or Spiritualism. I had never read any Spiritualistic books or papers. I had attended two Spiritualist lectures, but I did not understand them, and did not care for them.

None of my people were Spiritualists.

While Mr. Porter was talking to me an influence began to come over me. I tried to make it let me alone. It said to me, "I must come. I will not harm you. I have a work to do that must be done. If you will help me I will help you."

My right hand began to shake. I felt so faint I asked Mr. P. to get me drink. He got it, but I did not taste it. I thought, perhaps, if I changed chairs the influence would let me alone, so I changed, and then I heard a voice say: "Please go back in the chair you were sitting in. We had conditions all right to come, and you changing chairs, have broken them."

I told Mr. P. what I had heard a voice say. He said, "I would obey the voice." I did so, and then I was controlled, and this is what was said through me, "I come, I come, I come"! The tears began to flow from my eyes, and Mr. P. said, "O, my God, this is P." (his first wife). He began to weep, and said: "I am so glad you have come, but what made you come? Are you not happy?" She replied: "I cannot rest in my spirit home and see my boy going to ruin.' He said to her: "You must be mistaken. What is he doing?"

"He is drinking, and has threatened take his own life. He must not it. You must go to him, and tell n to come here. Tell him that I control Jerry."

I will say here I knew everything as saying, but could not help myk. The spirit held me an hour and alf and told Mr. P. many things.

Tuesday, Mr. P. had his son and mily come over. Before they came began to beg of the spirit to not make me say these things. The spirit answered, "I must come." When he went to tell them to come over, he said to them, "Mother has come to Jay." The son's wife said: "I know why then."

Before the son and family got into our house the spirit had control of me. When the son came in I looked up at him, and the spirit said through me: "My son, I come. Make me a promise, but do not make it unless you can keep it." The tears began to roll down his cheeks, and he said: "I know this is mother. She said, 'Promise me you will never drink any more.'" He replied, "I promise."

We spent nearly half a day with the spirit. The son had been in business with a partner, and the partner had beat him. Mr. P. was blaming the son and would not go where he was, but the dear mother came and brought them together. This incident put a new life in all of us, and after that we set a time each day to receive her. I have been receiving messages from the loved one every since.

After the spirit had gotten through talking with the son on the day I spoke of his wife said: "I will tell you why mother came. I have been kneeling and praying for her to come and help us out of this trouble. He had been drinking and had threatened to take his life. He has been so grieved he thought father had forsaken him in this trouble. Mother came. I knew she would come."

This same spirit said to me: "Your father is sick and is going to pass over. We want you to go and see him. We will go with you. We want him to know of our coming."

At this time I did not know my father was sick. I went right away to see him. I found him in bed. I went in the house under the control of the spirit, and began to give him a treatment with my hands. I did not say a word; there was such a power I could not speak. My dear father looked at me curiously. Finally he said to me, "What is this?" His speaking to me brought me back to myself, and I replied: "Father, I have been controlled by those we call dead, and I have been asking them some questions. They said I might ask them any question about any thing I wanted to, and they would answer me to the best of their ability, so the first question I asked them was, 'Is there a God.' They said yes, but not the kind of a one you have been taught about. You will see God manifest in all life, and all was good."

I will leave this subject here as it would take too much time to relate it all, because it was a long message. While spending a few hours with my parents at that time I went through a number of death scenes of my father's relatives. I asked the spirits if my father would live six months. They said, "No, only six weeks."

I went out to see him often and got messages for him every time. I was with him when he passed over, and I am sure he was in a happy state of mind.

A minister came and prayed for him, and he said to me, "Let them pray if they feel like it. Those messages you have got for me from the loved ones do me more good than his prayers. I am not afraid of my God. I shall get just what I have lived for."

My father had a second stroke of paralysis on Sunday morning, just about the end of the six weeks. I was on my way there when I met a neighbor, notifying me that father was dying. He did not know me when I stood by his bed. This was on Sunday afternoon. The spirit told me then that his spirit would be free from his body on Tuesday morning at four o'clock, and it was.

Monday afternoon at four o'clock I heard voices singing in the room. The death rattles seemed to cease a moment in his throat, and he said: "My father, my mother, my brothers, my sisters, and Marla, are here." I took hold of his hand and said, "Father, do you see them. If you do, press my hand," and he did so. He had not stopped breathing for more than half an hour when I said, "Now I would like to hear from father." The spirits said; "He has not yet ascended from earthly conditions. If he personate through you it will make you sick." I replied, "I do not want to wait." He then manifested through me.

I will say to the friends that I never class these manifestations with fortune telling, neither do I claim to be a fortune teller. Messages from the loved ones are sacred and holy to me. The phenomena taught me of the philosophy.

MRS. J. P. McBRIDE.
Lansing, Mich.

RINGING WORDS.

Upon the Subject of Religious and Political Toleration, From the Medford, Okla., Patriot.

The republic of the United States is founded on religious and political toleration. Cuba has been unable to maintain a Republican form of government for want of this toleration. The revolutions in the South American republics arise usually through an unwillingness of the minority to submit gracefully to the majority.

When this government was established there was placed in its constitution by the first amendment, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof:"

Through this entire session of Congress a senator from Utah has been prosecuted because he subscribed to the Mormon faith. It is not shown that he has violated the laws of the United States or of the state of Utah relating to Polygamy, for he has not. Yet as the day approached for the senate to vote upon his expulsion religious meetings were held in many places where prayers were offered to the throne of grace asking God to place it in the minds of senators to vote for expulsion. Yet these same people accept the teachings of polygamy as applied to the chosen people of Jehovah. They quote the psalms of David and the songs of Solomon, two of the worst polygamists known in history. Polygamy was not right then and it not right now; and it is well that it is prohibited in the republic by statutes irrevocable. The Mormons, though, had illustrious examples for pursuing polygamous relations. Though they may have conscientiously believed it right religiously the practice is in violation of the statutes, and cannot therefore be maintained. So, instead of the churches invoking God's intervention they should apply the power that has made and is able to enforce the law. If Senator Smoot had violated the law he should have been expelled. If not he has the same right to a seat in the senate of the United States as any other citizen of the country. His prosecution was born of religious persecution and has been maintained by it. The senate did its duty when it voted by a large majority for his retention of the seat to which the legislature of Utah had elected him.

The early Pilgrims came to America that they might be free from religious intolerance; and immediately entered a persecution of those who differed from them in religious belief. Some of their "blue laws" remain upon the statutes of Connecticut to-day, though they have become a dead letter through advanced intelligence.

Religious and political beliefs are not generally of one's own choosing. They come from heredity, study and environments. The writer was born and grew almost to manhood prejudiced against Catholicism. Our father and mother's brothers were Orangemen, who religiously observed the 12th of July. As we mingled with Catholics in after years, our prejudice yielded to knowledge, as we learned that there were as many good Catholics as of other religious denominations. As for their religion, a succession of apostolic rites and teachings, it is a more formal observance of early Christianity than many other denominations. Though we may not espouse Catholicism we recognize the inalienable right of those who do worship God according to their religious faith as they see it.

THE STREET MINSTREL.

Hark! Up the street, Italian band,
A sign that Spring is in the land,
These early minstrels' tuneful lays
Give promise of bright Summer days,
And stir up hope in our breast,
And lull impulsive hearts to rest,
Helps one the ills of life endure
And makes him better and more pure.

A ravishing, mild, soulful strain,
So soothing to the tired brain,
Comes floating on the springtime air;
It eases sorrows, toil and care,
And brightens life as sunshine does,
As one along life's journey goes;
It comes an ever welcome guest,
Awakes in one all that is best best.

Now comes a bolder, wilder strain,
Which makes one feel that care is vain,
With ecstacy it lifts our souls
To higher spheres, as on it rolls;
A minor strain now sweetly wails,
And on the gentle breezes sails;
Now changing back to cadence sweet,
Its closing tones with power replete.

O, Music! restful, charming art!
Like balm thou to the aching heart;
Thy influence checks the passion's sway,
And drives despondent thoughts away.
Long live the Minstrel and his harp,
Who lift from cares that kill and warp
The countless thousands who get strong,
When feasting on sweet strains of song.

J. H. JENNI.
Chicago, Ill.

CRIME AND ATONEMENT.

The Theological Doctrine Responsible for a Large Share of Crime.

Rev. W. H. Harrington, for many years chaplain of the Minnesota penitentiary, in an address delivered at Milwaukee, asserted that the theological doctrines of vicarious atonement, that is, that a sinner's sins are washed away simply by believing in Christ, is responsible for a large share of crime. This doctrine, he says, blinds the judgment, confuses the conscience and furnishes a ready excuse to those inclined to self-indulgence, by having another ready to shoulder the punishment of guilt while they go free; makes nonsense of all laws of cause and effect, and supplants the scripture statement that whatever a man soweth that shall he also reap. The word atonement should be understood to mean restoration of relationship to the Divine—at-onement.

Observe what religion did for Frank K. Hipple whose biography says that at the age of three years the strict religious atmosphere of the home had already made its impression upon him. In school his religious scruples forbade his participation in the games of his mates. At 18 he went to work as a clerk in a gas office. To his mother he gave his earnings; his rigid religious principles increasing with time, and his widowed mother's cup of happiness overflowed Young Hipple had no time for amusements. He worked for the Presbyterian church and taught a Sunday school class.

He studied law and in a few years became an authority upon these legal subjects, and had a large practice. Never undertook a large deal without locking himself in his office, and on bended knees asked divine assistance. Became a pillar in the church, but so pious he refused to join in its entertainments.

His reputation for strict honesty spread before him and he was trusted as few men are. When the great Real Estate Trust Co. opened for business, they re-elected honest Frank Hipple as president. He threw his whole interest into the concern. More and more devoted to his church, would not ride on a street car nor in his own carriage on the Sabbath. Out of his salary he gave much to charity. The members of his church deposited their savings with "Brother Hipple," as they called him.

Imagine the terror that struck the people when his disgraceful death tore away the mask of his life of perjury and crime! The great religious Hipple is dead by his own hand and his old admirers know his memory as "The King of Hypocrites!"

The biography of Frank Hipple was copied and condensed from a Philadelphia paper. I knew a minister, a Cumberland Presbyterian, who thought it wicked to run street cars on Sunday, and would never travel on one. Slow to learn what is right or wrong, or distinguish truth from error.

MRS. C. K. SMITH.
San diego, Cal.

LONE "AMEN" NOT WORTH A D—N, STEAD, DECLARES.

Lectures New York Pastors in Peace Talk, Saying Church Is Losing Power and Should Back Up Prayers With Deeds.

"Are you American churchmen—you members of the Church of Christ in America—willing to take action to procure the enactment of this law as an international statute, and say that there shall be a moment's pause before the dogs of war are unleashed?" demanded William T. Stead, the English editor, in an address before the late New York conference of the Methodist Episcopal Church on the Hague conference, as set forth in the Chicago Record-Herald.

"Amen! Oh, nobody cares a d—n for an Amen unless it leads you to do something to put into effect your prayers," the speaker responded.

Asks Aid for Peace Plan.

Mr. Stead made an extended plea for the assistance of American Methodists in the movement for international peace which is to be considered at the next Hague conference. He especially asked support for the plan calling for the appointment of disinterested representatives of nations which are unable to agree, the representatives to make a last attempt to reconcile the nations. It is planned that while negotiations are progressing between such representatives the nations shall be restrained for a specified time from opening war.

Mr. Stead declared that in his visits to various parts of the world he has found no one who thought the Christian church was a force in the world today. Said he:

"You speak to the great men of Europe and ask their opinion of its power, and they shrug their shoulders and tell you that the Christian church has been allowed to go to the d—l.

Would Put Church to Work.

"Is the church of Christ going to do anything to help in the secular work of the nations—the secular uplift of the world? You Methodists are at least the second church in this American country. If you should decide to put your forces to work to the task that is before us, we might have great results from this meeting.

"We had a meeting at Leeds before I came over here, to consider this, and the free church announced that it was ready to act under the direction of the archbishop of Canterbury in the matter, and when I left they were considering whether it would not be better for the church of England and the Roman Catholic church to unite in joint action. I don't know whether you can do this here, but are you willing to act together?"

As the speaker sat down there were loud cries of "Yes, yes, yes," from all over the auditorium.

Thus it is that a lone "Amen" is not worth a d—n!

JUS TICE.

HAVE GROVE MEETINGS.

If you and your friends live too far from camp meetings it would be easier and cheaper to have a grove meeting for two Sundays and the intervening week.

As my wife, Mrs. Jennie Martin, 49 Dudley Place, Grand Rapids, Mich., is an inspirational trance speaker, having a strong oratorical voice for out door speaking, she could easily conduct grove meetings.

Like a pioneer, she would rather speak in new localities where she can do more good than attend camp meetings as formerly.

She has been ordained by the State Association.

Please write to us for reasonable terms and dates.

H. E. MARTIN.
Grand Rapids, Mich.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

BEWARE PRICKLY BONES.

It Must Be Taken Like Fish, the Preacher Declares—Views of C. W. Tinsley.

The Rev. C. W. Tinsley, pastor of the Methodist church of Youngstown, O., but forerly of Rushville, Ind., read his paper on "The Modern Viewpoint of Religion," before the members of three of the leading literary clubs of Rushville and their guests April 13. Mr. Tinsley's paper has caused a sensations among the orthodox members of his faith on account of the views of the scientists with which he coincides.

Mr. Tinsley declared this to be the day of science, and said that the breach between the church and the educated was widening, and that the old methods and viewpoint will not answer in this day and age. The period demands a new theology along with the new intellectual world and the new theology consisted of the restatement, as our conception has changed with the age.

Speaking of the Bible, Mr. Tinsley said: "The Bible, except from the right viewpoint, is an embarrassing book on account of the many conflicting statements in it, not alone in the Old Testament, as claimed by many, but even in the New Testament," and here he enumerated a number of instances. Continuing, he said that parts of the holy book must be treated in a scientific manner, for where history is introduced it should be accepted and treated as other histories.

Bible Not Inspired Verbally.

Mr. Tinsley did not deny that the Bible was the inspired work of God, but he said that it was not inspired verbally and only through a spiritual understanding, therefore, when it was written, it was the work of man, and this he held accountable for the errors, discrepancies and contradictions.

"Your grandmother was wrong, but in theory she was right," he said, "and if you will turn to the old Bible which she used, you will find thumb marks at the Twenty-second and Twenty-fourth Psalms, and other places, where she feasted. The Bible must be taken like a fish: Let us get the flesh but beware of the prickly bones. When the different denominations that stand off hugging their own book and creed, claiming that their version is infallible, then as long will the federation of churches stand aloft.

* * * There are many fallacies which must be cut at the very root to check the powerful lessening of the church in America."

Of the divine trinity, Mr. Tinsley said: "It is bad arithmetic to claim that there are three separate and distinct persons in one; it is an absurdity in its literal meaning, and I take it that it means the three characters revealed to us, for in olden days the word 'persona' meant a mask worn by the actors for the different parts, depicting different characters. And in this instance it was symbolical, meaning the Father, as the Hebrews knew Him; the Son as He came on this earth and the Spirit as given to men.

The Immaculate Conception.

"The story of Christ's miraculous birth does not belong to the early tradition, and was not introduced until men came to ask of this wonderful Man born of woman. The immaculate conception I do not deny; it may have been a moral miracle and not a physical miracle—the virgin birth is one of the things I hang in the garret of my mind, for I have not found it to be true; neither has it been proved to me that it is not true, and I am ever ready to listen to reason on this question.

"The Adam story in the third book of Genesis I reject as an actual historical fact. Poor old Adam as a historic character is fading away, and I am sorry we can not go with Mark Twain and weep over his grave. We are all Adams in a moral sense, and fall spiritually, and the only penalty of sin is its own consequences."

Congressman James E. Watson led in a general discussion of the paper and said he coincided in many things the doctor spoke of, and commended him for his courage in speaking what he believed to be the truth. Mr. Watson was followed by several lawyers and physicians, and a spirited discussion ensued. Many leading and pointed questions were asked of the minister.

IMPORTANT QUESTION.

Who Writes W. T. Stead's Letters?

Who writes W. T. Stead's letters? He says that he needs only to put his mind in a passive state, place his hand with a pen upon a sheet of paper, to call up the name of some certain friends, and his hand then and there writes a letter addressed to himself which differs only from the letters that friend writes himself in that it is different handwriting from his own and from Mr. Stead's own, and usually is much more frank and outspoken than if it had been written by his hand instead of Mr. Stead's own. To many, says Mr. Stead, the idea may seem incredible that if you disconnect your hand as it were from your mind, and place it at the disposal of a third party, that your hand should write anything intelligible. He does not say that all persons possess this faculty. Many persons he knows, do not. But he had had it for years and was extremely surprised when he was first told that such a thing was possible. No one could have been more incredulous. He scoffed at the thought. Even if he were willing to admit it for other people, it seemed preposterous that he should be the possessor of such a strange faculty. But after a little practice he had no difficulty. His own experiences justify him in the belief that, given a little more time and patience and study of the laws that govern this system of thought transference it will be possible for us in time to communicate with each other as accurately without the aid of any instrument as we do now with the aid of the telephone or the wireless telegraph. He sometimes thinks he never really will be able to solve the mysteries of telepathy until he has the good fortune to undergo another term of imprisonment. In the seclusion of the prison cell he thinks he might find out many things impossible to him in the hurly hurly of the busy world.

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A BEAUTIFUL EXPERIENCE.

It Brought Peace and Happiness to an Anxious Heart.

Such a beautiful experience has come to me within the past six months that I feel it my duty to give it to the world. At this time, when the question of a future existence is of such vital importance, the proofs of it which have been given to me, may help some other bleeding heart, or some questioning mind.

In June, 1905, my daughter and myself left Eastern Iowa to visit the Fair at Portland, Oregon. In September she was stricken with typhoid fever and died. As I had no interest in life, and could not endure the idea of returning to Iowa, my friends persuaded me to accompany them to Los Angeles, Cal., but nothing gave me any comfort. I felt I must know of my daughter. One day a friend told me of Mr. Edward Wyllie, who was in the city, and was making spirit photographs. I had heard of such a thing, but never had the opportunity of trying, so I lost no time in visiting his studio. He made a negative of me, and there were several faces shown distinctly, but no one I could recognize. Several sittings gave the same result, but with different faces. My mind was torn with conflicting ideas. Why, if it were a truth, could not my daughter show me her face? I was convinced of the honesty of Mr. Willie, who is an earnest gentleman, and formerly a regular photographer, whose business was spoiled by spirit faces coming on the plates; and by no effort of his own, or any knowledge concerning it, I was in that tenseness of mind which demands to know, (but mentioned this fact to no one).

At this time Mrs. Orr called on me, and said, "Here is a letter for you, written through my hand, and signed 'O. B.'" It was from my brother in spirit life, telling me to persevere in sitting for pictures; that my loved ones were trying, but my attitude of anxiety prevented their success. I should sit in happy expectancy, feeling sure they were with me, and see what we would get.

I followed his direction, and my daughter's face was plainly shown. Several other spirit friends and relatives came also. One negative is especially dear to me; the exposure was made in the dark, and my daughter's face shows where mine would be if made in the light. It is a perfect likeness, and a different pose than any she ever had in life.

Since then, she has talked to me through Mr. Wyllie, telling me how to live that I may learn the lesson of life, which it seems is the object of this earth experience. She has so impressed me with the importance of this that Mrs. Orr and myself have started a Truth Student's Center, where we teach the directions for attainment as it is given us. She tells me the reason she was taken from me, was because of our selfish love for each other; that neither of us could make any advancement in spiritual unfoldment while together, for we were satisfied with each other's love, and asked for nothing else.

We find that a glove, a lock of hair, anything belonging to a departed one, will bring the same results as though you sat for the negative. I was glad to know this, because not everybody can have the advantage I had, but everyone who wishes a picture of the loved one, can send something belonging to them, and get it. Then, too, Mrs. Orr will allow her hand to be used by your loved ones, in answering your questions. I could fill pages with the instructions we have received.

Whenever we sit in the evening, she shows her "spirit light," in which we can see her face; she tells me it is the joy in her heart, mingling with the joy in my heart, which makes this light. Then all is indeed love, and thanksgiving, in place of anxiety, any more; just happiness, that there is no separation after all, and we are spiritual beings now with these bodies to work through. Any object to be photographed, or any questions to be answered, will have my personal attention, so that other work will not crowd out the calls through correspondence.

Hoping this will bring somewhat of the peace to other hearts that it has to mine, I am sincerely yours in truth.

Please address all communications to MRS. JULIA COYLE.
506 S. Figueroa St., Los Angeles, Cal.

TWILIGHT INSPIRATIONS.

Come Sparkling as the Dew From the Brain of Georgia Gladys Cooley.

When souls work in harmony much good is the result. Kindred souls seek and find each other without effort or struggle, for the laws of Nature cause a blending that generally means much to all concerned.

On our side of life we enjoy ourselves most when we are doing most for others. We grow more rapidly when we lose sight of self, watching and trying to help someone else grow.

As the flower draws substance and sustenance from the sun, earth and atmosphere, though unconscious as to its wonderful drawing power, it nevertheless has expanded and blossomed, and given beauty to the world for earth's dear ones' pleasure and comfort.

Our souls are but flowers in another form, and as we continue our growth we emit a fragrance too subtle to be sensed by the coarser beings, things and conditions of life; still it enters into the composition of many things, causing a sweetness in the lives of others and often acting as a soothing power to weary souls.

Silent as the vibrations are, they are very penetrating and enter many places too small for a human body to enter, hence we can say our thought-force and our soul-ether can reach beyond our homes, and often, like a sweet mantle of charity it, wraps itself about the weary travelers of earth, and protects them from sorrow and danger.

Heaven is near at hand to those who are pure in heart. They need not wander over mountains or plains to find it. Sometimes it is found in a most humble cottage or on the highways. It is indeed a condition and is just as possible to be one's portion before as well as after the change called death.

Live in the earnest desire to have each day an improvement on the last; to have a kind word and deed for all, thinking no evil of even the smallest or lowest, and you need search no further for Heaven than in your own heart, for it will be within and surrounding you. My love and desire to help goes out to all humanity, the human, the floral, the animal and all that now exist.

My earnest wish is to reach all who need my help, and any person or thing that can gather one ray of light or portion of strength or knowledge from me is the person or thing that needs me.

GEORGIA GLADYS COOLEY.

THE NEW FRATERNAL ORDER.

What It Aims to Accomplish for the Good of Our Cause.

To the Editor: I have just been reading over the article by President Barrett in The Progressive Thinker, No. 907, under the heading of An Important Question. I feel sure the nail has been hit on the head, when you say, "It is for Spiritualists to consider and in which there are some unpleasant truths. They are the kind that go right home and clinch on the other side. Some three months ago, Dr. Alex. Caird organized a society under the name of the First Society, F. O. O. S., and the object of this society was to do away with the idea that all a Spiritualist meeting was for was merely to hear tests and spirit messages, or to call on a brother or sister to lecture, and then thank them for their time and ability; but it is for the purpose of drawing that class of Spiritualists together, who are ever ready to listen to a lecture that will be upbuilding to humanity, and always be willing to come to the front and say that which the people have need of, let it be given them, day by day, without fail, and when they receive it, they will come forward and say: Truly the laborer is worthy of his or her hire.

President Barrett cites a number of cases where the speakers have had to suffer all kinds of hardships. Just think of a man walking 14 miles to lecture, and then have to live on the charity of his friends. May God and the angel friends forbid that the First Society, F. O. O. S., shall ever be guilty of such a crime. The best way that I know of to offset this, is for everyone of us to put our shoulder to the wheel, push onward and upward, and those of us who feel we can't give our services, let each of us donate so much per month and help make this society a spiritual success, by paying to hear of a Spiritual Spiritualism.

I am informed that those who have stated their price for their services as a lecture for this society have never been told they are too high-priced. We are going to have the pleasure of having with us Rev. Thos. Grimshaw of St. Louis on April 21 and 28. Do you think we could have him if we were to act towards him like some of those Pres. Barrett speaks of? But when he was asked if he would come for so much, he said, "Yes," and when he comes he will find us waiting with outstretched arms to greet him.

Just think of a man as scholarly as George A. Fuller, asked to give two lectures per Sunday for $5 and car fare thrown in. Is it any wonder that Christ told his disciples to shake the dust from off their feet, when they should strike a place like the one George A. Fuller struck?

I see by the calendar the First Society, F. O. O. S., is only three months old the 14th of this month, April, and in that time we have paid out for speakers more than any other society in so short a time. I think it a very good record for a three months-old child, and at present we are looking forward to the time in the near future when we shall be able to announce, through the columns of The Progressive Thinker, (which can be found on secretary's desk for sale every Sunday) that we have secured the services of some of the most talented speakers in the ranks of Spiritualism, throughout the length and breadth of the land, and are hoping that Pres. Barrett will never be able to say of this society what he has said of others, in the aforementioned article. I sincerely hope that all who join our society will do their best in carrying out the desire of our president, Dr. A. Caird, in making Chicago the greatest center of true and honest Spiritualism. Come and help us support the best speakers that our grand and noble cause can produce.

CHAS. A. THOMPSON.
Chicago.

Appreciative of the Work of Mr. Barrett and Others.

To the Editor: In your excellent paper of March 30th are many gems of truth. R. A. Dague is always interesting and instructive. I had the pleasure of listening to him at the New Era Camp last season in public and social exchange, which enhanced the pleasure and profit of the camp experiences. Mr. Barrett being the principal speaker I felt favored indeed as a listener to his inspired discourses. His article in the same number, entitled "Spirits and Investments," should give the Spiritualists a needed thought-tonic. He mentions the criticism he has received for his intense stand against Commericial Mediumship. I believe that if the Spiritualists maintain a strong, pure organic structure, which will wisely interpret our philosophy, and aid the propaganda upon progressive lines, we need not fear for the future of our glorious Spiritualism.

Mr. Barrett's presence and spiritual power upon the side of truth, saved the California State Spiritual Association from the control of the commercial element. I believe all reform movements suffer from this commercial age. We are powerless to control that element outside of our organization; then let us strive to rear an organic structure that will represented our Spiritual Cause in so beautiful a guise that the world will admire it and the Spiritualists be proud to maintain it, confident of its power to hasten the Spiritual age, when the commercial instincts of the people will not dominate through the presence of material necessities.

MRS. M. E. HAMMER.
Red Bluff, Cal.

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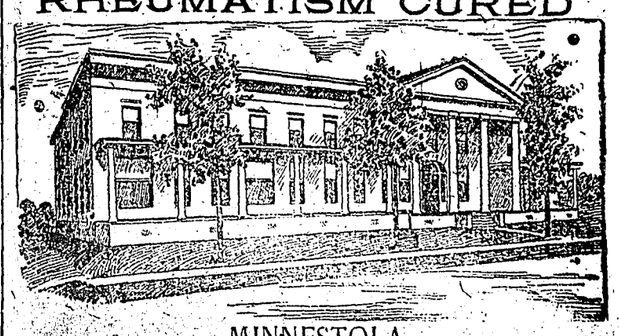
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Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

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SATURDAY, MAY 4, 1907.

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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

Age of the World, and Its End.

Sir Edward Fry, the eminent English geologist, declares: "460 millions of years must have elapsed since life commenced on this globe."

Winwood Reade, in his "Martyrdom of Man," estimates "a thousand million years have passed since the solar system, with its numerous planets and satellites, attained their present form."

Some learned writer whose name escapes us as we write, but an earnest student of Nature, gives it as probable "a million of millions of years have swept by since the universe sprang into being."

Many able writers maintain there was no beginning and there can be no ending; that change, not destruction, is the destiny of all worlds; that the hundred millions of suns, with all their retinue of planets, will continue their mystic dance in the great economy of nature, each revolving on its own axis, and around its primary, through countless vigintillions of years, and then eternity will be in its dawn.

To offset the opinions of the great scientists we have a "Thus saith the Lord," as given by the inspired Moses, making the age of the universe at this time 5,911 years, no more, no less. And 1,874 years ago the reputed son of God, sitting on the Mount of Olives, his disciples before him, declared:

"The sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, and the powers of heaven shall be shaken." John, the revelator, with this awful vision of the "end of the world" before him, says he saw an angel standing on the sea, with his hand lifted to heaven, who swore by him that liveth forever, that "time shall be no longer."

Then Jesus came to our aid 1,874 years ago, see Mat. 24:34, and fixes the time of this mournful event, by saying:

"Verily I say unto you: This generation shall not pass till all these things be fulfilled.

A generation, counting three to a century, closed 1844 years ago; so if the good Jesus was correct, we must be living in another world than the one this son of God declared was so near its end.

The reader has the statements of the scholars, the facts as revealed in nature, the assurance of an orthodox God, and the oath of an angel to guide him as to the termination of all things, so we shall not venture an opinion on the subject, as these are recognized as higher and better authority than The Progressive Thinker.

A Mistake Somewhere.

They who accept Paul for authority and his words as truthful, and yet believe Jesus arose with his material body, and ascended to heaven, ought to do some thinking when they read, I. Corinthians 15:50: "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." This is followed by the declaration: "Behold I shew you a mystery; We shall not all sleep, but we shall all be changed, * * and the dead shall be raised incorruptible."

Is not this Spiritualism pure and simple? How reconcile these quotations with the statement that Jesus proved after his resurrection to doubting Thomas, John 20:27, that he was flesh and blood; that he lived, ate, slept, traveled, fished, counseled, and for forty days tarried, see Acts 1:3, and then, in Galilee, distant 40 miles from Jerusalem, was taken up of course bodily, and a cloud received him out of sight? There must be some mistake in these conflicting statements, and Spiritualists have no difficulty in showing that no material body, once dead, ever ascended to heaven, or ever will.

A Preacher's Views, with Our Suggestions.

Rev. Anson Bradbury, of Maine, comes to the front in the Woman's National Daily, as an apologist for the church, because of its "unrest." He says: "It is useless to deny such a fact exists," and "the cause is complex." One of the causes the dominie states for this condition of things is: "Absence of the dominant fellowship of the spiritual life." That may be true of Protestantism, and shows they need a Pope—papa—for a spiritual head. The founders of the revolting sects from Catholicism proposed to make Jesus their head; but, unfortunately, he keeps in the background, and seems to be a silent partner in the soul-saving business. But this critic, in his 3dly, hits the nail square on the head. We quote:

"The defective religious life in the corrupt character of the ministry, the prevalency of ecclesiastical politics, with preachers plotting and planning against each other, deceiving and tricking those of their own calling, with the conferences of ministers legislating and wire-pulling for their own selfish ends, and bluffing and falsifying to each other's destruction and undoing, is the spirit being transmitted in influencing and animating the pew. The spiritual character of the pulpit is transmitted to the pew which cannot produce any other condition than unrest, because the source is defective."

"The commercial spirit in the churches has created such an eagerness to obtain money it is constantly planning to increase the church funds to the last possible dollar. * * * This commercial effort makes the church a burden to the poor, who already feel unable to hold a creditable place in the denominational organizations."

Each of the several points made is well sustained by facts known to all. But there is another cause for "unrest" which Rev. Bradbury did not refer to. Possibly it was overlooked. And that is, with the wider diffusion of knowledge pulpit and pew alike are learning of the fraudulent character of the entire history on which Christianity is founded. Neither is oblivious to the forceful methods the parent church resorted to, to compel the adoption of the Christian faith. All know, or should know, of the numerous Christian sects which sprang into being in the early centuries of the system, which were put down with violence by the finally dominant Roman Catholics. A sea of blood was wasted to convert the man Jesus into a God. And forgeries without stint were resorted to to manufacture books, and to interpolate others, to sustain the senseless theory. The facts are, all the pagan religions had minor Gods, and heroes were wont to claim divine paternity, therefore Christians to be equal to their opponents must have a minor God, which later generations exalted to an equality with the Father, and still later converted that Father himself.

The Progressive Thinker would suggest as a remedy for this unfortunate condition of things that the church and their advocates, submit to the inevitable; burn their creeds; their Bibles—if they cannot purify them, and their false ecclesiastical history; substitute in place of their mortal God, with his innumerable imperfections as now taught; the Infinite Father; consign their Devil and their hell to the domain of myth; then accept the genuine teachings of the spirit world, and labor to exalt all the virtues, and fit mortality by pure lives and noble thoughts to merit an immortal life.

Rev. May S. Pepper.

A dispatch to the Chicago Record-Herald says:

Rev. May S. Pepper preached her farewell sermon and reported her final communication from the spirit world at the meeting at the Church of Fraternity of Soul Communion, Brooklyn, April 28. Mrs. Pepper is the medium, the championship of whom by Rev. Dr. Isaac K. Funk caused so much excitement in psychical circles a few years ago.

More recently Dr. Funk claims to have received a communication through Mrs. Pepper from the late Richard Hodgson of Boston, until death secretary of the Society for Psychical Research. Now Mrs. Pepper is to give up her work as medium, public and private. She expects to go abroad and upon returning will make her home in a handsome $50,000 dwelling in Brooklyn.

Although ill health due to the nervous strain incident to communications with the spirit world is given as a reason for her retirement, is is reported among her congregation that the real reason is her prospects of marriage to a Mr. Vanderbilt, one of her congregation.

Herald of Truth.

It hails from Boston, Mass., and announces itself as "An Exponent of Spiritualism and its Philosophy. Published weekly, at $1.00 per year. We wish it abundant success.

Too Rich to Lose.

The little daughter of the house sat down beside the minister, and began to draw on her slate.

"What are you doing?" asked the preacher.

"I am making your picture," replied the child.

She worked away earnestly, then stopped, compared her work with the original, shook her head, and said:

"I don't like it much. 'Taint a great deal like you. I'll put a tail to it and call it a dog."

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

The Medium Bailey.

Wonderful manifestations of Spirit Power still continue to be exhibited through his presence at Melbourne, Australia, as duly set forth in an article in the Harbinger of Light, which appears below. It is interesting know that the sitters furnish the conditions under which the manifestations occur, and not the medium.

There have been several special manifestations during the month, although the atmospheric conditions have interfered somewhat with the phenomena. One of an unusual kind was the bringing of a flower from India and the placing of it in the hand of the lady for whom it was intended, quite away from the medium. This flower was brought at the request of a young spirit—a little boy—who passed over last year. Dr. Whitcomb related an Indian legend concerning the origin of its name, "Spirit-flower." "The flower has a legend attached to it," he said. "You will note that it is like two leaves close together, small, with a seed in the center. The old Indian legend is that an Indian woman—a very holy woman, who devoted her life to the good of humanity—had a little son, who went into the jungle one morning and plucked some poisonous berries and died. The mother was distracted, and wandered about the jungle trying to find the bush, and came across this one with shut-up petals, and she was told by an old sage that it had a scarlet flower. She waited for the season of the flowers, and went into the jungle, but, strange to say, the flowers were closed up, as if they were glued together. She conceived the idea that it was the spirit of her son in the flowers, and that one day they would open, and she would be able to see him, and from that time it has been called the Spirit Flower." The light was then lowered for an instant, at Dr. Whitcomb's request, when immediately a spirit light appeared close to the medium, and moved to the lady in whose hand the lovely flower was placed. It was something of the formation of the boronia, and like the N. S. W. species, but of a deeper rose color, and consisted of a cluster of blossoms on feathery stems about three inches in height—a most beautiful specimen, and specially noteworthy as not being touched by the medium. A fortnight later a materialized hand appeared, which took up a pencil and wrote a message to a lady present. The same evening a spirit-flower, which was only visible as a light in the medium's hand, was carried round the circle.

The following is a brief record of sittings held since January 4th:

24th Seance. Jan. 11th. Address by Signor Valetti on "The Great Masters in Art of the Greek and Roman World." Phenomena. Two Babylonish tablets which Dr. Whitcomb said were from a hitherto unexplored country. A fur hat from Thibet. This was a most curious apport, the size of a large teacosy, and said to have belonged to the Thibetian executioner, made from the skin of a goat. Two more tablets.

25th Seance. Jan. 18th. Address by Dr. Robinson on "The Hittites." Phenomena. Tablet: Abdul being asked to bring a sparrow, stood up and caught one in his hand without light being lowered. Encaustic Tiles, from Roman strata in the mounds near Babylon.

Jan 25th. No seance.

26th Seance. February 1st. Creswick Night. Greville, Coppin, Glover, Olly Deering, and a number of other actors passed to spirit life were said to be present. "An Arrest for Witchcraft" was the principal recital — a composition of a most telling kind of Mr. Creswick's in spirit life, followed by "The Flight from Pompeii."

27th Seance. February 8th. Address by a Catholic priest, Rev. J. Hogan, of Clonmel, Ireland, on "Miracles in the Romish Church and Modern Spiritualism." Flower brought to lady present without contact with medium. Two spear heads in wet Lump of Clay. Manuscript on thin vellum in the Thibetian language. Bird's nest of an unusual kind lined with fur.

Address by Dr. W. E. Channing on Spiritualism, Fortune Telling and Cognate Matters.

The First of a Series.

My name is Channing. I have been most cordially invited to speak to you to-night on the subject, "Spiritualism, Fortune Telling, and Cognate Matters."

Spiritualism is very old: it is as old as truth, and truth is eternal. Spirits from the realms of light are pleased to draw night unto you to communicate with you. They desire to help you along the journey of life. Once they traveled that weary road, and they have gained experience, like the old mariner who has traversed the ocean in his ship, studying his chart of shoals to avoid and havens of safety to reach and they draw nigh unto you to direct your footsteps towards the golden city. They are commissioned to teach you and to bring conviction to the minds of the brethren and sisters yet in the flesh of the fact that after life's little day upon earth there remains a rest, a place of rest wherein all may be happy. Since the first man went to Beulah land there have been spiritual communications from the spirits. Those of you who are versed in the Old and New Testaments will readily agree with me in this without my quoting them. There are numbers of instances of undoubted spirit return and apparitions wherein angelic visitors have spoken to and have eaten with those who are yet in the flesh. That there are legions of evil spirits every Spiritualist or investigator knows; so there were in the days that are gone. Unfortunately upon your earth plane there are thousands of men and women who do not live according to the light that they have; they are deceivers, liars, and on passing to the spirit world in that state, unless they give heed to the teaching of the higher intelligences, they stay in that sad condition. They have also the power to return to earth and influence men in the flesh.

Spiritualism, rightly investigated and understood, is the greatest and the grandest blessing that has ever come down to the children of men. There is nothing that has yet been given to man so blessed, if he knows how to use it and how to profit by the advice and the teaching. There is something sublime, grand and ennobling in the teaching of the higher intelligence, and it is calculated to uplift the whole of the human race. It breaks down all the barriers that exist religiously and socially, sets all men upon a common basis, and urges them to press forward "toward the mark for the prize of the high calling of God," to put aside everything that would hold them back, to count the things of time and sense as dross, and to lay up treasure in heaven. The man or woman who receives spiritual teaching and lives according to the spiritual light can be truly said to dwell in heaven while on earth.

Spiritualism, then, should be a comfort all the days of one's earthly existence; it should permeate the lives of all; the home should be brightened through it; everyday life and conversation should be purified through a knowledge of its teachings and its truth; through it a man should be a good citizen and a good father—if a woman, she should be a good citizeness and a good mother, abounding in works of charity and mercy, ever ready to lend a helping hand to all organizations that are good—not stopping to ask concerning one's creed or nationality, but remembering only that every man is a brother, every woman a sister, and that God is the universal Eternal Father. This beautiful teaching was inculcated by the early Christians, and if the church had retained her primitive simplicity and power, I venture to say that the evil that is abroad among the nations of the world at the present time would never have obtained, would never have gained so much power. Man has turned his back upon the spiritual. He is grovelling in the material.

Now, my friends, permit me to say I am a plain spoken man, who loves to call a spade a spade, and I am going to tell you my thought on all that is opposed to true Spiritualism, which is often passed off on unthinking people as being genuine. Men, for filthy lucre's sake, have prostituted the best gifts that God endowed them with. Judas, called Iscariot, sold his Master for thirty pieces of silver. There are men selling holy truth for less than that every hour of the day. I have often likened Spiritualism unto a ship sailing over the ocean of time. You know as the giant ships traverse your ocean and move up and down over the great seas that they become encrusted with barnacles and other accretions, and the people of whom I am about to speak I regard as barnacles on the sides and bottom of the gospel ship.

Before I proceed I must first inquire how much you people are to blame in this matter—when I say you people I not only mean people sitting here, but the people at large—what share have you in this evil matter?

First, there is a desire in almost every mind to lift the veil and gaze into the future; it is irresistible. And it is so with all nations. That spirit intelligences have the power to forecast certain events we well know, but, as Paul once said, it is not expedient it should be so, and when it is done there is some grand object in view. As on one occasion in America, when a certain event was foretold, it was a prophecy to command the attention of the people at large, to stop them in their downward course. Note in the Scripture prophecies that the result was always for some grand object or purpose. The prophet used to go forth and prophesy against Nineveh. "Yet forty days and Nineveh shall be overthrown." That he was laughed at there cannot be any doubt. The grand Teacher and Master sent from God, that grand man, Jesus of Nazareth, prophesied frequently, especially concerning the city of Jerusalem, "Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee." Did he not say that not one stone should be left upon another? What man will say he did not prophesy truthfully? Titus razed the city to the ground, and that splendid temple of which the Jews were so proud passed away.

Well, then we find that in the Bible prophecies there was some special object in view, and when the veil of the future is lifted by higher intelligences it is for some worthy object or purpose. But that irresistible desire of which I have been speaking to-night that is in every heart to know something of the future, has been used by credulous persons to bring grist to their mill; hence a whole army of charlatans and impostors have come round who for a certain sum of money pretend to lift the veil that hides the future. Mark, some of these people have a little psychic power, and for that reason they are able to make some little headway. There are mediums also who have a little power undeveloped, and they go out into the world and declare that they are psychics. The result in nearly every case is disappointment to themselves and to those with whom they come in contact.

Fortune Telling.

Permit me to say that I regard the results obtained at the fortune tellers usually as frivolous, and of no value. Couched in vague terms, something like the answer returned by the oracle at Delphi, it might be taken anyway. There seems to me to be a pandering to sentiment, to the affections, to the yearning that is in the souls of people to know certain secrets or mysteries which they cannot in an ordinary way find out, and I know that I speak the truth when I declare that the preponderance of those who go to fortune tellers for this purpose are females. I desire to discriminate between a legitimate message obtained through spirit power and rubbish — nonsensical messages delivered by fortune tellers. It is not the work of the spirit world to dabble in the affairs of the mundane world. Sometimes they have to do so, or to give special advice, because that is the work of the missioners sent to your earth plane. But the spirits who have passed into the home land are not special detectives. In New York some years ago a detective made a statement which, in the eyes of all Spiritualists, showed that he knew nothing of the subject. A certain murder had been committed, and the police were unable to find the murderer, and he made a statement that if there were anything in Spiritualism the spirits should inform the authorities where the murderer should be found. Now, permit me to say that a man who would make a statement like that has a carnal, fleshly mind. The spirits of just men and women who have passed into the spirit world have entered into rest, and it is not their mission or their work to come back to earth and do the work impotent detectives should do or to bring to the gallows their brethren, even though they be guilty. There are Governments who make laws and appoint their officers to protect society at large, and they should be able to do it without calling upon those who have entered into the sanctity of rest. For a man to make such a statement as that proves that he knows nothing of the subject; that he has missed the mark.

It is not the work of the spirit world to enrich men in the flesh. Stupid, unthinking people, when talking over phenomena say, Why don't they bring a lump of gold, or some diamonds? This is the sensual in man that stands out. The spiritual man does not talk like that. He prays, "Give us this day our daily bread," and he only asks that he shall have health and strength to go forth, and with his hand and his brain win that bread that is necessary for his physical existence. But to call upon the spirit world to bring gold or diamonds to enrich a few miserable wretches, who, possibly, if they got it, would go forth and make a bad use of it, is an absurd and a monstrous thing to ask. Mark, a piece of gold or diamonds might be brought to be shown as evidence that the spirits have the power to bring such things, but they cannot and will not do it, to fill the pockets of individuals for the sake of filthy lucre.

Now to pass on. The law, very rightly I think, declares it to be an offense for these people to take money and to mislead and delude the people who go to them. But the law does not reach far enough. I have always said this in connection with the sale of drink in prohibited hours. The law has always been severe upon the publican, but a righteous and just law would also inflict the penalty upon the man who tempts the publican to sell. The publican should be fined, and the man who asks him for liquor should also be fined. So should the fortune teller be fined, and also the one who goes to tempt him to do wrong. You have no right to put temptation or to tempt anyone to do that which is wrong, and you partake of his sin when you do so. Spiritualists should be united. Whilst looking over your earth plane we see that there are divisions among you, and these are a source of weakness. You will not make much headway in this or in any until you combine — until you sink your petty jealousies and differences, and strive with one grand object in view. I tell you why this in the past has not been brought about. I am sorry to say it, but it is true—it is because you have not sat at the feet of the meek and lowly One; ye have not become as little children, but you have been puffed up yourselves, and desirous of getting the foremost seats in the synagogue. You must be humble in your mind, willing to become a vessel emptied and filled from the spirit world, then you will be full of that mighty power which nearly two thousand years ago went forth, and with mighty power and wonders converted the people.

There should be a society in which mediums should be tested. I venture to say that with the exception of the medium through whom I am speaking, and one or two others, you cannot find half a dozen in your city who have ever been tested—I doubt if you could find half a dozen. I am not saying they are not mediums, understand that. I say they have not been tested with such tests as Slade, Home and others have passed through. Every medium that claims to be a psychic should be tested, and if found to be genuine should receive the credentials of the society, and go forth bearing a certificate that they have been tested. Until that takes place you cannot be sure that these mediums are genuine. They may have power, but are undeveloped.

Again, a medium should not have to wander about to find subsistence; to look in this corner and that corner for shillings whereby he may feed and clothe himself. If the Spiritualists combined they would be powerful and influential, and sufficiently wealthy to pay accredited agents or mediums, and to send them forth. That, I may tell you, is not the order that we read of in the New Testament, of those who went forth without purse or scrip, and I will tell you why. In those days they lived a higher life; they were satisfied with sufficient to keep them in health; they were not over anxious about the future; they did not carry two coats with them, or have two or three portmanteaux or trunks filled with clothes, and live at fashionable hotels. Their thoughts were centered upon the work they had to do, and they believed that if they were true messengers of God He would somehow or other provide for their necessities.

You will gather from my remarks that I am not in sympathy with people who forecast the future. That it is possible to do so I freely admit, but I say there is no reason whatever why it should be done. Sweethearts desire to know something concerning their lovers, and the result is that if they do receive legitimate messages it is from spirits who have not advanced but who are earth-bound, and it is against such you are warned. "Try the spirits, and see if they be of God," you are told in the New Testament. Every man who is seeking to purify himself and his life, to acquire knowledge, is desirous of communicating only with these intelligences who can help him. You who have received so much good teaching will have nothing to do with this thing, and I cry to you as the old prophet cried to the people of his time. "Come out from among them and be ye separate; touch not the unclean thing. Be ye purified."

CHARLES BRIGHT.

they "the Spirit world" are but the custodians of this truth which is eternal, which was, and always will be.

Blessed are the instruments and the Spiritualists that feel and know this to be true; they are fitted for still greater truths; they have left the a b c of Spiritualism and are almost ready to receive what those wise and pure humanitarians across the way are so ready, so eager to give, THE LIGHT that will help us make HERE AND NOW an earthly paradise where liberty, justice and brotherly love will prevail, where the mind, body and soul of so many of God's children will no longer be dwarfed and starved. The higher spheres are waiting to give us our own, when we are true to the trust already given us—when by our lives, our spiritual growth and aspirations we rise, drawing irresistibly to meet us half way those angelic beings who are ever ready to come if we provide the conditions and lead us onward ever onward.

Leaving the a b c of our philosophy behind, let us go forward towards perfection.

PAUL McARTHUR.

The Progressive Thinker.

Those who glance over the columns of The Progressive Thinker each week will find every page replete with something that will deeply interest them. From no other source can they secure such a valuable fund of information on occult or Spiritualistic subjects, as in The Progressive Thinker. The ablest writers in our ranks send their contributions to The Progressive Thinker, because it reaches the largest number of readers; in fact it is their official organ. If you do not read the paper, you can not be well posted as to the status of the movement. We should have 100,000 readers each week, thus extending the sphere of our usefulness.

Impressive Thoughts.

In Reference to the Status of Spiritualism, from the Standpoint of the President of the Missouri State Association.

Leaving the A. B. C. of Our Philosophy Behind, Let Us Go on Toward Perfection.

Many of you knowing that I was at one time a Methodist preacher, will no doubt think that I am trying to ring in the old Methodist doctrine of Christian perfection on you. The text which reads (Hebrew 6-1): "Leaving the principles of the doctrine of Christ, let us go on to perfection," has been extensively quoted by our good Methodist brethren as proving their doctrine of "Christian Perfection." With all due respect to the Methodist theologian, the passage quoted does not say they shall attain perfection, but indicates a desire to go on, to move forward, toward a higher, a more perfect plane of living.

When the children of Israel, under the leadership of Moses, fled from bondage under the Egyptians, toward the land promised them by their tutelary god Jehovah, they reached the Red Sea and were apparently blocked. The sea was before them, the army of Pharoah behind them, and they began to cry out against Moses and their God. Then Jehovah said unto Moses, "Speak to the children of Israel that they go forward." They did, and according to the biblical account, were saved.

At another time in their journey toward the promised land of Canaan, Moses was instructed by Jehovah to send twelve men on ahead to spy upon the country and get all the information possible concerning it. They came back all agreed that it was a wonderful land, this land of promise; two of them brought back a bunch of grapes so large that it took both of them to carry it. But they were scared to death at the difficulties that were before them. The walls were so big and so strong, they would never be able to get over them. The inhabitants were so large that the children of Israel were like grasshoppers along side of them; and again the Israelites began to bemoan their fate and say, they wished Jehovah and Moses had left them in bondage under Pharoah.

Finally one brave man named Caleb sprang forward and cried: "Come, let us go up and possess the land, for we are well able to overcome it."

Whether we believe that the two above mentioned incidents were anything but allegorical, we cannot but recognize the inner great fundamental truth they contain. They teach so plain that he who runs may read, the great law of evolution, the absolute necessity of going forward from depth to depth, from height to height, from experience to experience, seeing the eternal law of progress in even apparent defeat, using these defeats to increase our knowledge, and to enable us to rise above and beyond them. Helping us to move onward to a higher plane of usefulness; toward the making of our belief (whatever it may be) of some practical service, here and now in the solving of some of the great problems of life as they confront us in this 20th century.

Spiritualism, my friends, as well as orthodoxy, is on trial before the world, as it never was before. Not so much Spiritualism as it has existed throughout the ages, but Modern Spiritualism as an organized cult. Don't for a moment let me be misunderstood. You can never kill real Spiritualism; you can never cut off communication between some of earth's children and the denizens of the angel world. But Spiritualism as a distinct cult may and can be killed.

I make bold to say, that in my opinion, if it is to be used only for the purpose of supporting people who have cultivated the gift of mediumship for the purpose of holding developing circles at so much per head, giving reading for the purpose of telling you what horse is going to come in first on the race track, where your lost dog, cow or diamond ring is, it had better die.

If one of the great things for which the angel world opened up communication with us, is the compounding of love powders, and the dividing of man and wife under the plea that they are not affinities or soul mates, for humanity's sake and in humanity's name let us hang up the receiver.

I know that every intelligent, right-minded Spiritualist knows that these things are false doctrine, opposed to both reason and our beautiful philosophy; but we know also that ignorance and fraud have been so long and so strongly entrenched in some of our strongholds, that they have weakened and blackened our good name to such an extent that we are considered by the world at large as unsafe, deluded, immoral, half cracked people, as fakes or dupes.

We know that this is unjust on the part of the world, but is it not at least partly merited, on account of our guilty tolerance of fraud and the criminal ignorance of so many of our speakers and mediums? Ignorance to-day (especially among Spiritualists) is a crime to the God within struggling through this cage of flesh for expression, but in the people who are the media between this world and those intelligences who are ever seeking (how often in vain) the kind of instruments that they can use to uplift and enlighten earth's children, it is the greatest possible crime, a crime against humanity. It makes you and me if we do not stand together shoulder to shoulder, protesting, and fighting if needs be, against fraud, against the placing of ignorant undeveloped mediums on our public rostrums, particeps criminis in helping to prevent the wise and practical humanitarians from over the way obtaining the kind and quality of instruments necessary for the real practical work yet to be done.

The law of demand regulates always the supply. If we as a body demand vaudeville stunts, flag waving, bell ringing, claptrap, we draw that supply from people who are spurred on by a love of the almighty dollar, some of whom may possibly be used by evil and mischievous spirits from the other side, but while this kind of (shall I say spiritual good?) may have been necessary for some in order to convince them of the truth of spirit return, is it necessary, and can they be benefited mentally, morally or spiritually by remaining all their lives in the a b c class?

There is no standstill in Nature or Nature's laws; we must either go forward or backward.

Many of the more ignorant type of Spiritualists have remained so long in the a b c class that they have become gorged, stuffed as it were with this kind of amusement and have grown cold. Others of a higher mental caliber have also become surfeited with phenomena, and seeing nothing beyond have dropped out, not because they did not believe spirit return, but because they failed to see the practical utility of it as a distinct cult. This lack of faith as to the ultimate purpose of Spiritualism per se (I might correct this and say) this lack of insight as to the real purpose and aim of the spirit world, is due not so much to a lack of mental growth as to a corresponding lack of spiritual growth.

I know some of our church hating, creed fighting Spiritualists will say: Yes, the old leaven is still working in McArthur; he can't get away from that vague something which the orthodox call spirituality.

Well, let me define the term "spirituality" and I will plead guilty. I would define it AS AN UNSELFISH DEVOTION TO TRUTH FOR TRUTH'S SAKE ONLY; an unselfish devotion to humanity, for humanity's sake only.

I would describe a spiritual person as one who was studying, working, fighting, without a thought of self, for HUMANITY, without regard to race or creed. How many do you know, Spiritualists and others, who fill that bill?

Christ, Apollonius, Buddha, Paine, Lincoln and others who lifted, through their great love, earth's children up to higher planes, are types of the rare combination of those two great forces, "knowledge and spirituality," which make man at times—a God.

Knowledge alone, has been perverted and misused.

There are educated criminals; there are commercial pirates who have selfishly used an abnormal knowledge along certain lines to accumulate gold, without a thought of pity for the multitudes they are treading under foot and starving, body, mind and soul, in order that they may accumulate still more of the wealth that they can never use. There are statesmen who possess knowledge and talents which might be used so ably to enact, regulate and enforce laws to the end that all of earth's children might have justice and a fair chance to exist. Is it nothing, think you, that because of a lack of spiritual growth, because of greed and selfishness in the world, that communication between the HIGHER spheres and this earth has almost been cut off.

Greed and selfishness have been the curse of humanity in all departments and walks of life; have caused the downfall of Nations, parties and creeds. THEY WILL CAUSE THE DOWNFALL OF MODERN SPIRITUALISM AS A DISTINCT CULT, IF WE FAIL TO READ THE HANDWRITING ON THE WALL.

Spiritualism came not that certain people possessing mediumistic gifts might be placed on a pedestal and worshipped as gods or goddesses; came not that forms might be brought forth from a cabinet in a dark room to a morbid crowd of sensation hunters at $1 per head; neither did it come that some amusement seekers might be amused. It came to teach those yearning for more light, for higher truths, that they must fit themselves for the reception of these truths, this light, by being true to the truths they have already received, by living them out in a life of usefulness to their fellowman.

It comes to tell us that to truth alone must we bend the knee, that the instrument is but a mouthpiece they are using to give out this truth, that

(Concluded in Fifth column.)

What Modern Spiritualism Stands For.

An Impressive Lecture in Commemoration of the Fifty-Ninth Anniversary of the Spirit Rappings at Hydesville, N. Y., in 1848.

BY DR. J. H. RANDALL.

IN HIS PRIMITIVE SAVAGE STATE MAN IS LIKE A CHILD, FULL OF QUESTIONS, HIS REASONING RUNS ALONG SIMPLE LINES. ONE OF THE EARLIEST MYSTERIES TO HIM IS DEATH. WHEN DEATH EMBRACED HIS COMRADE WARRIORS SLAIN IN BATTLE BY HIS SIDE, HE MISSED THAT FORCE OF LIFE IN THEM WHICH HE REALIZED YET IN HIS OWN POSSESSION. REASON, FEEBLE THOUGH IT WAS, TOLD HIM SOMETHING HAD GONE FROM THEIR BODIES, AND HE ASKED "WHAT HAS GONE, AND WHERE HAS IT GONE?" THIS QUESTIONING PHILOSOPHER, THOUGH A SAVAGE, KNEW ANOTHER STATE HE CALLED SLEEP, WHICH BEARS A CLOSE RESEMBLANCE TO DEATH, BUT IN WHICH HE DREAMS, AND SOMETIMES WHEN AWAKE HE RECALLS THESE DREAMS. IN THEM HE SOMETIMES SEES THE SO-CALLED DEAD; HUNTS WITH THEM; TALKS WITH THEM, AND HEARS THEIR COMPLAINTS AND PRAISES. THIS MAKES HIM REALIZE THAT HE IS COMPOSED OF TWO HALVES — A REAL SELF, AND A SHADOW OR DREAM SELF. THIS THOUGHT SUGGESTED ANOTHER, OR A HOLDFAST SELF WHICH IS THE MASTER OF THE OTHER TWO. HE MAY CONCLUDE, "WHEN I SLEEP ONE OF MY SELVES LEAVES THE OTHER AND GOES ABOUT A SPECIAL BUSINESS OF ITS OWN. WHEN DEATH COMES ONE SELF FLIES AWAY; IT IS HOMELESS; SOMETIMES WORRIED AND HUNGRY; AND GOES WANDERING A STRANGER IN ANOTHER STATE OF EXISTENCE."

Friends, we have assembled at this time to commemorate the advent of a phenomenal feature of Spiritualism; and briefly to call to mind what has been shadowed in thought by it, which it seems possible will aid mankind in the solution of great problems that make for peace, harmony and satisfaction with our existence here, and after we shall have passed through the mysterious change called death.

In the Bible Book of Job these words are found, "If a man die, shall he live again?"

Many, many millions of people have been and still are very seriously concerned to obtain an answer to this question, such as will satisfy the inner consciousness with which they are endowed; and the trend of thought with many millions of the brightest intellects has been and still is to give an affirmative answer to it.

Robert G. Ingersoll, who is very generally claimed as the champion of anti-theology, anti-religion and materialism once said:

"Life is a vale between the cold and barren peaks of two eternities; we strive in vain to look beyond the heights. We cry aloud, and the only answer is a wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death, hope sees a star, and listening Love can hear the rustle of a wing."

On another occasion Mr. Ingersoll, at a funeral said: "The play goes on. Will this drama have an end? Will the curtain fall at last? Will it rise again upon some other stage? Reason says, perhaps: and hope whispers, Yes."

The thoughts suggested by this language implies it seems to me that he who uttered them was not fully satisfied with the statement that "Death ends all."

As a student of history we designate this the Fifty-ninth Anniversary of Modern Spiritualism, because it is fifty-nine years since intellect freed itself sufficiently from superstition, and found a way to interpret certain sounds made by disembodied men, women and children, in a spiritual state of being, through which we have since learned, though dead, they are near us, and still love us in the same old way that they did when here in the body.

It is truly said that the "Hydesville rappings" took place in a haunted house. Our arisen American poet, H. W. Longfellow, wrote:

"All houses wherein men have lived and died are haunted houses."

Long years before the Fox family there was known among the Germans what they called the "Poltergeist," (meaning the noisy spirit that raps and throws furniture about the house.) It was not regarded as peculiar to any country, as mention had been made of similar phenomena occurring in Japan, Russia and Egypt.

The historian Pliny mentions the haunted house of Athenodorus, the philosopher in Athens. We are also told that in Iceland the ghost of the dead thrall Glam rapped on the roofs in the Gratti's saga. And the Dyaks, Singalese and Siamese agree with the Esths that such rapping is caused by the spirits of the dead.

It is a matter of record, inferentially, that the idea of spirits manifesting by rapping was entertained by some of the early Christians. The account of the releasb of Peter from prison by the angels, and his going to the home of one of the faithful where many were gathered together praying, when he knocked on the door, and the damsel Rhoda came in response, and recognizing his voice, she ran back and told how Peter stood at the door. And they said unto her "Thou are mad." He being as they knew in chains and confined in jail, they did not believe it possible that he had been freed. But Rhoda affirmed "That it was even so, he was present at the door." Then those present believing that he had been executed said, "It is his angel," thereby implying in their thoughts that angels could rap and make themselves known.

There are many theories extant about the dead; about apparitions, having their origin in hallucination, that are the foundation of many superstitions, but they scarcely suffice to account for the universality of the belief in spirits, and the possibility of their appearance, and intercommunion with mortals.

We cannot analyze to its first elements the confusion of thought which entered into the faith of the earlier types of mankind. We know however, that their ideas along these lines formed the basis of such religion as they formulated, and that passed into the later and refined heathenism, and philosophy of Egypt, Greece and Rome.

That mortals have certain duties to perform in the interest of, and for the happiness of the dead—the propitiation of the spirits of ancestors—is a very ancient and wide-spread belief.

Taking it for granted that the belief in the influence of the dead over the living for good or evil is a fact as good as universal in the dawn of the quality to think, the natural question is, "How was this idea obtained? There must have been a cause to give rise to it."

How is an imitation of anything to be produced unless there is a real thing suggested to be imitated?

How are the processes for the execution of fraudulent phenomena to be called into existence unless there is some feature of reality to suggest the fraudulent representation?

In his primitive savage state man is like a child, full of questions, his reasoning runs along simple lines. One of the earliest mysteries to him is death. When death embraced his comrade warriors slain in battle by his side, he missed that force of life in them which he realized yet in his own possession. Reason, feeble though it was, told him something had gone from their bodies, and he asked: "What has gone, and where has it gone?" This questioning philosopher, though a savage, knew another state he called sleep, which bears a close resemblance to death, but in which he dreams, and sometimes when awake he recalls these dreams. In them he sometimes sees the so-called dead; hunts with them; talks with them, and hears their complaints and praises. This makes him realize that he is composed of two halves—a real self, and a shadow or dream self. This thought suggested another, or a holdfast self which is the master of the other two. He may conclude, "When I sleep one of my selves leaves the other and goes about a special business of its own. When death comes one self flies away; it is homeless; sometimes worried and hungry; and goes wandering a stranger in another state of existence."

After a time one of the tribe makes these matters a study, and the other members of the tribe call him a Diviner. His opinions are revered. He discovers how to centralize whatever spiritual qualities he may be endowed with, he can induce, or produce, the trance by inhaling the odor of certain herbs, or by manipulations. He gets a reputation for seeing things, and knowing things which the intellect about him cannot comprehend that he could see and know without seeing and hearing the spirits of the dead. He saw them worried and hungry, he told his tribe he had only to ask and they were ready to sacrifice cattle to appease their hunger; if the worriment arose from the unsatisfied passion for revenge which the dead held against their enemies, human sacrifices were offered, and altars and temples were reared for that purpose.

No other conclusion can be drawn from these facts, whether right or wrong in a moral sense, so far as known to savage life, except that the dead still live, and appear to the living; and that they are beings of wants, worriments, pleasures and passions, just as they were known when in mortal life.

This belief derived from the experience of the savage is capable of extensive development. The favorite ancestral spirit of the strongest tribe absorbed the lion's share of sacrifice and the faithful attention of his worshipers; and eventually would become such a hero as Theseus was to the Athenians. Many other similar influences would produce a still higher religious idea; perhaps a circle of Olymphia, or a philosophic and intellectual monotheism. On this an early civilization was formed with its philosophers in secret holding private views of their own to control the multitude, by affording city populations grand temples decorated with hieratic splendor, while the rural people still retain in original simplicity some dread of ghosts, and believe in their power over mortals. This idea approximately being true tends to explain the identity of the ghost stories found among all types of mankind, and the conservatism of the great majority in relation to the condition of the dead and their proximity to the living. The farther we go back after the history of civilization, the simpler and more identical, and the more widely diffused we find ideas of the dead corresponding to this theory.

The earliest method for lighting fire, the first weapons used in the chase and for warfare, are not more alike than the earliest guesses of speculation and the primitive efforts of fancy. These old fancies arose from dreams of apparitions of the dead, and are preserved below the level of advancing culture, yet are insinuated into ideas of the cultivated classes, which as a rule are not seriously affected by religious or social changes.

Nothing shows more clearly the purity of ancient culture than the ab-Greeks. Yet their literature is more or less tinctured with loyalty to their divinities—the great men who had lived and died—who all their lives were divinely human, and accomplished such results in the world's affairs as to be entitled to be worshiped.

In the cloud-land of Folk-lore it is impossible to advance too cautiously. He who would realize the over-shadowing influence of the dead, in other words "try the spirits," must extend his view as far as possible into the beliefs of the most distant and alien races of mankind.

Leigh Hunt, one of England's poets, has expressed a beautiful thought along this line:

"How sweet it were, if without feeble fright,
Or dying of the dreadful beauteous sight,
An angel came to us, and we could bear
To see him issue from the silent air
At evening in our room, and bend on ours
His divine eyes, and bring from his bowers
News of dear friends, and children who have never
Been dead indeed—as we shall know forever.
Alas! we think not what we daily see
about our hearths—
Angels that are to be, Or may be if they will."

Modern Spiritualism has intensified the revolt started by Christianity against Materialism. Whatever there was of science, during the reign of Rome's Paganized Christianity, exposed the fallacy and fraud of many of the claims made for the maintenance of the authority of the Pontiffs over human affairs; skepticism destroyed nearly all faith in spiritual matters. Hence Spiritualism may be regarded as the forlorn hope of honest Christians and seekers after truth relating to the spiritual destiny of mankind throughout the world.

Several years ago the Chicago Daily News called upon a number of representative ministers of different denominations to express their opinions through its columns as to the cause of the widely recognized "Religious Unrest," and among them the following responses were received:

Rev. Clinton Locke, wrote: "One good thing that will come out of the Briggs controversy will be the loosening of the stifling folds of the great serpent, Calvinism, which has so long held Protestant Christianity in its deadly embrace. It has pervaded every form of religion since St. Augustine's time, and everywhere worked a deadly work. Some natures have reposed on it and thought they were the better for it; alas, how many gentle souls have lost all hope under it. My own church, the Episcopal, has suffered much from it. Its tracks are all over the thirty-nine articles, which are, however, dead letters in our church so far as I know."

Rev. Herrick Johnson, of the McCormick Theological Seminary, wrote, "Doubt is in the air. Doubt is infectious. It spreads like a plague. But through all the noxious air are the beams of the sun of righteousness."

Rev. W. F. Black, wrote: "Now, this restlessness is the inevitable consequence of things. It is the spirit of a broader, deeper, purer and better thought calling the system of all human religious domatisms to judgment and demanding a re-statement with reference to the teaching of the word of God. Humanity has grown until it can stand upon tiptoe and look over the hill of superstition and tradition and see the dawning of the New Testament Christianity as it is purpling the horizon. All human creeds and confessions are like the dresses of our childhood. We rejoice that we have outgrown them, and they are as useless to us today as an old continental almanac would be at the meridian of Chicago."

Rev. L. P. Mercer, wrote: "There is a new pressure upon the consciences of men to act out their real motives and speak out their real thoughts; and thus bring to judgment the hereditary and conventional. No institution can stand against it."

Rev. T. G. Milsted, wrote, "Never before were all religious and civilized nations in such a state of ferment and agitation as we see them today. Every denomination in America is rent and torn with discussion. Even the ubiquitous Jew is everywhere divided between the law of his fathers and the broader faith into which that law has in this century developed. This religious commotion is not a battle between warring factions, but at heart is a contest between the narrowness of systems and the breadth of truth; between the barriers set up by men and the light of heaven; between the halting spirit of mankind and the Spirit of the Almighty, which we cannot doubt will triumph."

The attitude of mind of these clergymen, and many others like them has been forced by the use of reason; and the phenomena and teachings of Spiritualism has had much to do with it.

Only a few months ago Rev. Lyman Abbott, said: "I believe in a God who is in and through and of everything—not an absentee God, whom we have to reach through the bible or priest or some other outside aid.

"My God is an ever present force, which manifests all the activities of man in all the workings of Nature.

"Science, literature and history tell us that there is one eternal energy, that the bible no longer can be accepted as ultimate, that many of its laws were copied from other religions, but were like all laws a gradual growth, and that man is a creature of evolution and not a creation.

"There is only one energy. That energy has always been working. It was working before Christ's time even as it is now."

When Dr. Abbott uttered these thoughts to the students of Harvard he said "I shall be branded as a heretic." And he was. No doubt could some of his religious critics have had their way they would have served him as Calvin served Dr. Servetus.

All religious thought emerging by virtue of the influence of Spiritualism is in harmony with the truths of Nature. It accepts the facts of history about all religions. It recognizes in Primitive Christianity nothing upon which Rational Christianity can rest, and progress in its influence upon mankind but phenomena and experiences strictly in accord with the phenomena and experiences of these times. It has antagonized only the unnatural and irrational creeds and dogmas that have been set up by ranting theologians. It stands for the deepest and farthest reaching thoughts that have been and may be inspired by the scientific knowledge and philosophical conclusions of this age.

Rev. Dr. Fischer, a representative of the Protestant Church in Gemany, at a convention in Europe a few months ago made the following statements: "The religious consciousness of former generations was based on divine revelation. It laid emphasis on miracles and signs. Divinely given interpretation was held to be the real and indispensable object of a genuine faith, so that often enough the revealed Book became itself almost God. This whole conception of revelation has now disappeared from religious thought; it was a product of religious reasoning under the form of an antique philosophy. No longer do heaven and earth stand opposite each other as two worlds. We do not now believe in a lower world of hell. There can no longer by any claim to a revelation in the old sense of the word, and the idea is not in harmony with the certain results of modern scientific research. It is undoubtedly evident that the investigations of science and history, and the unprejudiced researches into the character of original Christianity, which have been going on for about seventy years without regard to dogmas and doctrines, have made religion something entirely different from what it had traditionally been supposed to be. It has been found, too, that Christ is a historical person, and that his activity and work can be plainly understood in the light of his day and surroundings. The historical Christ, without any signs and wonders, and without the later Christology is what the religious consciousness of today must deal with. The deification of Christ has not stood the test of real, historic investigation. Such problems as those of creation, providence, prayer and its hearing, and the personality of God wear an entirely new aspect in the light of modern science. The new truths must be recognized in our pulpits and become a part of religious instruction in the schools."

These thoughts from others than those classed as Spiritualists show that the Christian ministry is honeycombed with such ideas and opinions as the inspiration of Spiritualism has been teaching since the advent of the Fox family. We have seen with Swedenborg that the Spirit of man has continued life beyond the grave. It has been given to modern mediums, as it was to him and the Apostles of Jesus, to converse with those we have known in this world, after they had passed through the change called death.

Nine-tenths of those who called themselves Christians in the days of the Fox family did not pretend to entertain any thought of a future life except that which was expresed in their creeds implying belief in "the resurrection of the body" after death. The most faithfully religious in those days as now, that attempted to gain spiritual knowledge as the same order of people did in Bible times were considered crazy, and fit subjects for insane asylums. And yet many ministers and laymen, will read as if it was very important to have it known and believed that Daniel, (see ch. x) who had a vision, ate no pleasant bread for three whole weeks, but gave himself up, body and soul, that he might get a manifestation of the spirit.

Spiritualism stands for the fact that man physiologically is the product of all orders and degrees of matter; psychologically of all essences and properties of spirit—the flower and fruit of the Universe.

Man should be studied as the Epitome of Father-God and Mother-Nature. He may obtain knowledge of the conditions that promote his existence through science as expresed in art, by music, painting, sculpture, geometry, architecture, astronomy, geology, chemistry, anatomy, physiology, psychology and philosophy.

The reason principle is the totality of love, spirituality, the flower of the intellect. A law of truth, regulating the existnce of man phsically, morally and spiritually; another word for "Wisdom," the soul's natural "Savior."

Philosophy is a term applied to the exercises of reason and intuition by well balanced intellects. Reason is the perceiver of facts; the discoverer of truths; the classifier of principles recognized by intuition, upon which rest all religions and all sciences realized by human consciousness.

Spiritualism stands for the fact that thoughts are the waves of the waters of life; the effects of cerebral motion; the children of organic sensation; the invariable signs of intelligence. That conscience is a spiritual sensibility with a dual capacity; first, innate and eternal; second, educational and temporary. The latter an artificial product of the circumstances of our existence, is youngest and most active; the natural conscience on the contrary, is first in the soul, is inmost, deepest, absolute, and less clamorous. In this may be realized the difference between tuition and intuition; and the reason why persons with opposite religions are equally devoted and ready to persecute; and why a Christian's outer conscience can justify the present Ishmaelitish system of trade and commerce.

The inner natural conscience has been obstructed. But the fact that the "the dead," our "loved ones," may "look us through and through," is making for righteousness; the principle of justice is being realized as never before—the clear voice of Father-God in the garden, concerning whatsoever is right to itself and just to all mankind is being heard around the world.

Spiritualism stands for a philosophy that is a universal harmonizer. It interferes with that phase of religion only in which its fruitful superstitions and consequent exaggeration contradict the soul's highest affirmations—a just and wholesome interference, which resembling a wise parent checking a child's impetuosity and untruthfulness, does no injury, but instead, strengthens and beautifies, and intensifies more and more the native glory of all true religion and pure humanity.

To The Spiritualist of Texas and Adjoining States.

Dear friends, do you want a State Camp Meeting this year? If so, let me hear from every one who will attend or those interested in it. I have done more than my part to secure a meeting, and I find I am unable to get it by my efforts alone. Now I want the meeting, and I feel that every one should have an interest in it. I believe many are interested.

Every one should pull for a good meeting. Let us get Spiritualism on wheels, and send her moving with power, but it will take money to secure mediums and speakers. All who want the meeting, write me at once what they are willing to give. We want to know now, so we can secure mediums and speakers, and get out our programme, and get the camp well advertised. There are already some who have promised to help in this work, but what we want is enough money to pay our speakers and mediums, and we need to have it now so we can be sure of getting them. Our speakers and mediums can not work for nothing; they have to live the same as others and I for one will do my part to help pay them. So now, good Spiritualist friends, one and all, do not let this year pass without having a good meeting in our dear old State. Let me hear from every one who will donate something to help secure workers for this meeting, and those who will attend. Address me at Box 202, Hubbard City, Tex.

VIRGIL H. MILLS.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

LETTER FROM SEATTLE, WASH.

In Which the Writer, a Prominent Spiritualist, Is Somewhat Caustic in the Expression of Her Views.

To the Editor:—I see and feel that you really need one more portrayal of things occurring in this Northwestern corner of the Universe, Seattle, and judging from what I read in the widely representative Progressive Thinker, a true picture of this section will fit the situation over the whole Spiritualistic field.

To begin, our mediums—prominent figures in the picture—our mediums here, as elsewhere, are faithfully attending Vanity Fair, and Easter hats and earliest spring costumes are loudly in evidence in our well-filled halls, and Fashion's go-cart here, as in other churches, is kept merrily moving along.

Our monthly dances are well attended, and much enjoyed, for modern Spiritualists are not afflicted with the thought that "Heaven is high and Hell is deep." No struggle through sleepless vigils disturbs our serenity; no insatiable longings for a nearer approach to white-robed Truth cause us any anxious thought. Tones from the far country fall not on our dull ears or wake within us aspirations to dwell in its splendors.

At our present development we find happiness enough in thinking that man is a very good "Patent digestor, and the stomach and its adjuncts are the grand reality." So, we drink beer and dance with the girls and boys.

We get up masquerades and cute little tamale and confetti surprises, and we are gay! True, the police sometimes cast a passing shade over our sky by the occasional arrest of a medium; but I cannot see why they do it, unless to make business for the lawyers. They have not the shade of an excuse for persecuting US. Persecutions are for those who are trying to lift the world out of its sensualism, or injustice, or inhumanity, and not for satisfied, easy-going people like us, who give so little trouble in those directions.

The children in Seattle, as in other Christian communities, toil in the soap factories, the laundries, and in whatever degrading, crushing and child-destroying enterprise will give the little waifs a chance to earn a crust.

The little "cash" boys and girls trot the long day through in the stores where we buy our fashionable finery, and I never have heard that any meddlesome committee of Spiritualists have ever attempted to make any trouble about it, or about any other of the thousand and one wrongs that make life, in so many cases, a veritable hell; so why should they persecute US? We never have opposed the Mammon God in any way. We are not guilty of even maintaining a lyceum or school for our own little ones, but we turn them over to good orthodox Sunday Schools that are maintained by people who care more for children than we do.

We are piously donning the rags and tatters—worn out symbols—which Mother Rome has found useful in holding the world tethered and haltered.

We christen the babies, though they are not at later date deemed worthy of any instruction in the truths or ethics of Spiritualism, and we ordain any medium who is ambitious of wearing the title of "Rev." O, yes, we take great pleasure in observing any of the numerous "beautiful ceremonies" that are fashionable in older churches, and can get up quite a presentable show on such occasions, only ten cents admission!

MRS. H. A. STOCKEY.

ALL THIS HAPPENS IN BUCKEYE STATE.

According to the Story, Ghost Pumps Water From a Well and Tells of Treasure — Pots and Pans Fly Around—Case That Is Exciting Believers in Spirits—Spirit Gives Her Name.

Ghostly manifestations [as set forth in the Morning Telegram of late date] in the Heeter home, three miles east of Sonora, in Preble County, Ohio, have drawn hundreds of venturesome persons to the home seeking to penetrate the mystery.

Not only by rappings in the house does the spirit give evidence of its presence, but out in the yard the pump handle moves up and down, impelled by some invisible force, while the water flows freely. A sound of thumping is heard as if on a metal wash tub, and kettles rise from the stove, float about in the air and then return to their places. One venturesome individual tells of a spirit conversation.

"I first asked the invisible visitor how long it had been in the house, and to give a rap for each month. It gave eight raps.

"How long will you stay here?" and it rapped six times.

"'Will you tell me your name? If so rap three times.' It answered yes.

"'Now,' said I 'I will begin at the top of the alphabet and name the letters as I go down, and when I come to the letters of your name, in regular order, rap once.'"

When he came to M it rapped. He then went back to the beginning, and when he spoke A it rapped again, and so it kept it up until it spelled the name Martha Donald.' No one of that name is known to have lived in the house. He then said to the spirit, "I will ask you some questions, if you answer yes, rap three times; if no, rap twice.

"'Are you in trouble?'

"'No.'

"'Do you wish to tell anything?'

"'Yes.'"

It then went on and told, by rapping, of money that had been buried, and said that it wanted so much of the money to be Mrs. Heeter's, so much to be given to her boy and the rest to pay for a monument, and if Mrs. Heeter would go out near the barn, when she was near the place it would give three raps in the house. It was midnight, and Mrs. Heeter, an old woman, was not asked to go to the barn.

It is also said that the window panes respond to the summons of the unseen influences, and reply with promptness and precision to questions propounded by visitors who are anxius to ascertain whether or not the wonderful tales that are told of the occult powers are well founded. It is said that so pronounced are the manifestations that even the most skeptical are sent away completely mystified by the inexplicable happenings about the Heeter farm. The story has been spread broadcast, and hundreds of people have visited the scene, until the Heeter family is annoyed to the point of exasperation by the notoriety unwittingly attained.

The Cause at Pittsburg, Kansas.

I have been the regular pastor for the Oriental Spiritual Society of Pittsburg, Kansas, for nearly two years, it succeeding the Pittsburg Spiritualist Society which suspended meetings, but is now opening up a hall again under the leadership of Mrs. Mabel Harris, a fine test medium. This society holds service in the afternoon, Sundays, and the Oriental in the evening, in the halls adjoining. Saturday and Sunday, March 30 and 31, were banner days in Spiritualism in Pittsburg. The evening of the 30th the Ladies' Auxiliary to the society gave a social hop, supper and literary entertainment. The literary part opened with a drill by twelve small boys in sheets, pillow slips and masks, called the phantom drill. The next number was a phantom dance by eight adults. This created much laughter, the antics of the phantoms causing some to laugh and children to shrink closer to guardians. The following took part in music, recitation and reading: Music by four young ladies; song, two tiny girls; recitation, Forest Leon and Leah Scovill; two others whose names we could not secure. Following this programme, dancing was indulged in until supper was announced. Mrs. Fannie Paul and myself were visitors and enjoyed the entertainment with the rest.

Sunday, the 31st, we visited Mrs. B. F. Able's society. This organization has never missed celebrating the anniversary for the past twenty-five years. The Association is composed of liberals and Spiritualists and is known as the Pittsburg Liberal and Spiritualists Association. This service partakes of a memorial meeting to members passed on, as well as celebrating Modern Spiritualism. Fourteen members have joined the great majority. The meeting closed in the spirit of harmony.

Mrs. Bird Ables and T. V. Blackman sung the songs they sung together years ago when the society was blessed with loved ones in the flesh which have now gone before.

Mrs. Perry, Mr. Davis and myself as mediums were permitted to witness the spirit forms of loved ones and receive messages of cheer for all present.

At A. O. U. W. Hall at night a large crowd gathered to hear Sister Fannie Paul and myself speak and give tests. A programme of music, recitation and a conference led by Bro. Baird on the subject, "Why I am a Spiritualist," assisted by Bro. L. V. Blackman. Sister Tuttle and others added to the interest of the occasion. President Mrs. Van Zandt welcomed the friends and outlined plans for the future good of the society. The friends were pleased to say that never had there been more accurate and wonderful tests of spirit return given in any Pittsburg meeting than the guides gave through Sister Paul of Joplin and myself. Sister Paul is new in the work, but I can see a great work for her to do for the Spiritual Cause, and I am glad to have one so worthy to succeed those who have grown gray and are rapidly speeding down the incline of life in this part of the spiritual field.

Joplin is, indeed, blessed with two such grand mediums as Sisiter Alice Sheridan of the East Town Temple Society, and Mrs. Paul of West Town, Joplin. There are other mediums there, but none who are actively before the public. Bro. Brown, M. D., a fine psychic and speaker, but engaged in his profession, is always ready to help the societies when called upon. His wife, Mrs. Sarah Brown, is a clairvoyant in all phases and diagnoses disease. Pittsburg has three societies and is doing a good work in all for Spiritualism and humanity in general.

Sunday, April 14, I filled my regular appointment.

The Progressive Thinker comes each week Tuesday and if delayed a day we cannot rest until it shows up. Trusting it may never grow less in substance or shadow, we are, yours in the Cause.

SARA C. SCOVELL.

Galena, Kans.

AS OF OLD THEY COME.

Proving the Continuity of Life.

Ringing back from spirit realms all the sacred friendships and tender love of human life and relationships "as of old"; so with the longing of soul for those left behind, came the following spirit message from a deceased cousin, who for a number of years was a close business associate, but knowing little of spirit communication.

The first manifestation after his transition in January, 1907, was a message in one of our public meetings proving his identity, and asking a special private interview, which was accorded him by placing several sheets of blank paper in one envelope and a letter addressed to him in another. Sealing both, we placed the first between two slates, firmly binding them together; the other we placed under the slates on the seance table of the Bangs Sisters, 654 W. Adams St., Chicago.

From the time we placed the letters and slates no mortal hand touched them until we were signaled to open the slates and envelopes for the reading of the spirit writing, when we found both envelopes between the slates; time required about thirty minutes, at 1 p. m., in full daylight. The message is a truthful reply to our written interrogatories, addressed to our cousin, Henry C. Horine, late of Los Angeles, Cal.

We subjoin the letter verbatim.

COURTNEY H. HORINE.

Chicago.

Dear Cousin Courtney: I am glad to come with these few lines today.

I have found a wonderful world over here. Each day brings to me some marvelous experience until the entire universe seems to be all alive.

I can not express my surprise and pleasure. I only wish my dear wife and loved ones could know the half that is in waiting for them; life would seem so different, so much more worth the living.

I have found that each experience is for a purpose and a benefit, bitter though it may seem at the time and unnecessary.

All has been reflected for good.

My best wishes to you and your good wife, and love to the dear ones at home.

As of old, yours,

HENRY C. HORINE.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price ten cents.

Eyesight Restored.

Eyeglasses May Be Abandoned.

A Wonderful Discovery That Corrects Afflictions of the Eye Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for the relief of most forms of disease, as a new method—the Actina treatment—has been discovered which eliminates the necessity of former torturous methods. There is no risk or necessity of experimenting, as many people report having been cured of failing eyesight, cataracts, granulated lids and other afflictions of the eye after being pronounced incurable, through this grand discovery.



Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother of cataracts."

Susan Cardwell, Lincoln, Kan., writes, "I am 73 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Mrs. T. F. Moyle, Waterford, Wis., writes:—"About two years ago I was taken with Trifis in both eyes and nearly went blind and it was thought an operation would be necessary. I sent for an Actina last April and it has taken all the inflamation out and my eyes are now well.

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the Actina Appliance Co., Dept 31PB, 811 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on Disease.

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WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price $1.25. The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:

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A real visit with friends on the other side of life, and a familiar talk. By Spirit Samuel Bowles; Carrie E. S. Twing, Medium. Price 25c.

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—AND—

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Volney's Answer to Dr. Priestly, a Biographical Notice by Count Daru, and the Zodiacal Signs and Constellations by the Editor;

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Printed on heavy paper, from new plates, in large, clear type, with portrait and illustrations. One vol. post 8vo, 248 pages; paper, 50 cents; cloth, 75 cents.

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A Menace to American Civilization. By Prof. W. M. Lockwood. A trenchant and masterly treatise. Price, 25 cents.

ANTIQUITY UNVEILED.

The most important revelations concerning the true origin of Christianity. Reader, in bringing to your notice "Antiquity Unveiled," it is with the sincere hope that you are earnestly looking for the truth, regardless of any other consideration. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful perusal. Price, $1.50.

Womanly Beauty

ITS ATTAINMENT OF FORM AND FEATURES

The cultivation of personal beauty, based on Hygiene and Health Culture, by twenty physicians and specialists, and edited by Albert Turner. A valuable book for women and therefore for the whole world. Price in elegant cloth binding, $1.00. For sale at this office.

MAHOMET His Birth, Character and Doctrine. By Edward Gibbon. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 25 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

The Psychic Research Society, of Rockford, Ill., spent a very enjoyable evening April 22. Dr. Booth made a very interesting impromptu address which was followed by an introductory address to her messages by Mrs. Mary Weaver of Chicago. Her remarks were good and her messages were remarkably correct.

Will J. Erwood, about removing from La Crosse, Wis., to Elkhart, Ind., where he has a permanent engagement, will address the society in the afternoon and evening of April 28. The society expects to do some good work from this time to the close of the lecture season.

Press Dispatch from Toledo, O., to the Chicago Examiner says: "As the result of a dream Frank Dines, rural mail carrier from Marlin, Ottawa County, saved his $1,027.23, while F. E. L. Mansfield of Los Angeles, alias Professor Eugene Lenox, psychist, occupies a cell at the Central Police Station, and probably will be arraigned to-morrow on charge of practicing a trick to defraud. Dines, who expected Mansfield could find him a fortune, turned over to the Professor three certificates of deposit, aggregating $1,027, which he agreed to indorse this morning. He says he dreamed during the night that he was about to be swindled. He confided in the police and Mansfield's arrest followed."

The Headlight of Pittsburg, Kansas, speaks as follows of that excellent lecturer, Mrs. Scovell of Galena: "There was a large audience at Workman hall last night to hear Rev. Sarah C. Scovell, of Galena, lecture on the subject of "Jesus, the Christ." A large number present were much interested in the thoughts of the lady, and the manner in which she treated the subject. Her logic was new to a great many. After the meeting many went forward and told Mrs. Scovell she had given them newer and grander ideas of the Nazarene."

Geo. W. Kates and wife are having excellent success in Cleveland, Ohio, where they will remain until the last of May. Address them at No. 1219 Prospect avenue.

Mr. Sakharam Ganesh Pandit, B. A., of Bombay, India, will give a course of nine lectures at 6558 Stewart ave., Chicago, on "The Esoteric and Mystic Meaning of the Life and Teachings of Jesus, the Christ." Saturdays and Tuesdays at 8 p. m., during the month of June, '07. 1st lecture: Saturday, June 1st, at 8 p. m. Season ticket $7.00; single admission, $1.00; Private lessons on application. This course is intended to explain various obscure questions which have arisen in the minds of earnest students, as well as clear away the doubts that have ever troubled many good Christians. For further particulars address Mr. Charles Howard, 6558 Stewart avenue, Chicago.

The Seattle Psychic Society of Washington, passed resolutions commendatory of the life and work of Mrs. Mell Spaulding, who lately passed to spirit life. In honor of her memory the society "draped its charter in the colors of the Spiritualists for the period of ten days, as a token of respect and love.

Mrs. Martha Woolsey writes from Indianapolis, Ind.: "The sea at this point has become calm, and the commotion there was for a time has had a good effect on the work here. The State Association has convened its meetings here. I had concluded to retire from the public work, but as many requested me to continue through April at least, with the view of establishing and organizing a new society, I concluded to do so. Dr. Wattles of Winchester, was engaged, and our hall has been pretty well filled at every meeting. Mrs. Frances Ruddick, the wonderful Physical Psychic, gives independent slate writing at all these meetings; most of them being received on top of the table. The month of April is nearly at a close, and now the people are not willing for me to give up the meetings, and last Sunday begged me to continue them through May, and they would support me. I could not resist, so have secured Dr. Wattles for the month of May, and Mrs. Frances Ruddick will continue her good work. The Helping Hand Spiritual Fresh Air Club meets with Mrs. Frances Ruddick today, and while we are not accumulating a big sum of money, we are silently doing a good work that can not help but live after us. I attended the Lyceum of the Progressive Society, and it certainly is doing a good work. I am preparing to go East in June, and will remain all summer, but during my absence I will not forget my many friends at home, or the work of uplifting those in sorrow and distress."

Mrs. Lula Collins writes from Lawton, Okla.: "For the encouragement of others, I would like to report to the many readers of your valuable paper, the success we are having in this new country. Through the efficient leadership of our State Missionary, Rev. Alice Baker. The Church of Spiritual Light is gaining in interest and numbers every week. Mrs. Baker is a pleasant and logical lecturer, and is attracting the thinkers. We have persuaded her to remain with us a month longer than was her intention at first. The middle of May she will have to leave us to fill other engagements in the State work. At her departure we will feel lost, but we know the good work will now continue, and as an organized body we will be strong by that time, and able to manfully ply the oars. Mrs. Baker has also helped us form a Ladies' Busy Bee Auxiliary that already promises great success. We ask for the co-operation of any in near-by towns and country, who desire to unite with us in this grand work for the uplifting of humanity."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

Dr. G. B. Warne went last Monday, to Springfield, Ill., to lay plans for the defeat or amendment of the House Bill previously alluded to in The Progressive Thinker, and which contains certain odious features against mediumship. The Doctor is always watchful of the interests of Spiritualism and mediums.

Geo. A. Letford, the noted medium, writes from Tallahassee, Fla.: "I held three circles here, Sunday, besides giving many private messages from the spirit friends to the guests at the Leon Hotel, and the people were well pleased."

Mrs. E. H. Thompson writes: "The Fraternal Daughters held a meeting at the home of Mrs. Ruth Squire, the 24th of April, and we had for our speaker the Rev. Thomas Grimshaw. Though the quantity present was small, the quality was everything that could be desired. Some of the questions asked the guides of our Brother were as follows: 'Can a disembodied spirit control a mortal a week after it leaves the body?' 'Why is it those who are so anxious for a message seldom get it, and to others they come unsolicited?' After answering these questions to the perfect satisfaction of all present, our speaker's guide gave an illustration of his passing out of the mortal body, and told us how hard he tried to send a message to a loved one on the earth plane, and he explained the source he had to come through, and the elements that he had to contend with before he accomplished his mission. It was a great joy to me to hear those present say they never were in a more spiritual and more edifying meeting than this one. It can be truly said that Brother Grimshaw is controlled by some of those higher spiritual forces that strive to give out some truth that will be an everlasting blessing to any who hear him.

Henry Daut writes from Decatur, Ill.: "The Spiritual Science Society is still in existence and is holding a meeting every Sunday afternoon at our worthy president's home. Our meetings at present are conducted by home talent, with Sister Garrow as speaker. The board of directors of the Society is the same as last year: Mrs. T. S. Kizer, president; Mrs. Garrow, vice-president; Mr. V. Barber, treasurer; Mrs. Masterson, Mr. G. R. Bicknell, Mr. Aaron Smick and Henry Daut make the board for 1907 and 8."

Samuel A. Huntington of Malden, Mass., writes of the Progressive Spiritualist Society: "The Rev. T. A. Wiggin gave his third lecture and ballot reading on Tuesday evening, April 18. He chose for his theme, "The Phenomena of Spiritualism." He gave a very scholarly and instructive address. It seems to me that if the majority of our platform speakers followed his line of thought and displayed the same noble courage, Spiritualism would soon be raised out of its present 'ruts,' and placed on the high plane where Christ left it. His ballot readings were fine as usual. He will finish his second course on the 25th inst. Sunday services, April 21. The 3 p. m. circle was interesting as usual. Mrs Carrie H. Tainter of Derry, N. H., was the speaker at 7:30. She chose for her theme the old text, 'Come Unto Me,' etc., giving a fine address, after which she gave many messages. Mrs. B. W. Belcher of Marlboro, Mass., will be the speaker on the 28th and Mrs. M. A. Bonney of Boston, on May 5."

Annie L. Gillespie writes from Battle Creek, Mich.: "I leave for Pittsburg the 29th inst., remaining only one week; then to Summerland, British Columbia, returning home to open Lake Brady, June 30. It has been a most successful engagement here, and it is with regret I close my labors for the season with the splendid workers of Battle Creek, but my word has been given to take the trip to Summerland, and arrangements have been made for my work there. May 9 will see me started on the long journey. I expect to return home in September."

Ferd. C. Suhrer writes: "The Fraternal Order of Spiritualists was favored with its usual large congregations at its services on Sunday, April 21. Rev. Thomas Grimshaw delivered a brief but eloquent address in the afternoon, after which the guides of our message bearers demonstrated the phenomena by giving many satisfactory tests which were tests of their ability as mediums. Brother Grimshaw was our speaker again in the evening, speaking while entranced. The intelligence which controlled him gave us a sermon from the subject, 'Loved and Lost,' and in unfaltering eloquence explained many things relative to the spirit world and its occupants hitherto unknown even by Spiritualists, which was instructive and pleasing. His remarks were listened to with an eagerness that grew as he proceeded, and at the close of the service was the center of a group of enthusiastic admirers. Sunday, May 5 will be Mediums' Day again, and the ever-popular message-bearers will read both afternoon and evening. Come up for a visit with those who have passed away. President McDougal of the Psychical Research Society of Rockford, Ill., will be with us on May 12th, and give us one of his powerful lectures. On Sunday, May 19, President H. D. Barrett of the N. S. A., will occupy our platform. His views concerning Spiritualism are well known, and there is not a person within 100 miles of Chicago who can well afford to miss this opportunity. Do not forget the place. Hygeia Hall, 406 Ogden avenue, corner Robey street, top floor. Good music and a good supper together with fraternal fellowship are some of the attractions we offer."

The Hyde Park Occult Society was very agreeably entertained last Sunday evening by Dr. Juliet H. Severance in an hour's address upon the subject of Spiritualism. Her remarks were logical, educative and interesting and showed the metal activity of old-times in this old worker. She was followed by inspiring remarks by the ever ready Georgia Gladys Cooley, for a few moments, and the audience felt well satisfied with the meeting. Tests were omitted, owing to the illness of the medium, Mr. Fraser.

Mrs. Georgia Gladys Cooley is to be an active worker during the coming season, in fact for the coming year, as will be seen from the following itineracy: The month of May at Pittsburg, with the First Spiritual Church; Meadville, Pa., June 2 to 23, inclusive; Decatur, Mich., June 30; at home in Chicago, July 2 to 12; Wonewoc, Wis., Camp, July 13 to 23 inclusive; Lake Brady Camp, July 28 (Sunday); Lily Dale Camp August 3 to 8; Clinton Camp, Ia., August 18 to 25; then to Portland in September. From there she starts for New Zealand in October, and around the world from there. She will be greatly missed in America in the meantime, where her services are so much sought and so badly needed. It is hoped the trip will be both inspiring and healthful to this excellent medium.

Etienne Feutsch writes from Rogers Park: "The Progressive Spiritual Society never made much noise, but shows the right direction to lost souls very quietly, and goes on in its work like good laborers, knowing they have them. Mrs. Hilbert, our pastor, knows the value of money or good mediumship, and tries to have someone assisting her in her Sunday evening service. Last Sunday we were pleased with the presence of Mrs Wilson, who gave us an interesting lecture—something to think of, and Mr. Temple as assistant message bearer, proved to those who have brain that Spiritualism is no foolishness, but the loveliest fact."

Ex-Priest, P. A. Seguin, engaged in humanitarian work, writes from St. Paul, Minn.: "Last year we had 228 girls of all nationalities at our home, whom we have harbored, helped and located among our best families. This is the religion I now have—more doing than talking. Your paper is growing more and more in importance and influence."

Geo. W. Kates and wife are serving the Temple Society in Cleveland, O. Address them there at 1219 Prospect avenue, until the last of May. Home address: Cheyney, Pa.

Mrs. Carrie M. Hinsdale, the efficient President of the Texas State Spiritualist Association, will lecture in Galveston until July 1. Address her there in care of Spiritualist Temple.

Mrs. Alice Sexsmith writes: "April 10 and 11 I served the societies at Genoa and Sycamore, Ill. Brother Merrit, at Genoa, and Brother Higgins at Sycamore, with a few other earnest souls are trying to hold the fort under all circumstances. There are many good Spiritualists at both places, but for the want of permanent workers there is not the interest taken that should be, and perfect harmony. While at Sycamore, I was entertained at the home of Mrs. Smith, whose house is always open to true Spiritualists. Her large parlor was filled in the evening with Spiritualists and others, all eager to learn something of the life beyond. I believe the seed of truth was planted in many hearts that will spring up in due time. March 10 and April 14, I worked for the Psychical Research Society at Rockford, Ill., and I never met more earnest, sociable people than there are in that society. Brother McDougall, the president, is a favorite with them all, and seems to be the right man in the right place. I stopped at the home of Mrs. Harriett Howe, whose home is devoted to the Cause she represents."

Carrie L. Hatch writes from Boston: "Friday, April 26, the First Spiritualist Ladies' Aid Society met as usual. After supper there was a social hour which all seemed to enjoy very much. The evening was devoted to the work principally of Mrs. B. W. Belcher, who had kindly consented to give the society a benefit. Mrs. A. S. Waterhouse opened the meeting with remarks; Mrs. Alice S. Whall gave a few messages, after which Mrs. Belcher spoke briefly and gave many messages. The thanks of the society are tendered to Mrs. B. W. Belcher for the assistance and benefit. Next Tuesday the usual meeting will be held. It was voted to hold Memorial Services May 31st."

Mr. Grimshaw has made many new friends by his lectures in Chicago. He is certainly capable of doing a grand work for the Cause. His lectures are eloquent, forcible, logical.

Mrs. Cooley, the lecturer and message bearer, has an engagement at Pittsburg, Pa., commencing May 1, and extending through the month. She stands high in the estimation of Spiritualists.

W. W. Kincaid writes: "Helen Stuart-Richings has just finished a series of lectures at Meadville, Pa., given under the auspices of the Independent Spiritualist Society. The speaker drew larger and larger audiences until, at the last meeting, there were nearly three-hundred people in attendance. Good work is being done only in securing for the people the best speakers in the Spiritual rostrum, but the best platform test mediums as well. The society is greatly encouraged to see the constantly increasing interest that is shown in the cause it represents, and the prospects for keeping up the good work are bright."

SPIRITUALIST CAMP BURNS.

100 Cottages and Hotel at Lake Pleasant, Mass., Fall in Flames—Loss Is $115,000.

Miller's Falls, Mass, April 25.—About 100 summer cottages and a summer hotel at Lake Pleasant were destroyed by fire April 24. The loss is estimated at $115,000.

The settlement is controlled by the Spiritualist Camp Meeting Association and is divided into two sections, the uplands and the lowlands.

Practically every building in the lowlands was destroyed, only the railroad station and five or six cottages remaining.—Associated Press Telegram.

MINNESOTA SAFE.

A Bill Inimical to Spiritualism, Did Not Pass.

To the Editor: I noticed in a late number of The Progressive Thinker a call to arms, and perhaps to fight against the unjust legislation that is now going on in the State of Illinois. I do not know if this will reach you in time to be of any service to you, but we have passed through a similar experience in Minnesota, and succeeded in having a clause added to this bill which made it acceptable to us as a State Association, and as they really were not in the legislature after the Spiritualists as a people, but AFTER THAT CLASS OF FAKIRS WHICH YOU ALSO TAKE SO MUCH PLEASURE IN DENOUNCING, I send it in the hope it may be of benefit to you.

The bill passed the House by a large majority, and was put on the calendar in the Senate and taken up in the regular order of business, and was laid on the table to be taken up later for favorable consideration, but as the legislature has adjourned, and it never came off the table, why, the matter stands as it was for another two years, at least.

Yours truly,
J. B. MAXWELL,
Pres. S. S. A. of Minn.

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Mrs. Cora L. V. Richmond's Birthday.

Last Sunday, April 21st, Mrs. Richmond reached another of those "milestones" along life's journey, the anniversary of her natal day. Many of the members of her congregation and of the Band of Harmony thought to celebrate the event at the meeting of the Band of Harmony Thursday, April 18th, so there were a goodly number present at both the afternoon and evening sessions, only to be disappointed by Mrs. Richmond's absence, she being in Milwaukee attending the Wisconsin State Spiritualists' Convention. Nevertheless the meeting was a great success and of unusual interest.

The afternoon session, after the usual routine of business, was taken up by addresses from Mrs. Mary M. Haire, Mrs. Lucinda B. Chandler, and remarks from the chairman, Mrs. H. C. Goodrich, and spirit messages to many strangers present through the mediumship of Mrs. Coombs, which were of an unusually interesting and satisfactory character. There was an unusually large number present at the supper tables, which were beautifully decorated with flowers, in honor of the absent president. The evening session was equally interesting. The vice-president of Church of the Soul, Mrs. S. J. Ashton, taking Mrs. Richmond's place, answered many questions upon deep and abstruse subjects most satisfactorily to all. After short addresses by Mrs. Ashton, Mrs. Hill, Mrs. Hattie Peet and a very affecting speech by Mrs. Gage, Mrs. Riley gave a number of very convincing tests in her own inimitable way. Then the "Chief of the Moon Lodge" gave a poem in his own language through the lips of Mrs. Hill, which was interpreted by the Spirit through Mrs. Ashton. After the singing of the closing hymn, May, through the lips of Mrs. Ashton, told us Water Lily (Mrs. Richmond) was right there on the platform between Mrs. Hill and Mrs. Ashton, and knew all that was going on there, and felt all the kind words and thoughts that were going out to her. And, that Ouina was there also with Water Lily.

Sunday, being the actual date of the anniversary, was celebrated at the meeting of the Church of the Soul, by a very large attendance, many bringing floral tributes in honor of the pastor's natal anniversary. So the hall where the church services are held seemed a veritable bower of flowers. The spirit of the occasion seemed to pervade everyone present, including very many strangers. Everyone looked supremely happy and young, especially our youthful pastor, who appeared to the writer to be celebrating her twenty-fifth birthday.

REPORTER.

New Treasurer of the N. S. A.

To the Editor:—It gives me much pleasure to announce that the office of Treasurer of the National Spiritualists' Association of the United States, left vacant by the transition of our lamented Brother, T. J. Mayer, has been duly filled by the unanimous vote, by ballot, of the trustees in meeting assembled at headquarters, April 16. Mr. C. L. Stevens of Pittsburg, Pa., for several years one of our honored trustees, was chosen for Treasurer. Brother Stevens is a man of experience in business affairs and also in the work and management of spiritual associations; he has been a member of the N. S. A. Board Auditing Committee for three years, and is thoroughly familiar with the duties of the office of treasurer. As the election of Brother Stevens to the treasurership necessitated his resignation as one of the trustees, the office made vacant by such course was duly filled by placing Mr. F. A. Wood on the Board. Mr. Wood is the able and well known president of the First Association of Spiritualists of Washington, D. C., and well fitted to assume the duties he has entered upon in connection with the National Board.

MARY T. LONGLEY.
N. S. A. Secretary, Washington, D.C.

The Cause at Lansing, Mich.

To the Editor: We have just had a spiritual feast. We were privileged to have Brother Will J. Erwood of Peru, Ind., with us from April 14th to 21st inclusive.

In all he gave us five lectures, and at every one those who heard him felt that they had met heart to heart and soul to soul with one who was living in touch with the great Infinite Soul. It might be said of him as of one of old, "he went about doing good."

On Tuesday evening the Ladies' Aid held a reception that all might become acquainted with him. An impromptu programme was given in which each did a part toward making it a pleasant occasion. Light refreshments were served. Bro. Erwood also met with the Ladies' Aid Thursday afternoon. By request he gave a short helpful talk, and a few messages which were fully recognized and gladly received. Then there was one other service which deserves special mention. April 21st (Sunday a. m.), his subject was "In the Laboratory of the Soul," which was listened to with intense interest by all present. After the lecture there was a double christening—Irene Martha and Elizabeth Viola, children of Mr. and Mrs. John Bowser, and grandchildren of President C. A. Clement and wife. The beautiful flower service was used. As Brother Erwood took the pledge of the father and mother, and told us what the yellow, white and red flowers and green foliage meant, the yellow for spirituality, the white for purity, red for love, and green for eternal life, and closed invoking the guardianship of the angel world. There was not a dry eye in the hall. Strong men and weak women alike felt the sacredness of the hour. We cannot tell of all the good things, but this we can say, it was not the charm of splendid oratory that held his hearer spell-bound, but it was the soul of the man reaching out to uplift and aid his fellowmen that appealed to each individual who listened to him, and made them hungry for more. Brother Erwood can be sure of a hearty welcome when he comes again.

(Miss) INEZ GLUDEY,
Secretary 1st Society of Spiritualists of Lansing.

Secretaryship I. S. S. A.

To fill the vacancy made by the resignation of Dr H. A. Cross, as Secretary of the Illinois State Spiritualist Association, the board unanimously elected Dr. T. Wilkins, for the unexpired term, and the Dr. has accepted and will at once take possession of the office, with its books and other accompaniments. He may be addressed as Secretary, at 15 Park ave., Chicago, where he will make his office.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Wm. Truesdel passed to the higher life, April 2nd, 1907, at his late residence, near Wayne, Mich. He leaves a wife, two daughters, one granddaughter, and one great grandson, to miss the physical presence, but who are hopeful that their loss is his spiritual gain. Funeral services conducted by Rev. Nellie S. Baade, No. 411 Nemert avenue, Detroit, Mich.

Callie Drake, wife of Capt. L. M. Cravens, of Milburn, Texas., passed to the higher life on the evening of April 8th, 1907. She was an ardent Spiritualist for many years. Her room was filled with her spirit friends for several days before her transition, which made her happy indeed. She has been a constant reader of The Progressive Thinker for many years.

J. D. C.

Passed to higher life, April 3, at his home in Battle Creek, Mich., Albert Britton, aged 38 years. Funeral services were conducted by Mrs. Anna L. Gillespie.

Aaron Kortright Penney, a prominent Spiritualist of Saginaw, Mich., lately passed to spirit life. Since 1868, says the Saginaw News, Mr. Penney had been a Spiritualist and there was no more devoted or more prominent member of that society in the country. He used to say to all with whom he discussed this favorite subject of conversation that with him Spiritualism was not a theory, not even a matter of faith, but of knowledge. He said he knew he was right in this question. His home was a noted gathering place for distinguished Spiritualists from all parts of the country, and each year upon the anniversary of his birth, he entertained a large company of friends which events partook of the nature of a Spiritualist reunion.

From her brother's home in Conneaut, O., March 20, 1907, Miss Louisa Baines passed to spirit life, aged 88 years. "Aunt Louisa," as she was familiarly called, was loved and respected by everyone for her noble qualities. She had devoted her life to her widowed mother, and assisted her in raising the little family left to her care. She was a firm believer in Spiritualism, and her religion consisted in following the "Golden Rule. D. A. Herrick conducted the services.

At Ashtabula, O., March 30, Mrs. Louisa Massena, passed to spirit life, age 58 years. She was for many years an invalid, was a loving mother and a beautiful character. She leaves many friends, three sons and two daughters to mourn her earthly loss, but who are coming into the knowledge that life for her had really begun anew. D. A. Herrick conducted the services. Mrs. Herrick assisting with song.

Mr. Harlow A Longshore passed peacefully to the beautiful beyond from his home at Jacksonville, Fla., on the morning of February 24, aged 73 years. He had been a Spiritualist over forty years, and a Medium twenty-five years. Among other gifts he possessed that of healing. Many wonderful cures were made through him by his faithful guide, Nemaha. For many years he was connected with the Lookout Mountain R. R., but on account of ill health he came to Jacksonville, which city he made his home for the past thirteen years. He was affectionately known as "Dad" by all who knew him. We love him for his faithfulness to the cause of Spiritualism, for his true and noble nature. Though we are assured his spirit is with us, we miss the form we are accustomed to see and love. Mrs Amy Buchanan, spoke inspirationally over the remains. Spiritualists and many who were not Spiritualists listened entranced to the beauty and grandeur of the sublime sentiments delivered by Mrs. Felicia Hemans.

Gone, dear Dad, but not forgotten,
This the tribute of our love;
On memory's page your name is written,
And friends that part will meet above.

ADDIE BURDGE.

Mrs. Florence M. Williams, age 40 years, passed to spirit life from Cleveland, O., suddenly, on April 18. She was the wife of George Williams, and both members of the First Spiritual Temple of Cleveland. She often contributed to the spiritual press items of the cause in the city. An earnest and devoted Spiritualist; a medium of much ability and use, she will be sadly missed from the ranks of workers here. As our personal friend, we shall grieve for the loss of her physical presence, with the sad-hearted husband and son. It seems wrong that such a bright and useful woman should be taken in the prime of her life, when she was gladly looking for a widening of opportunity to help the spirit's cause on earth. But she has joined the mighty host in higher realms, and will with power labor for truth and joy in mortal lives. We have not said farewell, but only adieu for a little while. The funeral services were a tender duty of her friends, George W. Kates and wife.

GEORGE W. KATES.

Wm. Hart, author of "The Candle From Under the Bushel," passed to spirit life at the home of his daughter, at Los Mochis, Sinaloa, Mexico, on the morning of April 2. He was conscious until the last, and communicated with his children after articulation was no longer possible. Had he lived until July 10, he would have been 79 years of age.

H. A. HART.

Passed to higher life, my niece, Annie Phoebe Clay.

"We need not say of her that she is dead;
Ah! No, she is alive, and doing well.
The crumbling dust has found a narrow bed,
The butterfly has merely left the shell."

ARZELLA S. CLAY.
Grand Rapids, Mich.

The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in $1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

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3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. They contain invaluable data.

4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.

6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.

7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.

8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.

9—The Religion of Man and Ethics of Science, by Hudson Tuttle.

10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.

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THE OHIO STATE ASSOCIATION.

The Place of Holding the Convention Changed.

A majority of the members of the O. S. A. have requested the president of the above named association to hold the next state convention at Sherwood, Defiance county, Ohio. Under these circumstances, therefore, I, Fred D. Dunakin, president of the Ohio State Spiritualist Association, do instruct you, Carl A. Sollinger, secretary of the O. S. A., to call our next annual convention for the year 1907, for Sherwood. Notify all officers and delegates to meet at said place, May 24, 25 and 26, to transact the business and perform the duties pertaining to said convention. All delegates will be entertained free of charge, so come and insure success, and live a few days in the country. Further information given by the secretary.

By order of
FRED D. DUNAKIN,
President O. S. A.
CARL A. SOLLINGER, Secretary,
4405 Clark Ave. S. W., Cleveland, O.

ELEVENTH ANNUAL CONVENTION.

The New York State Association of Spiritualists.

The annual convention of the New York State Association of Spiritualists will be held at Plymouth Spiritualist Church, in the City of Rochester, June 7, 8 and 9. There will be three meetings daily; the day sessions for the first two days are to be business sessions, and the election of officers will occur Saturday afternoon, June 8. All evening meetings and the day sessions of Sunday will be devoted to lectures, music, spirit messages, and other phases of mediumship. A large number of eminent speakers and mediums will participate in the exercises. All auxiliary societies are expected to send delegates, and all individual members are invited to come and take part.

SARAH A. WOODRUFF,
Colden, N. Y. Secretary.

PUBLICATIONS OF HUDSON TUTTLE.

THE ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. Price, $1.25; postage, 10 cts.
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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

dress him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

H. H. H.: Q. Barring emigration, under normal conditions, how long does it require a nation or people to double in population?

A. Perhaps no problem presents greater difficulties, and everything depends on circumstances. Some nations have remained stationary in population, as France is now doing; others like Germany rapidly increase. Among savage tribes the unsanitary conditions and constant warfare hold the population in check. The diseases engendered by civilization are destructive, and nations grow old and decay like the individuals of whom they are composed. The population of Europe after the great immigration, from the East, appear to have for centuries remained nearly stationary. War, famine and pestilence thinned the ranks, and not until the sanitary idea of living were introduced was there any great increase. The present multiplication, brought about by lessening wars, general supply of food, clothing and essentials to life, with a better knowledge of the laws and conditions of health, has no parallel in history. Not Egypt in the full tide of its splendor was as densely populated as some parts of Europe.

But under the most favorable conditions the growth of population is slow. Perhaps in no country in the world have more favorable causes operated for the multiplication of the human species than in the United States for the past century.

The increase in nearly all the nations of Europe has also been greater in the past. The average length of life being increased by the knowledge of sanitary conditions, better and more abundant food, better clothing and housing. By this means the visitations of pestilence, which with almost periodic certainty decimated the people, have been held in abeyance. Wars, by the invention of terrific engines of destruction, are not prolonged and devastating. All these causes contribute to the full result of the law of increase by arithmetical ratio.

The population of the United States according to Bancroft's estimate, in 1750, was 1,040,000; in 1780, 2,383,000. In round numbers this had become in 1820, 7,800,000. At the end of 50 years, in 1870, the population was 33,500,000. During this period 9,500,000 immigrants had landed on these shores, and with their offspring made this added element at least 12,000,000.

The average increase for each decade was about 31 per cent. From 1820 to 1830 it was 33.5; from 1830 to 1840, 32.6; from 1840 to 1850, 35.8; from 1850 to 1860, 35.6; from 1860 to 1870, 22.6. The low rate of the last decade is accounted for by the destruction of the Civil War. What is remarkable is the slight influence exercised by immigration on the percentage of increase, not exceeding 3 per cent, between the decades when it was practically nil, to those when it reached half a million annually.

Since 1870, almost four decades, the population has somewhat more than doubled. But immigration adding at least 15,000,000 to this total. If we take this from the estimated population of 1900, 75,000,000, then there is 60,000,000, or somewhat less than twice the population of 30 years previously.

It will therefore be safe to estimate the increase, free from emigration, at 25 per cent for a decade.

In this problem in the future the element of immigration will not form as large a factor, as it has in the past. It will be neutralized partially by emigration. There will be a stronger current going out of the country and weaker coming in. The crest of the wave has been reached, and European governments, seeing the suicidal policy of allowing their subjects to leave, are already strenuously striving to keep them at home. Fortunately the swarms of Asia can be debarred, else the nation would be overwhelmed, as Rome was by the hordes of the northern barbarians. The terrible conflict of an awakened Asia against the West, is for the immediate future, and the fewer the number of spies, educated among us, the better for the welfare of the western nations.

In the following estimate, of course, no account is taken of devastating war, which may come at any time, or contagious disease. The increasing knowledge of the laws and conditions of health, in a measure guards against the latter, and lengthens the average length of life. Until the population becomes more crowded, famine does not require consideration. Only when the year's product is barely sufficient to meet the demands, and there are no hoarded resources, does the failure of a harvest threaten the life of a people.

AN EXPLANATION.

A Reply to S. F. Moore's "Somewhat Critical."

Mr. S. F. Moore, My Dear Sir: I have read your article under the heading, "Somewhat Critical," in The Progressive Thinker, and an honest desire comes to me to write in explanation.

We have never published a book, and do not expect to, as we are not sufficiently qualified to do so; but the psychic powers of one member of our family is so strongly developed that I am sure I can meet your objections with a degree of intelligence.

One great trouble with mediumship is true of authorship, and it applies to the ministry as well—a desire to say something not conflicting with the accepted conceptions or opinions of the world, as their bread and butter depends upon their works being popular.

We must divest our minds of all thoughts of mysticism or supernaturalism, and think of our spirit friends in a simple natural manner.

Death is but a separation of mind from a feelingless mass of flesh and bones, for it is a well established fact that all of our sensations, whether of pleasure or pain, emanate from the mind. The mind then is simply released from the cumbersome weight of the body, but the characteristics are not in the least changed. The senses become more quickened and more keenly receptive to the emotions of the mind.

With no ulterior motive, and no ax to grind, I will tell you honestly of things, just as our spirits talk to us, for at any time I can cause our medium to be placed in a clairvoyant state when different spirits will talk to me through his electric force, which they refer to as an electric instrument; or during his normal condition they will write page after page of description relating to every phase of spirit life from the moment of transition to the present time. They tell me many things that the world is not yet prepared to hear.

I have conversed freely with the spirits of departed priests, with lawgivers, with men and women from each of the spheres, with poets, musicians and statesmen; each one comes with characteristics all his (or her) own, and with the same degrees of eloquence possessed during the earth life.

My friend, should you have faith in the truth of what I am saying, I would be very happy to have you prepare a list of questions relating to life in the spirit world, its environments, etc., anything you may choose to ask, and I will send you a reply to each and every question written by the spirits themselves; different ones to show you their diversity.

MRS. ALICE D. GREEN.

Hamilton, Ill.

REV. JULIA M. WALTON.

To the Editor:—The Rev. Julia M. Walton of Jackson, Mich., ex-president of the State Spiritualist Association, has been sojourning with friends in Detroit, Mich., during the past week. On Sunday, March 24, the Earnest Workers Spiritual Society celebrated the 59th Anniversary of Modern Spiritualism. Doctor Walton being the chief speaker of the evening. The Hall, as usual, was crowded to the doors. After a brief resume of the progress being made in the Cause, both at home and abroad, the Doctor offered a few timely criticisms of some new religious cults that have grown out of or become excrescences to Spiritualism. The brilliancy of her illustrations and the aptness of her logic, with the unique manner of presenting her subject, prove her to be a master of no ordinary proportions, and a worthy champion of the cause of a true and ennobling Spiritualism.

Rev. Mary Stein, our pastor, followed with a brief eulogy of two members of the society who have recently passed to the higher life, Brother Snider and Brother Winkler, both old and tried Spiritualists who manifested during their last hours the peace that the religion of Spiritualism brings to the soul.

Sometime before his transition, Brother Winkler's eyes were opened to behold angel friends hovering about his bedside. One of these spoke to the sick man and prescribed a remedy that greatly relieved his distress, thus illustrating the value of spirit communion. He was perfectly conscious to the last, knowing that a better home awaited him just beyond the veil.

The anniversary services were concluded by comforting and convincing messages through the guides of Dr. Walton and Mrs. M. LaDell-Fish.

On Tuesday evening, March 23rd, a reception by the Earnest Workers was given at the home of Dr. and Mrs. Fish, in honor of Doctor Walton. Though it rained all the evening there was a goodly attendance. The address of welcome by our pastor was responded to by the Doctor in her usual happy manner. It was truly a love feast all around.

Following the reception a box social was given. Brother Halfman, our genial secretary, is obtaining an an enviable reputation as auctioneer upon these social occasions. After a bountiful repast of the good things that nourish the mind and spirit as well as the body, the secretary moved for a rising vote of the assembled friends as an expression of their love and esteem for our honored guest who had so ably and for so many years, upheld the cause of Spiritualism in its purity in this State, and who had so efficiently filled the office of President of the State Spiritual Association. May this honored champion of truth be spared many years yet, that she may see the fuller fruition of her great work is the prayer of all who know her. WILSON FISH, M. D.

Detroit, Mich.

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

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INCONSISTENCY!

"It seems to me, Is is the All-Absorbing Proclivity of Mortals Thus Far Observed: It is a Product of Prejudice, and Crops out at Times in Many of Us."

I am reminded of the last camp I attended just two years ago. The officials had engaged an able corps of lecturers, such, perhaps, as they hoped were one-idea men and women, through whom it was supposed we would be served pure and simple spiritual food. A blind man could see that a groove was laid out for these lecturers to follow, though the officers as well as the very children on the grounds knew they were inspirational speakers through whose powers higher and more progressed beings were to influence and inspire us in turn. This we all understood; but I have since thought that, as it is a pretty difficult process to try to curb a man's tongue, much less that of a woman (when under conviction!) how are we going to do it when we don't know just what a spirit is going to say through his interpreter? How can we direct such utterances? Surely this is a grave problem, and one to require some attention.

For such officers as I have in mind, the risk of engaging speakers is great indeed. Those other officials that would strive to realize the ideal (may their tribe increase!) are always too few to do much good. Also the inspirational speaker is innocent himself of what is to be presented through this inspirational source. Although here and there one of his number is forced to plead guilty that he is not, it does not hold good with the honest progressive ones, such as those that held forth at the camp. They were intelligent, progressive individuals, drawing from a source far above the comprehension of the ordinary bigot; and they could not descend the several spheres to the groove these officials held.

Oh, how we prate of guides and the wonderful wisdom and good they can accomplish! But as soon as an ambitious one advises us of certain idols which might profitably be set aside as useless timber, and how we must first smooth the path of this life before we can hope to make a triumphal entrance into the spheres, he is squelched. When they tell us that we are to alter and regulate social conditions, and that not by demanding a closer economy on the part of the working class, either, but by a more equitable distribution of wealth created by brain and brawn—in short, by justice—before we can ever realize decent conditions here, conditions that will make it possible for us to live now and to attain the spiritual growth it is our heritage to have—these progressive lecturers are privately condemned. Many besides myself have heard them denounced by the wise (?) officials. They try to reduce them to the low plane of conveying mere messages of condolence.

Why listen year after year to speakers who are obliged by officials of low mental caliber to toady to the whims of the uneducated minority? How can we hope to attain the culture that source affords us if the use of our boasted science is not to be employed in the harvesting of useful information? Can we help if a little of it does savor of socialism?

Not all visitors at the camp were ignorant. Many had a little sense, and they didn't come loaded to the muzzle with prejudice amounting to imbecility. These knew that we cannot progress consistently in spiritual growth so long as we continue to ridicule and controvert with erroneous and mistaken statements, that which is intended to draw out that enfeebled soul of ours. These knew that whatever emanated from those well-intentioned teachers in regard to our present condition in this life, was not derogatory to our progress. These knew, too, that many of us are not yet aware that conditions on our plane are not conducive to any great degree of spirituality, and that this question of proper conditions is the question of humanity—the question upon which depends the welfare of all. Divided as we are—two classes pitted against each other in a universal struggle for mere physical existence—how can we hope to grow spiritually?

In all this, those celestial teachers would advise us, knowing as they do, what prevents our progress. All this, the back number officials—those who have passed their perihelion—would suppress. They said it was dangerous doctrine, it was socialistic, therefore non-psiritualistic, and they sputtered about it a great deal. At last, rather than be fed on the sing-song humdrum, conventional lectures they would have, with many other of our friends, we have not attended a spiritualistic camp since.

When we think of how much good our inspirational speakers can do for humanity if permitted and encouraged, it behooves us to place no restrictions in the way of our progress. Too much discrimination cannot be exercised in the proper choice of officers. "The best always in all things," should be our motto.

ANNA STOCKINGER.

Versailles, Ind.

Interesting Transition Services Conducted by Mattie E. Hull.

On Monday, April 8, Mrs. Hull was called to deliver an address on the occasion of the passing away of James J. Southworth, aged sixty-three.

The occasion was one of peculiar interest, as the ascended brother had survived all kindred. There was not a "mourner" present in the usual acceptation of the term. A small audience, mostly Spiritualists, had convened in the pretty Chapel of the undertaking establishment of Mr. W. H. Sutch, on Figueroa St. Mr. S., though not a professed Spiritualist, was in sympathy with the service, and his management was such as made conditions exceedingly favorable for the speaker.

Mrs. Hull, wearied from the services of the previous day, including a ride of more than fifty miles, and overcome by reminiscences of the occurrence of just three months previous, when by request of her "arisen husband," co-worker and lover, for thirty-five years, she conducted a similar service, she sank into the large upholstered chair placed for her. Her appearance was that of a drooping, crushed flower, as she sat with closed eyes, face half-hidden by the head-supporting hand. When the time for opening service arrived, the organist led the audience in singing, "Nearer, My God, to Thee." Then "Our Mattie" arose, stepped forward on a level with her audience, and quite near the flower-wreathed casket.

There was no trace of weakness in the woman, who now simulated a lily fresh from a baptismal shower, and illuminated by a subsequent flood of sunlight.

In place of the stereotyped prayer, an invocation to spirit friends was given, especially to those who had walked by the arisen brother's side, and had preceded him to the higher expression of life, and had recently returned to accompany the released spirit thither.

These were invoked to aid in making the services helpful to the friends who had gathered to pay their last tribute to a worthy brother.

The departed left no worldly riches, but his real wealth (an accumulation of good deeds) had preceded him to the spirit world.

MRS. JOHN R. KELSO.

Los Angeles, Cal.

DR. LEWIS BUSHNELL.

Transition of a Noble Man and Earnest Spiritualist.

Dr. Bushnell was born in Greene Co., N. Y., January 21, 1826. He was married in Peoria, Ill., to Harriet Augusta Hitchcock in 1847. They came to Chicago in 1849, where they have ever since resided.

He became a Mason in 1858, a life member since 1882. He became a Spiritualist in 1852, and was elected president of the First Society of Spiritualists (now Church of the Soul) in 1876. (That was the first year of the writer's ministrations for her present congregation.)

Dr. Bushnell held that position 19 years, and was afterward a member of the board of trustees, and always a devoted member of the Church.

He passed to the higher state of life April 19, 1907. Five children were born to this devoted couple, three of whom remain to bless and comfort their mother: Dr. Charles H. Bushnell, Mrs. S. J. Ashton, Chicago; and Mrs. Tom Yates, Negaunee, Mich. There are nine grandchildren.

It is not often that people celebrate the 60th Anniversary of their marriage, and although this occurred during the recent illness of Dr. Bushnell, still the children and grandchildren of the dear couple gathered at the home—the pastor of Mr. Bushnell being present—and all joined in congratulations and thanksgiving that the dear parents had so long been spared.

It would be impossible to tell what an influence for good Dr. Bushnell's life has been. Integrity, honor, charity, loving kindness, exemplified each day in the life of this devoted couple, and their family. Really the "Kingdom of Heaven" was on earth in that household.

Dr. Bushnell was a revered and respected Mason—but the larger Order of Humanity ever claimed him.

The writer has known most intimately the entire family, and certainly knows that they form and have formed one of the strongest bulwarks of her work and of the Cause in Chicago.

The daughter, Mrs. Ashton, is assistant pastor of our Church. The grandsons attend the Sunday-school and lead in knowledge of the Soul Teachings.

Dr. Bushnell's illness commenced (apparently) in December. He had always been a strong, healthy man, and it soon became evident that this would be his last illness.

During all the years the writer has known him he has been endowed with a wonderful gift of healing. So widely was this known and so successful was his practice that when the medical laws were passed in this state requiring that all practitioners must be graduates of and have a diploma from some medical college (legally chartered) Dr. Bushnell was exempt, and was recognized as an M. D. by the medical fraternity and by the legal authorities. The fact that hundreds of people had been cured by him should have been the only diploma needed.

The services, conducted by the guides of the writer, were first of a private nature to the family and household, and were held Monday morning at 11 o'clock, April 22, at the family residence, 489 Randolph street. The public service was held at 2:30 the same day, at the chapel in Graceland Cemetery.

At such an hour the comfort and uplifting strength of a knowledge of spirit life and of the immortality of the soul cannot be measured. The discourse was a tribute to the life of this noble man. I am sure the occasion will not be forgotten, and equally sure that the spirit of Dr. Bushnell will remain an abiding presence with us all.

CORA L. V. RICHMOND.

Items From New York.

The First Association of Spiritualist of N. Y. City and their auxiliary, the Ladies' Aid Society, celebrated the 59th anniversary of modern Spiritualism on Sunday, April 7, in Elks Hall, Columbus Circle, as they were unable to procure the hall on the 31st ult., and then only for an afternoon session, which was replete with good things.

Mrs. H. P. Russegue, who, with her genial husband had come from Hartford, Ct., to give their friends a surprise and assist in the celebration, was introduced amidst a storm of applause. She held the vast audience spellbound for half an hour by her inspired eloquence in a masterly effort upon the topic, "What has Spiritualism accomplished?" I wish your space would permit of a verbatim report, but your many readers who have been privileged to listen to her wise guides can imagine the rich treat we all enjoyed.

Mrs. H. T. Brigham, under inspiration, rendered very finely several poems from subjects given by the audience.

The best of conditions made it possible for Miss Gaule to do some very fine and creditable work in giving names, descriptions and messages from a great number of spirits, all of which were promptly acknowledged as being correct. We are pleased to note in this connection that Miss Gaule is engaged to voice messages from the unseen at Lily Dale Camp-meeting during the season of 1907, and will be a very acceptable addition to the large array of talent announced to dispense food to the hungry and thirsty for spiritual food who convene there every season. After another song by Miss Austin, the audience joined in singing the Doxology as printed in the program accompanied upon the piano by Mrs. J. Kuehnert, pianist and organist for the society, and were dismissed with a benediction pronounced by Mrs. Brigham. A large number of copies of our spiritual papers were sold and many subscriptions taken by the writer, who conducts a news stand and information bureau every Sunday.

The Spiritual and Ethical Society of New York City celebrated the 59th anniversary at its Builder's League hall, Sunday, April 14, with a lengthy program of recitations, vocal and instrumental selections, speeches and remarks appropriate to the occasion.

DR. G. W. FOWLER.

THEODORE J. MAYER.

Resolutions Adopted by Unanimous Vote of the N. S. A. Board of Trustees.

Resolutions framed by Committee, Dr. G. B. Warne, Mary T. Longley, Cassius L. Stevens, and adopted by unanimous vote of the N. S. A Board of Trustees, in session, April 17, 1907.

Whereas, The Angel of Transition has for the third time entered the ranks of the Official Board of the National Spiritualists' Association and on March 12, 1907, translated to the realm of abiding realities, Theodore J. Mayer, and

Whereas, Our Brother Mayer had served as Trustee and Treasurer of the N. S. A. for a period of twelve years, and

Whereas, He had won for himself recognized standing in the substantial business circles, and the credit of being a practical helper in the charitable and educational enterprises of the City of Washington; and

Whereas, He was unsurpassed in the history of American Spiritualism for the number and amount of his private and public contributions to aid mediums and advance the welfare of the N. S. A; therefore be it

Resolved, That we are thankful for the example of the earthly life of Brother Mayer, and point with pride to the perseverance, energy, insight and integrity which raised him from a poor boy with a capital of only twelve dollars, to a prosperous citizen of our National Capital, respected in its financial circles and commanding therein respect for the principles that dominated his life.

Resolved, That we rejoice over the Spirit of Philanthropy which led him to donate and bequeath the sum of Thirty-five Thousand dollars to the Emergency and Casualty Hospital in the District of Columbia; property valued at One Hundred and Fifty Thousand Dollars to the Washington University, and many lesser amounts known only to their beneficiaries;

Resolved, That we are grateful, not only for the unstinted manner in which he gave the benefit of his sagacious business experience to the affairs of this Association, but also for the spirit of generosity which prompted him to the following benefactions:

Annual benefactions for a series of years of $250 towards the support of the First Spiritualists' Association, or Washington, D. C.;

$2,000 to the N. S. A. Mediums' Relief Fund; $1,000—approximately—given privately for the relief of individuals each year; $25,000, in Washington Real Estate, to the N. S. A.

While we note with feeling his abiding interest in this Association which led him on his sick bed, a few days before his transition, to pay from his private purse the full rental for the Masonic Temple in Washington, for the five days of our annual Convention in October, 1907.

Resolved, That we mourn for him as an exemplary citizen, a counsellor of wisdom, and official of unswerving integrity, a Spiritualist of unwavering loyalty and a brother beloved for his many personal virtues, and we pledge ourselves to emulate his fidelity to the truths of Spiritualism;

Resolved, That we extend to his son, our brother, T. Albert Mayer, and to all surviving relatives, expressions of our earnest sympathy and assure them that we are sharers with them in the great sorrow over Brother Mayer's transition.

HARRISON D. BARRETT.
President.

MARY T. LONGLEY, Secretary.

THE GUILD WOMAN'S PRAYER.

The following satire was written by Mrs. J. B. Smith and read at a meeting of the Marshall, Minn., Woman's club:

O, Lord, I come to Thee in prayer once more,
But pardon if I do not kneel before
Thy gracious presence, for my knees are sore
With so much walking. In my chair instead
I'll sit at ease and humbly bow my head.

I've labored in Thy vineyard. Thou dost know
I've sold ten tickets to the minstrel show;
I've called on fifteen strangers in our town,
Their contributions to our church put down;
I've baked a pot of beans for Wednesday's spree,
An old-time supper it is going to be;
I've dressed three dolls, too, for our annual fair,
And made a cake which we must raffle there.

Now, with Thy boundless wisdom so sublime,
Thou knowest that these duties all take time,
I have no time to fight my spirit's foes,
I have no time to mend my husband's clothes;
My children roam the streets from morn till night;
I have no time to teach them to do right;
But Thou, O, Lord, considering all my cares,
Wilt count them righteous, also heed my prayers,
Bless the bean supper and the minstrel show,
And put it in the hearts of all to go;
Induce the visitors to patronize
The men who in our program advertise;
Because I chased these merchants till they hid
Whene'er they saw me coming, yes, they did.

Increase the contributions to our fair,
And bless the people who assemble there,
May our whist club be to our service blest,
The dancing party gayer than the rest,
And when Thou hast bestowed these blessings, then
We pray that Thou wilt bless our souls, Amen. —Exchange

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Wisconsin State Association.

Annual Report of the President, Geo. H. Brooks at the Recent Meeting.

To the Officers, Members and Friends of the Wisconsin State Spiritualist Association in convention assembled.

It is with deep feeling of the responsibility and trust you placed in my keeping one year ago, that I now present to you my first message, in the hope that as a people we may be bound together in closer ties of fellowship, and a greater desire to aid the world in its struggle toward the light. Spiritualism is a great truth, no sane man can deny, and its value to the world can never be measured, yet to present it to the people so they can grow into its truths to see that its phenomena is of a kind and character to attract rather than to repel the thinking people.

To go out into the world and seek to build up the societies, keep them together in working order and harmonious, to impress upon them the great need of Spiritual unfoldment, is a task that few would care to undertake, and when they did, would hardly feel they were capable of retaining the office. Yet if the world progresses and the mind unfolds there is great need of teachers, not preachers, but teachers of spiritual truths that will uplift humanity and bless the world by its power and influence.

If Spiritualism is not educational and spiritualizing then it is of little use to the world, and the sooner it ceases to be the better. We have theories and dogmas enough. What the world needs is spiritual truths, and a knowledge of spiritual life. To know whether we live after the change called death is the question of the hour, and one that Spiritualism alone can answer. This is the work distinctly ours, and the work no other religion or science can demonstrate; this is the work the Wisconsin State Association is engaged in to the best of its ability.

Wisconsin is a great State, second to none in the point of richness of territory and intelligence of its people. This great Cause of ours should be well represented by large working societies in every large city in the State as well as in every village and hamlet, and I wish I could so declare that this was our condition throughout the entire State, but alas, I can not so report.

The present incumbents began the year without a cent to help themselves, worse off than nothing, and a heavy debt was their inheritance. The report of the secretary and treasurer will tell where all money came from, how much, and for what it was used. The year's work has been spent. What time I have given to the State in trying to raise means to lift the debt, I have felt that such a course was far better than in trying to build up organizations, when I could not build upon a proper foundation. While I have not lost sight of the spiritual, and have held many meetings, yet the strength has been used largely in other directions.

My first place to visit was Kenosha. There are but few Spiritualists there, I might say none openly and avowed outside of one family, hence no chance to do work. Racine I found some better, there are a few and they are held together by a good medium and worker, who has done much to strengthen the Cause. I held several parlor meetings but no organization was formed. I then visited Oakfield, the home of our treasurer, Fond Du Lac, Ripon, Madison, Wonewoc when the camp was in session; Oshkosh, Whitewater, Neillsville, Augusta, Superior, Eau Claire, Chippewa Falls, Beloit, Baraboo, Leon, La Crosse, Brookfield where were held two successful grove meetings. In Whitewater two mass meetings were held, one in the spring, the other in the fall. Two very successful mass meetings were held in Milwaukee, one in October, the other in February. The one in October the National Association sent our good brother President Barrett, whose services never cost the State Association a cent, and for said services we feel under a lasting obligation to the N. S. A. The one held in February we had the Vice-President, Dr. Geo. B. Warne, who with John W. Ring, came for just their expenses, showing by their acts their deep interest in the State work.

In La Crosse there was held the latter part of the summer a three-days' meeting, which was well attended, and good was the result. Mrs. C. McFarlin, our Vice-President, assisted me in the work. La Crosse is the banner city for financial assistance. In January I visited La Crosse again and was with them some ten days, with most excellent results. Some of the places I have visited twice and always found a hearty welcome on my return.

There was no other missionary besides myself engaged in the State, though there is plenty of room for several, for strange as it may seem, Spiritualism seems to be almost unknown in this State, and there is a great work needed to have our philosophy take its place, yet it is a hard task before one, with a mixed population, many of them with strong religious convictions, and a deep seated prejudice against Spiritualism. It is a question I often try to solve, how to place our Cause where it should be, and remove that prejudice that is so settled in the minds. I cannot understand why Wisconsin seems so far behind our sister States. Years ago Wiscopsin was one of the Banner States, there were numerous temples, strong societies, settled speakers and good lyceums, and the Cause was advancing. Now all is different. What few societies there are are struggling along under a great pressure; some of them seldom hold a session, and here in Milwaukee there is not a good strong society, well organized and in working order. There are numerous meetings held in different parts of the city, but no united effort is being made to have a strong, active society. So wherever a missionary goes, he must of necessity work practically in a new field, must be prepared to meet strong opposition and overcome it, not with hatred, but with love, and show our superiority by living on a higher plane.

I do not now know of a lyceum in the whole State, the children and young people are allowed to enter Sunday schools whose teachings are distinctly opposed to our philosophy, and they in time either become members of some church, and have no sympathy with Spiritualism, or are entirely indifferent. I am well aware of the great difficulty attending a lyceum, but without sacrifice no growth is attained, no advancement is made.

The State Association has been hampered in its work during the year. We have not felt we could put on any large mass meetings, fearing we could not meet expenses, besides at all places visited the thought has been to raise if possible some money to help meet our obligations, hence there has been no move in that direction, neither has there been any call from any part of the State for meetings of that kind.

Through the untiring efforts of the Secretary, Miss Loebel, routes have been laid out and plans evolved that have been productive of good, yet for all the great discouragements in this great work, I can but feel that with some of our financial conditions lifted, where we can pay a little more attention to holding meetings and educating the people, that with care there can be a great work done in all parts of the State.

Yet the great aim of this Association will be to further reduce the debt, in fact to lift it entirely, and then leave the field entirely clear for a great spiritual work.

One great trouble that has ever been before us has been one note of $875, that was given to free the Waukesha Camp from debt and the State Association from disgrace. Friends, loyal and true, came to the rescue then and by their kindness and generosity loaned the State Association the necessary amount. It was a great kindness on their part, and one when we came into office we fully appreciated. It was from the standpoint of appreciation of their kindness and a great love of our Cause, that I have tried hard to raise that note. The interest that was long past due was met by the present officials when we first came into office; later one hundred dollars was paid, and later I was hopeful of raising the entire note; I appealed to many of my personal friends and others through letters and giving in detail as far as possible our true condition. I was hopeful of good results which would culminate at our last mass meeting. The money was nearly all raised. But $775 is a good deal of money to raise by a handful of people, and we lacked some to complete the amount, so our anticipations were not realized, and for that we have all felt more keenly than words can express.

But let me state that ere the full business of the association is done at this present convention, the note will be met in some way; when that is met the remaining debt which is in small amounts can be more easily handled.

When the true condition of the State Association was fully realized by myself, so great were my depressions, so dark the future seemed to be, so worn out with care and anxiety have I been for the good of this State Association and the credit of our cause, that more than once I was tempted to resign. I felt the load was more than I could bear, but through the influence of friends — then he who takes the plow should never turn back—I have remained in office and am more than thankful I have done so.

Since last we met, the cause of Spiritualism and the State of Wisconsin, which I am proud to say was his home, and the State Association have met with a loss that can never be expressed in words, in the passing to the inner life of our beloved brother and friend of all humanity, the Rev. Moses Hull. The work of Brother Hull can never be measured by words. He was without doubt the finest Biblical scholar in our ranks, indeed, in any religious line he was peer of them all. The Morris Pratt School will find it a most difficult task to fill his place, but we know Brother Hull is not silent but working for the advancement of Spiritualism and the building up of humanity. Fitting memorial services were held at the Pratt Institute, and I was invited to deliver the address. The State Association sent me as their representative to express their deep loss and to give expression to their feelings of sorrow. Prof. A. J. Weaver and Judge Smith assisted in the services. At our mass meeting fitting resolutions were drawn up and sent to the school and family, expressing our feelings of sympathy and sorrow. While the Morris Pratt Institute has sustained a loss that will be hard to fill, yet no one should feel for a moment that the school will fail in its work, for it will not, it will do what it is intended to do, educate those whose opportunities in life have been meager and those who are mediumistic, and fit them to become worthy teachers in this Cause.

I would that the State Association would pay for the education of some worthy person, and keep it up forever, yet in our present state we are unable to do so, but I hope by another year we may do something along the financial lines. The school is worthy of your thoughtful consideration, and I should suggest that some plans should be laid out at this convention that will look toward building up the school, interest people everywhere, and let the world know we have such a place where our children can become educated and our mediums sheltered and protected, and all impressed with the fact there is a place where the spiritual powers are brought forth and unfolded under proper guidance. It was my privilege as well as pleasure to have a chance to see the school when in working order, and to say that I was more than pleased would but fairly express it.

The inner life has claimed some of our best workers the past season, among that number is our beloved brother and friend, the Treasurer of the N. S. A., Mr. T. J. Mayer. In his leaving earth Spiritualism lost one of its strongest supporters, not only morally but spiritually, also financially. The National Association has received a blow that it will be hard to rise above. I had the honor of numbering among my warm personal friends, our brother, and let me assure you the world seldom has within its embrace a nobler soul than Brother Mayer, and I know that this Association will feel in common with all the deep loss sustained in the passing away of Brother Mayer, and fitting resolutions will be drawn up and forwarded to the N. S. A., assuring them of our sympathy, in the hour of affliction, and our loyalty to the N. S. A. One of our old time workers answered the call, went home soon after Brother Mayer's departure, and to-day Spiritualism mourns the loss of that beautiful worker and medium, Jennie Hagan Brown. Thus they go, one by one, and in their departure impress upon us the great necessity of unfolding mediums to take their place.

Mediumship.

In some way and in some unaccountable manner there creeps into the minds of some mediums that a local or State organization is in some way opposed to mediumship, when all who are in any way identified with this State Association not only know that without mediumship there could not be any Spiritualism, and that we seek not only to impress upon all that fact, but seek in every way to surround our mediums with proper care and protection. I hope that this convention will seek in some way to impress upon our mediums these facts, that we stand for honest mediumship, and character, and that we should seek in every way to unfold all that is within us.

Spiritual Press.

Too little attention is paid by many to our own papers, to their needs, and wants, and I feel that there should go from this session some expression of appreciation of their worth and work that some way be devised whereby the circulation of our papers be largely increased, too many there are who never think of taking a spiritual paper, to their shame be it said. I feel that a great missionary work can be done by those who take our papers, if they would only send them to those whom they feel they can benefit. The N. S. A. has a series of lectures in pamphlet form that are designed for missionary purposes; let some way be devised by you who are here assembled, for a fund to be raised or a certain amount be laid aside from the income of the State, to be used for the purchase and distribution of missionary tracts.

Mass Meetings.

With the financial pressure removed in a measure, there could be held in certain localities a series of mass meetings with good results. This is a field for your thoughtful consideration, and I hope some plan will be suggested that can be presented to your board for action, and some plan outlined, places suggested, invitations sought for that would help to open the way. No one or two can do so great a work as that in connection with a State Association, but the united effort of all, the wise suggestions from friends in the State, all help, for it is in union there is strength. In these meetings held in different parts of the State there would as a consequence come societies, who as auxiliaries would be an inspiration to the State; and a route be laid out for your president, to visit these points and help to build up the societies. Then there would be an impetus for mediums and speakers to visit this State, where now there is nothing for them.

The Camp.

There are a good many camps all over the country, all doing a glorious work, all interesting places to visit, yet I feel the camp in your own State, situated most beautifully at Wonewoc, but a few hours' ride for any of you, no matter where you may reside, should claim your special attention. I wish most emphatically to impress upon all, that the State Association is in perfect accord with the Wonewoc camp, and desires to impress upon it the fact that it will in every way seek to sustain it, that some expression of appreciation of their work and influence should be expressed here, and some plans be devised whereby the camp may grow and prosper. I had the pleasure of visiting the camp for the first time last summer, and one and all did everything they could to not only make my visit pleasant, but profitable. Too long have we stood apart, some little petty differences separating us; it is high time we should grow away from all such foolishness, and realize that whatever department of our great work was benefited, all are benefited, and we should place our shoulder to the wheel, and aid in every direction.

Union of Our Scattered Forces.

No one can take a look at our movement but what they must be impressed with the scattered forces at work, and wonder why such should be. I am fully conscious of the work done by every medium, and the good done through every and all methods for the advancement of our Cause. Yet I feel there should be in this city an example set for other cities to follow, that plans be suggested and laid out, for bringing together all of our scattered forces, into one grand society, where the best talent could be secured, and the public impressed with the truths expressed. If we as a people work as the Christian works, then we can show to the world what a power we are. What is true in this city is also true of other places I might mention. There is plenty of work to do, that calls for our best thought, for when we come in convention we come to further our Cause and lay plans that will uplift the world, and better the conditions of humanity.

Our Constitution and By-Laws.

Our Constitution and By-laws should be thoroughly sifted, and a better constitution outlined. As it now stands it is most deficient, and it needs a competent committee appointed at this session to look it over during the year, and make such alterations as seem necessary, and have that before the convention next year, and bring before the people a constitution that will be more practicable.

Let me say here that the present board has worked together in perfect harmony, there has been no session but what there has been the greatest of harmony. You as a State Association owe them a debt of gratitude. I wish here to thank them as a body for their kindness and help, and never have they given me anything but the kindest and best of thoughts. Your secretary has been a tower of strength not only to myself, but to the work. She has been obliged to do a work that no one can ever understand unless they could see and know what I have known. It has been indeed a hard year. This winter she has superintended afternoon circles held in the different parts of the city, for a convention fund, so we might have some means to work on at this convention. She has ever been alert and active for the advancement of the State Association, and her life and soul have been put into the work. She seems never to weary or tire in her labors, and here and now I desire to thank her for the work she has done, for the unselfish spirit made manifest. I would her salary was more, yet it has been the best we could do, but I trust the time is not far distant when there may be a greater compensation for that work. Of our treasurer let me say it is not every society that is blest with as honest and loyal a treasurer as this Association possesses. Cashier in a bank, as he is, with a perfect understanding of business, with our money in a bank and well cared for, in the hands of a young man perfectly honest, I can assure you I have rested in mind perfectly secure in knowing the money was all right and the interest of the Association was being looked after. I express to him my heartfelt thanks for his watchfulness and care.

If different places in the State would do what has been done by the ladies in this city, for the State Association, there would be a fund for work that would surprise you all. There has been a work done in this city for the convention in raising a fund for the working of the same. That gives us an independence that assures success. The different mediums have taken hold with a will, and I can assure them it is fully appreciated. I desire to thank those who opened their homes, the mediums for their services that have been given without money and with a spirit to aid in every way possible, and the many friends who attended and thus made it a success. Fitting resolutions should be presented to this convention expressive of your appreciation.

The Press of Milwaukee.

The press of Milwaukee have ever been courteous and kind in advertising our meetings and aiding us in every way possible, and they too deserve our heartfelt thanks.

When I started out to raise money to help this State Association along, I did so not knowing what the results would be, but I have met with hearty response wherever I have been, and everywher have been treated with kindness and consideration. I thank them one and all for their help and encouragement, making the work of the State Association worthy its name.

The Resolutions.

The resolutions that are presented should include these loyal souls. I assure you I am thankful for every kind word and deed done for the State Association, no matter what it may be.

I am glad we can make a showing today, such as never has been before, all because there has been united action all through the country. To-day, so far as I know, there is perfect harmony, and a better understanding of the State Association, of its needs and wants.

While we can not number our societies by the hundreds, nor our individual members by the same numbers, yet the State Association is growing, its influence is reaching out and its work increasing, and I am hopeful of good results in time, not so great in one year, but as time goes by a better and a wider influence will be exerted by this Association. Thanks be to the powers that are, our credit is good, we can go anywhere in this city and get trusted for any amount.

I have tried to do my duty to the cause of Spiritualism and this Association. I have worked early and late, have traveled hundreds of miles, and written hundreds of letters, given lecture after lecture, sometimes to a handful of people, then to good audiences. I have, oh, so many times, been so worn out when night came it was with difficulty I could reach my room. Indeed I broke myself down in working for this Association, and was obliged to cease all labor, and much of this time confined to my bed. Work I had laid out, plans devised to further this work, were of necessity dropped, hence places I should have liked to report, people whom I wanted to reach and interest, I could not, but I know you will understand.

I close my year's labor in the spirit of love to one and all, and can say truly that while it will take a long time to work this State up as it should be, yet I can state the conditions are hopeful, the prospect good, another year if rightly directed this Association can attain a position that will make itself felt.

My final word to this Association is, that I trust whomever you may select to fill the office of president, may be one who will work for the upbuilding of this Association, in extending its influence, and work in an unselfish spirit for the advancement of our Cause. I certainly will give him whom you may select every help possible and seek to sustain his hands.

Bless you, my friends, may the spirit of peace and love rest upon you all. May we all grow in spiritual truth and understanding, until we shall rise into that higher life and claim the life that belongs to us there.

Most respectfully submitted,
REV. G. H. BROOKS,
President of the W. S. S. A.

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LIST OF CAMP-MEETINGS.

Send in Your dates and Names of Secretaries at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Los Angeles, Cal.

The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August 15th to September 15th, 1907.

GEO. E. LYON, Sec'y.
1974½ E. First St., Los Angeles, Cal.

Onset Camp.

Onset camp commences its thirty-first annual meeting, July 22, and closes August 26. For full programs address the Secretary, Onset, Mass.

Lake Brady, Ohio.

The sixteenth annual session of this camp will commence July 1 and end September 2. For full particulars address A. G. Keck, Akron, Ohio.

City of Light Assembly.

Th eseason opens at Lily Dale N. Y., July 13, and closes September 3. For program address Laura G. Fixen, General Manager.

Ocean Grove Camp.

This camp is located at Harwich, Mass., and opens July 8 and closes July 22, 1907. For programs and information, write Mrs. Mary B. Small South Harwich, Mass.

Lake Pleasant, Mass.

Lake Pleasant Camp opens July 29, and closes August 27. For full particulars and programs address Albert P. Blinn, 8 Grove Place, Norwich, Ct.

Mt. Pleasant Park, Clinton, Ia.

The twenty-fifth annual camp-meeting at Mt. Pleasant Park, opens July 31, and closes August 28. Progroms and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Summerland Camp.

The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, beginning June 24. Mrs. F. Lee, secretary.

Winfield (Kansas) Camp.

The Winfield Camp Association will hold its fourteenth annual camp-meeting, commencing August 24, and closing September 2. Mrs. Maud K. Gates, president, 807 North Manning street, Winfield, Kansas; Mrs. Addie McAllister, secretary, Winfield, Kansas.

New Era Camp, Oregon.

The New Era Camp-meeting begins July 8, and continues over four Sundays. Address Rev. G. C. Love, president, 934½ C street, Tacoma, Wash.

Sunapee Lake Camp, N. H.

SunapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences July 29, and closes August 26. For programs and infirmation write to the secretary, Lorenzo Worthen, Hillsboro Bridge, N. H.

Wonewoc Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 15 to August 13. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Ottawa Camp.

Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August 17 to 27 inclusive. Write for programs. H. W. Henderson, president, Lawrence, Kansas; Mrs. May Cook-Pearson, secretary, Spring Hill, Kansas.

Chesterfield Camp.

Begins June 16 and ends September 3. Mrs. Lydia Jessup secretary, Anderson, Ind.

Forest Home Camp, Mich.

This camp opens July 29 and closes August 19. Any person desiring programs of information regarding camp-grounds or camp work, will please write to the secretary, who will answer all inquiries. F. H. Lesher, president; Mrs. Ruth Eastman, secretary, Mancelona, Mich.

Camp Progress.

Meetings are held at Mowerland Park, Upper Swampscott, Mass., every Sunday, beginning June 3, and closing September 30. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28, Cabot street, Salem.

Island Lake Camp.

Island Lake Camp, Island Lake, Mich., opens July 21, extending until August 27. For programs or information write to the secretary, H. R. LaGrange, Brighton, Mich.

Vicksburg Camp.

Vicksburg Camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

Edgewood Camp, Wash.

Commences July 29, and ends Aug. 19. For full particulars address Geo. E. Knowlden, 955½ Tacoma avenue, Tacoma, Wash.

Grand Ledge Camp, Mich.

TheGrand Ledge Spiritualist Camp-meeting opens July 21, and closes August 21, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, or W. R. Divine of Grand Ledge, Mich.

Unity Camp, Mass.

Opens on Suday, June 4, and continues every Sunday until the last of September.

Mantua Camp, Ohio.

This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, secretary, Mantua Station, Ohio.

Harmony Grove Camp

Harmony Grove Camp-meeting Association will hold its annual camp, July 22 to August 5. This camp is located three and one-half miles from Escondido, Cal. For further particulars in regard to the camp, address T. J. McFeron, secretary, 528 Fir st., San Diego, Cal.

Niantic Camp, Conn.

TheConnecticut Spiritualist Camp-meeting Association, at Niantic Camp Ground, Niantic, Ct.; season of 1807, commences June 12, and continues until September 11. For full particulars address George Hatch, South Windham, Ct.

Haslett Park, Mich.

Thetwenty-fifth annual assembly of Spiritualists at Haslett Park, Mich., commences August 6, and continues to September 3. For programs address E. F. Spross, Okemos, or D. R. Jesson, Williamston.

Verona Park Camp.

The Verona Park Camp-meeting, Me., will open August 12 and close August 26. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Queen City Park Camp, Vt.

QueenCity Park Camp, South Burlington, Vt., commences July 29, and ends September 3. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Freeville Camp.

The Freeville Camp, N. Y., opens July 22 and closes August 19. For programs write to Miss Victoria Moore, Dryden, N. Y.

Delphos (Kansas) Camp.

Opens August 10, closing on the 27th. Address all communications to I. N. Richardson, secretary, Delphos, Kansas.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

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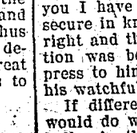
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Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.

CONTENTS—I. Prelude; II. The Supreme Fact of the Universe; III. The Supreme Fact

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Geo. Bennett: In a discussion I held that the words from which Hell is translated—Sheol and Hades—mean the grave, one preacher said Tophet was the word, and another Gehenna. Am I correct?

A. Sheol, used in the Old Testament, Hades in the New, Tartarus also used once, all in their primary significance mean the grave, but by symbolism they came to stand for the unseen world beyond the grave. They all mean the concealed or invisible spirit world.

Homer, the earliest of poets, calls Pluto god of the nether world Hades, as distinguished from Jupiter, god of the empyrean. From thus designating the god of the Shadowy World, it came to represent that world, with the broad meaning of including the entire abode of the departed, of good and bad, who entered that world through the gateway of death. There were distinctions in that world, which grew more and more apparent. The righteous continued lives of refined pleasure similar to those they led on Earth. The wicked received punishment in many terrible forms, of which flames, fire, and ever-ending pain were most dwelt upon. From these they could not escape for the only exit was guarded by the terrible Cerberus.

In the Old Testament Sheol is the equivalent word meaning the grave, and symbolically the world beyond.

The interchangeableness of Hades, Sheol, Gehenna, and Tartarus is shown by the translators. They are translated by the word Hell 31 times in the authorized revision of the Old Testament. In the New, Hades is translated Hell ten times, and Tartarus once.

Gehenna was the name of a valley south of Jerusalem in which was Tophet, where the Israelites who deserted the tribal Jehovah, erected an altar to Moloch and sacrificed human beings thereon, mostly their own children. With the revival of Jehovah's worship these were destroyed, and the place became one of abomination, where in a great pit fires were kept burning to consume the garbage of the city. The smoke constantly ascended in the clear sky, the fire was unquenched, and the loathsome, unclean valley became a symbol, its name transferred to the nether world of unclean and wicked spirits.

The meaning of these words is perfectly plain. As used they mean the "Spirit World," "The Unseen, Concealed World," and should be thus translated. To use the words Hades or Sheol, is not to translate at all, and is a trick to leave a word not translated for the reader to affix whatever meaning he pleases. In the revised or last translation, Hades is substituted for Hell, almost invariably, that is, left untranslated, and it is a question the reader must answer for himself what it means.

If Sheol is used it carries with it the meaning of the Hebrew writers, which was almost a negative of existence beyond the grave. If Hades, then the wonderful creations of Greek imagination must be received. The Greeks would have understood the full meaning of the word. It was a part of their religious belief, but to one who regarded the pagan faith as a myth, Hades would have no significance in the Christian system.

When the translators sought for an English word expressive of these, it formed Hell, from the Anglo-Saxon helan, the invisible—hence invisible world, exactly corresponding in meaning. Its primary significance was the grave. It meant to cover up, the covered way, as seen in its root and the list of derivatives therefrom, as to heal means to cover up disease; to heel, to cover up with Earth.

By what is known as a disease of language, by which what at first is a symbol becomes the real thing, Hell, the grave, became the invisible realm beyond, and as the nether world, the abode of those who could not ascend to the glorious regions of the upper or sunlit world. With the idea of the lower and concealed, came that of darkness, and what had not already been fancied by the human mind in its conception of the nether world, was supplied by the Greek idea of Hades, the flaming fires, the pestilent pits, the raging Cerberus transformed into Satan, and to fill this to complete measure, the bottomless pit of Gehenna, its everlasting smoke and fire, and Sheol, with its dazed souls walking in the outer darkness in hopeless despair.

Hell could be defined, and when used to translate Hades, stood out boldly, clearly, with menacing threat for the wicked. It made the separation of the old myth of one invisible world, distinctly into two, Heaven and Hell. By its use the meaning of the bible writers is completely and absolutely changed. For when Sheol or Hades was used by them, they could not have had the remotest idea of Hell as it exists in the orthodox mind of the present, nor of the Devil who presides over the sulphurous realm.

J. J. Galloway: It is with ever increasing interest that I study your articles on "Protista," but I desire more detailed information, and presume there are many others like me, wanting the information. Would you name the literature and text books on the subjects?

A.—The facts given in these articles are so widely scattered through papers published on micro research and books not especially devoted to the investigation, that it is difficult to give the desired information. The exhaustive compilation by Carpenter, "The Microscope and its Revelations," and Klein's "Micro-organisms and Disease," will best answer the purpose. Many of the facts and verifications are not to be found elsewhere, and the conclusions are from my own observation or given by my spirit instructors. Especially the wonderful theory of the micro-organisms as "world-builders," and the derivation of "living matter," and its culminations through these invisible beings, in higher forms, was formulated and expressed by them, and seems to me to reach the most arcane courts of life itself, and bridge the chasm, hitherto assumed impassable between physical matter and the matter expressing the energies of life.

Wm. Rauschmayer: When walking along the street I frequently meet a supposed acquaintance, but on close inspection find I had made a mistake, when immediately afterwards the real individual appears. Is this mere coincidence or is it a projection of the aura of the expected person?

A.—It is usual, with present "Psychologists," to explain all such phenomena, as illusions from "diseased mentality." It is a ready to-hand theory, and requires a modicum of thought. With our present knowledge of the aura, or widely extended thought-atmosphere surrounding every person, such facts are readily explained, in a manner which may be taken as strictly scientific, and the theory is solidified and made stronger by each recurring fact which it meets and unitizes. How often we think of friends, just before their coming, and this even is so common it has passed into a saying. It was regarded as a coincidence because there was no apparent cause.

Now it is found that there is a cause uniting all such phenomena. Every human being is a center from which radiates pulsations of thought, as the transmitter of a wireless telegraph sends out vibrations of electricity, and these pulsations when they meet a receptive mind, awaken the thoughts which sent them forth.

The thoughts of an absent friend, might be so vivid that for a moment, an approaching stranger might be mistaken for the one from whom the impression was received.

It is difficult for a receptive person to distinguish the thoughts thus received from his own, or determine when his own mentality is entirely unaffected by that of others in mortal or spiritual life.

The universal thought-ether—"thought-atmosphere" is the term used in the Arcana of Spiritualism"—vibrates with the waves they throw off by an infinitude of thinking centers, and their reception by any receiving mind is measured only by its capabilities.

AN EXCELLENT TEST.

A Proof of the Watchful Care of a Spirit Mother.

Sunday evening, April 21, I gave my usual lecture for the Temple Lodge of Washington, D. C., and while giving messages after the lecture a spirit told me she was the mother of a young lady sitting at the back of the hall.

I gave the name and description of the mother, which the young lady, a stranger to me, said was correct. Then after some message of love, the mother said that her daughter was being kept in the dark regarding a certain matter, that her friends were not all to be trusted, and she was directed to come to me privately so that the mother could fully explain what was not best to give in a public meeting.

After the meeting closed the young lady with others came to me for a card, telling me she would call at my home. On Tuesday another lady called telling me she was a friend of the young lady, and was with her when I gave the message on Sunday evening. She wished to explain to me that the message referred to a $75 ring which the young lady had lost, and which she, on Sunday night had, but her friend did not know it had been found. The ring had been loaned to the young lady, and lost the previous Friday in the street. The advertisement had directed the finder to leave it with the friend instead of the young lady herself. The man who found the ring had accepted one dollar as reward, but the friend intended to get more, as the young lady said she would give $25 reward rather than not get the ring. Knowing the young lady would come to me she had come to explain that she had, since the message was given, returned the ring, but hoped to get some reward as she had told her friend that the man charged more than the dollar, and she had paid it before he would give her the ring, and asked if I would be kind enough not to tell the young lady about it, and thus break their friendship. She said she rather let it drop and not get the money if it was to make trouble.

I told her when I was under control I was not always responsible for the message given, and the spirit would have the power to explain, and I should deem it best to let them use their own judgment.

MRS. MAY A. PRICE.

Washington, D. C.

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Toronto Junction Ghost.

It is sought by detectives—Six men, including the Chief of the C. P. R.'s force, have tried to solve the mystery of noises in the Company's Engine house—Strange conversations.

Can it be true [as set forth in a paper published at Toronto, Canada] that the spirit of some one departed from this life is hovering around the engine house of the Canadian Pacific Railway Company at Toronto Junction? Such a theory is to almost every person of intellect absurd? But when a voice is heard talking at something equally invisible, and another voice comes back in answer; when strange explosions occur and leave not a trace; when screams are heard; when whistling follows sometimes as sweet as a musical instrument and at other times shrill as a pibroch, with tappings and gentle whistling as if intended to attract attention then a "Hello" of a masculine voice, in which there is a trace of sorrow, one is forced to think.

This may seem to many to be purely imaginary, or the work of a clever ventriloquest. But, whatever it is, it has caused such comment among Canadian Pacific Railway employes that the company has commissioned its chief detective and an assistant to ascertain the nature of the ghost.

Scene of the Trouble.

The engine-house at Toronto Junction is a building about eighteen feet by forty, solid cement floor, solid brick walls, containing dynamo, engine and switch board. To the east of this is another engine-room, with an engine, flywheel, etc., for day work. The building, which is one story, is on the north side of the roundhouse, and on the south side of West Toronto street. The place is guarded, and people prowling around are threatened with arrest on a second offense.

When these noises started is hard to say but they have been heard by different engineers in charge of the building for several months back, though not so pronounced as they have been during the past few weeks. The present engineer has been there five months. For the three preceding months Alvin Ward was in charge, and he heard strange noises at night, and told of how he had failed to locate anything that would give a hint of their origin. The sensation was not pleasant for him, and he found his three months long enough.

The Machinery Examined.

After Ward gave up the place five months ago Thomas Daughton took charge, and about a month later the noises became more pronounced and frequent and reports were sent to the C. P. R. officials. As a result of these reports experts were sent to examine the machinery for any possible flaws or causes that would make such noises. Everything was found to be in good shape, and still the mystery was unsolved.

Next came from Montreal the chief detective of the company to probe the matter. Suspicion, it is said, rested upon some of the employes, and a close watch was kept on all their actions, but the noises continued whether the men were there or not.

Then the chief officer went back to his duties and left an assistant to work on the case. Recently as many as six of the company's detectives have devoted some attention to the matter, and three have spent whole nights in the engine house. But they have failed to discover anything, and their theories have all been exploded. Visitors are not allowed on the premises at night, and efforts have been made to keep reports of the noises and of the investigation from becoming public.

The Engineer's Story.

Here is the story as told by the engineer, Thomas Daughton:

"The first intimation I had of anything in this line was four months ago, when there was a click on the cement floor. Thinking a cap had dropped off the oil cup I went to where I thought the sound came from, but could not find anything, and all the caps were in their places on the engine. That passed out of my mind, and for a few days I heard nothing. Then it came again, and I swept the floor to make sure nothing had dropped off the engine. From that time it commenced getting worse. Explosions, screams, whistling, and rumblings followed each other in quick succession, and I must say it was the hardest ordeal I ever went through. People laugh at me, but I confess it was no fun for me, but I lost several pounds over it. It was at this time that the detectives came.

The Voices Began.

"The talking is the latest addition to the series of mysteries. Really, I don't believe I can explain the talking. There is something so unhuman-like, although pathetic, while at times rage is apparent. The talking came about in this way. I was sitting in my chair when I heard several whistles, short and sweet, and startled I certainly was when a voice called out 'Hello, hello!' That was the start of the conversation that I had, although I have had some since that. I answered back 'Hello!' and the voice immediately came back with 'Hello, hello! is that you, Tom?' I answered, 'Hello, yes.' And then it said: 'Don't be afraid, Tom. Don't be afraid. I won't hurt you. No—r-r-r-r' and, as if sobbing or shaking, the voice became a mumbling.

"I was nervous, and I know the two detectives who were with me were also nervous, and I really believe it was nervousness on our part that frightened the voice away.

Not a Human Voice.

"The voice, I believe, was not a human voice. There was sadness in it, and when speaking it sounded like a person who was endeavoring to converse when grief was fighting for supremacy. Some of the men from the yard came in one night. One used some abusive language about the spirit, and I warned him not to do so, but he laughed. It was not long, however, until I heard the whistle, which now I believe the spirit gives when it wishes to converse. I spoke and received the 'Hello!' and also the same assurance that nothing would harm me.

Resented the Abuse.

"Then it launched off with a perfect tirade against the abuse it had received. I could not catch all that it said, but I know it said, 'I have the power of God and can blow this place to pieces.' Then the words were lost.

"Others have come in and heard the voice, and were glad to get out again.

The Explosion.

"As to the explosions, I cannot explain that either. There is an explosion as loud as a big cannon. There is nothing to be seen, no flash, no dust, or anything whereby you can trace it. You hear the report, which is almost deafening. Then it is gone. It is on the same principle as the bursting of a bubble—you see it, and then it is gone. This is followed by probably the worst of all the noises—the scream. That is enough to strike terror in the bravest. The scream is a combination of anguish and pain. It, too, does not last long, but it always follows the explosion.

No Wire to Do It.

"How about working wires to cause these explosions? Well, there are no wires around here that would do that, that I know of. And, besides, when two wires meet with electricity, there would be a spark. I do not believe that this explosion could be caused by wires, for it is here, there and some other place at very short intervals. Sometimes it goes off in the corner when I am sitting there on my chair.

Extracts Comfort From Whistle.

"The whistling now comforts me. I am getting used to it, and when I hear the whistle, no matter what one—and it has several different kinds—I somehow feel more comfortable. I do not know whether it is the assurance given me that I will not be hurt or what. Sometimes the whistling is so sweet that you could sit all night and listen; other times it is loud and shrill; and then there is what I say is 'the call.' All these I do not mind at all.

"It is out of the question to say it is a ventriloquist working this game. I don't believe it.

No Fear of Injury.

"A friend of mine told me after I had spoken to him about it that I need never fear being hurt. No matter if the building was blown up, I would escape. The reason he gave was that I had sympathy with the spirit, and to be sure and be kind to it, and I would always be safe. I have been as kind as I could to it. When I get it hard is after some one has been in and laughed at the whole affair. After they go the noises are terrible. The spirit seems to be in sorrow of some kind, and every time it wants to talk I will talk and endeavor to draw it out and tell me everything. I call it Ben now, and it always answers to it."

In Other Buildings.

Nor is the one building confined to all the noises. In other buildings the same noises are heard at times, with the exception of the talking which has, from the first, been in the engine room. The whistling, especially, has been heard in other buildings above the rumble of machinery. A night when these sounds are pronounced is not a pleasant one, according to those who have been favored with a vigil with the engineer. The Star talked to one of these, who said:

"It was on in the morning that I had occasion to go into the place and I took occasion to wait around to hear the noises, as I had heard the boys speaking about ghosts at the engine house, but never put any stock in what they were saying.

Pounding Under Chair.

"I was sitting down talking to the engineer, when there was a pounding under my feet. It gradually increased until the thumps were good and hard, but there was no more vibration than that caused by the steady run of the engine. The engineer told me that he had not heard the pounding for weeks. He informed me that there was about five inches of space under that part of the floor, and an exhaust pipe ran along there. If it was from the exhaust pipe it was the most peculiar noise I ever heard from such a pipe.

Whistle at Five A. M.

"Silence followed until five o'clock and then a shrill whistle sounded outside. I say it seemed to be just outside, but it also seemed to be a long way off. 'That,' said the engineer, 'is its whistle.' Say, do you know, I felt a little creepy. I don't know why, but I did."

A Palmist on the Scene.

Having failed to solve the mystery the detectives were open to take any suggestions from capable persons that would assist them. Last night a C. P. R. man brought out Madam Constantine from Toronto, a palmist, who spent from midnight until 2 o'clock in the engine house, but in that time the noises were not heard. She questioned the electrical engineer and the night watchman very closely, and what she learned from them convinced her that there was no trick about it.

The Star asked her what her opinion was on the matter, and she replied:

"It is no trick, and what is more, I believe it to be a spirit that is in trouble, and as someone else has told the engineer that he has shown sympathy with it, and that is why it talks. I should like to hear the noises very much."

ETERNAL LONGINGS.

The noiseless tread of the silent dead,
We sense it evermore,
But see them not in earthly spot
Among us as of yore.

We know that death is but the breath
Departing from the clay,
And yet we yearn for their return
From homes across the way.

Our heart of hearts forever smarts
With agony untold,
For one dear sound of a voice around
Our hearthstone as of old.

We hear the tread of the silent dead,
And feel the touch of a hand;
We speak in thought—it is ever caught
By those in the spirit land.

Oh, yearning soul! within the whole
All pulsing life is one,
Upreaching here to disappear
With yearning never done.

DR. T. WILKINS.

GRAND MASS MEETING.

A Grand Mass Meeting given by the Wisconsin State Spiritualist Association will be held at Whitewater, Wis., at the Morris Pratt Institute, on May 16 and 17; first session on Thursday evening, the 16th. We expect Harrison D. Barrett, President of the N. S. A.' Mrs. Cora L. V. Richmond, Dr. G. B. Warne, and others. A glorious good time is expected. Let all the towns in and about Whitewater respond and come out to this glorious gathering.

G. H. BROOKS.

Milwaukee, Wis.

AN ANGELIC MAN.

If Ever an Angel on Earth, Dr. Berthold Pirosh Was One, Though A Jew.

To the Editor: As set forth in the Chicago Record-Herald, the age of charity is not past and that the practice of the philanthropic gospel reaches its finest climax in the crowded Jewish district were propositions advanced at the meeting of the Chicago Jewish Woman's Council.

They were suggested by the story of the career of a Jewish physician, who wrote sixty prescriptions a day and died comparatively poor, when he might have been a millionaire if he had not given nine-tenths of his professional services free of charge to patients who were unable to pay.

The story was narrated by Mrs. Isador Natkin in an address on "The Philanthropic Activities of Chicago's West Side." Mrs. Natkin said the physician to whom she referred was Dr. Berthold Pirosh, who for more than thirty years practiced medicine at Maxwell and Jefferson streets, West Twelfth and Sangamon streets, and in other districts in the congested quarter.

Philanthropist Dies Poor.

He wrote over 21,000 prescriptions each year, about 20,000 of which, she said, were written free for the needy. He died about a year ago, leaving as his principal bequest to his widow and family a life insurance policy which he had taken out many years ago for their protection.

"Charity, philanthropy, unselfish service, or whatever the dedication of one's work to the good of others may be called," said Mrs. Natkin, "never has received a more glorious exemplification than in the career of the late Dr. Pirosh. It was estimated that for many years he had the largest practice of any physician in the United States, if not in the world. It was thought that he was immensely rich. Yet he died comparatively poor.

"It was not known until after his death that about 90 per cent of his prescriptions were given to poor patients free of charge. Literally speaking, he lived and died in the service of the poor of his own race in the ghetto, where there is a population of 300,000 persons who were recipients of his benefactions. The entire ghetto population were the beneficiaries of this one good man's quiet, sympathetic unrecorded, noble philanthropy."

A Bitternut, or a Peach?

How are you rating this wild world, my friend?
How is it meeting your needs?
Does the old road look pleasant which leads to the end?
Or gloomy, and bristling with weeds?

We rate things according to taste, don't you know,
And sometimes by taste of the mouth;
We see things not always the same; there's a glow
In the strawberry gardens of youth!

But what do you find in the world, anyway?
Are the things you desire within reach?
Do you hunt for the bitternuts growing your way,
Or declare, "I will find me a peach!"

If so there'll be peaches—yes, peaches and cream,
For such as demand them, and search;
And the bitternut ghouls will disparage, and scream,
To the peach-folk, "Come down from your perch!"

But they'll not be hurrying! shadows and shine
Alternate, the further we go
And if June, in her roses, seems wholly divine,
Why, in winter we tour in the snow.

I am bound to maintain while I stay here at all
'Tis a peach-of-a-world, don't you know,
And the ones who sit high on their perches and squall,
"'Tis a bitternut!" can't make it so.

EMMA ROOD TUTTLE.

Relief Association in Chicago.

To the Editor of this paper, and to the American People:

In the midst of plenty it is well, at a time like this for us to ask ourselves plainly, once for all, Are we living, or are we dead? Are we deaf to the cry of millions of our fellow-beings now literally perishing of starvation across the water? Are we dumb at this glowing moment, this golden opportunity to respond to their silent speech? Are we blind to the mute appeal of dying thousands—yea, millions—whose wasting forms speak volumes untold, more eloquent than the combined utterances of all the libraries on earth?

Are we, indeed, human? If so, we are surely deaf, dumb and blind—all three; nay, more than this: we are rigid, stiff and cold in the icy arms of death—victims of our own indifference if we remain inactive in the midst of this stupendous tragedy.

Something Must Be Done.

It is as if the climax of a mighty contest had been reached. As if in the throes of a desperate struggle in the final conflict between the spirit of greed and graft on the one hand, and the aroused impulse of awakened humanity on the other hand, the test is now upon us and must be decided speedily.

We who live in the midst of plenty are now, for the hundredth time being weighed in the balance. Shall we be found wanting? This is the stirring question. If fools, we will remain inactive and indifferent to this terrific cry of millions to whom it is possible for us to give speedy and complete relief. If we are wise we will not flinch nor waver at a moment such as this.

Dame Nature, in giving to each of us a place on this fair earth, says to each one, as plainly as if in words, "Bear your part of the burden of life gracefully at all times, and especially when emergency arises." The vital question faces us, and will not down. How shall we acquit ourselves in this emergency?

Let there be organized at once a Famine Relief Association of Chicago. At the very first meeting of this Association (the time of its organization) let a committee be appointed whose duty and pleasure it shall be to invite each and every man, woman and child within reach, now living in comparative plenty and power to respond with a contribution, however small, and the larger the better in proportion to their means, that something may be sent to the proper destination in China with the very least possible delay.

Yours for the speedy triumph of eternal Justice, Truth and Right.

THOMAS H. B. COTTON.

San Jose, Cal.

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Indiana State Association.

Annual Report of the President and the Secretary of the State Association.

Peru, Ind., Mar. 29, 1907.

To the Officers and Delegates of the Indiana State Association of Spiritualists, in Convention assembled:

In compliance with the Constitution and By-Laws of our State Association I beg to submit for your consideration the following report of the progress during the year closing with this Convention. I regret that our showing is not greater than will appear on the surface, but, considering the adverse conditions under which we have worked, I must feel that much good has been done—that lasting work has been accomplished, and that at a very small expense to our State Association.

The second annual Convention held at Anderson, Ind., March 9, 10 and 11, 1906, was, owing to very inclement weather, rather small in point of attendance, and it was because of the possibility of encountering the same conditions, that your president and executive board deemed it best to appoint the present meeting at the time at which we now meet.

The financial condition of our Association was not improved by the last Convention, owing to cause stated above. With the small balance on hand it was not deemed advisable to make too great venture in the employment of much talent to further the work, hence it was decided to secure the services of Mr. Will J. Erwood, of Wisconsin, in the capacity of missionary.

This was done and many meetings were held—several mass meetings being included, one at Peru, and one at Seymour—as a whole the meeting held during the period immediately following the Convention were not a financial success, as will be evident by the report of our secretary which comes before this honorable body. Inclement weather, lack of interest due to the spring work, and various other causes were responsible for this. Every effort was made to make the work a success, but it appeared to be the wrong season for work of this description.

During the summer months no active work afield was undertaken, but your president and board of trustees deemed it wise to begin operations early in the fall season; to this end the services of Mr. Erwood were again secured, and he arrived in the State early in the fall—the latter part of September. Work began at once, and has continued constantly from that time up to the present, with what success you can best judge when you have heard the secretary's and missionary's reports.

Meetings have been held at many different points in the State, Mr. Erwood speaking almost nightly. The interest has been reported by the missionary to be good, and the work generally has been carried on with very small expense to the Association. Your president would ask that your closest attention be paid to the reading of the secretary's report and also the missionary's report—particularly to the suggestions made in the latter.

Organization.

After carefully considering the matter of organization it was deemed unwise to urge the organization of societies in localities wherein it would be impossible to arrange for regular visits from competent workers who would be able to sustain the work.

This is based upon a careful study of the situation, such study having demonstrated that comparatively few societies can be sustained where they are not visited at more or less regular intervals by workers who are able to uphold our philosophy. The above is not to be understood as meaning that your president is not in favor of organization; he is decidedly in favor thereof, but deems it best to have fewer organizations and stronger, than many which are in a state of inertia. Appropos of this your president would recommend careful consideration of the suggestions made in missionary's report.

Regular Meetings.

As regular meetings are the life of the movement, I would urgently call attention to the necessity of having a permanent place of meeting in every locality, particularly wherein there is an Auxiliary Society; this is emphasized by the fact that many times our missionaries and speakers must pass you by because of the inability to secure proper places in which to hold services. It should be the duty of the officers of every local society to provide for this contingency wherever possible, and that at the earliest moment.

Where it is not possible to provide a regular speaker for a definite length of time—as six months or a year—it has been found very effective to provide for regular meetings — say once or twice a month—on the circuit plan. Your president would urge that some action be taken in this connection during the present Convention, and to this end, would call your attention to the recommendations in the missionary's report, under head of "Circuit Work."

Lyceum Work.

One feature of our work which has received but little attention during the past year, and which is still probably the most important work of all, is the lyceum work. There is coming a day in which those who have the work in charge shall have passed over to the great majority, and it behooves us to make provision for that day, that there may be workers competent to carry on the work so nobly planned and executed by the "Old Guard."

To this end your president urges that some definite measures be taken at this Convention to further that work; every locality should have a lyceum that the child mind might be instructed along the progressive and religious lines which particularly characterize our movement.

Because of the lack of funds your State Board has been unable to carry on that work, but it is one that should not be left entirely to the executive board, as every member of a society should be interested in the moral, spiritual and intellectual development of the children of Spiritualism. Spiritualists this is YOUR WORK. Will you not take it in hand?

Ordination.

The matter of the ordination of speakers is one that is just now calling forth much attention, and is one that should be most carefully considered to the end that none but the most competent and reliable workers be placed in charge of our movement. To the end that this may be more fully attained, your president would call attention to the clauses covering that point in the Constitutions of the Minnesota and Wisconsin State Associations; and would recommend that action be taken upon these points at this Convention. He would further recommend that said clauses be adopted into our By-Laws at this Convention.

Membership.

Our membership is made up of legally elected delegates from the several auxiliary societies, and while giving us legal representation, and harmonious conventions, it has been a large factor in keeping many representative Spiritualists from attending our annual Conventions.

We have a large area in which there are, as yet, no organized societies, yet, in which there are a number of ardent and thorough Spiritualists who would be glad to be identified with the work of organization. As these should be provided for your president desires to call attention to the provision made for such as these by the Minnesota State Association. Said Association having provided that individuals may become "personal members" of the State Association, upon payment of one dollar ($1) per annum, as dues, provided that the applicants live in a locality wherein there is no local society.

Your president deems the above an excellent solution of the matter, and would recommend its adoption in our By-Laws at this Convention, with the further provision that not more than seven (7) personal members be accepted from any such locality, as seven individuals constitute the necessary number for forming local societies.

Necrology.

The ranks of Spiritualism have been decimated, during the past year, by the calling away of many of its noblest workers, among whom are the Rev. Moses Hull, Jennie Hagan-Brown and others. While feeling deeply the loss sustained, your president can not but congratulate the arisen ones upon their freedom from the thraldom of the flesh. In view of the great loss thus sustained by Spiritualism, your president would recommend that a committee be appointed at this Convention whose duty it shall be to formulate suitable resolutions conveying the sympathy of this Convention to those who, having been most closely allied to the arisen ones, most keenly feel the loss of their presence and companionship.

Mediumship and Phenomena.

In view of the fact that during the past year many instances have arisen, wherein too credulous individuals have become the prey of the charlatan and mountebank, masquerading under the guise of Spiritualism, your president would urge that Spiritualists everywhere throughout the State would more thoroughly and scientifically study and investigate all the laws governing phenomena and mediumship, that they may more surely distinguish between the true and the false, to the end that the true may be exalted to its proper sphere, and the false may be relegated to its real status, and Spiritualism freed from its tentacles forever.

In conclusion, your president wishes to acknowledge his indebtedness to the secretary, Mrs. Carrie H. Mong, for her efficient assistance and to the several members of the board for their co-operation and aid in carrying on the work of the year, the board standing as a unit on all important matters pertaining to the work of the Association.

I also desire to express my gratitude to Mr. Will J. Erwood for his services as missionary for the Association during the months that he has been in the State, and in view of the success attained in his work, I wish to suggest that this Convention would do well to instruct competent workers for the ensuing year, that this work may be carried on to its logical conclusion.

All of which is respectfully submitted.

E. A. SCHRAM,
Pres. Ind. State Asso. of Spiritualists.

Secrtpary's Annual Report.

Muncie, Ind., March 27, 1907.

To the Officers and Delegates of the Indiana State Association of Spiritualists, in Convention assembled:

Your secretary submits the following report for the fiscal year beginning March 11, 1906, and ending March 31, 1907.

Charters.

We have only issued one charter during the year: Charter No. 19, First Spiritualist Society of Richmond. This society was organized as the result of a series of meetings held in Richmond in December, which will be shown under the head of mass meetings.

Tell City and Chrisney have both surrendered their charters owing to the fact that both are small places and so many members have moved away. Both sent in reports and Tell City paid dues on six members.

The following societies are now in good standing:

Madison Avenue Association of Spiritualists, Anderson, Charter No. 1, paid dues on 15 members.

First Spiritualists Church of Peru, Charter No. 2, paid dues on 25 members.

Progressive Spiritual Association of Seymour, Charter No. 4, paid dues on 8 members.

West Grove Association of Penn Township, Jay County, P. O. Balbec, Charter No. 5, paid dues on 40 members.

First Spiritualist Society of Tell City, Charter No. 9, paid due on 6 members.

Progressive Spiritualist Church of Indianapolis, Charter No. 10, paid dues on 21 members.

Spiritualist Searchlight Society of Sheridan, Charter No. 11, paid dues on 15 members.

Rochester First Spiritualist Church, Charter No. 12, paid dues on 10 members.

Point Pleasant Society of Spiritualists of Chandler, Charter No. 13, paid dues on 16 members.

First Spiritualist Church of Elwood, Charter No. 14, paid dues on 28 members.

Spiritual Research Society of Flint, Charter No. 15, paid dues on 10 members.

Elkhart Spiritual Society, Charter No. 16, paid dues on 10 members.

Independent Spiritualist Society of Muncie, Charter No. 17, paid dues on 13 members.

Making a total of 12 Societies now in good standing.

Last Convention.

Owing to the fact that we had the worst snowstorm of the winter at the time of our last Convention, at Madison Avenue Temple, Anderson, March 9, 10 and 11, 1906, the attendance was small and the financial returns corresponding small.

Missionary Work.

Will J. Erwood was again employed as missionary by the State Association for three weeks in June and for a part of October and all of November, and December. From the June meetings there was $38.05 due Mr. Erwood, from the October meetings there was $1.26 and from the meetings of November and December there was due $7.67, which made a total of $46.98 paid out during the year for missionary work. The different reports will show that Mr. Erwood worked hard and faithfully, and on a small salary, but that in some places the work was not supported as it should have been financially, and in others storms interfered. We feel that the missionary work has been of great benefit to the Cause throughout the State, and would recommend that it be continued as soon as the finances will permit.

Mass Meetings.

We have held three mass meetings during the year as follows:

At Peru, May 27, 27 and 29, with Dr. Geo. B. Warne and Will J. Erwood as speakers, and Mrs. Throndsen as message bearer. This was our first experiment of beginning the meetings on Sunday and closing on Tuesday, and did not prove successful. The receipts were $47.30 and the expenses $54.40, leaving a deficit of $7.10.

At Seymour from October 9th to 14th, inclusive, with Will J. Erwood as speaker and Mrs. Throndsen as message bearer. The receipts and expenses were $54.35 with no balance.

At Richmond from December 19 to 23, inclusive, with E. W. Sprague and Will J. Erwood as speakers and message bearers. There was no society in Richmond at the time to comply with the usual requirements of the Association in putting on these meetings, but those who wanted us to put them on and made the arrangements for them promised to make up any shortage that might occur, but failed to do so, and there is $29 still unpaid. It was near the holidays and the attendance was not large. The receipts were $63.80 and the expenses $92.80.

Indianapolis Meetings.

Under the direction of the board your president and secretary were instructed to put on meetings at such places and times as we deemed best. We were informed that the Spiritualist Church at Indianapolis was vacant and that some of the old Spiritualists of the city were willing to support some good worker or workers, and thus undo some of the work done against our Cause in the city in the past year.

We went down, and as we thought, had all arrangements made for the church, and were to pay the rent on Sunday night. After our audience had assembled Dr. Kingsley came in with the agent for the church and informed us that he had paid the rent in advance. We realized that this was a piece of underhand work on the part of Dr. Kingsley and the agent, but were powerless to do anything but pay for the one evening and go ahead with our meeting. A large percent of the audience voted to support us if we would put on meetings elsewhere, awaiting an opportunity to get the church. We have since been holding meetings at Orpheum Hall with very good attendance and so far they have been self-supporting but have not been a source of income to us. For the reason that the Progressive Church of Indianapolis is chartered with the State Association and we do not in any way wish to antagonize them, we deemed it best to discontinue our meetings after the last Sunday in March.

Mrs. Martha Woolsey has worked hard and faithfully for us in carrying on these meetings, and had it not been for her assistance it would have been impossible to do the work we did. Mrs. Frances Ruddick has also been a faithful worker for us, giving her services as slate-writer Sunday after Sunday for a mere pittance. Mr. and Mrs. Hayden have also done good work for us with little or no remuneration. To all of these we would recommend that this Convention express its gratitude.

Board Meetings.

We have held the following board meetings: At Anderson, March 10 and continued to March 11, during Convention. At Chesterfield June 25 and at Muncie, March 3, 1907, the minutes of which will show what business was transacted.

Ordinations.

We have issued no ordination certificates during the year but have revoked the Licentiate's Commission of Mrs. Julia A. Mills of Elwood, for cause which your board of officers deem just.

The Work in General.

From a financial standpoint the year's work has been a hard pull, yet we feel that more real work has been done than in any previous year. We have every reason to believe that through the influence of the State Association our beautiful philosophy has reached many souls that would not have been reached otherwise, and that our Cause is making rapid progress. Your secretary has received statistic blanks from the County and State and the Government, showing that Spiritualism is now recognized as a Religious Organization, the same as other churches, something that has never been done before. This is one point in favor of organization, if it were not for our organized bodies we never could have hoped for such recognition.

Again I am glad to report that perfect harmony has existed between the members of the board during the year's work, and not a word of discord has arisen. We meet and renew friendships, thus combining business with pleasure—isn't it better so? Personally I feel very grateful to every member of the board for their loyal support, all seem to feel that we have done the best we could under the circumstances, and if mistakes have been made, they are of the head and not of the heart. Not one word of criticism has ever reached my ears from the members of the board, if criticism comes it is from those on the outside who do not fully understand.

Our good president and treasurer, with whom we come in closest contact, have been the same faithful, loyal friends as before, always ready with kindly assistance and advice, for which I am truly grateful.

I must not forget to mention my sister, Mrs. Blackburn, who has rendered so much valuable assistance all the way through my work.

With best wishes for the continued success of the Indiana State Association, this report is fraternally submitted.

CARRIE H. MONG,
Secretary.

FATE MASTERED

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WISCONSIN STATE CONVENTION.

Annual Report of the Secretary to the State Association.

To the Officers, Members and Friends of the Wisconsin State Spiritualist Association:

One year has transpired since becoming the secretary of the W. S. S. A. Being thoroughly ignorant of the true condition of the financial condition this Association was in, it was with regret and temptation not to be connected with the work after examination of books, papers and correspondence of past work done by my predecessors.

Members and friends of this Association remember I am coming to you with a report of all work performed by your secretary, not as an expert, but as a student. Whether the work has been correctly done remains with you to judge.

Having had the heartiest co-operation of the president and all officers, I feel to say a few words for our president, as no one has had the opportunity to become thoroughly acquainted with Mr. Brooks, or his work, as your secretary has had the past year. When May 16, 1906, we opened the first mass meeting at Whitewater, Wis., in the Morris Pratt Institute, we were received with a hearty welcome by one and all.

With wonder and enthusiasm I went into the field of work, determined to make our work a success, trying to interest the people not only in my home city, but also in the State, which under great difficulty and untiring work of the president and myself we finally received hearty reception.

After once out in the field we are confident of receiving a hearing. While your president worked hard in the State, as his report has told, your secretary tried to interest the people at home, which was a very good success, as this convention will prove, and all harmony brought into life among the people, not only our own converted Spiritualists, but people who had never heard the name, or did not trust to investigate into public meetings, were brought out to those afternoon gatherings called for the purpose of raising money to defray our convention expense.

Mr. President, I wish here to publicly thank the good friends who so generously opened their homes one after the other each week, the mediums who so generously gave their time, without one cent of compensation from these gatherings. Who can tell what grand work these little meetings have done to those thoroughly ignorant of all knowledge of future existence after death.

How often your secretary has wondered with thoughts almost depressive when one bill after another was received for payment, how can it be met? Then surely your president each time came to the rescue with a money order from some meeting held in some part of the State, where friends more generously kind gave a listening ear and understood the Association to be a necessary organization if Spiritualism was to grow as a movement, and Spiritualists would be recognized as a people, as good if not better than any religion on the planet earth.

Here let me say, if Spiritualism is to grow as it should and must grow, if we as a people wish to be heard and recognized, let those who are not members of a local Society affiliating with the State Association, meet once a week as the ladies did in Milwaukee since November, 1906, invite your friends to spend a social afternoon or evening, invite a home medium and give the best you are able, give the bread of knowledge to the hungry soul, build up the Cause in little ways, and by so doing you can help the State Association in a short time to be a power among you.

Give us your hand of fellowship and you will understand that no movement can live unless an organized body is there to support all good, honest and truthful work. True organization is the watchword of to-day, true banding together of people is a recognized fact of power.

The following are the financial receipts and disbursements during the past year:

Membership	$138.00
Donations and Meetings	781.62
Dance Social at Milwaukee May 26, 1906	62.25
Charter Fee	5.00
Total Receipts	$986.87

Disbursements.

By order No. 1 to No. 42 and Incidentals	$783.34
Leaving a cash balance on hand in Treasury	203.53
Members enrolled	217
Members in good standing	217

General.

The general progress of the year was very favorable. Societies' reports are interesting and show those that are in working order are doing splendid work. Societies reported and in good standing are, Unity, Charter No. 5, Milwaukee; Spiritual Society, No. 2, La Crosse; Light of Truth, No. 9, Ripon; Spiritual Society, No. 11, Whitewater; Spiritual Society, No. 14, Almond; Spiritual Society, No. 10, Oakfield; Truthseekers, No. 16, Milwaukee; Band of Peace, No. 15, Milwaukee.

Respectfully submitted,
LOUISE G. LOEBEL,
Secretary W. S. S. A.
Milwaukee, Wis., April 17, 1907.

Milwaukee, Wis., April 17, 1907.

To the Officers, Members and Friends in Convention assembled:

Following are total amounts received by your secretary for the purpose of establishing a Convention Fund:

Three Dance Socials	$106.71
Afternoon Coffees	48.67
Donations	3.15
Three Circles held by Mr. Roberts	20.75
Total Receipts	$179.28
Total Disbursements for preparation Convention	$ 22.74
Total Balance on hand	$156.54

Also a number of donations in provisions for dinners during convention have been received.

Respectfully submitted,
LOUISE G. LOEBEL,
Secretary W. S. S. A.

Psychic Light

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LIST OF CAMP-MEETINGS.

Send in Your dates and Names of Secretaries at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Los Angeles, Cal.

The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August 15th to September 15th, 1907.

GEO. E. LYON, Sec'y.
1974½ E. First St., Los Angeles, Cal.

Onset Camp.

Onset camp commences its thirty-first annual meeting, July 22, and closes August 26. For full programs address the Secretary, Onset, Mass.

Ocean Grove Camp.

This camp is located at Harwich, Mass., and opens July 8 and closes July 22, 1907. For programs and information, write Mrs. Mary B. Small South Harwich, Mass.

Mt. Pleasant Park, Clinton, Ia.

The twentyfifth annual camp-meeting at Mt. Pleasant Park, opens July 31, and closes August 28. Progroms and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Summerland Camp.

The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, beginning June 24. Mrs. F. Lee, secretary.

Winfield (Kansas) Camp.

The Winfield Camp Association will hold its fourteenth annual camp-meeting commencing June 30, and closing July 14. Mrs. A. McAlister president, North Manning street, Winfield, Kan.; Mrs. M. C. Salling, secretary, 1602 South Church street, Winfield, Kan.

City of Light Assembly.

The season opens at Lily Dale N. Y., July 13, and closes September 3. For program address Laura G. Fixen, Secretary, 1047 Carmen ave., Chicago, Ill.

New Era Camp, Oregon.

The New Era Camp-meeting begins July 8, and continues over four Sundays. Address Rev. G. C. Love, president, 934½ C street, Tacoma, Wash.

Sunapee Lake Camp, N. H.

Sunapee Lake Spiritualist Camp at Blodgett's Landing, N. H., commences July 29, and closes August 26. For programs and infirmation write to the secretary, Lorenzo Worthen, Hillsboro Bridge, N. H.

Wonewoc Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 15 to August 13. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Ottawa Camp.

Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August 17 to 27 inclusive. Write for programs. H. W. Henderson, president, Lawrence, Kansas; Mrs. May Cook-Pearson, secretary, Spring Hill, Kansas.

Forest Home Camp, Mich.

This camp opens July 29 and closes August 19. Any person desiring programs of information regarding campgrounds or camp work, will please write to the secretary, who will answer all inquiries. F. H. Lesher, president; Mrs. Ruth Eastman, secretary, Mancelona, Mich.

Camp Progress.

Meetings are held at Mowerland Park, Upper Swampscott, Mass., every Sunday, beginning June 3, and closing September 30. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28, Cabot street, Salem.

Mich., opens July 21, extending until August 27. For programs or information write to the secretary, H. R. LaGrange, Brighton, Mich.

Vicksburg Camp.

Vicksburg Camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

Edgewood Camp, Wash.

Commences July 29, and ends Aug. 19. For full particulars address Geo. E. Knowiden, 955½ Tacoma avenue, Tacoma, Wash.

Delphos (Kansas) Camp.

Opens August 9, closing on the 25th. Address all communications to T. D. Rice, Secretary, Delphos, Kan.

Chesterfield Camp.

Begins June 16 and ends September 3. Mrs. Flora Millspaugh, secretary, Chesterfield, Ind.

Island Lake Camp.

Island Lake Camp, Island Lake, Mich., opens July 14, extending until August 30. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July 1st.

Lake Brady, Ohio.

The sixteenth annual session of this camp will commence June 30, and end September 1. For full particulars address A. G. Keck, Akron, Ohio.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-meeting opens July 19, and closes August 17, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Unity Camp, Mass.

Opens on Suday, June 4, and continues every Sunday until the last of September.

Mantua Camp, Ohio.

This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, secretary, Mantua Station, Ohio.

Harmony Grove Camp

Harmony Grove Camp-meeting Association will hold its annual camp, July 22 to August 5. This camp is located three and one-half miles from Escondido, Cal. For further particulars in regard to the camp, address T. J. McFeron, secretary, 528 Fir st., San Diego, Cal.

Niantic Camp, Conn.

The Connecticut Spiritualist Camp-meeting Association, at Niantic Camp Ground, Niantic, Ct.; season of 1907, commences June 12, and continues until September 11. For full particulars address George Hatch, South Windham, Ct.

Haslett Park, Mich.

The twenty-fifth annual assembly of Spiritualists at Haslett Park, Mich., commences August 5, and continues to September 3. For programs address E. F. Sprose, Okemos, or D. R. Jessop, Williamston.

Verona Park Camp.

The Verona Park Camp-meeting, Me., will open August 12 and close August 26. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Queen City Park Camp, Vt.

QueenCity Park Camp, South Burlington, Vt., commences July 29, and ends September 3. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Freeville Camp.

The Freeville Camp, N. Y., opens July 22 and closes August 19. For programs write to Miss Victoria Moore, Dryden, N. Y.

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Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

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Her Last Funeral Oration.

Just before her transition, Mrs. Jennie Hagan Brown was called to Arlington, Nebraska, to officiate at the funeral of Mrs. J. A. Unthank. The address which she delivered on the occasion, given below, contains many gems of thought, and will be read with great interest by her friends who reverentially remember her.

O, Thou Infinite Father and Mother, thou who hast given us the blessing of eternal life, and the brief journey of mortal existence; Thou who hast prepared the doorway of birth, and that silent entrance into the world beyond, called "Death," we approach Thy sacred presence with our hearts uplifted under the sacred and tender laws of love, and of Thee. We ask that Thou sendest Thy ministering angels to each heart that mourns and that Thou fill each heart with that psalm of the beautiful words, "that it is better further on." Lead us on, loving Father and Mother, through the dim shadowed isles of mortal disappointments and joys, to the bright beacon lights on that shore of immortality where so many of ours have entered the doors. Let us feel that we are journeying onward toward the same goal, and that by our deeds we, too, shall be recognized. Teach us with the divine aspiration for right, and let all the yearning sympathy of our souls be responded to from Thy love. Teach us that this occasional mourning is an occasion of joy for this Mother who has gone from us to the glad and sweet reunion with her loved, but never lost ones. Let us feel that in the many mansions where they cared for us, she has found her home; not only a home, but a home well filled with all the love and environment of right that could be prepared for her, and that she enters not alone, but in the companionship of the loved who have gone before. Send Thy tender and loving angels with their sympathies to these hearts and let them feel the sympathy of Thy love. Amen.

In the golden September of four years ago, I was summoned to Arlington, in this church to give utterance to the last words of honor and love above the silent form of an honored friend, Mr. Unthank.

It was the first occasion of my coming back to Arlington without his hands grasping mine, and his welcome being among the tenderest. To-day I am with you from a long journey, from the sun-kissed lands of southern Texas, to meet you in this early January, with its frost and rime upon the trees, and to say the words of affection and adieu to the mortal form of his beloved wife.

For over sixty years had he lived to the present time, they would have walked hand in hand down the broad highway. But he left her with a word of parting love, and they understood each other, and knew that they would be re-united. There were fair-faced children in the bloom of youth who had gone before them. There were those of middle age and experience who had held their hands and said "good-bye," and she was left with loving and affectionate children and grandchildren, "to tarry awhile at the cross" only four years. Now that silence and that rest has come upon her, a woman whose early years of motherhood and simple dignity as a matron come out of past memories, and shine down upon us with a golden glory of sweet example. Refined, sensitive and courageous in her convictions of right, standing before the world and smiling upon its stories in the old days, and saying, "Life is only a school through which we pass, she graduated into the higher schools beyond. Her tender hand was ever ready to give welcome, and her heart to give sympathy. My memories of this family are not as a stranger who comes from afar, but as one almost of one kindred blood speaking of my own. I love them much; I honor them greatly. I do not come here to tell you that she is dead, but I come to say as that sweet singer of poems, "I cannot say, and I will not say that she is dead. She is just away." So said James Whitcomb Riley when his favorite brother went away from this world, and so I quote him to you. "She is just away," gone out into the sunlit reception room to a world of immortality and joy, and when your hearts ache, dear friends, and when you feel that there is something gone that cannot be replaced, and when your lips whisper that sacred word—"Mother"—how much the word means— remember that she is hearing the same word from those lips on that better shore, and remember that she has just gone a little in advance of you.

Age had placed its heavy hand upon her shoulder, and her feet trembled in the pathway. Sickness and pain had wracked and injured the physical house she lived in. The germ of an immortal mind was clouded by the hours of pain and anguish, and now beyond the shadows the jewel of her selfhood, the real woman is rising transfigured in her immortal joy, recognizing the great truth that she is a daughter of the eternal God, knowing as she has never known before the triumph of an immortal soul over the shadows of death, over the weaknesses of life, over its pains and disappointments, standing with a crown of womanhood and motherhood there in the Eternal City.

Not one is here, even the fair-faced little children that would wish dear grandmother back again; no, you are glad that dear grandmother has gone into the beautiful home of the beyond to meet grandfather, and all the other loved ones, and not one of you who are older, that would for one moment recall her; but your hearts ache, and you will be lonely, and you will often think, "I will ask mother." "I will refer to her," but she will not answer you in the old tender physical voice, but we know that she will send you the reply of love across the mystic, dim shadowed existence between. Why is it deemed a shadow? Because we of the mortal have not gained that quality, that physical environment to see through the shadows. Let me illustrate:

Not long ago I was in the city of Cincinnati on a similar duty to this. I was down on Walnut street, and the clouds were so heavy, and the day so dark and dreary, that I felt deep regret, and when the funeral cortege started up over the hill side of beautiful Cincinnati, I went with sorrow because the day was so dark, and so dreary, but as our carriage climbed the long hill, we suddenly left the darkness and the shadow and came into the full burst of splendid sunshine. The clouds lay white and dim in the far-off gloom, and all the shadows were beyond me. I looked back at the reflection. The city was full of smoke and choked with blackness, but the hilltops were fair, and the lights shining. In the same way our world is; a great city of smoke and discord, and shadows and misunderstandings, and when we have climbed above these, when we ascend into the spiritual realms of comprehension of ourselves, when we gather the knowledge that we know, lo, we have ascended the hills and stand where the sunlight is, and the beauty of God's permanence, and when, after we have climbed the hills, the mountains are beyond them, and those mountains are the mountains of eternal and unending progress, all conscious of the right and conscious of love, and that triumph of love has come to her who rests here physically in the valley of peace. She stands high on the mountains of life and light to-day. She has gone away where she does not know the clamor of strife, but in the eternal mountains of light, she hears the song of love and the anthems of peace wafted to her soul. It is a great and glorious thing to love, and to live well. It is another glory of life, strange as the sentence may sound to pass through life to death. It is the triumph of soul exerting itself to find the continuance that was bequeathed it long ago.

It is not in vain that our ancient masters adorned their splendid paintings with wings, and the answer is because of the poetry of the representation and the true interpretation is that masterful word "aspiration." The soul's wings are the soul's desires. This aspiration is the white plumes that we adorn our souls with, and while we are here the children of toil and sorrow, we are speedily growing into that soul life, with its aspiration and its unfolded hand. Life becomes very sacred when we interpret it truly. It does not mean existing. It does not mean food and raiment and a place of slumber. It means all that our splendid Longfellow told us in that triumph of his art, "The Psalm of Life," and it is all perhaps as well expressed in one brief verse of that beautiful poem as in any one place in literature:

"Not enjoyment and not sorrow,
Is our destined end or way,
But to act that each tomorrow
Find us further than to-day."

And this to-morrow has found her far upon the journey. It has found her beyond the environments of weakness. It has found her in the golden morning splendor where the flowers never wither, and the frosts never blight. When I look into your faces, my beloved friends of many years, and I recognize so many whom I have known, and associate the many who have gone from your hearts and homes, I speak to you as I speak to these, the kindred of this mother in Israel who has gone away, and the word of consolation for them is the word of consolation for you. Be not cast down nor discouraged. Count life as full of worth. Do not look upon its disappointments or shadows, but see how much life and truth of the infinite blessing of the real have belonged to you, and let your lives feel that each to-morrow finds you further than to-day.

Long ago, there was a beautiful story told of Arabia, a land of fragrance and blossoms. Once upon a time two beautiful maidens were standing under the soft light of an Arabian night, and standing there, a strange messenger appeared before them, and said to those daughters of that mystic land, that whatever they should ask at that special hour, should be granted them. The one impulsively said, "I would like to have two things."

"What are they?" asked the mystic messenger.

"Beauty and power."

"It is granted you," was the reply.

The other waited for a moment and then said, "and I would ask for the fulfillment of the law of womanhood and motherhood and love."

The years passed, and the request of the first was granted. Beauty of face and figure were hers. Wherever she turned the world admired her. She swayed the hearts of men and women, and held that mystic power over them for a time. But after awhile the heart grew weary, it needed something more, and they turned from her, while new and fresh pageants bowed before her. In a simple cottage upon the side of a desert dwelt the other woman. Beside her were fair sweet children, whose dark and sunny heads around her knee bowed in tender reveries. A husband loved her with all his heart, and the little home was glorified and dignified. By the strange laws of fate, of the divine laws of God, these two women fell asleep upon the same day, and she who had had beauty and power, still beautiful after many years, fell asleep alone. She sat in her regal chair as a queen, her subjects at a distance. All admired and all obeyed, but her heart was very lonely, for no one loved her. Under the simple roof of the tent the woman who fell asleep was in the arms of her daughters, and her sons, and her sons' sons, and her daughters' daughters. The man whose hair was snow white still called her by the loved names of his early youth. Tenderly her eyes were closed and her lips breathed "thanks" for the fulfillmen of the angel's gift. Awakening in a world beyond, she found life's completeness still with her, and the other soul, according to the old Arabic story, had been so starved and attenuated that it stood as a dim shadow upon the shores of life beyond.

The same angel met them again, and said, "I have fulfilled my promise to each of you."

"Yes," said the two woman souls.

"And now," said the angel, "You who have been wife and mother, and loved, and lived the law, will find your place of rest and recompense, and you who have never loved, poor soul! must seek again the world from which you come and through another experience learn the needed lesson, to fulfill life, love."

Our friend has learned that lesson. She has gone beyond us. She does not need to return, she can progress on and on. Remember, I have only given you the story of the olden times as a simile, but its meaning is true. He or she who fulfills the law of love and duty of life, has accomplished the fulfillment of the law. Love is as eternal as God. It was what Jesus of Nazareth came into this world to teach, and the new commandment that he gave us, that has changed us from the old Mosaic life into the warm, impulsive love was the new commandment, "I give unto you that ye love one another."

Oh! that we knew more of this; that we put away our selfishness; that we become a part of that mighty impulse that uplifts and sustains us. It was this love that made the Christ, and placed him as a shining light of omnipotence. It was the same great love that illuminated and glorified Gautama Buddha in the beautiful home in the palace of riches near his sweet wife and child—and he then found for the first time, that the world had been in agony and poverty, and old age and death. He loved so much, that he left all of his wealth, left his own, and went out in the highways and byways, and deserts, and gave his life and labor for that one masterful word, LOVE.

No matter if you consider him heathen, I do not, because that great song of love, that impulse that filled and thrilled, and expressed itself through him, was the same Godly expression as that of Jesus who said, in the new commandment, "Give I unto you."

There are many other characters in the history of the world who have illustrated this triumph, this dominating power of God, But there is nothing in the languages of the world that can triumph in the expression of love over the word "Mother." She goes down into the dark agonies and anguish of death to bring us into this world. She gives her best years to rear us. She watches her boy when he takes the downward path with such tears of agony as the mother of Christ shed by the cross. She watches her child when he takes the path of virtue and right with such joy and gladness as no living word can express. She loves much. This woman who spends her life with the life of a husband, who lives for the sacred altar of home, and who ever places on that altar the pure, sweet prayers of her heart. The sweet red roses of her womanhood's love grows from blooming girlhood into mature and dignified matron's life, and changes from the matron to the weary and worn woman of many years.

Beloved mother, you are one of these. You have known life's joys and its sorrows. Your soft eyes have filled with tears and your tender lips have wreathed in smiles. Your heart has ached and it has been very glad. It has lived off of its cup of sweetness, and it has drank its wormwood. You are resting now physically. In a world beyond you have awakened as a soul immortal, and are receiving what is justly yours. We do not call you back, we bid you God speed, and we give you the holiest of names, "Mother," "Wife." I have no better words in which to convey my message.

And to you who are her neighbors, and her friends who knew her years ago when the hospitality of her table, long and amply filled, was at your disposal, when boys and girls were there in her home, you who were her friends, you must not regret her going, but hope to meet her over there. To you who are her grandchildren, remember what your grandmother has been, and make your lives proud and honorable in remembrance of her.

To you who are still older kindred, keep her memory.

To you who are nearer or a little more distant, keep the ties of affection.

Live and look forward to reunion, for I have come all this distance to tell you that "Life is ever Lord of death," and that "She is not dead but sleeping."

I am going to take for the subject of my poem this afternoon, the thought suggested of Immortality and Love, carrying out the subject of my address.

Born into this world in the long ago,
Eighty-three years and a trifle more,
A little girl stood soft and low
At the masterful Great Life Door.
"Open the way," this baby said,
And looked on the world with her sweet surprise—
Dear little dainty soft tiny head,
Great large, tender, wondering eyes.
Girlhood passed as girlhood will;
Then a lover came in her early days
And filled her life with the sweet glad thrill,
And told her of joy in its holiest ways.
She put her hands that were soft and small
Into the hands of this lover tall,
And trusted him as a woman can
Always trust such an honest man
To lead her along on the great broad way
Of life and trust from her marriage day.
Into their home the children came,
Each one receiving its welcome and name.
Joy and pleasure and peace were there,
With toil and struggle, labor and care.
But they loved each other, oh! so well,
And years like a mantle around them fell.
Then one by one in the shadowed day,
The loved and the dear were called away,
And the others who lived and went on in life's race
Married and started new homes apace.
Life and love still held their place,
And the days went on in the long, long race.
Old age came, but before its time came prosperity and success,
Words of peace congratulation, respect and affection.
Then he said good-bye, and he went away,
And the world for her seemed dull and gray.
Tender her children and kind their care,
But the burden was more than her heart could bear,
And the four years went along so slowly,
And then she said not to one or all
How tired she was; but it was so,
And she whispered the angels to let her go.
And so one morning, without a warning, the voice was heard.
The beckoning hand from the other shore,
The messenger opened the silent door.
She smiled and she waved her hand good-bye;
And passed away to the realms on high.
She has gone, but she leaves behind her here
The loving heart and the flowing tear,
And the memory sweet and pure and true
Of what her life has been to you.
And across isles of this present day
She has knocked at the gate as at birth's sweet day,
And her voice has called once more, asking that they let her in,
And she has gone into that great to be,
To the life of immortality
Good by to her and the mortal soul;
Good morning to life in its infinite roll.

I would like to say to the old friends here whom I knew many years ago, that I would be very glad to see you this evening at Mrs. William Cook's, if you can call for a little hour or so with me, and that I am going to stay a few days this time in Arlington. I wish to say in behalf of Mr. Unthank and family, and Mr. Cook's family, and all the relatives present, to give their heartfelt thanks to the church for its use to-day; to the chorus for their excellent and beautiful assistance; to those who have borne this tender form of our friends into this church for us here, the pall bearers, and to all of those who have assisted and to those neighbors and friends who have been kind and tender before this bereavement came, to say that their hearts are full of gratitude to you; also to thank you for the beautiful flowers.

FROM THE HOUSE ON THE HILL.

Meadville, Pa., as Seen by Helen Stuart-Richings, B. D. A.

The city of Meadville, Pa., lies in a valley, and stretches its arms up the surrounding slopes. A dozen years ago it was a somewhat sleepy town, with an indolent, self-satified, countryfied air, priding itself on its Theological Schools, its conservatism and its exclusiveness. The schools remain, its conservatism has been greatly modified, and it has discovered that exclusiveness is a two-edged blade, that, while defending in one direction, is likely to work destruction in another.

Wishing to maintain her prestige as an educational center, and the home of refinement and culture, Meadville barred out numerous plants that sought to locate in her midst. It did not require many years of this policy to secure for her the additional definition of "a dead town."

But, even as a hitherto barren plain may blossom into beauty through the introduction of some wind-blown seed, so Meadville began to put forth signs of renewed life, and civic activity.

Men of progressive ideas came to the front. New industries, one by one, were admitted, and the young blood that had been forced to seek legitimate expression in other centers, was retained in the body corporate by the opportunities thus afforded for business growth and financial development. One thriving industry in particular—The Spirella Manufacturing Company—gives employment to hundreds of young men and women. Its president, W. W. Kincaid, is also president of the Chamber of Commerce, and secretary and treasurer of the Independent Psychical Research Society. This society has been in existence about two years, its other officers being Hon. A. Gaston, president, and Mr. Chas. See, vice-president.

It has had on its platform such grand workers as Lyman C. Howe, Rev. B. F. Austin, Mrs. C. L. V. Richmond, Clegg Wright, Frank T. Ripley and Mrs. G. G. Cooley.

Many of the students at the Unitarian Theological School attend the lectures, one of their number—Mr. Wm. Morrison—being a member of the Board of Directors. The society's work is making itself felt for good in the community; and, while here, as elsewhere, the tares will get in among the wheat — some will try to pull down what other hands have builded—selfishness and ignorance will raise their faces against what threatens to destroy them—nevertheless, devotion to truth, purity of purpose, determination to overcome obstacles, and loyalty and perseverance in the face of difficulties will yet win. The tares will be kept in check, the structure made too solid for base hands to destroy, the spirit of Altruism inculcated, and spiritual knowledge spread, until selfishness and ignorance shall lose their power.

During a months service for the society, I have been entertained in the pleasant home of Mr. and Mrs. Edward Collier, who with their daughter, Mrs. L. Holman, her husband and two children, occupy the spacious "House on the Hill," as it is generally called, with its beautiful sweep of terraced lawn, and magnificent pines.

O, those old pines! My windows give them to my view—and how they sing to me! Softly, with gentle sighs, and tremors of ecstasy—and grandly, with diapason swell and triumphant tossing of green boughs!

And from the windowed nook where I write the setting sun may be seen, as it drops behind the hills across the valley, where French Creek winds like a ribbon of silver.

HELEN STUART-RICHINGS, B. D. A.

WHEN WE GROW OLD.

The tallest lilies droop at eventide,
The sweetest roses fall from off the stem;
The rarest things on earth cannot abide,
And we are passing, too, away like them—
We're growing old!

We had our dreams, those rosy dreams of youth!
They faded, and 'twas well. This afterprime
Hath brought us fuller hopes; and yet, forsooth,
We drop a tear now in this later time
To think we're old!

We smile at those poor fancies of the past—
A saddened smile, almost akin to pain;
Those high desires, those purposes so vast.
Ah, our poor hearts! They cannot come again!
We're growing old!

Old? Well, the heavens are old; this earth is, too;
Old wine is best, maturest fruit most sweet;
Much have we lost, more gained, although 'tis true
We tread life's way with most uncertain feet.
We're growing old!

We move along and scatter as we pace
Soft graces, tender hopes on every hand;
At last, with gray streaked hair and hollow face,
We step across the boundary of the land,
Where none are old.

JAMES MONTAGUE.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price ten cents.

A MESSAGE TO OHIO SPIRITUALISTS

Which will be read at the meeting of The Ohio State Spiritualists' Association at their meeting May 24, 25 and 26, by the President, F. D. Dunakin, and which explains the object and the work being done by the association.

Officers and Delegates and Friends of the O. S. A.:

Once more we are assembled in this, our tenth annual State Convention and I have the honor to submit to you my annual report as president of our organization.

General Interest.

There has been no lack in general interest in Spiritualism or Occultism in the State or in fact in the world at large during the last twelve months. Psychic science has been discussed, and in fact has been the favorite theme with scientists and men of learning, the village sage, the preacher and layman and the street corner philosopher during the year that has just passed by. It has been a live subject of discussion by the secular press and articles favorable to Spiritualism have appeared from time to time which have caused many who have not thought favorably along these lines to enter into the field of investigation to that extent that a large per cent of the investigators have become open and avowed Spiritualists.

Local Societies and Camps.

It gives me great pleasure to report that our local meetings and our camps throughout the State have been more largely attended than in former years. That spirit of inquiry which has taken possession of the minds of the public, along the lines of occultism have caused them to embrace every opportunity to attend any and all places where the science has been discussed or the phenomena demonstrated. At least this is true of all sections from which I have been able to secure information. To what extent membership has been increased, I am unable to state, but I am aware that there has been an increase of interest along these lines of thought on the part of the public in general.

We have chartered several new societies, and have done much to revive and encourage many of the old ones by adding new members to their numbers and in various ways have given them encouragement to go on with their work of reform and investigation, as the reports of our secretary and missionary will probably show.

Missionary Work.

In order to strengthen our local societies, and to assist in building up and strengthen our State Society, we should do all that can be done to encourage missionary work. This principle has been recognized as a truth at nearly all of our previous State conventions, but the great question that has ever confronted us, is not the necessity of this missionary work, but how to get it into practical operation with the limited amount of financial aid that has been at our command. At our last annual convention the trustees of the O. S. A. were asked to employ suitable missionaries and place them in the field as representatives of our State body. Accordingly at a meeting of the board Rev. Elizabeth Schauss, of Toledo, Ohio, one of the trustees of the O. S. A., and one who in every way is fully competent to fill such position, was unanimously elected, by said board, to take charge, and have absolute control of the missionary work of the State, but for some reason the movement has been thwarted to some extent so that we have not realized as much as we had hoped for in this direction. One thing I have learned that has hampered the movement, was that Sister Schauss has had almost the exclusive care of an aged and sick mother which has kept her at her home and hindered much in the missionary work, and yet while considerable work, with all these hindrances, has been done this past year, under our present system, I believe still better and greater results can be obtained by a change of plan for the coming year.

I therefore recommend that the missionary work of the O. S. A. be carried on along the present lines of effort, but I would further recommend to have the State divided at least into four districts, making Columbus the center and a line drawn north, south, east and west from there be the boundary lines of said districts. Then I would advise that at least one missionary be elected from each of these four districts, by this convention, and to have the ones elected by this convention to represent and work for that particular district from which they are elected. The missionaries from the four districts may confer together to formulate general plans for the general good, etc., but each one to have exclusive jurisdiction over that part of the State from which he is elected. By so doing it divides the work and places it in all parts of the State with that personal interest that belongs to everything that is successful.

Our Mediums.

We know that mediumship is the foundation of Spiritualism. Mediumship will point out, as with a finger of light, the good or sad results of use or misuse of opportunities. It is true that no neglect of ours, or opposition even, can ultimately defeat the evolutionary force of progress. We may cut short the work in righteousness and hasten its completion, for it is preeminently true that "star differeth from star in glory." It is possible for mediumship to make this difference so apparent that many sluggish souls shall be stirred up to action. Therefore mediums are worthy of every possible consideration and kindly care that we, individually, or as an order can bestow upon them. The O. S. A. is a friend to all true mediums, nor does it repudiate any phase of mediumship. Both physical and psychical phenomena are recognized as facts by it, and all worthy mediums both physical and psychical are recognized as associate ministers of Spiritualism and as such are entitled to commissions from the O. S. A.

Mass Meetings.

No mass meetings have been held under the auspices of the O. S. A. during the past year, except one at Columbus, Ohio, on Sunday, November 4, 1906, which was a great success, if not financially, socially and spiritually. The people of Columbus were very kind to us, and spared no pains to make everything agreeable and pleasant for us during our stay with them, a board meeting of the trustees was held at the same time and place, so that we managed to unite business with pleasure and was altogether a pleasant and profitable time for the O. S. A.

Numerous requests have been made for the holding of such meetings at other times and places during the year, but for some unaccountable reason we have not been able to hold any more such meetings during the year. In the past years, these meetings did the O. S. A. great good in the way of advertising and yielding a goodly sum for its treasury, after the payment of all expenses. I therefore recommend that the incoming board of trustees be given positive instructions to institute and hold such meetings at the different cities of the State during the coming year.

Our Risen Brothers and Sisters.

And just here, dear friends, it may be fitting to say a word concerning our arisen brothers and sisters that have gone from our midst to return to the home in the sphere of the soul, whence they came. They have left us when apparently our need of their service was greatest, when our cause most required their valiant defense and support. We know they are not dead; we realize that they have only made in exchange of dwelling places, to take up life's activities anew and carry on the work in the spirit world which they so well and so enthusiastically carried onward while in the mortal. In an article of this nature I can only briefly speak of but a few of the many of our dearly beloved workers and friends who have been promoted from the rudimentary sphere to a higher vantage ground of eternal progress. The first is our friend and co-worker, ex-president and ex-treasurer of our own State Order, Sister Carrie Firth Curran. More recently Sister Jennie Hagan Brown was called to give up her work here on this physical plane and about the same time our veteran worker and Biblical scholar and one probably more universally known and appreciated than any of the rest, Moses Hull, president of The Morris Pratt Institute, and last but not least was the honorable Theodore J. Mayer, treasurer of the N. S. A., who has done so much financially for our noble cause. But these are not all, only some of the more noted workers. And we can say with Brother A. B. French, "Oh! Brothers and Sisters, doubly blessed by death's sweet kiss, swing wide the gate, and let our weeping eyes behold the garden of the soul's bloom where we shall live and love forever!"

LAKE PLEASANT CAMP.

Camp Meeting Will Be Held, Notwithstanding the Great Disaster.

The second oldest Spiritualist Camp ground in the world, that of the New England Spiritualists' Camp Meeting Association at Lake Pleasant, Massachusetts, was almost entirely swept out of existence on the 25th of April by fire. The fire started by the explosion of a lamp in the cottage of George B. McKenney, on Broadway, at 5 o'clock in the morning and within five minutes the Lake Pleasant Hotel, Association Hall and the Putnam House were burning fiercely. About twenty families were living in the burning district and they had only time to escape with the clothing they were wearing. One hundred and thirteen cottages, the Lake Pleasant Hotel, Association building and the building in which the reservoir for the grounds was located, were entirely destroyed and about 40 families have lost everything that they possessed in the world. A meeting was held in the Temple on Sunday, April 28, for their immediate relief and about $100 were realized. Several societies will take up a collection at their Sunday services and if any of the readers of this paper feel that they would like to help in relieving the distress of brother and sister Spiritualists, the writer will gratefully receive for them, such sums as may be donated.

Although this disaster will seriously cripple the Association, its property being only partially protected by insurance, arrangements are already on foot to repair the damage as far as possible and the camp meeting will be held as usual, commencing Sunday, July 28, and continuing until Sunday, August 26. The list of speakers comprises such workers as J. Clegg Wright, May S. Pepper, Mrs. Tillie U. Reynolds, Rev. Albert P. Blinn, Mrs. Zaida B. Kates, Geo. W. Kates, Mrs. Nettie Holt Harding, R. F. Churchill, Carrie E. S. Twing, and Edgar W. Emerson.

Already work of reconstruction has begun and Mr. Frank S. Wilbur is busy clearing away the debris from his land, preparatory to rebuilding, and others will do the same as soon as the insurance adjustors have surveyed the remains. The Highlands, upon which are 42 cottages and the Temple, were uninjured; the water plant which supplied the cottages during the summer is already in operation; 54 cottages still stand uninjured upon the old grounds, and the boats, boat-house and depot restaurant are intact, with 96 cottages, and the Association buildings mentioned as still standing, a prosperous camp meeting can be held this year—and we are going to hold it. Some of us expect to go back to the early conditions of this grand old camp and tent this summer, but those visitors who desire accommodations in hotel or cottage will be able to secure them, for the Home Comfort House, the Grove House, and probably a new hotel under the auspices of the Association will be open and ready for guests by June 15 or July 4, at the latest. We believe this catastrophe will bring about better conditions, though it seems so hard now, and we know that the Spiritualists who have visited and loved "Old Lake Pleasant" in days gone by will help now by their attendance and support.

Both of the groves and auditoriums were uninjured, and speakers' stands and band stands are intact.

The camp meeting circulars will be ready for distribution by May 1st. In writing for them, please enclose stamp for postage.

ALBERT P. BLINN,
Secretary.
17 Oak St., Norwich, Conn.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

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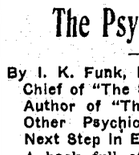
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By I. K. Funk, D.D., LL.D., Editor-in-Chief of "The Standard Dictionary"; Author of "The Widow's Mite, and Other Psychic Phenomena," "The Next Step in Evolution," etc.

A book full of psychic suggestions, supported by startling experiences, all told in a wonderfully conservative way. It harmonizes with the judgment pronounced by The Review of Reviews, New York, on the author's previous publication of this subject: "A very sensible, cautious, level-headed piece of work all through;" and also with the judgment on the same book pronounced by the Cleveland Record: "There has never been so fair and painstaking a book put forth on this subject as this one." Price, $1.00.

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In six parts, five parts being already issued.
PART I. The Philosophy of Cure, including Methods and Instruments: 75 cents.
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A remarkable book by a remarkable man. Marked by terse strength and vigor, deep thought, philosophy and dramatic tensity of earnestness. A notable literary effort. A fine edition in cloth. Price 50 cents.

A MASTERLY WORK.

Continuity of Life a Cosmic Truth
By Prof. W. M. Lockwood.

A masterly presentation of an important subject. A powerful argument along new and scientific lines, establishing on a scientific basis the fact of the continuity of personal individual conscious selfhood after laying aside the physical body. A book of rare value. With several fine illustrations. Cloth, $1.00.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

Mrs. Mattie Burnham, Secretary, writes from Macomb, Ill.: "The third Sunday in this month our society met for the purpose of re-electing new officers. The following persons were elected: Mrs. Lida Walthers, President; Mrs. Mattie Burnham, Secretary; Leroy Frowein, Treasurer; C. M. Burnham, John Frowein and John Masterson, Trustees. We have a few earnest and faithful workers that want to see the cause grow in Macomb. While Mrs. Nellie Davis of Kewanee, Ill., has accepted the pastorate of our church, she has been unable, through sickness in the family, to fill the place as she would like to have done, she created a great interest the time she has been with us. Her remarkable gift of automatic writing with both hands, and quoting poetry at the same time, has convinced many of the truths of spirit return. It seems that the spirit world has established a post office through her where they can reach their loved ones. Many are the beautiful uplifting messages we have received through this channel. Our society is desirous of getting some good speaker and message bearer to locate here for a short or long period, according to the satisfaction given. Any such desiring to live for a time in our clean little city, will please write me to that effect at No. 518 W. McDonough street, Macomb, Ill."

F. M. H., of Detroit, Mich., writes: "The Rev. May A. Stein closed her home circles Friday evening, April 19, at her home, 59 Seventh street. For the past year her home on Friday evenings has been crowded so that many had to be turned away. Her numerous calls to Michigan City, Ind., necessitates her closing the circles sooner than usual. The patrons of her circles for the last year have been delighted and many a sorrowing heart has been soothed, and hope of a glad meeting just beyond the veil, has been implanted in the breasts of those who have listened to her messages of love and sympathy, and the noble and uplifting thoughts that have emanated from her controls. She has been ably assisted by her co-worker, Dr. Burroughs, who by the noble sentiments uttered, has given courage to many."

Samuel Golden writes: "The First German Spiritualist Society is holding meetings every Sunday afternoon at 3 o'clock in Gartleman's Hall, 762 W. 13th street, corner S. Ashland avenue. The society has now five acres of ground, making a very pleasant place for picnics. The society will hold its first picnic of the season on its grounds known as Jestram's Grove (where the Old Home is to be built), on May 19. We hope to open the door of the home on same date."

A. W. Moore writes from Rochester, N. Y.: "The discourses delivered by Rev. Dr B. F. Austin of Plymouth Spiritual Church each Sunday are attracting a good deal of notice in this orthodox community. People are coming to Plymouth Church to hear this, to them, new and beautiful philosophy. Each Sunday there are new people in the pews, who come to listen to Dr. Austin's sermons. Many scholarly men and women are taking in the teachings of Spiritualism, who have hitherto treated the subject with contempt. In short, Dr. Austin, by his quiet but forcible methods, is gaining many converts to our cause."

Dr. Williams writes from Cherryvale, Kan.: "I see much of late said about the weight of the soul. The Soul, of course, has weight, as everything has weight, but to detect it is another matter. Now, in justice to our mediums and our cause, I wish to state that Dr. A. J. Davis, some 40 years ago, said the Soul weighed about one ounce. Come, dear Brother Davis, and tell us more about it. My health is now better, and am trying to found an Old People's Home here, and wish to correspond with friends who may help. I live in a little house alone, and I fear sickness and suffering."

Mrs. Minnie Garrow writes from Decatur, Ill.: "The Spiritual Science Society of Decatur, Ills., is still in existence, holding meetings regularly every Sunday. We have earnest workers, ever ready to spread the grand truths of Spiritualism. We have elected officers for the ensuing year as follows: President, Thomas Kizer; vice-president, Minnie Garrow; treasurer, V. Barber; secretary, Henry Daut; trustees, George Bicuell, Mrs. V. Masterson, and Aaron Smick. On April 17, the Ladies' Aid Society held a social in Fraternal Hall, and cleared a neat sum. A fine program was given. The ladies pieced and quilted a beautiful quilt, and sold chances at 10 cents each. There were games of various kinds—a fish pond and Gypsy booth furnished the amusement of the evening. Refreshments of ice cream and cake were served. All had a fine time. The lucky number on the quilt, 118, was drawn by Mrs. Norley, of Texas, and our president of the Aid Society will send the quilt to her. Much of the success of our Ladies' Aid Society is due to the Good work of our sisters, Mrs. Masterson and Mrs. Kizer. They are faithful workers indeed, and we are all working hard, for we want to have a speaker the latter part of May and June, and are working for that aim."

Harriet N. Craft writes from Monson, Me.: "Wellman C. Whitney, psychic, of Springfield, Mass., delivered two lectures here, followed by spirit messages, on the evenings of the 25th and 26th of April. The meeting was a great success, and we hope to have him again next October, and the following eight cold months."

G. P. Sullivan writes from La Crescenta, Cal.: "The work of the Children's Fraternal Home is progressing nicely, and the general interest in the same is growing among among our Spiritualist friends. On the 10th of March a tally-ho party of twenty odd people from Los Angeles, and a few from Pasadena, consisting of officers of the State Spiritualist Association, and representatives of various local city societies, came out to the Home on an official visit, and enjoyed as they unanimously expressed it, the time of their lives. Expressions of delight and satisfaction at what they found as to the character, condition and environment of the work and home were abundant. In response to the appeal made some months ago by Mrs. Longley, in The Progressive Thinker, we have received contributions and words of sympathy from London, England, Honolulu, Canada and all parts of the United States in amounts aggregating $46.35. We are looking forward to the time when we shall be able to enlarge the work and provide for more of the Father's outcast ones. At present we are doing to the limit of our strength and ability."

Correspondent writes: "The Psychic Research Society of Rockford, Ill., is glad to report that Sunday, April 28, was a red letter day with them. Will J. Erwood, who has no occasion to add the prefix of Rev. to his name to make himself appear a lecturer of ability, gave us two addresses, afternoon and evening, followed by messages, each one of which was fully recognized by the recipient. The addresses were models of learning, eloquence, rhetorical and logical finish, with occasional streaks of mirth and pathos. Mr. Erwood ministered for a month to the society a year ago, with very general satisfaction, but he outdid himself on this occasion. He has just removed to Elkhart, Indiana, with his interesting family, where he has a permanent engagement. Wherever employed he will add largely to the growth and prosperity of the society. The Spiritualists of Rockford will rejoice to hear from him from their platform whenever he shall travel in this direction.

Mabel D. Page writes: "The First Spiritual Church of Fall River, Mass., is in a very prosperous condition under the efficient management of the present officers. The President, Mrs. Hattie W. Wood, has been connected with the society for thirteen years as the President. The society has recently purchased and furnished a church, the interior of which will delight the soul of any medium called to its platform. The society has held many pleasant events in this church, but none have proved more successful than the Indian Peace Council held, April 22. A goodly number of mediums were present and took part in the march, which was had by its president, Mrs. Wood, followed by Mrs. Lizzie D. Butler, Mrs. Mabel Page and Miss Vera Page, of Lynn; also several mediums of Fall River, all dressed in costume. A very enjoyable evening it proved to be, and a goodly sum was added to the funds of the church. Brother McLaren has recently occupied the office of treasurer and Brother R. L. Grinnell is corresponding secretary.'

Ferd. C. Suhrer writes: "On Sunday, April 28, another large congregation attended the services of the Fraternal Order of Spiritualists in the afternoon. Brother Thomas Grimshaw favored us with one of his soul-stirring addresses, after which we were treated to some exceptionally rare demonstrations of test-giving by the guides of our message-bearers in reading sealed letters, and in the circles. Our concert at 7 displayed new talent in the boy soprano, Edmund Miller, Miss Pearl English, piano soloist, and Master Earl English, violin soloist, all of whom showed marked ability, and we are pleased to announce, Edmund Miller will be with us all during the month of May. Rev. Thomas Grimshaw gave us another spiritual feast in the evening, which was enjoyed by an audience that completely filled our large hall. "The Origin and Destiny of Man" proved an interesting subject that was freighted with education, instruction and advice, and so intent were we that we forgot for the time our homes, our neighbors and ourselves. We felt inspired, strengthened and better able to say why we are Spiritualists. Brother Grimshaw's coming was something looked forward to, and his departure is a matter of keen regret. Sunday, May 5th, will be Medium's Day, and as that tests and messages both afternoon and evening we expect a crowded hall. President McDougal, of the Psychic Research Society of Rockford, will be with us on Sunday, May 12. We will benefit by this exchange of talent with other societies, and in this way build up and maintain an exchange system that will extend to every town and city, furnishing the ablest talent in the country. Be with us and help spread the gospel of sunshine. We give you the opportunity. Hygeia Hall, 406 Ogden avenue, corner Robey street, top floor."

Ada M. Camé writes from Cambridge, Mass.: "The Cambridge Spiritual Industrial Society held a meeting April 26, in Cambridge Lower Hall, 631 Mass. ave. Miss Nellie Putney was the speaker, and made many friends during the two meetings she was with the society. The second and fourth Fridays of May, Mrs. Katie Ham will be the speaker, and the meeting will close until October."

Mrs. Squire writes: "Frank Smith, the healer and medium, will continue the meetings in Van Buren Opera House, corner of California and Madison streets, Sunday evening at 7:30 assisted by the best speakers and mediums."

Samuel A. Huntington writes of the Progressive Spiritual Society: "The last of Rev. F. A. Wiggin's instructive lectures and ballot readings occurred on the 25th ult. He chose for his theme, "The philosophy of Spiritualism," giving one of his ablest addresses, after which he devoted half an hour to ballot reading. The president, Mr. Sheriff, on behalf of the society thanked Mr. Wiggin for his grand work, to which he fittingly responded. At the Sunday services, April 28, Mrs. B. W. Belcher, of Marlboro, Mass., was the speaker and message bearer. Her subject, "The more we become spiritualized the more we become harmonized," giving a fine address, and many messages. Commencing Sunday, May 5, we will hold a developing circle weekly at 11 a. m. Mrs. M. A. Bonney, of Boston, will be the speaker on May 5, and Oliver Thomas Newcomb of Boston, on May 12. Our regular monthly supper will be held on the third Thursday in May."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Mrs. G. Hamilton writes that Mrs. E. Nickel, 467 Wells street, trumpet medium, will hold trumpet circles on Tuesday evenings at 8 o'clock, and developing circles on Monday evenings.

K. Childs writes frim Grand Rapids, Mich.: "Your paper is the very best. It must go with me to the Borderland. How can anyone accuse you of being opposed to Spiritualism, when your paper is the very mouthpiece for angels, both arisen and earth dwellers? Few papers have such a corps of interesting writers. I am proud of Brother Barrett. Standing in the position he does, yet daring to speak the plain truths he utters; but he knows he has good support in you. Long may you live on earth, a bulwark against wrong. Our cause is improving in Grand Rapids. All the Societies are once more untied, which bespeaks growth, and upliftment. This is the home of two of the finest speakers any city can boast of, Mrs. Dr. Morrell and Dr. Edson A. Titus, the former a young speaker developed here where she is known and beloved. We cannot keep her with us much of the time, for her fame has gone out, and she is eagerly sought after far and wide. Dr. Titus, once the pride of an Eastern Methodist Conference, had the courage and principle to withdraw from position, popularity, money and hosts of friends, to work for the angels, and the then unpopular cause of Spiritualism. Always a medium, years have not power to dim his intellect, or still the burning fire of his soul."

We would inform good brother Childs that the rotten fake element in our ranks, and their sympathizers, started this infamous lie that "we are not a Spiritualist." Ever since we were born we have had visions, at times seen spirits, and our own experiences prove spirit return to be a grand truth.—Editor.

E. F. writes from Rogers Park, Chicago: "Last Sunday Evening the Progressive Spiritual Society enjoyed once more the presence of their assistant pastor, Mrs. Laura Fixen, more so her lecture. She is a member of the Progressive Society, but can seldom be seen by the other members for she travels a good deal of her time. During her lecture she took the Universe to pieces, like the watchmaker his clock, not to clean it, but to admire the creator. Mrs. F. E. Larsoner was assistant message bearer to our pastor, Mrs. Hilbert."

Rev. Albert P. Blinn writes of the First Spiritual Union, Norwich, Ct.: "On Sunday, April 21, we had with us Mrs. A. J. Pettingill of Malden, Mass., and her message work was very satisfactory indeed. At the service in the morning the writer gave the invocation and the rest of the service was devoted to messages, each one being a splendid demonstration of the psychic power possessed by Mrs. Pettingill. On the Tuesday evening following, Mrs. Pettingill gave a seance as a benefit to the Union. A large audience was in attendance, and after the invocation by the writer and a splendidly rendered solo, "Lead Kindly Light," by Mrs. Frank R. Merrill, Mrs. Pettingill devoted the rest of the evening to messages, everyone being recognized. It was an unusually interesting meeting and quite an ovation was given the medium at its close. On Thursday evening, April 25, the Helping Hand gave a supper, about 125 guests being present, and following the supper a dramatic entertainment was given by the young people, which was a huge success. It consisted of recitations by Ruth and Harlow Bogue, and Mr. R. E. Mowry; a duet by Misses Hadee Blackstone and Annie Leopold, and a comedy entitled "A Picked Up Dinner," in which Mrs. Charles E. Burdick, Miss Blackstone and the writer made a decided hit. Our meetings will be held during the Sundays of May, and there is some talk of continuing our concert services right through the summer. On May 15 and 16 the young people are to present the three act drama, "Our Folks." Our attendance through the past season has been large, and now that the season is nearing its close we feel that an excellent work has been accomplished for the Cause in this city."

Kate W. Grove writes: "With the last Sunday in April Mrs. Hamilton Gill completed her series of meetings at the Van Buren Opera House. These meetings have been very interesting and successful, and with a constantly increasing attendance. This final meeting was very appropriately made a memorial service for a number of old workers who had passed on to the higher life, and for some who still linger on the earthly shore. The hall was beautifully decorated with flowers; the music was sympathetic; the lecture (subject: 'In the Father's house are many mansions"), was full of consolation and hope, and the many messages from the angel world were warmly welcomed. Altogether it was a beautiful service and deeply appreciated. Those who have attended Mrs. Gill's meetings greatly regret that they have been discontinued; but after a summer's rest it is probable that they will be recommenced in the fall. During the month of May she will be at her home, 891 West Adams street, second, where she will be pleased to meet her friends at her Thursday night circles. Later she expects to visit Michigan."

J. E. Coe writes: "The Golden Star Center Spiritual Society is holding a fine series of metings at Star Lodge Hall, 378 South Western avenue, with such workers as Mrs. Kusserow, Emma J. Hanson, Mrs. Ada Za Zalle, and Susie Thompson, and the work done is of the best. Come one and all and see. Shall continue meetings through May."

Mrs. Rose L. Bushnell-DonnElly of Los Angeles, Cal., writes of Mrs. Althea C. Briggs: "She is a grand scholar all along the lines of progression. She is a fine clairvoyant and medium."

Rev. Alice Baker will be in Oklahoma City, May 14, from 10 o'clock a. m., to 3 p. m., at the Grand Hotel, where she will be glad to see all who are interested in building up the cause in Oklahoma. She goes from there to South McArthur, I. T. Those desiring her services write to her there at once. Home address 449 Live Oak street, Dallas, Texas.

THE ANNUAL CONVENTION OF THE OHIO STATE SPIRITUALIST ASSOCIATION, FRIDAY, SATURDAY AND SUNDAY, MAY 24, 25 AND 26, 1907, AT SHERWOOD, OHIO.

Mary B. Hill writes: "The last official meeting of the Band of Harmony was held at the beautiful home of Mr. and Mrs. Richmond, where members and friends received a most cordial welcome by the pastor and family. This being also the 23rd birthday of the Band of Harmony, everyone seemed to partake of the spirit and harmony of the occasion. There were several members present who were present at the organizing of the society, and others who had been known as the "Union," so the flow of spirit and harmony made the occasion a union in the holy tie of harmony. At the close of the afternoon session the tables were spread with choice and tempting dishes prepared by the ladies and family, where all joined in sociability until the evening session was called. Several new names were added to the membership, after which was the beautiful ceremony by Mrs. Richmond, of the christening of the infant son of Mr. and Mrs. Brunton. This being the date for the annual election of officers, Mrs. Cora L. V. Richmond was elected president; Mrs. Louisa Goodrich, vice-president; Mrs. S. J. Ashton, treasurer; Mrs. Mary B. Hill, recording secretary; Mrs. Ellis, cor. secretary. Business being closed there were short but glowing and encouraging speeches made, followed by spirit messages given by Mrs. Coombs, all being recognized. These meetings have awakened the dormant thoughts within many, and have revealed the beauties and abilities within the soul, and when this is better understood, greater numbers will follow this most radiant of all Light that has ever shone upon the world. The summer social will meet at the home of Mr. and Mrs. Goodrich, 634 East avenue, Oak Park June 6. Lake street car or other cars to 48th street; there take Chicago avenue car. Come one and all to this haven of rest."

Mrs. Henrietta Lichtig writes: "I was called to Sturgis, Mich., to officiate at the funeral of Mrs. Ann Baker, April 9. Mrs. Baker was an old-time friend, having known her from my childhood days, and I rejoiced that I was given strength to officiate on this occasion. April 21st and 28th I was called to the Spiritualist Temple, of St. Louis to fill in my humble way the place of Mr. Grimshaw, while he lectured for the Fraternal Order of Spiritualists of Chicago. The evening of April 23, and 26, with the assistance of three St. Louis mediums, Mrs. Padman, Mrs. Hary, and another whose name I cannot recall, I held message seances in the Temple. It was a rare treat to be able to work in this beautiful Temple, surrounded by uplifting influences in the way of soul-inspiring music. Oh! that the Spiritualists of this land might have many more such temples to meet in. I was entertained at the home of Mr. and Mrs. Brown, where, with two beautiful daughters and a son perfect harmony prevails. The happy days spent there, and the many kind words given me by the St. Louis Spiritualists will long be remembered by me. June 15, and 16th I expect to assist in the celebration of the 50th anniversary of the Harmonial Society of Sturgis, Mich., one of the oldest in this country. With the exception of above dates, I have time in May and June. Societies wishing my services for lectures and messages, or for funerals can address me at 4746 Calumet ave., Chicago, Ill."

C. Fannie Allyn, whose lectures are always interesting, is lecturing this month at Watertown, N. Y. She can be addressed while there at No. 627 North 7th street.

The services of James Madison Allen, inspirational speaker, etc., can be secured the present season by addressing him at once, at No. 651 S. Grant Street, Springfield, Mo.

C. L. Hatch writes from 9 Appleton street, Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual with the President, Mrs. Mattie E. A. Allbe, in the chair. The evening entertainment consisted of remarks by Mrs. Alice Waterhouse, Mrs. Ida P. A. Whitlock, Mrs. Moore. Mr. Cambridge, Mrs. Sears-Hill, and Mrs. Mason. Mrs. Annie Chapman gave fine tests. Mr. Cambridge gave a vocal selection, Mrs Mary F. Lovering, accompanist. Next Friday evening a good program is to be furnished. Supper at 6:15 p. m. May 31 will be Memorial Day for this society."

The friends of Mrs. Cowan, the well known test medium, will be pained to learn that she was in the terrible fire at the Lotus Club, and is now at the County Hospital, where she was taken at the time of the fire. She is badly burned, and has a dislocated hip. Mrs. Cowan is a member of the Sunflower Club, and was always ready to assist in givings readings at the Tea Parties. We regret this trouble has come to her, and her husband.

E. I. Ripley writes: "On Wednesday evening, May 4, Mrs. Anna Coggshall of Lowell, Mass, gave a seance at the First Spiritual Temple, Boston, Mass., and all messages were recognized."

Georgia Gladys Cooley is now in Pittsburg, Pa., giving her attention to the wants of the First Spiritual Society, with her logical lectures and appreciatiable messages. She is a very busy medium, and is deserving of much praise for her honest, and conscientious work.

Mrs. Mullen has been ill at the Jefferson Park Hospital for the last four weeks, but is now improving. We hope she will soon be well. She is an excellent medium.

Members of the Sunflower Club are requested to be present at the business meeting on Tuesday, May 14; also remember the Tea Party on May 28. Come and bring your friends. A reading is given by one of our mediums with each cup of tea.

G. H. Brooks, President of the Wisconsin State Association of Spiritualists, has located at No. 257 St. Charles street, Wauwatosa, Wis., where he can be addressed in the future for engagements to lecture.

Oscar Radesy writes: "I am ever so much obliged to you for that premium book 'The Unknown Life of Jesus Christ,' by Notovitch. Very interesting indeed, and nothing but the truth! is in it."

Carrie L. Hatch writes: "The Massachusetts State Association of Spiritualists will hold a mass meeting in Worcester, May 24. The best of talent is expected, Dr. G. A. Fuller, president; Mrs. Carrie F. Lovering, treasurer; Mrs. Susie C. Clark, Mrs. Maude Litch, Mrs. Alice Whall, Mr. R. F. Churchill, Mrs. B. W. Belcher, and Mrs. Juliett Yeaw, directors. Fine music. Everyone invited. Meetings free to all, to be held in G. A. R. Hall, 35 Pearl street at 2:30 and 7:30 p. m.; meeting to be held in conjunction with the Worcester Spiritual Society. It will serve supper at 6 p. m."

Your correspondent attended the afternoon meeting of the Fraternal Order of Spiritualists, last Sunday, and being call upon to make a 15 minutes talk, responded in his off-hand way. The meeting was well attended and all appeared to be greatly interested in the services. The reading of sealed letters was good all through; all the mediums did themselves great credit.

Mrs. Hilbert's meetings at the corner of North avenue and Burling st., are attended by a very intelligent class of people who are deeply interested in her work. Mrs. Dr. Caird did good reading from sealed letters, as did Mrs. Hilbert, also. Your correspondent tried to interest them for about 30 minutes, and was invited to call and do so some more at another time.

Dr. John C. Wyman writes: "At the closing services of the Cathedral Conference of the First Spiritual Church of Brooklyn, N. Y., held on Sunday, April 28th, at 3 p. m., Mrs. Carrie S. Thomas (a resident of this city) delivered an inspirational address that was marked in its fervor and eloquence, as well as its logic and lucidity, and this was followed by her giving a series of important spirit messages and tests, all replete with wise counsel, encouragement and hearty good cheer to the numerous recipients. Mrs. Thomas is well known to and is held in the highest estimation by, the Spiritualists of Brooklyn, New York, Jersey City, and the Eastern States, while her record is a splendid one at the various Spiritualistic camp centers, where her services as lecturer and psychic are in great demand every summer. We can cordially recommend Mrs. Thomas to all societies desiring to have the philosophy of Spiritualism intelligently and agreeably presented from their platforms, and we can assure them that they will find her spirit messages very interesting and reliable."

Frank Ripley has been re-engaged at Conneaut, Ohio, for the month of May. He has the Sundays of June open for engagement to lecture, and give messages. He has the following camp meeting engagements: Wonewoc, Wis., from July 14th to August 12th; Clinton, Iowa camp, from Aug. 14th to the 25th. He has open dates for September. He will be at the Cleveland (Ohio) Spiritual Temple October and November. He can be engaged for December, January and February.

A STIRRING CALL.

Lake Pleasant Campers and Friends Rally for the Old Camp.

A great fire has struck Lake Pleasant, but the hearts of its friends are stout.

Let us all rally for good old Lake Pleasant. Come, every one who loves this beautiful summer home. Let us gather this season and prepare to rebuild our homes.

We can live in tents or portable cottages, until we can erect something more substantial.

We have the greatest spiritual truth ever made known to mankind. Lake Pleasant has been for over thirty years a brilliant light amid the theological darkness of this age.

The creeds are the guides of people who were ignorant of the outcome of earth life. They are not the whole truth.

The spirit world has given us the basic facts of man's destiny.

Let Lake Pleasant continue to scintillate with spiritual light.

Friends, rally, and keep open this gateway to the spiritual spheres!

H. A. BUDINGTON.

Springfield, Mass.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

My husband, Geo. H. Kibbe, passed very peacefully to spirit life, March 29, at Dolgeville, N. Y. Although not a Spiritualist, he spent four weeks at Lily Dale, ten years since, receiving slate writing from his dear ones; so he knew something of this truth.

ALICE R. A. KIBBE.

Passed to the higher life, J. W. Crittenden, in Jackson, Mich. He was 82 years of age, and an ardent Spiritualist. He left the request that the writer of this should give his funeral address, which she did, on April 22. A loyal and true friend of the Cause of Spiritualism has joined the ranks of the true and the leal. He had long wished to go.

JULIA M. WALTON.

Passed to the spirit life from Jackson, Mich, Jessie Johnson, young and beautiful, and possessed of a loyal and sweet disposition. Jessie had been a favorite, and a singer in an orthodox church. Her mother said to the writer, "Mrs Walton, we could have gotten another minister, but we wanted you, and the comfort that you could give." The funeral was held April 24 at the home.

JULIA M. WALTON.

Passed to spirit life from his home, at Springfield, Mo., April 14, 1907, Edward Maston Hendricks, M. D., aged 74 years. He was one of the founders and the first president of the State Spiritualist Association with its headquarters here, and has been a faithful member of the Spiritual Science Church. A man of sterling integrity, deep earnestness and strong convictions, he was highly respected and beloved, and will be cherished in many hearts as a true friend and a faithful pioneer worker for progress and reform. J. MADISON ALLEN.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies." A Review of Rev. Dr. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated articles upon Spiritualism. By Moses Hull. Price 10 cents.

"Materialization." By Mme. E. d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us" and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"Continuity of Life a Cosmic Truth," By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in $1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

Have You Read OUR PREMIUM BOOK OFFER?

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1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.

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3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. They contain invaluable data.

4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.

6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.

7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.

8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.

9—The Religion of Man and Ethics of Science, by Hudson Tuttle.

10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.

11—The Great Debate Between Moses Hull and W. F. Jamieson.

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13—Gems of Thought, by SEVENTEEN leading authors, is our last Premium Book.

ESOTERIC LESSONS.

This work includes "Personified Unthinkables," "First Lessons in Reality," and "A Tour Through the Zodiac." This is an interesting production of occult thought and will well repay careful study and meditation by all occultists. Price, cloth, $1.60.

THE OHIO STATE ASSOCIATION.

The Place of Holding the Convention Changed.

A majority of the members of the O. S. A. have requested the president of the above named association to hold the next state convention at Sherwood, Defiance county, Ohio. Under these circumstances, therefore, I, Fred D. Dunakin, president of the Ohio State Spiritualist Association, do instruct you, Carl A. Sollinger, secretary of the O. S. A., to call our next annual convention for the year 1907, for Sherwood. Notify all officers and delegates to meet at said place, May 24, 25 and 26, to transact the business and perform the duties pertaining to said convention. All delegates will be entertained free of charge, so come and insure success, and live a few days in the country. Further information given by the secretary.

By order of

FRED D. DUNAKIN,
President O. S. A.

CARL A. SOLLINGER, Secretary,
4405 Clark Ave. S. W., Cleveland, O.

PUBLICATIONS OF HUDSON TUTTLE.

THE ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. Price, $1.25; postage, 10 cts.
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For the use of Societies, Lyceums, Sunday Schools and the Home. A manual of physical, intellectual and spiritual culture, containing a collection of Music and Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for Sessions, Parliamentary Rules, instructions for organizing and conducting Lyceums, instructions in Physical Culture, Calisthenics and Marching; Banners, Standards, the Band of Mercy, etc. A book by the aid of which a Progressive Lyceum, or Liberal Society may be organized and conducted without other assistance. Price, 50 cents, postpaid.

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ANGELL PRIZE-CONTEST RECITATIONS.

To Advance Humane Education.—For use in entertainments managed by Societies, Lyceums, Bands of Mercy, or individuals aiming to establish right over wrong, kindness over cruelty, knowledge over ignorance, and justice over all. The plan is this: Some large church or public hall is secured; several societies are invited to send their best speaker or reciter to compete for the prize medal; some prominent citizen presides; other prominent citizens act as the committee of award, and a small admission fee, ten or twenty cents, pays all the costs, and leaves a handsome balance. Price, 25 cents, postpaid.

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These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50. For sale at this office.

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Each is building his world from within; thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title page.

The above books are beautifully bound in gray-green ralsed cloth, stamped in deep old green and gold, with gilt top. Price, $1.25. For sale at this office.

FROM SOUL TO SOUL.

By Emma Rood Tuttle. This volume contains the best poems of the author, and some of the best popular songs with the music by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price $1.

WORLD MAKING.

A scientific explanation of the birth, growth and death of worlds. By Samuel Phelps Leland. Ph. D., LL. D. Nicely bound in cloth. Price 75 cents.

CURED. WORRY, HURRY, SCURRY, FLURRY.

By William E. Towne. Learn how to cast away unnecessary care. This book points the way. Price, 25 cents.

ELEVENTH ANNUAL CONVENTION.

The New York State Association of Spiritualists.

The annual convention of the New York State Association of Spiritualists will be held at Plymouth Spiritualist Church, in the City of Rochester, June 7, 8 and 9. There will be three meetings daily; the day sessions for the first two days are to be business sessions, and the election of officers will occur Saturday afternoon, June 8. All evening meetings and the day sessions of Sunday will be devoted to lectures, music, spirit messages, and other phases of mediumship. A large number of eminent speakers and mediums will participate in the exercises. All auxiliary societies are expected to send delegates, and all individual members are invited to come and take part.

SARAH A. WOODRUFF,
Colden, N. Y. Secretary.

The Conclusion.

With this Number of The Progressive Thinker the Discussion carried on between the venerable and distinguished Lyman C. Howe and the Students of The Great Work is closed. It has created great interest, marked ability being exhibited on both sides.

THE DISCUSSION IN THE PROGRESSIVE THINKER BETWEEN MR. HOWE AND THE STUDENTS OF THE GREAT WORK, HAS CREATED WIDESPREAD INTEREST IN THE RANKS OF SPIRITUALISM. BOTH MR. HOWE AND THE AUTHOR ARE FIRM AND ENTHUSIASTIC BELIEVERS IN SPIRIT RETURN, AND AT THAT POINT THE DIVERGENCE COMMENCES, AS EXEMPLIFIED IN THE DISCUSSION THAT HAS BEEN CARRIED ON.

IT IS WITH GREAT PLEASURE THAT WE PUBLISH THE REPLY OF THE AUTHOR OF THE GREAT WORK TO THE LAST ARTICLE BY MR. HOWE, WHEREIN HE MAKES CLEAR HIS POSITION.

HERE IS A FACT SPIRITUALISTS THEMSELVES MUST CAREFULLY CONSIDER, THAT THE DIVERGENCE OF VIEWS BETWEEN MR. HOWE AND THE STUDENTS OF THE GREAT WORK, IS NO GREATER THAN THAT WHICH EXISTS IN THE RANKS OF SPIRITUALISM IN REFERENCE TO MANY IMPORTANT QUESTIONS, SUCH AS RE-INCARNATION OR RE-EMBODIMENT, OBSESSION, PRE-EXISTENCE, ETC. ALL BELIEVE IN SPIRIT RETURN, AND THERE THE DIVERGENCE COMMENCES, LEAVING EACH ONE TO ADOPT AS TRUTH THAT WHICH APPEALS TO HIS REASON.

LYMAN C. HOWE IN DEFENSE.

Light Not the Result of A Mixture of Colors—The Awful Doom of Countless Millions!

I would not multiply words of there be no further need to make clear my position; but I think there are several mistakes made by my critics that might be misleading if left without further analysis. Mr. Butler seems to think he has settled the question of the source of light — that it is the result of a mixture of colors" — by quoting from Mr. Gage's text-book. The master stroke of this authority is in the statement that "white light is not simple in its composition, but the result of a mixture of colors." Mr. Butler need not have been to the trouble of looking up this authority; for I could have told him the same thing. I might not be accepted as authority, but I should have told him precisely that, without consulting any book. I might not be able to prove it to his satisfaction, but I could present the theory as it is held by accredited scientists. Ever since I discussed the subject in my school days, I have understood and believed that white is a compound of colors; and later knowledge has taught me that all colors are due to wave motions in the ether.

Professor Tyndall is certainly as good authority as Dr. Gage. He states it in these words: "The color of light is determined solely by its wave length." "The ether waves gradually diminish in length from the red to the violet." "The length of a wave of red light is about 1-39,000 of an inch; that of the wave of violet light is about 1-57,500 of an inch. The waves which produce the other colors of the spectrum lie between these extremes." These colors can be blended into one compound, that is pure white. When Mr. Gage combines the prismatic colors to produce whiteness he does not create the light that is thus colored, but by means of light he gets the compound expression of all the prismatic colors in one, which he calls "white light." It is not light per se that is thus created; but the compound color derived from the union of the prismatic colors, producing one perfect white.

If light is "a result of a mixture of colors," will Mr. Butler give us a formula for the production of colors without light? Place pigments of yellow and indigo blue in a perfectly dark room, and how long before they will develope a white light?

If "light is a result of a mixture of colors," then colors are not dependent upon light for their existence. It used to be taught that "color is a property of light." Mr. Butler reverses this and makes light a property of color! White light can be produced in several ways; but it is the whiteness that is a result of the combination of color motions in the ether, and of course light must accompany all colors in all their changes.

Prof. Dolbear of Tufts College expresses it thus:

"Whiteness is therefore a compound sensation." "Formerly it was thought that white was only produced by the composition of all the colors of the spectrum in the same proportions they exist in it; but the same sensation of whiteness can be produced by red, green and violet, and by blue and yellow. This is not to be understood as applying to pigments, or paints, but to light itself." (Matter Ether Motion, page 165.)

Remember that it is SENSATION of WHITENESS that is "the result of a mixture of colors." If light were caused by this mixture, then all the colors of the spectrum must have been without light. What a spectrum that would be in total darkness!

Much more might be said in support of my position; but I think this is sufficient to satisfy every logical thinker that "ordinary light" is NOT "a result of the mixture of colors, but WHITE LIGHT may be produced by uniting various COLORED LIGHTS."

Now that one light may be made to blend with another in a way to abolish both, and create darkness is scientifically demonstrated; and it is not by provoking a quarrel between various colored lights that they knock each other out. Accepting the wave theory—which I think all physicists do—the explanation is very simple. But I will not take the time and room to explain it here. Suffice it that light added to light may produce darkness; and it does not require a special kind of light, or any particular color. But any light, so related that the crest of one system of waves, coincides with the sinus of another system, will cancel each other by abolishing the waves in both. This is undoubtedly transpiring all the time, in the common light of the sun. If it be held that one truth may be so related to another truth that both are neutralized and their light turned to darkness, I have no controversy with that as a theory; but I might call for the proof if it concerned my action or my faith.

But I think I have made it fairly clear that my criticism of the author's statement that "The presence of one light does not extinguish another light," is justified; for he makes no exceptions, or qualifications. But to make it stronger he adds: "it only multiplies its intensity and effect." Mr. Butler says: I have called this a gratuitous assumption, because it is assumed that the author of "The Great Work" teaches that all chance of leaving the way of destruction ends with physical death—that on traveling the pathway, which if continued in leads to destruction will necessarily continue to travel it to the end." Who has made any such assumption? It certainly cannot be found in anything I have written. On the contrary, I have not supposed that the fatal "mile-post" was on this plane at all. I supposed of course that the whole scene was laid in realms beyond the grave. If any such parting of ways at a special mile-post were on this physical plane, I think we should all know it; and I have never seen the shadow of it.

I had supposed it might be several hundred, or several thousand years in the future.

If there is anything in the book that implies that many who have passed the first mile-post, and taken the downward way, turn back and take the other path that leads to liberty and light, I have overlooked it. I see nothing to indicate such a possibility. If Mr. Butler will point to one sentence in this book that suggests, or clearly implies, that the great majority who take the path that leads to destruction, repent, and turn back, to travel the dismal, difficult, and narrow way that leads to liberty, I will give all the credit the hint deserves. Until this is done I insist that the whole chapter definitely implies that all who start that way continue the downward course to the end.

As to free will and choice we may gain nothing by discussion; but I regard it as a question of vital importance, since the recognition of universal causation and a perfect chain of interrelations upon all planes is the magic key to all philanthropic and reformatory success. The reign of chance which is inevitable if the will is free, has nothing upon which to predicate moral restraint, or directive education.

But I rarely find one who advocates it that seems competent to grasp the truth that law and order must be quite as pronounced upon the superior planes of being as on the purely physical. That in saying the Will is never free, I do not mean that some physical giant has every soul by the throat and by special force compels every act of the individual. But I do mean that there is no break in the operation of causes, and the dynamics of the moral and intellectual realm are quite as certain and orderly in directing events and ruling human conduct, as are the automatic relations in physical machines.

Mr. Butler makes me seem to contradict myself thus, after my words that "the will is an agent by means of which desires that create motives and dictate choice execute their wish," he comments thus: "According to this, man, though at no time possessing freedom of will, does possess the faculty of desiring and choosing," and he further comments: "This is a very fine distinction, for while he denies the sovereignty of the will he admits that of desire."

O, no. Desire is no more free than will. It is not self-creative. We can no more desire to be eternally miserable than we can will it. We all desire to be happy; and without some motive looking to benefits further on we cannot desire to be miserable; and if we do not desire it we cannot will it. I do not in this discussion use the word will as synonymous with choice; but as volition, which is the passive will in positive action. No one has more confidence in the efficacy and executive possibilities of the active will than the writer. But if it were free and independent I could not trust it at all. If I wished to control and correct some bad habits, my will might refuse to co-operate, and even apply its executive energy to defeat my purpose. But if compelled by antecedent causes, and the demands of my intellect, to execute my desires, I could trust it every time.

My critics have never answered my query, how the will can act without a motive or a cause directing it? If it is free and independent, all it does must be chance—uncaused effects. It amusing to note the way my critics echo and re-echo the stereotyped assertions of the power to choose, the power to determine, the power to will, the power to select and decide; as if I had disputed any of these powers. I have definitely stated that we not only can, but we MUST choose. We cannot refuse to choose. Mr. Butler acknowledges all I claim when he says: "That which we desire we love, and that which we love we invariably will and do." Again: "If I do not keep the moral law, it is because my love for it is lacking." But why is it lacking? Is love for the moral law a chance development? Is it an inheritance? Is it a result of education and discipline? Or is it chance? In any case is this lack a crime, or sin, to be counted against you?

Mr. Butler surprises me when he complains of my unjust treatment of the book. I have supposed I was giving full credit for the merits of "The Great Work." Even did the alleged defects exist, would that lessen the reviewer's moral obligation to give due prominence to the many points of excellence of the book? This seems to me a decidedly partisan complaint. I have quoted liberally from some of the best things I found, and added my unqualified approval. If I had reviewed the whole book, "chapter by chapter," as was originally planned to do, I might have given prominence to many other good points—real gems—and analyzed such passages as seemed ambiguous or unsound, that an unbiased judgment might be rendered. The most vital error—as it strikes me, and one to which my reason cannot assent, is the horrible destiny assigned for the vast majority of the human race. Mr. Butler contends that "no such conclusion can justly be drawn from the language," and says I "could have quickly settled the question in" my "favor" if I "had pointed out just one sentence in which the author says, or implies, that once the road is traveled it is never forsaken for the right way." Here is one. "Here, at this point of divergence, the column has forever divided, the many going north into Darkness and Bondage, and only the few going south into the Land of Liberty and light." "And still the ceaseless tide of humanity marches onward and still the many go North and the few go South." If this does not imply that there is no turning back and taking the unattractive, difficult and forbidding path to the South, after the column divides, and the mile-post is passed, what does it imply? There is no hint of any such change after the division of the column and the passing of the fatal mile-post." I think Mr. Butler will have to concede that the question is settled, by his own standard, in my favor. If this book, and the "Great School," have nothing better than this for the countless millions of the human race, the delights and glories of mastership for the few present but a feeble glimmer to light the infinite darkness, or give courage, hope and promise to broad minded philosophers, and philanthropic lovers of human kind.

LYMAN C. HOWE.

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The Author of The Great Work Replies to Mr. Howe.

To the Editor: I appreciate most thoroughly your courteous consideration in asking me to write a brief commentary upon the work of Lyman C. Howe on "The Great Work," the same to appear in the same issue of your paper with his closing article.

While I hold myself under obligation to you for the generous motive which prompted the suggestion, yet it is with considerable reluctance and hesitation that I am about to avail myself of the opportunity you have so kindly offered me; my reluctance is for the following reasons:

1. When I gave the manuscript of the book to the publishers, and through them its contents to the public, I anticipated that it would elicit many differing opinions, judgments and criticisms from many different degrees and kinds of intelligence. Having anticipated this result, I was entirely willing that it should be so, and that the book should stand before the world as its own and only champion or defender. Personally, I am still of the same frame of mind. My purpose was to present to a critical public a work which would explain itself so clearly and so unmistakably as not to require "interpretation." I have an abundance of evidence in my possession that my purpose in that regard has been fairly well accomplished. So far as I know it has been only the hostile critic that has found it possible to read into the text meanings at variance with my own intentions.

2. I am, perhaps, one of the busiest men within the radius of your acquaintance, and the demands upon my time and strength are of such a nature as to afford me almost no opportunity for the preparation of such a letter as I should like to write, if I write any at all.

3. I am not at all certain that my own views and impressions of Mr. Howe's elaborate criticism of the book will be of either interest or value to the readers of your paper. In this, however, I defer to your own better judgment.

4. The thought of appearing in the role of my own defender, against unjust criticism, is one that is quite out of harmony with all my present inclinations and past experiences.

As I stated to you, it is not my intention to enter the arena of disputation or debate, and I trust this letter will not be construed as a challenge of that nature in any sense. You have asked me to give you my impressions upon a definite subject, and I have promised to do so. That is all.

And here are some of my impressions:

1. Having studied Mr. Howe through the medium of his published articles on the subject of the book, I have been impressed with the conviction that his fundamental purpose has been to discredit the value of the book as far as his natural gentleness of soul would permit.

2. It has appeared to me that his contact with "The Great Psychological Crime" and with Mrs. Huntley's defense of that work, left him with a feeling that in his discussion and criticism of that book he had failed to do himself credit. His attitude toward the new book has impressed me with the feeling that he was unable to divest himself of the old grudge, and for this reason, perhaps, he entered upon his criticism of this later work impelled very largely by the determination to "get even."

3. With one single exception, it has appeared to me that his criticisms have lacked ingenuousness. In the large majority of instances they have impressed me as trivial, and in some even as puerile.

The one exception to which I refer is the interpretation he places upon the figure I have used in Chapter XVII., wherein I refer to the "Parting of Ways" and the two roads, the one leading to the North and the other to the South. I believe this is almost the only figure I have employed in the entire book. And his misinterpretation of it proves once more how impossible it is to indulge in figures of speech without opening the door to misinterpretations and mistakes. This is especially true in a work of science.

But even in this exceptional instance, (while I freely and frankly admit that it might have been better had I followed my custom and kept strictly to a literal method of expression), I am still of the impression that Mr. Howe was more intent upon finding something to criticise than he was in trying to understand the meaning of the author.

This impression is borne out by the significant fact that out of all the letters received by Mrs. Huntley, the Indo-American Book Co. and myself, from readers of the book all over the world—numbering far up into the thousands—**not one has ever misinterpreted the meaning of that figure.** Mr. Howe stands solitary and alone, so far as I am aware, in the interpretation he has seen fit to place upon that particular figure of speech.

If I could be certain that all those who have read Mr. Howe's criticism would also read the book, I should not hesitate a moment to entrust the matter to their unbiased judgment. But inasmuch as it is practically certain that a considerable number of his readers have never seen the book (and very likely never will), I am impelled to make the following explanation. It may also be of interest to my esteemed critic.

There comes a time in the evolutionary development of every Intelligent Soul when "Self-Control," as one of the essential elements in Nature's Constructive Process, becomes apparent. That is to say, at some time in the course of his development, each and every individual Soul comes to know that he must attain and practice "Self-Control," if he would align himself with the Constructive Principle of Nature. Such realization and consciousness may come to the individual in this life, or it may come to him after he has passed on into the spiritual life. See pp. 271-2.

When the individual reaches this point, he is at the first great "Parting of Ways," whether in this life or in the life beyond.

I believe it is the rare exception, among those who for the first time arrive at this point, to find one who at once turns from his vices and his indulgences and enters immediately upon the life of Self-Control. The many follow the path of "Self-Indulgence"—the Road to the North—long after they have come to know that it is the wrong way.

"Every individual who has arrived at the age of discretion knows how broad and smooth and seductive is the road that leads to self-surrender, self-indulgence and self-destruction. He knows that it is the way which leads downward to the valley of darkness and desolation. There is something in the essential nature of man that tells him all this." (page 277.)

Then follow a number of illustrations which are intended to show "the remarkable genius which intelligent but willful men and women will display, and the astonishing lengths to which they are ready and willing to go, in their efforts to excuse themselves for their lack of Self-Control."

A number of pages are then given to an exposition of what the Great School means by Self-Control (page 289.)

Then, beginning with page 292, an effort is made to place before the student a brief analysis and classification of "the specific lines along which it is necessary for him to exercise Self-Control in order that he may maintain within himself the true spirit and purpose of the Work of Independent Spiritual Unfoldment, and hold himself in proper alignment with the Constructive Principle of Nature in Individual Life."

The classification includes:

1. SUBJECTION.

2. FEAR, (with all its sub-phases.)

3. ANGER, (with all its various phases.)

4. SELF-INDULGENCE, (in all its varied forms.)

The chapter concludes as follows:

"The purpose of the Ethical Section of the General Formulary is to indicate to the student, as far as may be possible, the lines within which such knowledge may be obtained in such manner as to keep within the radius of the Constructive Principle and Process of Nature. Its intent is to save him as many mistakes as possible, and thus to conserve his energies for Constructive Work, as far as may be possible. In the Ethical Section of the General Formulary he has the crystallized experiences of the Masters of Natural Science throughout all the past ages of their scientific labors. If he is wise enough and strong enough to avail himself of the scientific results therein placed before him, it is possible for him to achieve the same results, and with the least possible waste of time, energy and effort, and with the minimum of disappointment, suffering and sorrow. If he is willing to travel the road they have so carefully blazed for him, he may thus save himself both the time and effort, as well as the suffering, incident to finding his own way through a strange wilderness wherein many difficulties and dangers abound."

In the same chapter reference is made to Vol. II. wherein "The Law of Spiritual Gravity" is considered at great length, and wherein also it is made clear that "So long as there remains one aspiration for good, one desire for light, one cry of conscience, one prayer for help, Nature responds and sends her messengers," etc. (Vol. II., page 334.)

This would seem to be sufficient to make clear the fact that Mr. Howe has read into the book a meaning quite foreign to that of its author.

I doubt if there is another reader in all the country who would have found it possible to draw such a conclusion from this chapter as Mr. Howe has done. The whole setting of the work, its relation to the preceding volumes, its context, and its logical deductions would have to be disregarded entirely in order to justify such an interpretation as he has placed upon the figure of the two roads. **THERE IS ABSOLUTELY NO ATTEMPT WHATEVER ON MY PART TO DETERMINE THE ULTIMATE RELATIVE NUMBER WHO ACHIEVE "MASTERSHIP" AND WHO FAIL.**

In the preceding volume it is made as clear as it is possible to express in language, that even though there are those who in spiritual life go down to what SEEMS to be "spiritual death," it is held as an open question as to just what in reality that seeming "spiritual death" means to the individual. It is made clear that there is no intention on the part of the author or the Great School to dogmatize upon that crucial experience of the Soul. Each student is left to draw his or her own conclusions. Unless Mr. Howe is more deficient in memory than would seem to be consistent with his wide learning, he must have had all this in mind when he came to read the chapter of "The Great Work" to which reference is here made.

And now a word concerning his criticism of the analogy I have drawn between "Truth" and "Light."

His original objection was to my statement that: "The presence of one light does not extinguish another light. It only multiplies its intensity and effect." (See page 31.)

He holds that my statement is too broad. But if the reader will take the trouble to read the chapter wherein the analogy appears, (beginning with page 27), he will discover that I designated with the utmost exactness the character and number of lights. First there was the small candle. To this was added the light of an oil lamp. To this result was added the light of an electric light, and to this the light of the sun. The results are stated. Are they true or false?

If Mr. Howe would but confine himself to my illustration he would have found that the analogy is absolutely perfect. He has made it entirely clear to his readers that he does not know what light is. In view of this apparent fact, it would seem to me that his criticism on this point is manifestly an effort to confuse the mind of the reader and deflect it from an intelligent consideration of the real subject under discussion in the book.

On this subject, as well as on that of the two roads, I am entirely content to let the book stand as it is. I do not think that if I were rewriting it I should change a single point to which he has addressed his criticisms.

It is evident that Mr. Howe has his own peculiar definition of what constitutes a "free" Will. The "Independence" to which he refers is not at all the Independence to which I have had reference in the book. Just what his definition is, I have never yet been able to ascertain from anything he has said. The one clear point in his writing upon this subject is that he disagrees with the book.

He strenuously objects to my analysis of the relations between "Will" and "Desire," and if I read his criticism correctly, he holds that the Will is but an automatic instrument of Desire. In his consideration of this theme I observed that he very gracefully ignored the discussion of the subject beginning with the last paragraph of page 242 of the book.

Let me quote the part to which I refer:

"To those who insist that the power of Will is the automatic instrument of Desire, there is one way to put the subject which may help to disclose their sophistry. It is this: The Will (which all agree is the Soul's power of initiative), is either an automatic instrument of Desire, or it is not. In the very nature of things it cannot be both.

"If it is such an automatic instrument, then be good enough to explain why you hold your fellow men and women responsible for their acts and conduct. Also kindly tell us why you pride yourself on the assumption that you are Morally Accountable and Personally Responsible for your acts and conduct. You can give but one reply, and that is: **'Because we are obligated by the law of our being to control our Desires.'** But by what power are we to accomplish that end? There is but one power of the individual Soul by which such an obligation can be discharged. That is by the power of Will.

"In other words, we are either Morally Accountable and Personally Responsible, or we are not. We cannot be both. If we are—which you will not hesitate to admit—then it is only because we, as individualized, Intelligent souls, possess in our own right a power by the exercise of which we may govern our acts and conduct, at least within certain limitations. We possess but one such Power. There is but one. That is the power of Will. **IT IS ONLY UPON THE BASIS OF ITS SUPREMACY OVER THE EMOTIONS, PASSIONS, IMPULSES AND DESIRES, THAT WE BECOME PERSONALLY RESPONSIBLE OR MORALLY ACCOUNTABLE FOR OUR ACTIONS AND CONDUCT, UNDER THE LAW OF INDIVIDUAL BEING."**

If I remember correctly, this same point was raised by Mr. Howe in his discussion of "The Great Psychological Crime" with Mrs. Huntley. I remember also that Mrs. Huntley tried very earnestly and persistently to get him to explain his position in such manner as to enable his readers to understand in exactly what particular he dissented from the position of the author. Either he was unable to do so, or did not deem the matter of sufficient importance to justify the effort. At any rate, I do not believe there is one of his readers to-day who would be able to define his position. On the other hand, I believe the position of the Great School is entirely clear to every reader who has taken the pains to follow the subject as it is elucidated in the three volumes of the Harmonic Series.

The real and fundamental purpose of "The Great Work" does not seem to have made the slightest impression upon Mr. Howe's consciousness. If so, he has surely withheld that fact from his readers.

In "The Great Psychological Crime," an attempt was made to define and elucidate "The Destructive Principle of Nature in Individual Life." In that attempt, hypnotism and mediumship (as those terms were therein carefully defined), were identified as expressions of "The Destructive Principle."

At the same time it was clearly indicated that another volume would follow in which the Constructive Principle would be elucidated with the same scientific exactness.

In Vol. II. it was shown that the "Subjective Psychic Process" involved in hypnotism and mediumship, is a Destructive process. It was clearly indicated that there is a "Constructive Process" and that the next volume of the Series, "The Great Work," would be devoted to an exposition of that Constructive Process. In that Work the author has endeavored to keep his promise, and has devoted all his energies and intelligence to the task of making clear to his readers the difference between "Mediumship" and "Mastership."

As far as might be expedient, I have outlined the "Formulary" by which Mastership may be attained, and the only one by which its attainment is possible. Notwithstanding the antithetical nature of the two processes, I am aware that there are some prominent Spiritualists who are industriously circulating the report that I am a "Medium."

In this connection I desire to suggest a challenge which will prove beyond all question that all such reports are entirely without foundation. It is this:

"I challenge the entire Spiritualistic fraternity to develop a single medium (trance or otherwise), by following the method outlined in "The Great Work" for the development of a Master."

Those who desire to try the experiment may have as much time as they desire for the accomplishment of the task. Whether it be one year or twenty makes no difference to me. If they will but follow the method outlined as being in accordance with the Constructive Principle and Process, they will find that "Subjection" is absolutely impossible. And the more time they devote to the experiment the further they will be from the Subjective state and condition of "Mediumship," as that term has been defined in Vol. II.

Apropos of the assertion of one of your leading Spiritualists to the effect that he has met me personally and found me to be nothing more than a mere Medium, I could relate an incident to which you, Mr. Editor, were a personal witness, which would place the aforsaid leading Spiritualist in a most awkward position.

If I were a medium, I know of no reason why I should deny that fact.

To my own personal knowledge, one of the leading physicians of Chicago who has been under the instruction of this School for the last five years, has, within the last three years, treated close to one hundred cases of subjective insanity (obsession), and without a single failure. Most of these cases have come to him directly from the ranks of Spiritualism.

Another leading physician of the city has taken cases directly from the State Insane Asylum, that have been pronounced hopeless, and has cured them.

These are but a few of the results that are now being obtained by the students of this School in accordance with the Constructive Principle and Process of Mastership.

With greetings and good wishes to you, Mr. Editor, and to your readers, to Mr. Howe and his many friends, and to all lovers of Truth, I beg to subscribe myself, Most cordially and fraternally,

"T. K."

Author of "The Great Psychological Crime" and "The Great Work."

THE GREAT WORK.

Mr. Charles Crane, A Man of Deep Insight in Things Occult and Spiritualistic, Endorses the Work as a Remarkable Book.

"The Great Work." Indo-American Book Co., North Kedzie avenue, Chicago. Price, $2.

This remarkable book from the pen of an unknown author is without doubt the most wonderful book presented to the reading public for many years. A new philosophy or science has been discovered, or, to be more correct, an old philosophy or science, which for centuries was "buried in the rubbish of the temple," has again been brought forth to bless and uplift mankind.

It is impossible in the columns of even a great newspaper like The Herald to adequately and justly review this Great Work. We shall therefore merely touch the high places or beacon lights, which stand out so prominently, and are discussed so fearlessly, that they instinctively arrest the attention of the reader. The author is evidently a man of marvelous psychic power, great intelligence, fearless in his utterances, because absolute "master" of the subjects which he discusses, and we are frank to acknowledge his deductions are to us unassailable and unanswerable, yet, notwithstanding the high moral status scientific value and perfect diction, an air of great modesty pervades every page.

The author is evidently a member, perhaps we should say a "master" in a great school, which he designates "The School of Natural Science — which, concisely defined, in its broadest and most comprehensive meaning of the term nature, includes knowledge of things physical, spiritual, psychical and ethical. It embodies knowledge of the laws, principles, forces, activities and processes which operate within man himself, as well as in the great world of nature without. It is the science of sciences, and is without limitations other than those which mark the ever widening boundaries of increasing knowledge."

There are twenty-six chapters in the book, each chapter complete in itself, yet so dove-tailed into each other that they form a complete whole.

The first chapter contains but four lines and is entitled "Evolution in Operation."

1. Nature evolves a man.

2. Man, co-operating with Nature, evolves a Master.

3. The Master-Man, co-operating with and controlling the forces, activities and processes of Nature, evolves a ——?

Chapter 4. "The Lineal Key," is without doubt the most marvelously interesting thesis from a Masonic standpoint ever written, and no intelligent Mason can afford to pass this book unread.

It is historical and moral, overstepping and overtopping without apparent effort every and all publications heretofore written on this great subject. It demonstrates without a scintilla of doubt that present day Masonry is but the shadow of the ancient work in its conception of morality and lofty aspirations.

The author is evidently a member of this ancient and "Venerable Association," of which present-day Masonry is but an off-shoot. This association or school is a physical entity and is "composed of men who voluntarily associate together for the acquirement and perpetuation of knowledge in the broad and unlimited field of science. They are scattered over the earth, wherever the conditions for the success of their efforts appear to them most favorable, and their students are among the most unobtrusive intelligences in their several communities."

"Their work is carried on very largely in 'the field' and its central lineage and history "cover a consecutive and unbroken chain, backward from the immediate present to a time thousands of years before the Masonic period, and the principle for which it stands, goes back to the very infancy of the human race."

The author intimates that the oldest and most authentic history of the world is in the possession and keeping of this venerable order, and then proceeds to speak of the initiation into the order, of which Jesus was also a member, how long he remained in India studying and absorbing the great moral principles which he presented to the people of India, when he returned; to be finally crucified by those to whom he came bearing the message of truth and "glad tidings." This chapter tells how the "World" was lost, and how it can be regained by the craft today if they will but "live the life." We are informed that Buddha was another member, or "master," in this great school of Philosophy, and that the "teachings of the Prince of India and those of the Prince of the House of David are identical. Their differences are those of method only, and not of substance." The author then proceeds to show how the primitive Christianity of the Nazarene became paganized and destroyed. This chapter gives a more authentic and accurate history of the "ancient craft" than any and the all other books on this subject.

On page 107 the author makes a statement that will arouse the antagonism of mediums and Spiritualists throughout the world. He says: "So far as known to the great school no physical eye has ever seen a spirit, nor looked into the spiritual realms of nature, nor sensed spiritual material in any manner or form whatsoever. In the very nature of things it probably never will."

The author speaks of the spiritual body as a material body, only differing from the physical in degree of refinement and vibratory activity.

The chapter, "Mark of the Master," is truly grand in its conception and word painting. Nothing we have ever read compares with it in beauty of expression. Speaking of these great "Masters of Natural Science," whose school was white and hoary with age when the foundations of the pyramids were laid, he says: "The Masters of Natural Science are not seeking to become popular in any sense. They have the courage to live in obscurity, without offices, honors or emoluments, that they can the more consistently carry out the great work of emancipation. They do not seek the applause of the world, nor strive for leadership. They are neither bashful nor arrogant. Never dogmatic, never arbitrary; never allow themselves to be drawn into public debates—they accept poverty and adversity with serenity and cheerfulness and pursue their purposes with an abiding sense of their personal responsibility."

The "Passing of a Master" is a beautiful tribute of love to his own instructor (a prince of India) in this most wonderful science. The statements in this chapter are so startling, so inconceivable to the ordinary finite mind, that were it not for the absolute sincerity, humility and modesty evident on every page of the book, our credulity would be severely taxed. For instance, on page 436 he says: "The most profound problem of human life, and the most pathetic cry of the human soul, throughout the ages have been the problem and the cry, 'If a man die, shall he live again?' Now and then, however, there has been one whose vision has been clear, and to whom the other shore of life has been distinctly visible. These few have been able to penetrate the darkness of physical obscurity and behold with perfect vision the spiritual world shining clear and strong beyond the dark and troubled waters. Three times within the last twenty years the writer has witnessed the phenomenon of the separation of the spiritual body from the physical in the process of physical death.

"In one of these instances the transit was that of his own and only son. He has witnessed this wonderful transition with the clear vision of independent spiritual light. He knows whereof he speaks." He then proceeds to describe minutely this transition. On page 438, in discussing the ability of a "master" to leave the body at will, and soar into realms of "light and life," he says: "That he is able to make this visual transit at any time, voluntarily and without the aid or co-operation of any other individual human intelligence, incarnate or excarnate. That he is able to converse with the inhabitants of the spiritual world as freely and as naturally as he does with those of the physical." He describes the magnetic field (or the great gulf mentioned in the scriptures), which lies between the physical earth and the first spiritual sphere. The condition of the spirit upon arriving on the other shore. "Hell, Purgatory and Paradise." The law of evolution, animal magnetism, spiritual magnetism, moral accountability, the condition of the infant upon spiritual spheres," etc., etc. The description, page 452, of the separation of the spirit from the physical body is beyond comprehension, yet so simple that a child can understand.

The tribute of love and affection to his instructor in this philosophy is the finest piece of word painting we have ever read. The book closes with a prayer that is beyond compare.

To appreciate this "Great Work" which this book in part represents, requires a personal perusal and conscientious study.

CHARLES CRANE.

MOLLIE FANCHER,

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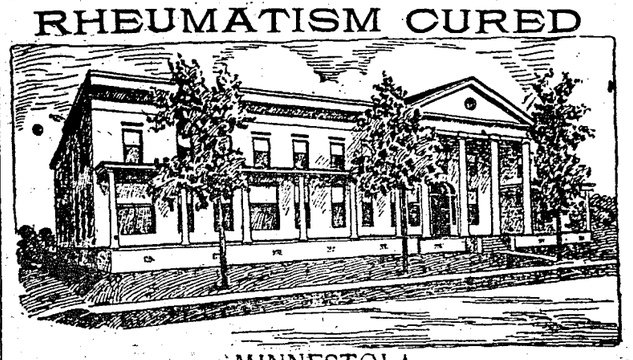
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Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year..... $1 00
Six Months..... 50cts
Thirteen Weeks..... 25cts
Single Copy..... 5cts

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SATURDAY, MAY 11, 1907

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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

Words of Cheer and Truth.

A lady of Chicago wrote the President of a Spiritual Society in a neighboring city conveying the news of the death of her only child, a daughter of eleven years of age. She said in her letter the loss of her loved girl had nearly taken her own life. She inquired, in substance:

"Do you think there is a possibility of getting a message from my darling? We are very anxious to gain some knowledge of the other world, and would be so glad to acquire truthful information in regard to it."

The afflicted mother-heart was visible in every line of the letter, which at our request, was loaned us after our friend had replied in his own language. There are other hearts that bleed beside this mother, so we venture our condolence to all who thus suffer the pangs of separation from dear ones.

The loved girl is not dead! It was only the tenement she lately occupied that was vacated. She went to join her kindred and friends in spirit life. When a favorable opportunity occurs she will joyfully return, and tell of the pleasures enjoyed in her new home. She will assure her parents she still lives, and that in due time she will delight to welcome them to fields of wider vision where there will be no more sorrow or painful parting, and will be freed from grief, and the anxieties of mortal life.

Those parents should not believe, as the churches teach, that the soul slumbers in the tomb to awaken at a final judgment; for it never enters that abode of darkness and silence. On the contrary, when the heart ceased to beat the immortal made its escape, not to journey to a distant heaven. That heaven is here and all around us. The material of which it is composed is not visible to unaided mortal eye.

We have in classic story a beautiful exemplification, not of our faith, but of our positive knowledge. In the drama of "ion," credited to Euripides, perhaps incorrectly, who lived 450 years before our era, the instinct of immortality, so eloquently uttered by the death-doomed Greek, finds a deep response in every thoughtful breast. When about to be sacrificed to Fate, his beloved Clemanthe inquired, "Shall we meet again?" Ion replied: "I have asked that dreadful question
of the hills
That look eternal; of the flowing
streams
That lucid flow forever; of the stars,
Amid whose fields of azure my raised
spirit
Hath trod in glory: all were dumb;
but now,
While I thus gaze upon thy loving
face,
I feel the love that kindles through its
beauty
Can never wholly perish. We shall
meet
Again, Clemanthe."

Here was only hope, inspired by love, of immortality. Spiritualists have not only that hope with demonstrated facts, imparting positive knowledge that what we call death does not occur with the departed breath, but that with it went the spirit that vitalized that body; that that spirit carries with it sublimated matter, which is animated with life, and recollection of its mortal past, with ability at will, under favorable conditions, to hold communion with its still earth-bound loved ones.

The spirit of dear little Ava, no longer manacled by earth incumbrances, will certainly communicate with its adored mother.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness.—Gelett Burgess.

Honest error is to be pitied, not ridiculed.—Chesterfield.

Another Ex-Christian Author.

Ex-Rev. Joseph Symes, formerly of the Church of England, whose learning and thought compelled him to withdraw from the church, in a late brochure entitled, "The New Testament Manuscripts," published in London, and just received by the writer, makes some interesting statements, which may be instructive to our inquirers who wished facts in regard to the "discovery of ancient Christian writings." A page of quotations for The Progressive Thinker could be made with profit, but space will only permit a few very pointed passages, broken from their connections, fully confirmed by the writer with sustaining evidence. We quote:

"The most eager defender of the faith has never been able to show when, where, or by whom, any of the New Testament books were written.

"It is not the poor people, nor the masses of the people, to whom we owe the preservation of the New Testament; but to the most villainous set of men ever known, and men whose prime tenets are supported by these very books. * * When we reflect upon the forgeries and lies the dominant sects have always resorted to on occasion, we shall see that anything coming from them must be regarded with the strongest suspicion until independent evidence can be obtained.

"I assert without fear of contradiction, that the whole round of the gospel is an unfounded superstition; that the gospels are frauds and forgeries; that the New Testament is a book of uncertain date; that instead of having been written by eye-witnesses of things related, no proof exists that the book is yet so much as one thousand years old.

"I assert the New Testament manuscripts now existing cannot be traced back to any known author, writer or copier; and it is impossible to discover in what country any one of them was produced. And it is impossible to fix, within hundreds of years, the date when any of them was written.

"During the last sixty years every known corner has been ransacked for New Testament manuscripts; the most strenuous efforts have been made by Christian critics, armed with all the weapons learning could give, to connect the New Testament with the alleged apostles and Jesus. All such efforts have hopelessly failed. No record, no scrap of the originals can be found; no material can be discovered out of which to construct a historical bridge to connect the oldest known manuscript with the apostles, or with Jesus."

This learned author then cites orthodox Christian authors in support of his propositions.

Mr. Symes quotes from Smith's Bible Dictionary, article, "New Testament," wherein he says: "No manuscript of the New Testament of the first three centuries remains. * * History affords no trace of the pure apostolic originals."

In comparing these quotations with the text in Smith's Bible Dictionary, our eye fell upon this passage, which we marked in a former reading; see p. 2125, Houghton, Mifflin & Co.'s edition of 1889, 2d column:

"We are in a position to consider the extent and nature of the variations which exist in different copies. It is impossible to estimate the number of these exactly, but they cannot be less than ONE HUNDRED and TWENTY THOUSAND in all."

We omit numerous citations, all in the same direction, then this learned scholar concludes this division of his subject by saying:

"The New Testament must be set down as a FORGERY OF LATE TIMES. How late cannot as yet be ascertained. All the round of dogmatic theology arose and was produced in times of controversy. And it is plain the New Testament was forged by the squabbling Christians, for the purpose of defending themselves and demolishing their opponents. Yes, and the book itself is plentifully sprinkled over with evidences of this fact."

Christians meet these truthful statements of scholars with the charge of heresy, infidel, atheist. Mr. Symes was a churchman, a clergyman, when his scholarship discovered the facts of which he wrote. He voluntarily threw off his sarcedotal robes, and wrote what he knew. He is not met by scholars rushing forward to overthrow or even to controvert his statements; but persons of very limited education, without access to any literature on the subject, other than the Bible itself, are ready to combat those who have devoted a score or more years to the most critical investigation of the question in controversy, and have expended a considerable fortune in acquiring libraries which they have read with care and thought, intent only to know the truth. The investigator's task would be less difficult if the great libraries of the world had not been burned by Christians, to suppress the evidence of their frauds, just as they burnt every bold thinker who had the bravery to tell and teach the right, but,

**Truth is coming up the hills of Time,
With Spiritualism in its van,
Wait a little longer.**

Thoughts Breed.

Hatred, envy, malice, jealousy and revenge all have children. Every bad thought breeds another, and each of these goes on and on, ever reproducing itself, until a world is peopled with their offsprings.—O. S. Marden.

People may outgrow natural ignorance, but ignorance carefully cultivated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moncure D. Conway.

Haunted Houses.

The secular papers are filled with accounts of haunted houses. The latest story of the kind relates to the home of prisoner Thaw's mother, at Pittsburg, Pa. Five years ago a woman visiting in the family, suicided. She was the wife of a Presbyterian minister of Kentucky, and relative of Mrs. Thaw. The home is known as Lyndhurst. It it said Mrs. Thaw has declined to live in the house since the hanging in the bath room, and now she offers it for sale. She wishes to escape the unearthly noises which rob the home of all enjoyment.

What mean those reports of haunted houses? Are they real? or the result of a disordered brain?

If possible, accounts of them were more frequent from sixty to seventy five years ago than now. Suspected murders were frequently revealed by them. A case of the kind occurring in a backwoods neighborhood, in Ashtabula county, Ohio, in 1840 or 1841, is fresh in the writer's memory, and, less the introduction of the alphabet by which the murdered peddler was able to tell the story of the slaughter, it has many features in common with that at Hydesville a few years later. The body was packed in a pork barrel, and wagoned to Ashtabula harbor, from which point it was shipped by lake to Detroit, where it remained a long time, without a claimant; then the barrel was opened, and the dismembered remains were revealed. The assassin fled the county before the ghostly revelations were made; but the principal assassin, under an assumed name, was hanged a few years later at Davenport, Iowa, for the murder of Col. Davenport, from whom the city derived its name. Though not hearing the noises, which led to discovery of the facts, yet the writer, with hundreds of others aided in search for the body; but finally evidence was developed by living persons, that a barrel was loaded in a lumber wagon, and was driven to the harbor as stated, by the two brothers, the morning after the German peddler was seen at the house, and was never seen alive after.

All these reports of haunted houses, if not purposely fiction, aid in demonstrating that there is a continuity of life and memory, after the spirit has left its mortal tenement, and they cannot be accounted for on any other hypothesis than that furnished by Spiritualism.

Longfellow told us:

"All houses wherein men have lived
and died
Are haunted houses. Through the
open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon
the floors.
"We meet them at the doorway, on
the stair,
Along the passage they come and
go,
Impalpable impressions on the air,
A sense of something moving to
and fro."

Perhaps it is well for the happiness of mortality so few return to tell of the great wrongs they have suffered at the hand of violence, and from their fellow man.

Cubans Pray for Rain.

Havana, April 22.—Prayers for rain were offered in churches throughout the island Suunday. No rain has fallen in six months. The country is parched, many cattle are dying and forest fires are devastating various sections.

It may be a good thing to pray for rain. If all the weather indications for rain are favorable, then is the time to begin, and then comes direction from the head of the church to wrestle with the heavenly powers for the liquid element. It is a trick of the demagogue.

Frequently one party desires rain, or some other favor, and another party needs the opposite, so the supervisor of the heavenly weather department exercises his own choice in the premises. Let the petitioners agree among themselves as to their needs, and wait the favorable opportunity, then, possibly, the showers will come in great profusion.

Two powerful armies are about to engage in battle. Each is sure his cause is just, and the chaplains of each, ambitious to earn his salary, appeal to God for help. If endowed with human emotions he is not willing to incur the hatred of either party, so he keeps hands off until one side is victor, when he joins forces with the victors and gets a good share of the glory.

It has come to that, in these last days, other things being equal, that the strongest and best directed battalions are expected to gain the battles, as Providence is very generally enlisted on that side.

A Truthful Concession.

At the National Congress of Church Clubs in session in Washington on April 17, Mr. Butler of Pennsylvania, one of the delegates, declared, "75 per cent of the present day sermons could be dispensed with to the betterment of the church."

The news dispatch says:

"The utterance was warmly applauded. It was delivered during the discussion of the question: "Why men do not go to church."

Until the church eliminates its barbarian hell from its creed, and its doctrine of HATE, as taught by their founder, 100 per cent of the sermons can be dispensed with in the interest of good morals.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent. —Horace Walpole.

The House of Pestilence and Crime.

The House of Mourning Dressed in a Sombre Garb.

There have been two HOUSES in the ranks of Spiritualism for some time—the HOUSE of PESTILENCE and CRIME, and the HOUSE of MOURNING, the latter draping itself in a sombre dress, expressive of deep regrets because the former existed sowing the seeds of craftiness, deception, fraud, spiritual blindness and degradation.

All fakes reside in the HOUSE of PESTILENCE and CRIME, and all will finally be exposed.

Read another chapter in regard to the Moores, as follows:

To the Editor:—After the exposure in Brooklyn, the "Rev." Hugh Moore, at the request of a few of his followers, moved to the now notorious 120 W. 13th st, New York City, where he re-commenced his practice of fraud on a more extensive scale. Shortly after the commencement in the new place he was joined by Daniel Manning Polseley, who graduated under the "Rev. Dr.'s" able teachings, and laterly became a trumpet and materializing medium, and from October, 1906 until the public exposure of the "Moores" took place. Polseley held his seances at 42 E. 21st street, City, and had quite a number of followers, some of whom left the "Moores" because of this "Young medium's marvellous abilities."

From the beginning of Mrs. Strickland's career as a "spirit", the number of confederates averaged from six to eight, including Polseley and and Ferdinand E. Weiboldt. They managed to escape notice by arriving at Moore's house several hours previous to the time of the seance, and and generally left there shortly before the seance was broken up, or an hour or so afterwards.

Those of Moore's followers who may happen to read this will remember the large pipe organ which sat across the angle at the head of seance room, right up against the "Cabinet." It was from behind this organ that the "Spirits" entered the Cabinet. The "spirits'" dressing rooms were situated on the third floor of the house, and there they stayed until Mrs. Moore pressed the button and rang the buzzer in the Spirit Regions upstairs, which was the signal for work.

The system that the Moore's employed was as follows: Mrs. Moore usually came down stairs from seven o'clock until eight, when she went back up stairs, to supposedly waken the "Rev. Dr." who frequently took a "nap" to fit himself for the evening's labors. While upstairs she secreted on her person the "Black Jack" which played a prominent part in the Brooklyn expose; also the door knob and bolt, the use of which I will explain later. They then came down and mingled with the people. The seance room had but one entrance, as the other three doors were "locked" and could not be used as the seats were up against them; one of the doors was right behind the organ, and I doubt if many of the people who frequented the Moore's knew of its existence. This was the door used by the spirits.

Shortly after eight o'clock on seance night, Moore would announce that it was time to commence, gave his usual lecture, at which oftentimes he assured the people that he was genuine, honest, and upright, repeating Lincoln's saying, "You can fool some of the people all the time, all the people some of the time, but you cannot fool all the people all the time," or something to this effect.

After this Mrs. Moore entered the cabinet, and the room was plunged into total darkness, Mrs. Ida Cortada started the organ. Mrs. Moore then went behind the organ, put the bolt in the door, opened it, and let in the spirits, the music drowning whatever noise was made in the audience. After a little more music, and singing the green light was turned up, and the materialization commenced. Very few people thought of looking behind the organ for a door, and so for a long time, by clever talk and ingenious methods, the "Rev. Dr." duped the public. Mrs. Strickland, commencing her career as a spirit in the House of Deception about the 5th of December, 1906. She came there at the instance of the "Rev. Dr." who asked her to come and perform the duties of housekeeper in his household. Shortly after her arrival he proposed that she should become a party to his notorious tricks. Mrs. Strickland, however, did not take kindly to this proposition, but later, under the stress of circumstances, best known to herself, consented. Moore held seances on Monday evening, Tuesday and Wednesday afternoon and night, and Thursday evening; Friday, the Ben Schafer Physical Broad Light Seance (which I will treat in a later article, showing how the names of the dead were obtained for tests given in the Lyceum); on Sunday afternoon a materializing seance, and evening lecture and tests at the Berkley Lyceum, 44th street and Fifth avenue, City, making in all, six materializing and one Physical seance every week, and drawing on an average $35.00 per seance. You can see by these figures that the "Rev." Hugh made quite a comfortable living.

Mrs. J. W. Barker had a private seance very often, at which real Indians materialized; these Indians, two male and two female, were engaged by Moore for the Barker Seances; they belonged to the band of Indians at the Coney Island show. They frequently performed the famous Snake Dance, and many other dances which charmed J. W. and his friends. These "spirit" Indians initiated the following people into the "Spirit Indian Tribe": J. W. Barker, Mrs. L. Barker, Miss Zoe", and Mrs. Etta L. Taylor. On one occasion, one of the Indians Big Moose (his name being Dan Redeagle) e to show his marvellous powers, promised to materialize thousands of dollars worth of real gold nuggets; this, however, did not fully come to pass.

A few days before the seance at which this marvellous materialization was to take place, J. W. Barker happened to visit a Wednesday afternoon seance, which visit proved fatal so far as the "gold" nugget show was concerned. The "Rev. Dr's." father, Charles Moore, had been appointed gold maker, and on this afternoon he thought he had better begin work on the gold nuggets, and have them on hand in time. Now, as all the people were engaged hugging and kissing their "spirit" friends in the seance room, and everything nice and quiet, Charles retired to the back garden with about a couple of quarts of nice sized, clean cinders, and proceeded to cover them with gold paint. The time passed quickly and Charles had almost finished when he suddenly raised his eyes heavenward in the direction of the Library windows, which faced the back, and to his consternation there beheld J. W. Barker paying particular attention to the materialization of the gold nuggets that Big Moose promised. J. W. said something quite loud, and I suppose something to himself also, and then quickly left the house. The scene which followed between the "Dr." and his father beggars' description. Mr. Barker did not return to the Moores for some time afterwards, but when he did return the "Rev." Hugh talked him back into belief, and he continued a believer until the exposure at the Lake.

One of the many ways Moore had of obtaining money from his believers was by marrying them to the departed "spirits" of their husbands, wives, and sweethearts; on one occasion he received $15.00 from an elderly lady believer, whom he married to the supposed "spirit" of her dead husband. This is but one of the many devices he employed in separating the people who put so much faith in him, and their hard earned dollars.

Mrs. Strickland's brother was the "spirit husband" in the above case. For the exclusive benefit of Col. Chas. McArthur, I will give the instance of Mrs. Strickland's last appearance as a spirit. On the second Thursday of November, 1906, D. M. Polseley held a materializing seance in 32 E. 21st street, City. At this seance Mrs. Strickland appeared as the Colonel's wife, and he was delighted, thanked the cabinet guides, and commented on the voice and form being the same as appeared at the Moore's. Mrs. Challoner received the spirit of her sister Nellie, and also made the same remarks. Mrs. Strickland sat in the outer circle as a visitor, and when the lights were put out, entered the cabinet, and personated the spirit forms.

I have a little more to state in connection with D. M. Polseley, materializing medium, in a later letter.

R. H. CROWE.

New York City, N. Y.

Somebody Defines a Miracle as a Big Lie.

The miracle of the translation of water into wine, through the grape, is a natural process common in every age of the world, and in every grape-growing country. Is it possible some philosopher of ye olden time, fictitiously dressed up this miracle of nature—for such it is—and located the event in Cana, of Galilee, nearly nineteen hundred years ago? If so he did no more than was common to those earlier times; for exaggeration, hyperbole and allegory were almost universal among the literati of those distant ages. And it is very evident the practice is not yet obsolete. If Crishna could lift mountains, and use them for umbrellas, why not a Jesus be credited with the lesser miracle?

EXAMINE IT CAREFULLY.

Examine The Progressive Thinker from PAGE TO PAGE with a critical eye, and see the vast amount of reading matter therein of GREAT INTEREST to every reflective mind. All the prominent Spiritualists recognize the important fact that The Progressive Thinker LEADS in everything pertaining to Spiritualism. It is the OFFICIAL ORGAN of all the State Associations. It keeps you posted in everything pertaining to the N. S. A. The one who does not read it, is not competent to talk with those who do on spiritualistic and occult subjects. All this information is furnished one year for the small sum of one dollar.

Cumulative Evidence of Pagan Origin.

The title Pontifex Maximus, meaning in English, "Great Bridge Builder," applied to the Pope of the Roman hierarchy, is said to have been derived from the fact that the first bridge over the Tiber was constructed and consecrated by the high priest of pagan Rome, after which the expression was used as a figure of speech, it being the priest's omission to build a bridge for souls to pass over to heaven. Following the time of Tiberius, soon after the commencement of our era, the title was adopted as a matter of course by all the Roman emperors, as it had been by many of them in earlier centuries, Julius and Augustus Caesar being thus designated, because they were the heads of the pagan churches, as well as of civil power. This title was transferred to the Christian Pope when the old pagan power gave way to the intriguing priesthood, who, in the name of Christianity, unurped the prerogatives of the older faith. This theory is confirmed when we find the names of the minor gods of Roman Paganism in the Catholic calendar as canonized saints, and is additional proof that Catholicism in its inception was but reconstructed paganism.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

What The N. S. A. Has Done.

The Good Work Accomplished by the National Spiritualists' Association has been of great value and signifieance, and we take great pleasure in presenting the statement of the efficient Secretary, Mrs. M. T. Longley.

The attention of all Spiritualists who are such from conviction and not merely for personal gain, is directed to the following facts:

In various sections of the country persons of little psychic power, or none at all, who poise as mediums, are industriously circulating the report *that the N. S. A. has not done, and is not doing anything of direct benefit to mediums.* In reply to such willful misrepresentations we give what every Spiritualist should know, what is shown by the financial records of our Association.

Two hundred and fifty dollars were appropriated for the defense of Mrs. Stella A. Ross and Mary K. Emmett of Seattle, which was the only financial aid given those ladies in their legal contests with the officials of *that city.*

One hundred and fifty dollars were *given to aid in payment of fines levied upon George E. and Mrs. Maud Chesbro, well known mediums of Los Angeles, Cal.*

At the present time there are eleven superannuated mediums upon our pension rolls, whose monthly allowance aggregates fourteen hundred dollars per annum.

Since June, 1902, eight thousand four hundred and forty-eight dollars and forty-nine cents have been disbursed solely for the relief of needy mediums.

WHAT IS THE N. S. A. DOING? is a question flippantly asked by captious critics. Besides the foregoing *these additional figures have no mean significance.*

Since November 1st, 1901, The N. S. A. has paid out two thousand and twenty dollars and forty-one cents as expenses incurred in sustaining the wills of deceased Spiritualists in several States, of which no portion has been returned to our treasury.

Up to October, 1905, eighteen hundred dollars had been appropriated to aid the Morris Pratt Institute, the same being voted by the delegates at our annual Conventions.

During the past five years the N. S. A. has paid out of its general fund five thousand eight hundred and twenty-five dollars more than its collections for missionary work, to support missionaries in the country at large.

DANGER SIGNALS in our Cause are waving in many sections. Bills hostile to mediumship have been introduced the past winter in the Legislatures of twenty different States. The same spirit of antagonism has been manifested by various city councils. *Kansas City has raised its annual license for mediums to three hundred dollars. Salt Lake City has* fixed its license at one hundred and twenty dollars; Seattle repealed its license ordinance, and thereby left our mediums amenable to the vagrancy laws of the State of Washington. Los Angeles has raised its license for mediums from one hundred and eighty dollars to six hundred dollars per annum.

Such grave injustice to our mediums calls for serious thought by every Spiritualist.

It is the height of folly for Spiritualists to deliberately conceal known deception by mediums, under the idea that it is better for our Cause. **The daily press or the swindled victims of the tricksters will soon or late uncover the actual conditions before the public, to our lasting detriment.**

IT IS SUICIDAL for Spiritualists to be ever ready to apologize for proven trickery, because that course encourages a continuance of the obnoxious practice. There was never a good Cause that suffered by publicity; never a bad one that did not thrive by privacy.

We must aid in drawing the line in our cities between genuine mediums and the hordes of advertising Madames, Professors, thinly veneered Hindoos and all other such grafters, else OUTRAGED PUBLIC SENTIMENT will do it for us in an undiscriminating manner.

Every member of the present Official Board of N. S. A. is a believer in physical phenomena, and the friend of genuine mediums of any and every phase; representations to the contrary are either made by the ignorant, or by those who seek to mask their own trickery behind falsehood and personal vilification of others.

The wisdom of changing our 1907 Convention from Los Angeles to Washington is borne out by present conditions and the outlook for the future. The probability of special rates to the Jamestown Exposition, with privilege of stopover tickets to Washington, will no doubt so cheapen transportation as to swell the attendance at Convention from all parts of the country. The great expense of the trip to the Pacific Coast would have taken over one thousand dollars from the N. S. A. treasury for the transportation thither of its official board, while the inability of State and local Auxiliaries to pay the expense of their delegates thereto, as well as of many individuals to bear the same burden for themselves out of their own pockets, would have made the Convention in Los Angeles in greater degree than ever, a meeting of proxies rather than of actual delegates.

Calm consideration and cooler judgment will convince the Spiritualists of every section that the best interests of the N. S. A. and of the Cause at large have been greatly advanced by the change to Washington.

The foregoing is submitted for publication by order of the N. S. A. Official Board.

MARY T. LONGLEY,
Secretary.

Uplifting Process Going On Everywhere.

At a meeting of the Association of American Medical Colleges in this city last week, it was declared by some of the members that three-fourths of the Doctors in this country were not fitted with the necessary qualifications to make them competent practitioners.

This age demands education, and everywhere the uplifting process is going on. Conditions our forefathers were satisfied with are now relegated into the background. A committee of the American Medical Association has watched the graduates of every medical school in the United States for the past three years, and it has secured ample evidence to prove that many of the smaller medical schools turn out a very inferior grade of doctors. The fact is that they have tried to run their schools from the sole revenue of the tuition received from the students, and this is only sufficient in these days to pay a small fraction of the expense required to conduct them in the proper manner, and therefore the teaching facilities were curtailed and inferior doctors the natural result.

But the doctors themselves, since their organization is getting stronger, are becoming more like a Trades Union, and the medical societies are used as a personal advertising method for the high priced specialists. Medical men will never fulfill their high calling properly until they comply with their altruistic motive of teaching preventive medicine and hygiene, and this they will not do until they are prompted from a religious standpoint.

In this connection it might be well to call attention to Dr. Hager's suggestion in a recent issue of The Progressive Thinker, for Spiritualists to take up this matter of a hygienic teaching in a small way, at their school at Whitewater, and thus prepare their preachers for the practical work of what must ultimately come, to teach the people how to live properly so that they may enjoy good health and live to a ripe old age.

Religion must always be something emotional, and the culture of emotion is not carried on advantageously in ordinary school-teaching. The system that is best for securing the intellectual element is not best for securing the emotional element.—Bain.

LOVE.

Fill all your life with loving deeds,
Dropping all strife, leaving all creeds,
For naught but love will bring you
light,
When you have wandered into night.

There are but few who live the
thought
Of what the life of Jesus taught;
His every act was one of love;
That was his teachings from above.

Some think he gave his precious life
To save the world from sin and strife;
He teaches us his life was given,
For love, to teach the law of Heaven.

Not by the blood he shed so free,
But that his earth loved ones might
see
How he was slain on Calvary,
And yet could live and conscious be.

It was for love he suffered all,
It was for love he gave the call
To each to follow in his way,
And work for others day by day.

We are, as Jesus was of old,
Oftentimes shunned and treated cold,
Being so oft misunderstood,
When we but mean to act for good.

But follow close his law of love,
It sweetly leads one high above
The petty cares and ills of life,
When there is more or less of strife.

If you by one mistreated feel,
And all your thoughts are hard as
steel,
Then let the light of love come in,
And soften them, cast out the sin.

For to yourself they bring but strife,
Causing unhappiness in your life;
When thoughts of love will bring to
you
All that is beautiful and true.

So try to live a life of love,
Asking for help from those above,
For they have learned the lesson true,
That love is life. Dear ones, adieu.

MRS. L. M. ROBERTS.
Riverside, Cal.

TAKE NOTICE.

Mass-Meeting of Spiritualists and Liberalists.

A New York State Mass-Meeting is to be held in the City of Buffalo, at Spiritualist Temple, corner Jersey and Prospect streets, on Friday, Saturday, and Sunday, May 17, 18 and 19, 1907.

Many prominent speakers and mediums, including several officers of the State Association, will take part in the meeting. A fine musical program fill be rendered at each sesion.

Each and every worker in the Spiritualist field is invited to unite with the State Association in making this will be rendered at each session.

H. W. RICHARDSON, Pres.